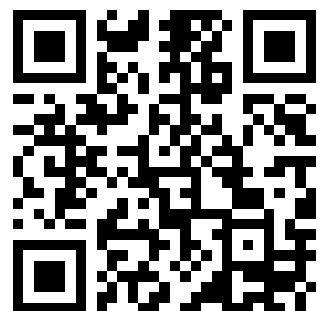
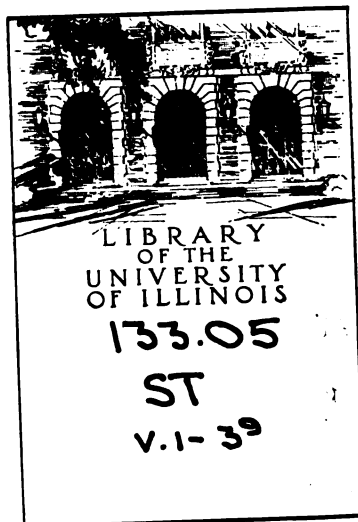

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OCCULTISM.

A Lecture Delivered in Handel Hall, Chicago, Illinois,
Sunday, October 15th, 1899, by Dr. T. J. Betlero,
Grand Preceptor of the Oriental Magi.

Occult means hidden or secret.

Occult phenomena result from the exercise of a power which is perfectly natural, though less generally understood than the other forces of Nature.

There are two principal classes of manifestations. They are known as White and Black Magic.

The latter embraces the use of disgusting potions and formulæ, and the making of pacts according to rituals, found in the Grimoires.

THE GRIMOIRES OF THE BLACK ART.

The first edition of the Grimoire of Honorius appeared in 1629.

The Grimoirium Verum, known as the book of true black magic, was published in 1750.

The Grand Grimoire appeared at Nismes in 1823. It is also known as the "Red Dragon."

The Grimoire of Honorius is rare in the original, although there are several reprints of the years 1660 and 1670.

The Praxis Magici Fausti, or "Magical Elements of Dr. John Faust, Practitioner of Medicine," was printed from the original manuscript in the municipal library at Weimar in 1571.

The "Black Pullet," the "Druid of Menapienne," "Red Magic, or the Cream of Occult Sciences," with such derivatives as "Queen of the Hairy Flies," "The Green Butterfly," etc., form a class by themselves. They belong to the latter end of the 18th century.

The Black Pullet is by far the best of these latter, and reappeared several times under different names as "The Old Man of the Pyramids," the companion of which was entitled the "Black Screech Owl." It contains an elaborate treatise upon the use of charms, for the attainment of desires, the injury or destruction of enemies, etc.

SOURCES OF OCCULT WISDOM.

The sources of occult wisdom are as follows:

1. From God alone.
2. Spiritual Essences.
3. In Corporal Creatures, or Signaturo Rerum of Paracelsus.

4. In Nature; that is to say, a knowledge of the spirit or secret virtues of things.

5. Knowledge of apostate spirits reserved to the last judgment.

6. In the ministers of punishments in hell.

7. In the people of the Elements—salamanders, sylphs, undines and pygmies.

THE GREATEST OCCULT BOOK.

The Bible is, without doubt, the greatest book ever written. It stands today on a foundation as solid as when it first appeared. The Bible is an instructor of men of all nations. It applies to all countries and climes. There may be reason to doubt the inspiration of some of the books of the Bible; the others were inspired beyond any doubt, and it contains more occult wisdom than any other book in the world. Few persons understand it, however. Even the salaried expounders of Holy Writ accept as literal what is undoubtedly allegorical. They seem to ignore the fact that the most pointed lessons of Christ were in parable form. Why should not the word of the Father be similarly veiled? Take, for instance, the story of the temptation as it occurred in the Garden of Eden. The serpent is spoken of as a veritable serpentine entity, and the fruit is generally supposed to have been an apple. To take this account seriously and literally we must find the tree of life, which is the brain, and the serpent, which is the spinal column.

THE TREE OF LIFE.

Every student of anatomy knows that in a vertical section of brain we find the veritable tree of life. When the gray matter and commissures of the spinal column are detached we find a striking resemblance to the serpent.

We must go back now to the condition of Adam and Eve. They were created perfect beings in the beginning; so perfect were they that they could see God and converse with him face to face. God gave them the choice of forever remaining in this state of bliss or to propagate the race and die; by which act God, in his great wisdom, foresaw the creation of evil. For at this stage of creation there was naught but good.

LIFE RESULTS FROM DEATH.

"But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

This is merely an application of Nature's law. Life

is the result of death and death is the result of life.

The vital force of the body is maintained by the birth and decomposition of molecules. The combustion is necessary to maintain the animal heat.

But how are we to understand the divine word of God if theologians whose lives are spent in the attempt fail? With Job we may truly say: "Whence, then, cometh wisdom, and where is the place of understanding?" When the desire is correctly formed for knowledge a teacher will not be found wanting.

INTUITION THE SIXTH SENSE.

To return again to our subject we will say that the nations of old seem to have possessed a sixth sense, which is now dormant. The faint trace of which, as it manifests itself in some, is called intuition. Why should it be thus? The answer may be found by a study of God, Nature and Man.

Man is composed of soul, spirit and body, which may be still further subdivided into the seven principles of man. The physical body may have been developed from the lower order of animals by the process of evolution, as everything in Nature is in motion, tending always upward and higher.

The spirit is the vibration, and the soul is the indestructible, everlasting essence of divinity.

Body and soul are held together by the spirit, which is the silver thread referred to by Solomon.

The Grand Universe is called by some writers the Macrocosm; in the records of the Orient it is termed the Macroprosopus, meaning "large face." Man is usually referred to as the Microcosm or Microprosopus, which means "little face," as a reminder of the similarity between man and his creator.

TRINITIES OF RELIGIOUS SYSTEMS.

As before stated, man consists of three principal parts or elements, which triune composition corresponds to the doctrine of the Trinity, which is found in all religious systems. In the Christian it is Father, Son and Spirit; with the Hindus it is Brahma, Vishnu and Siva; the Buddhists call it Malaprakriti, Prakriti and Purush. The Persians teach that Ormuzd produced Light out of himself by the power of his Word. The Egyptians called the first cause Ammon, out of which creation was formed by the power of his will. In the Chinese, Kwan-shai-gin is the word coming from the Absolute by power of his own will. The Greeks defined the Trinity as Zeus (power), Minerva (wisdom) and Apollo (beauty); the Germans, Wodan (the Supreme Cause), Thor (power), and Freia (beauty). Jehovah and Allah are trinities of will, knowledge and power.

Even Materialists believe in a trinity of Causation, Matter and Energy!

CREATIVE POWER OF THOUGHT.

God sends out his thought by the power of his will. He holds fast to the thought and expresses it in the word, in which is contained the creative and conservative power; and his thoughts become corporified, bringing into existence worlds and beings, which form, so to say, the visible body of the invisible God. Thus

were the words formed in the beginning by the thoughts of God acting in the Macrocosm, and in the same manner are thoughts created in the individual sphere of the mind of man.

If we hold on to the thought we create a form in our inner world. As it is above so it is below.

Man, being created in the likeness of his maker, is an independent yet responsible being. He is independent as to his choice of good or evil, but is responsible to God. God is omnipotent and omnipresent, manifesting himself everywhere and in everything.

The atheist, who denies a God, credits the stupendous works of creation to Nature. Such an assertion is merely a play upon words as Nature is God and God is Nature. He creates all, the evil as well as the good. The query may be, why should evil be created? We might as well ask, why should many of the loathsome worms and reptiles exist? The answer may be that all have a place in the fulfillment of the divine purpose.

On the earth and in the earth, and as far outside of the earth as man can see by the most powerful aid of science, we find grandeur and harmony in all the movements of Nature. When, for any cause, any of the forces or elements become unbalanced, they are at once regulated by inexorable laws. The effects may be apparent in the form of storms, cyclones, floods or earthquakes. After such terrific effects all is again serene. So it should be with man; he should live in harmony with himself and with the whole universe.

THE PRIMARY OCCULT STUDY.

By the study of man, which is the first step in occult research, we find that man in his natural state has much greater sensory powers than he who has ignored God and the laws, in his greed of gold or thirst for pleasure. In the earlier days of man's history he, no doubt, possessed six senses instead of five. The sixth sense has not been lost. It is simply dormant from disuse. As before stated, in many persons the trace appears as intuition. Even the five senses of civilized men are much inferior to those of primitive men or even the lower animals. The so-called instinct of animals renders them highly sensitive to atmospheric changes and, oftentimes, coming events. They infallibly select their friends and recognize their foes. When sick they are directed to the proper herbs, although this hardly applies to animals hampered by the restraints of captivity, yet many of us have seen an ailing canine eat grass when in need of an emetic.

The escape of rats from a doomed ship can hardly be called a superstition. When the ill-fated Bourgoine was lying in New York harbor, she was deserted by all the rodents. The crew, observing this, deserted also. How the rats had power to read in the evestral the steamer's impending doom is the mystery I here refer to. The superiority of animal olfactories is demonstrated by the almost incredible powers of the bloodhound. Marvelous stories are recounted of the vastly augmented senses of many savage nations, among which may be mentioned the North American Indian. In his natural, unfettered state he could hear

the crackling of a twig or the falling of a leaf, sounds wholly inaudible to the civilized man. The Indian has been known to follow an enemy for days, and even weeks, guided only by signs indiscernible to his civilized brethren.

DEVELOPING THE INNER MAN.

Students of occultism should seek to attain a developed soul in a developed body. The spirit will then be perfect by reason of the unison of vibration.

Spirit, being vibration, enters into every known substance and attends the growth and development of man. It is by the sense of spirit that animals are enabled to select nutritious food and avoid the poisonous fruits with which all forests abound.

The healthy body is only possible when accompanied by a healthy spirit. When it is suggested that the student should first study man it is not intended that he should seek a demonstrator of anatomy, but that he should study man in a broader and higher sense, as body, soul and spirit.

The ideal physician of the future will not only be conversant with anatomy, physiology, hygiene and materia medica, but also with mental therapeutics, magnetism and the sciences that pertain to the Inner Man, that mysterious guardian who controls the involuntary muscles, watches over the circulation and the heart's pulsations, together with the respiratory organs during sleep or unconsciousness.

The physical body, being material, may grow and acquire strength by the proper assimilation of earthly nourishments, and realizes by contact alone. The soul, being the immortal spark, or divine essence of the Creator, must receive its sustenance direct from God alone. The spirit is that which puts us in communication with not only the world but the universe.

THE BANSHEE'S WARNING.

When accident or misfortune befalls a dear friend, a relative, or one whose vibrations have harmoniously intermingled with our own, we feel depressed, gloomy or irritable. "Coming events cast their shadows before." This condition is recognized by the average person as an "impression." In Ireland it is called "the Banshee's Warning." Such an experience was noted in the Chicago papers a few months ago. A gentleman of this city was awakened from sleep by a distinct impression of danger to a distant relative. The telegraphic accounts of the following morning showed that his relative had been killed by the great cyclone which destroyed several villages in Wisconsin and Minnesota. Many may say that this was merely a coincidence or some possible chance event. What flimsy excuses or explanations satisfy a skeptical egotism, which, while surrounded by the most wonderful mysteries that we are trying to solve, and realizing that we ourselves are the greatest mystery of all, is yet so easily content with some trumped up explanation which merely betrays a satisfied ignorance.

We seem more vain of our own ignorance and the explanation of mysteries springing therefrom than we are at the discovery of any new law in Nature. Ego-

tism admits of nothing new. To keep everything within the limits of the commonplace is the ambition of the materialist.

FAITH AS AN OCCULT FACTOR.

Occult phenomena depends much upon faith, but nothing upon superstition. They can occur only in accord with fixed laws, unknown though they may be.

It is necessary for the student to attain a healthy physical and spiritual condition. It must then be his aim to develop the latent power or sixth sense. It may be developed by various means. Some are at birth placed upon the higher plane of vibration. Certain drugs temporarily induce this state. Hysterio-epileptics and other sufferers from nervous derangements have been known to manifest certain phases. All may attain the development by observing certain exercises which apply to both mind and body.

TEN STAGES OF DEVELOPMENT.

There are ten stages of development before Adeptship can be reached. Few have been known to pass the seventh. One must understand their own nature and the subtle laws of spirit. Polarity must also be considered. Every human being is either positive or negative. The former may become magnetizers, and the latter subjects. By subjects we mean sensitives or mediums. Through magnetic phenomena the veil has almost been raised which separates the material from the immaterial. By hypnotism materialists have been forced to admit that man has two minds, one of which is called the objective, the other the subjective mind. The former is used ordinarily, the latter becomes apparent only under certain conditions.

THE DUAL MIND OF MAN.

This discovery was by no means new to occult students. It simply placed in the hands of that class of practical calculators who investigate occultism from time to time a means by which they assume to explain all psychic phenomena. The simple idea that man is endowed with a dual mind has long since been recognized by philosophers of all ages and nations of the world. Plato taught it, and Hermes Trismegistus had it in mind when he represented the three constituent principles of man's terrestrial body by "salt, sulphur and mercury," or body, soul and spirit, which are respectively the elements of earth, water and fire. When their equilibrium is observed by the addition of air, the other element, we have the healthy, perfect man, upon whom the Creator looked at the close of his labors and said "It is good."

When the elemental proportions are not maintained the passions run riot, and we have beings who make war upon each other, become thieves or murderers, or stricken with disease, insanity or death.

THE WONDERS OF HYPNOTISM.

Any hypnotist can, under proper conditions with a sensitive subject who goes readily into the somnambulic state, mystify the most profound scientist. Why? Because everything in the universe bears a

fixed relation to the mind of man. The Microcosm co-ordinates with the Macrocosm.

The physical body may recognize a physical. The soul may communicate with another soul, or with God direct, but the spirit of man is the bond which forms a universal brotherhood and makes our duty apparent, which is to strive for the elevation of all mankind.

The crimes or misdeeds of an individual react upon the community, the misdeeds of a community affect the nation, and the woes or misfortunes of a nation afflict the whole world. The reverse of this is also true. When one does a good act he attracts to himself those forces which many times repay him.

POTENCIES OF SPIRIT.

The potency of spirit can at no time be fully experienced unless the active mind is perfectly quiescent or dormant. By the art of hypnotism the operator assists the subject to bring about this condition.

If you essayed to look upon the Sun during a storm you could not see it, for the clouds would wholly or partially obscure it. But when the storm ceases and the clouds roll away one may be almost blinded by its splendor. So it is with the beauty and luster of a pure spirit. The objective or active mind may be likened to the storm, and the conglomeration of its thoughts may represent the clouds. When they are swept away from the mental firmament the realization of the spirit is a pleasure never to be forgotten.

The process of putting aside the active mind may be accomplished without the aid of a magnetizer. To do this and exist for a time *en rapport* with universal vibration is called a trance. The phenomena that may result is called natural magic. Some are so constituted that they naturally go into this state without understanding its *modus operandi*. A nervous shock may induce this condition or it may be brought about by the use of drugs, as hashish or bang. It is in this state that the phenomena of spiritism may become manifest. This state may be cultivated and developed by any healthy person who is able to quiet the storm resultant from the struggles of life. When in this condition one is upon the Astral Plane and in touch with

THE ASTRAL LIGHT, OR LIGHT OF NATURE.

It is impossible to know what phase of development may become apparent, as the result of this negative state. One will talk, another sing and another write.

The Light of Nature is the light that comes from the Universal Spirit. It is in man, is born with him and grows up with him. There are those who live in this interior light, while some others are centered in their animal instincts and grope in darkness or error. There are some who write wiser than they know, but it is wisdom that writes through them; for man has no wisdom of his own; he can only come into contact with wisdom through the Light of Nature that is in himself. Thus we hear of wonderful discoveries and inventions. Discoveries may occur by unseen guidance. Invention is always the result of permitting the spirit to receive knowledge by vibration.

As Johannes Trithemius, Abbot of Spanheim, one of

the greatest alchemists and astrologers, says: "The art of natural and divine magic consists in the ability to perceive the essence of things in the light of nature, and by using the soul powers of the spirit to produce material things from the unseen universe (the astral light), and in such operations the Above (the macrocosm) must be brought together and made to act harmoniously."

UNIVERSAL SPIRIT OF NATURE.

The Spirit of Nature is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to natural law. You will learn the law by which these things are accomplished if you learn to know yourself. You will know it by the power of spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate spirit and life in Nature.

When we look upon a body, a tree, a plant, or an herb, we see the physical expression of the same. The wise man recognizes the spirit as well. For illustration we may take the medicinal herbs. It is not the physical or grosser principle which cures. We must depend upon the essence or active principle.

Chemists are able to separate the spiritual from the physical in the vegetable kingdom. The alchemists of old were not only able to accomplish the same but had also the power, by the science of palangenesis, of again reconstructing the herb and causing it to appear after such a division.

If a thing loses its material substance the invisible form still remains in the astral light, and if we can reclothe the form with visible matter we make that form again visible. All matter is composed of the three elements—sulphur, mercury and salt. By alchemical means we may create a magnetic attraction in the astral form so that it may attract from the elements those principles which it possessed before its mortification and incorporate them and thus make the astral form visible again.

[TO BE CONCLUDED.]

ODD FACTS ABOUT THE BIBLE.

In the Bible, Old and New Testaments, there are 3,568,473 letters, 775,693 words, 21,373 verses, 1,189 chapters, and 66 books.

The longest book is Psalms, which has 150 divisions. The shortest is Second John, which has one chapter of thirteen verses.

The longest chapter is the 119th psalm, which has 176 verses. The shortest, the 117th psalm, which has two verses.

The longest verse is the ninth verse of the eighth chapter of Esther. It has ninety words. The shortest is the thirty-fifth verse of the eleventh chapter of John. It has two words.

The eighth verse of the 118th psalm is the middle verse of the Bible.

The thirty-seventh chapter of Isaiah and the nineteenth chapter of Second Kings are alike.

In the 107th psalm the eighth, fifteenth, twenty-first and thirty-first verses are alike.

Each verse of the 136th psalm ends alike.

Esther is the only book in which the name of God is not found.

The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet.

SHOOTING STARS.

The Meteoric Display of November 14, 1899, Will Surpass Any Seen This Century.

A Rare Spectacle that Our Readers Should Not Miss.

On the night of the 14th of November there will pour from the heavens, astronomers predict, the most remarkable and spectacular stream of shooting stars seen since the century began. In Washington the scientists of the United States Naval Observatory are making elaborate preparations for observing the appearance of the Leonids, while throughout the colleges, universities and astronomical observatories of the United States and of the world thousands of men are awaiting with eager interest an opportunity to observe the grandest of celestial phenomena.

THE LEONIDS DUE EVERY THIRTY-THREE YEARS.

Once every thirty-three years the spectacle of millions of stars falling out of the heavens is witnessed by the human race—a seemingly long time, but only a second in the eternity of the heavens. The assertion is safe that none who behold the cataclysm of living fire which will pour from the sky when the orbit of the Leonids intersects that of the earth will fail to bear forever in mind the memory of the spectacle. Every year a few scattered fragments of the shattered heavenly body are seen, but the appearance of the main groups is relatively rare.

Questions naturally present themselves as to what in reality are the Leonids. Where do they come from, and how is it possible to predict the fall of shooting stars? These questions have been answered in part by calculations and observations, and in part by well-founded theories of astronomers.

WHAT A METEOR IS.

In the first place the single meteor or meteorite which makes, when it strikes the atmosphere of the earth, the so-called shooting star is often a mere tramp of the heavens—the detached fragment of some burst planet, too small for observation with the finest telescope, that wanders around in space until it comes within the circle of attraction of some larger body, when gravity causes it to fall. Generally, in the course of its descent through the atmosphere of the larger body, the meteorite generates so much heat that it is entirely consumed, but if large enough a part

remains solid and strikes the earth. But neither the single meteor nor meteorite can be observed except in the brilliant fashion of its death.

WHAT A COMET IS.

The comet, on the contrary, is a creature of the skies more to be reckoned with. Erratic as its wanderings may seem to the unsophisticated, in reality it pursues a most definite course among the stars. The lengths of the orbit which comets travel vary from a few hundred millions of miles to thousands of billions. The time which different comets take in completing their orbits varies from three and a half to a hundred thousand years. The preciseness of astronomical knowledge is such that the exact distance one of these bodies moves in a second can be determined. Hence the time at which it will arrive at any given point in its orbit can be predicted to the second.

FRAGMENTS OF FORMER COMET.

When the statement is made, then, that the Leonids are but the fragments of a former comet, and that those fragments are following the course pursued in bygone ages by that comet, it will be seen readily that there is nothing remarkable in the farther statement that modern astronomers can predict the time at which the November meteoric showers will appear. The swarm of particles which formed the once glorious orb known as Tempel's comet now pursue in the outer darkness of space the identical path which they followed when parts of a composite whole.

Reckoned by the figures of the heavens, the Leonids are but infants. According to Professor Simon Newcomb, Tempel's comet has been dead only 3,300 years. The cause of explosion was probably the intense heat generated by the terrific rate at which the comet revolved. But for the fragments of the burning body there could be no rest. The forces which compelled the larger body to follow through countless ages a certain path were at work as well among the flying particles. They fell into line, the larger fragments taking the head of the line and the smaller particles falling in behind for a million miles and more, and the unending journey, interrupted for a while, was taken up again along the old path.

The course of Tempel's comet and of its subsequent particles completely encircles the orbit of the earth, touching it only at one point on its outer edge. Continuing it crosses the orbit of Jupiter and Saturn and extends a few millions of miles beyond that of Uranus. Its orbit is elliptical and twenty times as long as that of the earth.

ASTRONOMERS ARE INTERESTED.

"One of the most interesting questions that will be brought up for determination during the coming visit of the November meteors is connected with their first presence in the solar system," said Professor William A. Harkness, at the Naval observatory recently. "There is a well founded theory to the effect that Tempel's comet was originally drawn into the solar system by the planet Uranus, and this year the exact

date of its coming probably will be proven by actual observation.

"We are unable to predict the exact hour at which the November meteoric showers will begin. Although these meteoroids revolve around the Sun in a definite orbit, the point of that orbit's intersection with the orbit of the earth moves forward at the rate of a degree and a half a year, thus throwing the advent of the meteors a few hours later at each succeeding fall. For example, the fall of 1833 occurred on the night of November 13; the fall of 1899 will take place on the evening of November 14, and probably will be of some hours' duration. It will be visible throughout the whole of the North American continent and in Europe and Asia.

"The November meteors receive the name of Leonids from the fact that they seem to pour out from that part of the heavens wherein is located the constellation of Leo. In weight these meteors vary from a few grains to many pounds. On striking the earth's atmosphere they begin to burn at the height of seventy-four miles and are generally entirely consumed at a height of fifty miles.

MAKES A RARE SPECTACLE.

"A great meteoric shower is generally perfectly noiseless. When the streak is first formed it is narrow and straight, but it soon becomes serpentine, and assumes an irregular figure as it drifts along, under the influence of the wind current in the upper region of the atmosphere. The streaks are of various colors, owing to the different compositions of the meteorites. Some are of a delicate greenish hue, while others light up the skies with a ruddy glow. Streaks of orange, red, white, and bluish-white commingle to form a most remarkable and beautiful spectacle."

Dr. W. F. Denning, Fellow of the Royal Astronomical Society of England, has found that the history of these displays goes back a thousand years. He quotes the celebrated historian, Conde, who in his Arabian history states that "On the night of the 12th of October, 902, an immense number of falling stars were seen to spread themselves over the face of the sky like rain." This particular year was known thereafter as "the year of stars."

The most brilliant display in modern times was the November meteoric shower of 1833. In Boston alone it is estimated that 240,000 meteors were visible during the seven hours of the shower. Concerning this shower Dr. Denning says: "Compared with the splendor of this celestial exhibition the most brilliant rockets and fireworks of art bore less relation than the most tiny star to the broad glare of the Sun. Stars fell until there were none left."

Exploration in Iceland.

Seventeen years ago a large part of Iceland was unexplored, and only twenty-five glaciers had been discovered. Today one hundred and twelve glaciers are known, and the whole island has been explored, and the limit of eternal snow determined by the geologist, Dr. Thorodson.

OCCULT SCIENCES OF ANCIENT EGYPT.

Egypt was an immensely wealthy country, and it may be a pertinent question to ask, Whence came this enormous wealth? We know that mines were worked for gold and silver, that tributes were exacted from subjugated nations, and that a goodly sum was derived from the fisheries. But all these sources could not produce a tithe of her yearly revenue. Enough was spent upon public decoration to bankrupt a state. *Egypt was yellow with gold!* Besides the thousands of her toys, jewels, statues and art objects of the solid metal, we learn that the sculptures on lofty walls, the ornaments of a colossus, the doorways of temples, the caps of obelisks, parts of numerous large monuments, and even the roofs of palaces and the bodies of mummies were covered with gold leaf.

The statue of Minerva, sent to Cyrene by Amasis, and the sphinx at the pyramids are instances. Were, then, the learned priests *makers* of gold? In the reign of the Emperor Diocletian, the Egyptians rebelled against Rome, and for nine years did not lack money to carry on the war. Struck by their riches, the Emperor instituted a strict search throughout the land for all writings on alchemy. These books he ordered to be burnt, hoping thus to destroy the secret of Egypt's wealth.

It is useless to deny to these strange dwellers in the old temples, a skill and a knowledge far beyond our own, and which we can only wonder at and imitate, not equal.

Magic in its highest sense was a part of the daily life of the Egyptian princes.

Plato, we know, studied with these priests. Lecky tells us that "whenever his philosophy has been in the ascendant it has been accompanied by a tendency to magic." This magic was practiced by the priests in divers ways, some of which we can only guess at. They were seers, clairvoyants, diviners and dreamers of dreams. They understood and manipulated the subtlest properties of matter. No wonder they were not astonished at the exhibitions of Moses, who had learned all he knew in their own temples!

In their religious works, veiled as they are in symbolism, we discover a belief in an all-pervading, universal essence—call it the astral ether, or psychic force, or "od," or "biogen" or "akas," or what you will—from which emanated all things, and which could be controlled and directed by those who were instructed and otherwise properly qualified.

They believed in ghosts; and that the living, under certain conditions, could communicate with the souls of the departed.

Gerald Massey, in discussing Egyptian terms, says that "All that is secret, sacred, mystical, the innermost of all mystery, apparently including some relationship to or communion with the dead, is expressed by the Egyptian word 'Shet;'" and in speaking of second sight or clairvoyance, he assures us distinctly that "the ancients were quite familiar with this phenomena."

No one who impartially examines the mass of evi-

dence derived from Egyptian and classic sources, can fail to be impressed with the belief that the Egyptian priests were perfectly familiar with all classes of psychic phenomena, characterized as modern, and that they were also in possession of secrets pertaining to the so called exact sciences, as well as of the occult, of which we to-day have no knowledge or conception. We know of a surety that many of their arts are lost—perhaps beyond recovery. When shall we equal them in metallurgy? When will we learn how to impart elasticity to a copper blade? or to make bronze chisels capable of hewing granite? Wilkinson says, "We know of no means of tempering copper, under any form, or united with any alloys, for such a purpose;" and adds, "We must confess that the Egyptians appear to have possessed certain secrets for hardening or tempering bronze with which we are totally unacquainted."

After five thousand years have passed the brilliancy of the colors used by the Egyptian artist remains undimmed. After seven thousand years we wonder at the durability of their paper, and the lasting qualities of their wafer-like cement. We disinter the mummies which have rested undisturbed since the pyramids were built—and examine the still perfect features, and the long hair, and the teeth filled with gold ages ago by Egyptian dentists—and we view with amazement the bandages a thousand yards in length in which these forms are swathed—and then we are obliged to confess that modern surgery cannot equal the bandaging, and modern medical art, and modern chemistry are masters of no means by which a human body may be preserved for five thousand years.

When we have undisputed evidence as to their achievements in *these* directions, is it the part of wisdom to deny that they *may* have possessed *other* arts and *other* sciences which we are unable to equal or approximate?

It has been asserted that the Egyptian priests were frauds and charlatans—deceivers of the people, wily tricksters, and the vicious worshippers of many Gods. In the first place, none were admitted to the priesthood save such as were especially fitted by their purity of life and holiness of aspiration. The ordeals through which candidates were obliged to pass were very severe, their lives sometimes being exposed to great danger. The priests were humble and self-denying and remarkable for simplicity and abstinence. Plutarch speaks of them as "Giving themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature." They took great care to preserve from profanation their secret rites, and excluded all who were considered unfit to participate in solemn ceremonies. Clement says they were confined to those "who from their worth, learning and station were deemed worthy of so great a privilege." Nor was there motive, either for gain or reputation. All the great priests, scholars and sages could be, if they so desired, supported by the State—ample accommodation being provided for them within the temple precincts, where in quiet, ease and retirement, they could pursue their deep re-

searches and subtle experiments in the secret sciences.

They were worshippers of one only God, whose very name was so sacred it was, according to Herodotus, unlawful to utter; and their various divinities but personified some form of the divine attributes. Interblended and inter-dependent we find Egyptian science and religion. To understand the one we cannot remain ignorant of the other. To the Egyptian his religion was everything. He regarded his abode upon earth as but a short journey upon the pathway of eternal life. To the future which stretched before him, he turned with hope and longing. He did not believe that when his short life closed, physical existence was ended. Again and again, his religion taught, he would return to earth to work out in higher forms his spiritual salvation. This doctrine of reincarnation, often called transmigration or metempsychosis, has been generally grossly misunderstood by writers who have attempted to explain it. With this belief was connected the doctrine of the "cycle of necessity." Can our Egyptologists say what this cycle was? or what it signified? and can they further tell what the winged scarabæi of Egypt symbolized? which are found by the hundreds in the tombs of Thebes! They cannot, I fear, tell us these things any more than they can explain the septenary composition of man or his triune character; any more than they can interpret the "unpronounceable" *name* which Herodotus dared not disclose!

Their code of ethics was singularly pure and exalted. They believed not only in the negative virtues but the positive also; and "a moral life, a life of holiness and beneficence, was conceived of as being a matter of solemn obligation to the Deity himself." The highest principles alone were inculcated; and always in the heart of the Egyptian priest were treasured the words of his great example—the noble prince and moralist—Ptahhotep: "Mind thee of the day when thou, too, shall start for the land to which one goeth to return not thence. Good for thee will have been a good life. Therefore be just and hate iniquity; for he who doeth what is right shall triumph!"

Have modern scholars a surer guide to honor and uprightness than the old Egyptian Magist?

Have we any right to utter words of censure and condemnation?

Egypt is dead. Her priests have passed away, and buried with them in the recesses of impenetrable tombs is supposed to lie much of her wisdom, her magic and her glory. Her greatness has indeed passed away, it is feared, forever. Of her religion and science there has apparently been preserved to the world but a few broken fragments. Yet, notwithstanding the fulfillment of the dark, prophetic words of one of her greatest priests: "O Egypt, of thy religion there will remain nothing but uncertain tales which will be believed no more by posterity,"—much of the purest and best of her science, philosophy and religion has been preserved in the secret archives of the Magi, who, though broken and scattered, never became wholly extinct; and this secret knowledge has been handed down through a chosen few to the present day.

STAR OF THE MAGI

A JOURNAL OF OCCULT SCIENCE, ART AND PHILOSOPHY.

NEWS E. WOOD, A. M., M. D., EDITOR AND PUBLISHER.

DR. THOMAS J. BETIERO, ASSOCIATE EDITOR.

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Well written articles of moderate length are solicited from competent authorities on Reincarnation and Soul Memory, Premonitions and Hallucinations, Phantasms of the Living and Apparitions of the Dead, Astrology, Palmistry, Metempsychosis, Geomancy, Hypnotism, Symbolism, Oriental Philosophy and kindred subjects.

SALUTARY.

We make no apologies in launching this journal on the sea of occult literature. It is born, it breathes, lives and will grow up and endeavor to lead a useful life. Its infancy and youth are well provided for, and it is confidently expected it will merit and receive the cordial greeting and support of the public interested in the various occult subjects within its purview.

The field of its efforts will not be restricted to any one particular branch of occultism; we shall select subjects from a wide field, giving our readers the cream of the brightest and best thought of the entire occult world. Each number will contain selections from the best literature germane to our field, with original articles by competent writers. New discoveries, facts and phenomena will be given deserved attention and recorded.

The study of the day is largely along occult lines. The demand for vital truths concerning Nature, Man and the Divine is more pressing now than at any previous period in the history of mankind. Libraries are ransacked for old authors who have written concerning the mysteries of the ancients; schools, sects and orders of so-called occult truth have sprung up on every hand; science and philosophy are reaching out into hitherto unknown fields for solutions of occult questions, and everywhere we find a wide and varied literature being published to meet the demands of the student, mystic and occultist.

As a whole, there is more dead timber in the occult realm than in any other territory. To find something sound, reliable, trustworthy or scientific, one must search long and patiently. With no guide to point the way the earnest student is apt to flounder amid the morasses of perverted imaginations, wallow in the quagmires of speculative and distorted faiths, or get lost in the marshes of idle assertions and arrogant ignorance.

There is no time to waste, in this busy world, exploring a morass for a single flower. We do not care to lead our readers in a chase for a will-o'-the-wisp. There are many earnest and enlightened students and authors whose writings will adorn our pages to the exclusion of the fanciful, the imaginative, and the unscientific.

In a word, we wish to give in our journal only what is worthy of consideration, that which stands the test of reason, the fruits of scientific research, and the ends of experience.

We have no special "ism" or "ology" to advocate, but we have plenty of room for all facts, all truths, all logical deductions, and all praiseworthy efforts, from whatever source they may come.

The STAR OF THE MAGI will not admit to its columns or give countenance to any deep laid scheme that may savor of fraud.

Whatever is worthy of investigation or application will find room in our columns. We will present our readers an up-to-date, progressive, scientific and reliable journal.

THE AGE OF MAN.

Among the volumes preserved in the time-worn monasteries of India and Thibet may be found records recounting the life of man from an almost incredible period of the now silent past. According to the Hindoos, the ages are divided into four grand "Yugs."

The first one of these is mentioned as the Satya Yug, the age of purity or, as it is sometimes called, "The Golden Age," which endured for more than three million years. During that time the age of man was said to be 100,000 years and his height twenty-one cubits.

The second age is called the Treta Yug; in which one-third of mankind became reprobate, and the age of man was reduced to 10,000 years, with a corresponding decrease in stature.

The third period was the Dwapar Yug, when three-fourths of the human race became wicked. The age of man was then 1,000 years, which corresponds to the time when the thread of history was assumed by the Holy Bible.

The fourth, or present period, is named Cali Yug, in which all mankind tend toward depravity; and the age of man rarely exceeds 100 years.

The Hindoos suppose the Cali Yug is ordained to subsist for 400,000 years, of which they say 5,000 years are already past.

The Brahmins affirm that the stature of man shall be so reduced that he will not be able to pluck berengelah (egg plant) without the aid of a crooked stick.

Whether or not the foregoing records are correct we are, of course, unable to determine. Aside from the possible extravagance of Oriental history we are informed by the inspired book of Christendom that the stature of man is growing less, and length of life is becoming shortened.

These latter conditions are undoubtedly aggravated by the increased amount of wickedness and ungodliness; thus we see that purity of thought and actions are in themselves, health-producing agents.

Statistics show that farmers and religious teachers, priests, preachers, etc., live longer than any other class of workers. Below will be found a table of longevity, embracing the names of well known historical personages before and after the deluge, and some remarkable cases of English longevity during the seventeenth and eighteenth centuries.

TABLES OF LONGEVITY.

BEFORE THE FLOOD.

YEARS.	YEARS.
Adam 930	Jared 962
Seth 912	Methuselah 969
Enos 905	Lamech 777
Cainan 910	Noah, before flood 600
Mahalaleel 895	Shem, before flood 98

AFTER THE FLOOD.

YEARS.	YEARS.
Noah, after flood 350	Simeon 120
Shem, after flood 502	Levi 137
Arphaxed 438	Judah 119
Salah 403	Dan 124
Eber 464	Naphtali 130
Peleg 239	Gad 125
Reu 239	Asher 126
Nahur 148	Issacher 122
Terah 205	Zebulon 114
Abraham 175	Joseph 110
Isaac 180	Sarah 127
Jacob 147	Kobath 133
Reuben 124	

SOME ENGLISH CENTENARIANS.

NAME.	AGE.	PLACE.	DIED.
Sir Thomas Parre	150	Shropshire	Nov. 16, 1635
Henry Jenkins	169	Yorkshire	Dec. 8, 1670
Robt. Montgomery	126	Yorkshire	Aug. 15, 1630
Count's Desmond	140	Ireland	Jan. 3, 1683
Mr. Eccleston	143	Ireland	1691
J. Sagar	112	Lancashire	1696
Simon Sack	140	Tronion	May 30, 1764
Col. Thos. Winsloe	146	Ireland	Aug. 22, 1796
Francis Consist	150	Yorkshire	Jan., 1768
C. J. Drackenborg	146	Norway	June 24, 1770
Margaret Forster	136	Cumberland	1754
Her Daughter	104	Cumberland	1748
Francis Bons	121	France	Feb. 6, 1769
James Bowels	152	Kenilworth	Aug. 15, 1656
Wm. Mead, M. D.	148	Ware	Oct. 28, 1682
John Tice	125	Worcestersh'e	March, 1774
John Mount	136	Scotland	Feb. 27, 1776
A. Goldsmith	140	France	June, 1776
John Baylis	126	Northampton	April 5, 1706
Wm. Ellis	130	Liverpool	Aug. 16, 1780
Dumiter Radaly	140	Harmonstead	Jan. 16, 1782
Val Catby	116	Preston, Hull	Oct., 1782

The healthy human body can and should endure for a much longer time than is usual at the present day. Serenity of mind and an observance of Nature's laws prepare one primarily to complete a life of more than a century.

THE GROUND OF SALVATION.

He who will thoughtfully and impartially compare the sayings of Jesus with the creeds of the church cannot, I think, fail to find a wide difference between what the Great Teacher himself said and what has been taught by those claiming to be his representatives. This difference is specially noticeable when we compare his teaching with that of the creeds in regard to what man must do to come into right relations with God and be saved.

The creeds teach that man must be saved through a compliance with the arbitrary terms of what is called the "plan of salvation;" Jesus taught that man must be saved through obedience to the law of love. The creeds make dogmas and forms essential; Jesus made goodness "the one thing needful." The creeds bless those who believe certain doctrines and observe certain ceremonies; Jesus said: "Blessed are the poor in spirit, blessed are the pure in heart, blessed are they that hunger and thirst after righteousness." The creeds teach that God's requirements must be met by reliance on a vicarious sacrifice made to satisfy divine wrath, or justice;

Jesus taught that God's requirement is met by ceasing to do evil and learning to do good. The creeds teach men that they must not think of standing before God on the ground of their own perfection, but must rely on the perfections of a savior to make up for their imperfections; Jesus said to men: "Be ye perfect as your Father which is in heaven is perfect." The creeds teach men to look on their own righteousness as "filthy rags" and trust in the merits of a crucified Redeemer; Jesus never taught men to trust in a Redeemer's merits, but constantly urged them to become righteous themselves and trust in their own moral worth.

It has been truly said: "The entire Sermon on the Mount is a union of morals and salvation. It is the most careful unfolding of a religion of morality ever uttered or read on earth. From its outburst, in which heaven is assigned to the poor in spirit and the pure in heart, to its closing sentences, in which the doing of good works is made the foundation rock on which every man's hope should be built, the divine discourse marches along to the keynote of morality." And so, in all his teaching, Jesus made man's own purity and goodness, man's own conformity to the divine will, man's own moral character the ground of his salvation. There is not one recorded saying of the great Christian Prophet which, fairly interpreted, gives man the right to hope for salvation through the merits of a Redeemer.

In making man's own moral character the ground of his salvation, Jesus was in accord with all the most spiritually-minded among the writers of the Bible. So taught the Psalmist when, telling who shall abide in the Lord's tabernacle and dwell on his holy hill, he said: "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart." So taught Isaiah when he said: "Bring no more vain oblations.... Wash ye; make ye clean. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come, let us reason together, and though your sins be as scarlet they shall be white as snow." He taught that man must win God's approval, not by bringing oblations and offering sacrifices, but by making his own heart pure and his own life righteous. So taught Ezekiel when he said: "The soul that sinneth, it shall die.... The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The wickedness of the wicked shall be upon him and the righteousness of the righteous shall be upon him." He taught that, in the divine economy, there is no such thing as laying the sins of one on the shoulders of another, or crediting one with the merits of another, but every one must stand or fall on the ground of his own moral worth. So taught Peter when he said: "I perceive of a truth that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." So taught Paul when he said: "Christ in you

the hope of glory." And when that greatest of all the apostles was drawing near to the end of his earthly career, he did not say: "I am a poor, weak, worthless worm of the dust, deserving God's condemnation and wrath, and hoping to be saved from what I deserve through the merits of a crucified Savior;" but, looking back over his past, filled with sufferings endured in the cause of truth and stained with blood shed in the service of God and humanity, he said: "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness." Face to face with death, he based his hope, not on what another had wrought for him, but on what he himself had wrought. And so all the most spiritual passages of the Bible teach that man must be saved on the ground of his own moral worth. Only in its narrower and less spiritual teaching—only in the passages which reveal the influence of inherited prejudices and superstitions—does the Bible give any support to the doctrine of salvation through a crucified Savior.

And in making man's own moral worth the ground of his salvation, Jesus was in harmony with the demand of Nature; for, in the nature of things, nothing less than man's own righteousness can give him satisfaction and peace. Nothing less than that can meet the longings and aspirations of his soul and bring him into accord with himself. Man is pre-eminently a moral being. He is conscious of a moral nature claiming the right to rule his life, and commanding him, with kingly authority, to reverence truth and goodness, to banish all evil from his heart and life, to make himself pure and clean, and to press forward in pursuit of his highest moral idea. He may not always obey this divine voice within him, but he is as conscious that it is his duty to obey it as he is that he lives. In refusing to obey it, he goes contrary to his better nature and, to the extent that he is not a brute, suffers the pangs of self-reproach. Only in obeying it, and, through obedience to it, rising into moral perfection, can he find self-approval. As long as his soul is consciously at war with the soul of the perfect, he carries in his own bosom the seeds of discord, self-condemnation and remorse.

Only as we shall become righteous ourselves, can we come into the possession of anything that endureth. In the onward march of the unfailing power that makes for good, every false thing must die, every wrong thing must perish, and every evil thing must be overthrown. Only the true and the good can escape corruption and outlive the stars. Only the true and the good can endure when the heavens shall have waxed old as doth a garment and shall have been folded up like a vesture. Hence, only as we ourselves become true and good, can we come into correspondence with the eternal, lay hold upon "the inheritance that fadeth not away," and dwell in the city which is called salvation, and into which there can come "nothing that defileth, or worketh abomination, or maketh a lie."

But it may be said that if we must be saved on the ground of our own morality, there is no hope of salvation for us; for we are so weak that we can never climb the heights of holiness and stand on the "mountain of the Lord" clothed with the beauteous garments of righteousness. But let no one lose faith in himself. That is the saddest unbelief that can come to any man. One great purpose of the Prophet of Nazareth was to free men from the dungeon of despair and inspire them with faith in themselves. He proclaimed the divine possibilities of human nature and infused hope into the hearts of the hopeless. He recognized the existence of some faint hunger and thirst for better things in the hearts of the worst men and the wildest women, and he strengthened the bruised reed and fanned the smoking flax into a flame with the assurance that they that hunger and thirst after righteousness shall be satisfied.

His life is a call to us to have faith in ourselves, and to expect the unfolding into full flower of the germ of goodness within us. He was a man of like passions with ourselves—a man who inherited from father and mother, as we inherit, the weaknesses common to human nature. Yet he, through patient and earnest endeavor, triumphed over his own weakness, brought his passions into subjection to his will, and raised himself to that moral state in which he could say, "I and my father are one"—I am in moral accord with God; all my thoughts, desires and purposes are in harmony with the Father's. And his example encourages us; for what a man of like passions with ourselves has done, we also may do.

And belief in God as a universal Father, infinitely wise and good, carries with it the belief that he will, soon or late, in one way or another, lead all his children up to perfection. As some one has said: "To be truly a father is to communicate a kindred nature, and to watch over, educate and guide that nature into the fullest development." God is truly our Father in that he loves supremely the soul in each one of us and purposes our spiritual perfection as the supreme end of our being. To this end the Father is working always, through the natural course of things. This is the meaning of all our losses, disappointments and heart-aches. What we call misfortune is the pull of the divine hand drawing us away from the false and fading to the true and enduring. As a gardener prunes his vines, the Great Husbandman, working through natural laws, cuts away our imperfections with adversity, enriches our character through toils and struggles, and waters our souls with the tears of affliction, that the germ of goodness within us may be quickened, that the dim outlines of the divine image in our souls may be developed into a faultless picture, and that we, made perfect as the Father is perfect, may dwell in the light of God's peace-giving presence and know the joy of full salvation.

—R. E. Cave in the *Medical Brief*.

THE CITY OF THE LIVING.

BY REV. S. P. QUILL, D. D.

In a long vanished age, whose varied story
No record has today—
So long ago expired its grief and glory—
There flourished, far away
In a broad realm, whose beauty passed all measure,
A city fair and wide,
Wherein the dwellers lived in peace and pleasure,
And never any died.

Disease and pain and death, those stern marauders
Which mar our World's fair face,
Never encroached upon the pleasant borders
Of that fair dwelling place.
No fear of parting and no dread of dying
Could ever enter there;
No mourning for the lost, no anguish crying,
Made any face less fair.

Without the city's walls death reigned as ever,
And graves rose side by side;
Within, the dwellers laughed at his endeavor,
And never any died.
Oh! happiest of all Earth's favored places!
Oh! bliss to dwell therein!
To live in the sweet light of loving faces
And fear no grave between!

To feel no death-damp, gathering cold and colder,
Disputing life's warm truth;
To live on, never lowlier or older,
Radiant in deathless youth;
And hurrying from the World's remotest quarters,
A tide of pilgrims flowed
Across broad plains and over mighty waters
To find that blessed abode,

Where never death should come between and sever
Them, from their loved apart;
Where they might work, and win, and live forever,
Still holding heart to heart.
And so they lived in happiness and pleasure,
And grew in power and pride,
And did great deeds, and laid up stores of treasure,
And never any died.

And many years rolled on and saw them striving,
With unabated breath;
And other years still found and left them living,
And gave no hope of death.
Yet listen, hapless soul, whom angels pity,
Craving a boon like this—
Mark how the dwellers in that wondrous city
Grew weary of their bliss.

One and another, who had been concealing
The pain of life's long thrall,
Forsook their pleasant places and came stealing
Outside the city's wall;
Craving, with wish that brooked no more denying,
So long had it been crossed,
The blessed possibility of dying—
The treasure they had lost.

Daily the current of rest-seeking mortals
Swelled to a broader tide,
'Till none were left within the city's portals,
And graves grew green outside.

Would it be worth the having or the giving—
The boon of endless breath?
Ah! for the weariness that comes of living
There is no cure but DEATH!

Ours were indeed a fate deserving pity,
Were that sweet rest denied;
And few, methinks, would care to find the city
Where never any died.

REINCARNATION.

Its Antiquity and Acceptance by Nearly Two-thirds of the Human Race.

[In this series of articles we shall draw from both oriental and occidental authors in elucidating the subject. The present article being chiefly from the excellent work of Mr. E. D. Walker.]

The interest all Christendom is at present manifesting in the deepest problems and mysteries of life, the dissatisfaction and despairing restlessness of many of the brightest minds, the prevalence of agnosticism and materialism in practical life and in philosophy, which Christianity seems powerless to resist, is an indication that we need, in the west, some new truth. Not only the wavering masses but the truth-seekers and advanced thinkers and devotees are yearning after a larger and fuller revelation.

This, we believe, will come with the investigation of the forgotten truth in the doctrine variously termed reincarnation, metempsychosis and transmigration. By this we do not mean the theories concerning the re-birth of men in brute bodies, which are attributed to Oriental religions and philosophies, because generally accepted by their followers. These are crude caricatures of the true conception. But we mean the inner kernel of that husk, which in protean forms has irrepressibly welled up in every great phase of thought, and which is an open secret lying all around us, and not simply a foreign importation, and which we truth-seekers cannot afford to overlook.

Reincarnation illuminates the darkest passages in the way of life, dispels the haunting illusions and enigmas, and reveals cardinal principles which, if apprehended, will steady the shambling gait of mankind. Virtue, kindliness and spirituality may thus be seen in their unveiled splendor as the only proper modes of thought and action.

Once the whole civilized world embraced reincarnation, and found therein a complete answer to that riddle of man's descent and destiny which the inexorable sphinx of life propounds to every traveler along her way. But the western branch of the race, in working out the material conquest of the world, has acquired the compensating discontent of a material philosophy.

It has lost faith and drifted into a shadowy region where the eagerness for the "practical" things of life rejects whatever cannot be physically proven.

Even God and immortality are, for the most part, held as conjectures, believed only after demonstration, and not vitally then.

The realization of this condition is provoking a counter current of spirituality. The growing freedom of thought and the eastward look of many leading minds seems to herald a renaissance more radical, although more settled and gradual, than the reformations of Columbus, Luther and Guttenberg. As surely as the occupation and development of the western Eldorado revived Europe into unprecedented vigor, so the exploration of Palestine, and beyond into India, for treasures more precious than gold or dominion, shall revitalize the new world with an unparalleled growth of spiritual power.

Strangely enough, too, just as the "new world" proved to be geologically the oldest continent, so the "new truths" recently discovered are found to be the most ancient. They are as universal as the ocean. The latest philosophies and "isms" and cults are mostly fresh phrasings of early ideas. The most advanced conceptions of art, education and government are essentially identical with those of Greece and Rome. The newest inventions and industries are approaching the lost arts of Egypt. The modern sciences (as electricity and chemistry) are merely ingenious applications of what the school-masters of primitive races knew better than Edison and Cooke. Geology has just dawned on us to reveal the sublime synopsis of earth's history, hidden for over three thousand years in the first chapter of the Bible. The last great thought of this era—Evolution—is as old as the hills in the far east.

Although commonly rejected through Europe and America, reincarnation is unreservedly accepted by the majority of mankind at the present day, as in all past centuries. From the dawn of history it has prevailed among the largest part of humanity with an unshaken intensity of conviction. Over all the greatest eastern nations it has held perpetual sway. The ancient civilization of Egypt, whose grandeur cannot be overestimated, was built upon this as a fundamental truth; and it was taught as a precious secret to Pythagoras, Empedocles, Plato, Virgil and Ovid, who scattered its seeds through Greece and Italy.

It is the keynote of Plato's philosophy, being stated or implied very frequently in his dialogues. "Soul is older than body," he says, "souls are continually born over again from Hades into this life." In his view all knowledge is reminiscence. To search and learn is simply to revive the images of what the soul saw in its pre-existent state in the world of realities. It was also widely spread in the Neo-Platonism of Plotinus and Proclus.

The swarming millions of India have made this thought the foundation of their enormous achievements in government, architecture, philosophy and poetry. It was a cardinal element in the religion of the Persian Magi.

Alexander the Great gazed in amazement on the self-immolation by fire to which it inspired Gymnosophists. Cæsar found its tenets propagated among the Gauls.

The Circle of Metempsychosis was an essential principle of the Druid faith, and as such was impressed on our forefathers—the Celts, the Gauls, and the Britons. It is claimed that the people held this doctrine so vitally that they wept around the newly-born infant and smiled upon death; for the beginning and end of an earthly life were to them the imprisonment and release of a soul, which must undergo repeated probation to remove its degrading impurity for final ascent into a succession of higher spheres.

The Bardic triads of the Welsh are replete with this thought of reincarnation, and a Welsh antiquary insists that an ancient emigration from Wales to India conveyed it to the Brahmans.

Among the Arab philosophers it was a favorite idea, and it may still be noted in many Mohammedan writers. In the old civilizations of Peru and Mexico it prevailed universally. The priestly rites of the Egyptian Isis, the Eleusinian mysteries of Greece, the Bacchic processions of Rome, the Druid ceremonies of Britain, and the cabalistic rituals of the Hebrews, all expressed this great truth with peculiar force for their initiates. The Jews generally adopted it after the Babylonian captivity through the Pharisees, Philo of Alexandria, and the doctors. John the Baptist was to them a second Elijah, Jesus was commonly thought a reappearance of John the Baptist or one of the old prophets.

The Talmud and Cabala are full of the same teaching. Some of the late Rabbins assert many entertaining things concerning the repeated births of the most noted persons of their nation.

Christianity is not an exception to all the other great religions in promulgating the same philosophy. Reincarnation played an important part in the thought of Origen and several other leaders among the early church fathers.

It was a main portion of the creed of the Gnostics and Manichæans. In the middle ages many scholastics and "heretical" sects advocated it. It has cropped out spontaneously in many western theologians. The elder English divines do not hesitate to inculcate pre-existence in their sermons. In the seventeenth century Dr. Henry More and other Cambridge Platonists gave it wide acceptance.

The Roman Catholic purgatory seems to be a makeshift improvised to take its place.

Many philosophers of metaphysical depth, like Kant, Scotus, Schelling, Leibnitz, Schopenhauer and Fichte, have upheld reincarnation. Geniuses of noble symmetry, like Giordano Bruno, Herder, Lessing and Goethe, have fathered it. Scientists like Flammarion, Figuier and Brewster have earnestly advocated it. Theological leaders like Julius Muller, Dr. Dorner, Ernesti, Ruckert and Beecher have maintained it. In exalted intuitional natures, like Boehme and Swedenborg, its hold is apparent. Most of the Mystics bathe in it. The long line of Platonists from Socrates down

to Emerson have no doubt of it. Nearly all the poets profess it. Even amid the predominance of materialistic influences in Christendom it has a considerable following.

Traces of it are found among the aborigines of North and South America, and among many barbaric tribes. At this time it reigns, without any sign of decrepitude, over the Burman, Chinese, Japanese, Tartar, Thibetan and East Indian nations, including at least seven hundred and fifty millions of mankind—nearly two-thirds of the human race.

Throughout the East it is the great central thought. It is no mere superstition of the ignorant masses. It is the chief principle of Hindu metaphysics, the basis of all their inspired books.

Such a hoary philosophy, held by the venerable authority of ages, ruling from the beginning of time the bulk of the world's thought, cherished in some form by the disciples of every great religion, is certainly worthy of the profoundest respect and study. There must be some vital reality inspiring so stupendous an existence.

But the western fondness for democracy does not hold in the domain of thought. The fact that the majority of the race has agreed upon reincarnation is no argument for it to the Occidental thinker. The conceit of modern progress has no more respect for ancient ideas than for the forgotten civilizations of old, even though in many essentials they anticipated or outstripped all that we boast of. Therefore we shall treat this subject very largely from a western standpoint and continue it through a series of articles which will appear each month.

MAN A MINIATURE SUN.

There is an earthly Sun which is the cause of all heat, and all who are able to see may see this Sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that Sun, and be conscious of his existence; but those who have not obtained spiritual consciousness may yet feel its power by an inner faculty which is called intuition."—PARACELSUS, *De Fund. Sap.*

□ "He who knows the Sun and Moon has a Sun and Moon in him, and he can tell how they look, even if his eyes are shut."—PARACELSUS.

□ Man is surrounded by an incandescent atmosphere known as the photosphere, the theater of perturbations and of gigantic cyclones, the influence of which is felt even upon our small planet, earth. Our souls radiate and extend an influence much farther than the generality of people imagine. Every human body is truly a miniature Sun; he is not only influenced in the same manner as the Sun, but he influences others around him just as the Sun influences the celestial bodies belonging to its system. Dr. Baraduc, of Paris, whose interesting experiments toward obtaining photographs of the human soul are now well known to the French Society of Biology and Academy of Sciences, proves the truths of the ancient Hermetic science relative to the radiations from the soul of man, and the doctor and his assistants have taken several photographs of the vibrations emanating from human bodies, when those bodies were in varying conditions; for the photographs show those diverse conditions very dis-

tinctly. The vibrations emanating from the calm body are tranquil, those which emanate from the body in a state of cerebral or cardiac activity resemble the normal atmospheres of the Sun, and those which emanate from a body in a state of wild anger or deep trouble resemble the solar tempests as they have been photographed by astronomers. "We too," says Dr. Baraduc, "have our photosphere, which vibrates and moves, not only in accordance with the moral impressions which we receive according to our spiritual condition, but also according to the influence which is brought to bear on it by the tempests in the sun and on the earth." In other words, the doctor but repeats the old aphorism of the alchemists, theurgists, therapeutæ and magians, namely, that "the small is like the great, and that which is on high is like that which is below; as in heaven so on earth."

Now it is a well established fact that the same law which rounds the pearly dew-drop shapes also our world, and with all our telescopes we cannot pierce into that Grand Center, around which all the blazing suns and systems perform their stupendous revolutions. The Sun which we see in the heavens is not the *actual* Sun, but simply a reflection, or rather a focus of light for the brilliant rays of the Great Central Sun to pass through and give life to everything, throughout the world. Physical science compels us almost to admit this, and spiritual science constantly affirms this to be the case. Does not science inform us that all life which is displayed upon our globe passes through the Sun? But how much more powerful and more life-giving upon our souls is the activity of the soul-rays of the Great Central Spiritual Sun! Just as our common Sun is the center round which our earth and solar system revolves, so is it that the Great Central Spiritual Sun, which gives life to all the Suns throughout the Universe—is the Divine Center from which everything proceeds, and to which everything returns. This is the Throne of God, the Sun of Righteousness, of the Bible. Does not David the psalmist say that the Lord God is a Sun (Psalms lxxxiv, 11), and that He covereth Himself with *Light* as with a garment; that He stretcheth out the heavens as a curtain (civ, 2) and rideth upon the heaven of heavens (lxviii, 33), and "Is not God in the *heights* of the heavens," says Job (xxii, 12). Truly is the history of the human soul and Christ written in the heavens and the Zodiac, which was the very earliest Bible, for it contains the history of the whole of humanity, and its twelve Signs are the twelve Gates of the Heavenly City or New Jerusalem. Thus can that grand truth be plainly understood which David said: "The heavens declare the glory of God and the firmament sheweth His handiwork. In them hath He set a tabernacle for the Sun;" and Job further tells us that "thick clouds are a covering to Him, and He walketh in the circuit of heaven." John also informs us that he was in the spirit on the Lord's Day, that is on *Sunday*, or the day of the Sun; that he saw God, or the Ancient of Days, and that his countenance was *as the Sun shineth in his strength*.

Re-echoing the above sentiments, that eminent and learned seer, Emanuel Swedenborg, teaches that the

Lord is only seen as a Sun. He says "that the Lord actually appears in heaven as a Sun, has not only been told me by the angels, but has also been given me to see several times, etc." Cornelius Agrippa, Paracelsus, Jacob Boehme, etc., all teach this idea more or less distinctly. The tutelary angel of every planet appears also as a Spiritual Sun, deriving light, heat, force and being from the Central Sun, and those tutelary angels reveal themselves now to the prepared ones of earth as distinctly as they did in olden times to the prophets and hierophants of the ancient mysteries. The mental absorption practiced by that peaceful people, the Hesychiasts of Mount Athos, is thus described in their writings: "Lock your door and raise your mind from every worldly thing. Fix your eyes upon the center of your body and strive mentally to find the position of the heart. At first you will discover only darkness and unyielding density, but if you persevere night and day you will miraculously enjoy unspeakable happiness, for the soul then perceives what it never saw before, the radiance in which God resides; a great light dwelling between the heart and the soul." The Vedic writings contain much that is similar to the above. In the Persian Oupnekhata, or Book of the Secret, it is written: "Like the tortoise, man must withdraw every sense within himself; the heart must be guarded, and the Brahma will enter him, like fire and lightning. In the great fire in the cavity of the heart a small flame will be lit up, and in its center is *Atma*" (the soul).

This is the ever-pulsating Heart of Deity that beats throughout every atom of Nature, for each atom contains that Central Germ which will ultimately raise it to the plane of eternal life. Our world breathes just as man and every other living creature; aye, and even as every plant and mineral does. Throughout our solar system a regular circulation of the vital fluid palpitates, just as the circulation pulsates in the human body, the Sun itself contracting as rhythmically at every return of it as our human heart does. But whilst our heart pulsates fully every second, the solar heart takes eleven years to contract, and astronomers testify that the number of solar spots increases every period of eleven years, and when man's spiritual vision becomes properly opened, he will see the same sun-spot phenomena occurring with every heart-beat every second, owing to the throbbing contractions forcing the blood throughout the body. Man is truly a great mystery, for, in the words of Paracelsus:

"The same element which produces Mars, Venus or Jupiter in the sky, exists also in the body of man, because the latter is the son of the Astral Body of the Microcosm in the same sense as the physical body is a son of the earth. The seat of the Sun in the Microcosm is in the Heart, that of the Moon is in the Brain." (*Paragram*).—*The Morning Star*.

Every being is free and responsible only according to the degree of its knowledge; not its intellectual knowledge, but according to that which is the result of the experiences of its spirit—its "conscience."—*Franz Hartmann, M. D.*

CURIOUS BELIEFS PERTAINING TO SALT.

BIBLICAL MENTION AND LEGENDARY ORIGIN.

The earliest mention of salt in the Bible is in reference to the destruction of Sodom and Gomorrah.

According to the mythical lore of Finland, Ukko, the god of the sky, struck fire in the heavens, a spark from which descended into the ocean and became salt.

Formerly the women and girls among the Mexican Nahuas who were employed in the preparation of salt, were wont to dance at a yearly festival in honor of the goddess of salt. Huixtocihnati, whose brothers, the rain gods, it is said, as the result of a quarrel, drove her into the sea, where she invented the art of making the previous substance.

SALT AS A SACRED INSTRUMENT.

Salt was declared by Pythagoras to be the emblem of justice; for, as it preserves all things whatever, it animates, and without it all is corrupted. He, therefore, directed that a salt-cellar should be placed upon the table at every meal, in order to remind men of this emblematic virtue of salt.

Homer called salt divine.

It was customary among the Greeks to present salt to the gods as a thank-offering at the beginning of every meal.

The covenant of salt is the most sacred possible among the Jews.

Compacts between eastern tribes are confirmed by salt, and the most solemn pledges ratified by it.

SOME PECULIAR COMMERCIAL VALUES.

Cosmas, the Egyptian geographer, stated that salt currency was in use in Africa in the sixth century; and Marco Polo wrote that salt was a common medium of exchange among certain Asiatic people in the thirteenth century. In Thibet pieces of salt shaped in a mold and weighing about half a pound each, served as small exchange, eighty such pieces having a value equal to about \$3.

So highly did the Thracians of old prize salt that they bartered slaves in exchange for it.

Felix Dubois, in his "Timbuctoo the Mysterious," comments on the variety of salt in the interior of the Soudan, and says it is the most valuable commodity of that region, the true gold of the Soudanese.

WHEN THE SALT IS SPILLED.

The idea that the spilling of salt produces evil consequences is supposed to have originated in the tradition that Judas overturned a salt-cellar at the Pascha supper, as portrayed in Leonardo da Vinci's painting.

In early times any one having the misfortune to spill salt was supposed to incur the anger of all good spirits, and to be rendered susceptible to the malevolent influences of demons.

There is a Norwegian belief that if one spills salt he will shed as many tears as may suffice to dissolve the quantity of salt he has lost.

The tossing of spilled particles of salt over one's left shoulder is not deemed sufficient in New England

to avert the severance of friendship's ties; the spilled salt must also be thrown upon the stove.

SOCIAL OBSERVANCES OF ENMITY AND FRIENDSHIP.

There is in Russia a superstitious prejudice against helping one's neighbor to salt at table on account of the liability to quarrels thereby incurred.

In Italy, helping a friend to salt at table was formerly thought to be an indication of undue familiarity and when salt was offered by one gentleman to the wife of another, it was deemed sufficient cause for jealousy and quarreling.

There is an old proverb that "many packs of salt must be eaten together to bring friendship to perfection."

It is a time-honored custom in eastern countries to place salt before strangers as a token and pledge of friendship and good will.

When a native of Abyssinia desires to pay a delicate attention to a friend or guest he produces a piece of rock salt and graciously permits the latter to lick it with his tongue.

OCCULT POWERS ASCRIBED TO SALT.

The priest sometimes places a little salt in the child's mouth at baptism in Sicily, thereby imparting wisdom, it is believed. Hence, the popular local saying in regard to a person who is dull of understanding, that the priest put but little salt in his mouth,

A mother seeks to protect her daughter from evil glances in Bohemia by placing a little bread and salt in her pocket, and when a young girl goes out for a walk the mother sprinkles salt on the ground behind her, so that she may not lose her way.

A common amulet among the Neapolitan poor is a bit of rock salt suspended from the neck.

The peasants of the Hartz mountain region in Germany believe that three grains of salt in a milk pot will keep witches away from the milk.

Salt was in high repute in olden times in Scotland as a charm, and the salt box was the first chattel to be removed to a new dwelling. In 1789, when Robert Burns was about to occupy a new house at Ellisland, he was escorted thither along the banks of the River Nith by a procession of relatives, and among them was borne a bowl of salt resting on the family Bible.

The Harbinger of Dawn for November.

This number appears with a new and attractive titlepage, which is to be permanent. Among the leading features are, "Researches in Spiritual Phenomena," by Sir Wm. Crookes, F. R. S., scientifically demonstrating twelve phases; "The Fallen Pyramid, or Heart of the World," by Willis F. Whitehead, an occult African legend of a Golden Age in the long ago; "Birds and Animals as Prophets;" "The Druids as Spiritualists;" "Shakespeare's Spiritualism;" "How African Psychics Produce Rain Storms," a startling tale vouched for by the editor of the *Revue des Revues*; "Evolution in Memory," by Chas. Dawbarn, an original theory backed by startling facts. Other important articles follow, besides the regular editorial departments—"Views from Our Watch-Tower," "Book Reviews," "Notes and News," etc. The editor, Ernest S. Green, announces that he will soon enter upon a series of independent, scientific psychical

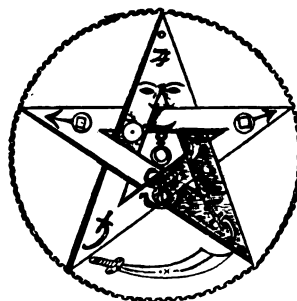
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PESSIMISM.

There is an old Arabic adage that a pessimist is a fool because whatever else a man may possess if he has not sense enough to be happy he has missed everything worth having. This is largely true, but the doctor must not forget that health largely contributes to optimism, and that knowledge and temperance in all things constitute the essential elements for health. Temperance does not mean abstinence or asceticism, but a rational use of all things which experience has shown contribute to man's well-being.

The pessimist looks for and finds evil in everything. He reads his own debility and decrepitude into human institutions and affairs, and prophesies their downfall. His gloomy mind casts its somber shade over all the occurrences of the day, distorting his mental vision and giving him a moral squint. His chronic unhappiness is so depressing and contagious, people naturally avoid him as much as possible, and as the pessimist is always abnormally sensitive and egotistical, he retires into himself like the fretful porcupine and takes revenge by condemning the entire world.

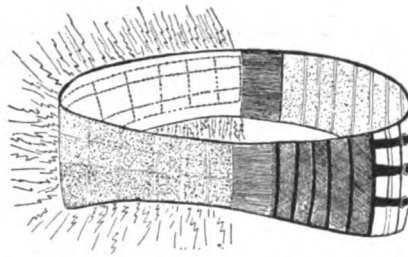
Ill health, a narrow, uneducated mind and habit are responsible for pessimism. Indigestion and poor elimination result in the formation and retention of toxic substances in the blood to irritate, depress and starve the nervous system, and make the individual restless and discontented.

Knowledge helps the pessimist. It teaches him to distrust a pessimistic attitude. It shows him the wisdom and importance of optimism, that it is both the cause and result of health, happiness and worldly success. That, without optimism, a man is a miserable slave, free to enjoy nothing, and with it he is wealthy and independent whatever may happen to him. When a man understands that ill-health and ignorance breed pessimism in him, and that pessimism is a mental taint which contaminates everything he does, when he fully realizes that pessimism, and not the world's decay and vice, is the source of all his misery, he will set about to reconstruct himself, and the doctor is the man to give him proper advice as to the means and methods to be employed in the work.

Warn your patients of the dangers of pessimism. Tell them that it is responsible for the perpetuation of invalidism. That it will make them do and say all manner of foolish things. That it will cause them to be disliked and avoided. That they have but one chance in this life to be happy, and should make the most of it. Teach them not to worry, not to take life too hard, nor too seriously, but to do the best they can, and to search always for "Sermons in stones, books in running brooks, and good in everything."

—Medical Brief.

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claims to mathematically demonstrate the claim of the old Rosicrucians and Cabalists that there are three worlds—the Natural World, the Human World, and the ASTRAL WORLD. Its method of demonstration is by means of that science which alone obtains in these three worlds—the science of number. As 2 and 2 make 4 throughout infinity, so 2 and 2 must make 4 through all the worlds of infinity. There is a science of spiritual mathematics as well as a science of material mathematics. Building carefully, step by step, the author proves that an Astral World exists and that many truths which the clergy have preached for hundreds of years are demonstrable facts. He has no theory hid beneath a mass of abstruse and technical words, but gives in language readily understood by all, the steps that lead from the self-evident basic truths of Nature to the ultimate fruition of the soul's immortality and the dawn of the Cosmic Era of Mankind. What hundreds of thousands of divines have failed to prove, he here puts in incontestible form. What man constantly asks himself he here answers satisfactorily and conclusively.

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"It is one of the most remarkable and noteworthy books of the century. Full of astral science and philosophy, no earnest, searching mind can afford to be without it."—THE HARBINGER OF DAWN.

We have several other notices, in line with the above, from other occult journals and the daily press which we would like to quote to our readers, but cannot here for lack of space.

The Mystic Thesaurus is a book that gives RESULTS. It will be sent, prepaid, as a premium to all annual subscribers to the Star of the Magi, \$1 per year. Remit to N. E. Wood, Publisher, 617 La Salle Avenue, Chicago, Ill.

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ORIENTAL ADEPTSHIP.

Ancient Wisdom of the East—Wonderful Feats of the Hati Yogi—The Ten Stages of Raja Yogi Fully Described.

BY DR. T. J. BETIERO, GRAND PRECEPTOR OF THE ORI-
ENTAL MAGI.

Notwithstanding the discovery of the planets, asteroids and several new moons of Jupiter, there is not a man upon the earth to-day who knows as much concerning either astronomy or astrology as did the wise men or Magi of Persia and Assyria, or the Hierophants of Egypt, or the Llamas of India. We admit that the science of constructing methods of observatory instruments has progressed wonderfully. Beginning during the time of Galileo with a pair of spectacles, skillfully arranged, we have now the grand instruments of the Lick and Yerkes observatories, which enable us to search the heavens for millions and millions of miles. Yet man has not seen all of the wonders of the firmament as future years and still better instruments may attest.

The modern orthodox churches teach nothing concerning the seven principles of man. They do not teach the care of the physical nor the development of the spiritual. They say nothing of the occult power of man, such as was demonstrated by Christ. Furthermore, they demand faith, although it may oppose reason.

I shall not attempt to disparage the usefulness of churches. They are good for the elevation of society; they are a safeguard for children and are necessary to maintain the equilibrium between the law-abiding citizens and the vicious and criminal elements. As instructors in the higher science, which embraces God, Man and Nature, the churches are a failure.

This is the time when men are inspired with a desire for knowledge. A great spiritual light is now illuminating the world. He who has the spiritual eye can see it. Where shall we obtain the knowledge so manifestly overlooked by the churches? It can be found in the Sanscrit, Esoteric Buddhism and Aryan philosophy. However, it is no easy task to find it, as there is no religion more encumbered with ceremonies, laws and commentaries than Brahminism. The Brahmin Hindoos have such a great number of commentaries

that the most learned Brahmin can scarcely reach the tenth part of them during a lifetime.

Leaving aside the four books of the Vedas, the Sanscrit Puranos, consisting of 400,000 stanzas forming eighteen volumes, treat of laws, theology, medicine, of the creation, the destruction, regeneration of the world, etc. The Chastras treat of mathematics, grammar, etc. The Oupavedas, Oupanichados and Oupuranos are keys or explanations of the foregoing. Also twelve large books which contain the Laws of Manou, the grandson of Brahma, relating to penal and civil laws, and canonical rules for the adepts.

Brahminism was originally monotheistic, but the priests have added many rules and made changes, introducing an unlimited number of absurd gods, goddesses, semi-gods, genii, angels and demons, all represented by an equal number of repulsive idols.

Buddhism teaches right thought, speech, belief, doctrine, means, endeavors, livelihood, memory and right meditation. A code of morals existed six centuries before the Christian era, and there is less crime in India, in proportion to the population, than elsewhere.

They fervently desire power and peace. They drive out earthly ambition, desire for sensation and all selfishness; they desire only the subjective world—that which is within themselves. These desirable characteristics cannot be applied to Hindoos as a race, as one will find among certain classes as much ignorant superstition and uncleanness as elsewhere.

They are supposed to take a daily bath, but many use filthy pools, which are no more than mud holes.

If you speak to an ordinary Hindoo concerning the inner man he will generally show an ignorance that is either feigned or real.

The Raja Yogi have, however, the most sublime teachings of earth. Their objective life seems dissolved; they must live neither in the present or future but in the eternal. The true Raja Yogi must stand alone. Nothing that is out of or away from the eternal can aid or benefit him.

There is an opposing sect called the Hati Yogi, who also seek development; they practice physical exercises and incantations which would have no charm whatever for the student of the Occident. From these the fakirs of India are usually recruited. Along the highways and in the bungalows members of this sect are often met, sitting in various postures, which they have maintained for years. Many are seen with a hand held up, who have held it thus for years, until it has almost completely withered away.

Marvelous stories are told by travelers of the powers of this wonderful sect, yet they awaken no especial interest with their countrymen. I distinctly remember the first party of fakirs it was my fortune to meet. We were seated upon the portico of a hotel in Bombay. Six fakirs passed along and, by signs and words, offered to give an exhibition. Some silver being collected the leader began giving commands in a loud voice. The six fakirs then began to march, passing and repassing between themselves. Halting, they stood in line, and the leader held up five fingers to show that one of their number had disappeared. We could, from the elevated portico, see everywhere, and yet could not detect the missing fakir. The leader now held up six fingers, signifying the original party, the march recommenced and, upon its termination, the full six stood in line before us once more.

I have also seen them produce plants from seeds in a few minutes' time.

There is an interesting story told concerning a certain fakir and his boy, and the interest taken in his remarkable phenomena by the English Queen. The fakir would ordinarily be seen approaching, leading a little boy and carrying a bag and a sword. Arrangements being made, the fakir would force the boy into the bag; then, assuming a ferocious aspect, he would plunge the sword repeatedly through it; yells would be heard and the sword would drip with blood. About this time the spectators would become excited and intervene on behalf of the boy, who would then be seen coming across the fields. Having heard of this magical performance, the Queen directed a commanding officer of her forces to investigate and report whether the fakir merely perpetrated a trick or really controlled forces not generally known. The officer accordingly engaged the fakir for a performance. All being in readiness, the fakir and his boy were surrounded on all sides by soldiers, each of whom had orders not to let the boy pass through the lines unobserved. Notwithstanding these precautions the trick was performed as successfully as before.

I will relate another incident which seems to throw some light on these mysterious phenomena.

An old fakir once gave an exhibition to some travelers using two long bamboo poles and a number of short pieces with which to construct a ladder. Placing the poles erect he inserted the cross sticks and mounted. He then removed the bottom bars and inserted them above, and thus mounted to the top of the ladder. He then cast down one of the long poles and stood erect upon the other. After this there came a puff of smoke, which, clearing away, disclosed the old fakir extended horizontally in the air without any support, the remaining pole having fell to the ground. One of the party, having a kodak, took a snap shot of this last view, but when the picture was developed all that it disclosed was the old fakir sitting on the ground, thus proving that he must have performed the feat in his astral or cast a hypnotic spell upon his audience.

Such phenomena as the foregoing has drawn the attention of the world toward India. Her monasteries are rich in all kinds of knowledge. But, like the bible,

not everyone who reads their scriptures can understand them.

Man is yet in his infancy. He understands, sees and feels the grandeur of Nature, but he neither sees nor understands the Great Spirit which has created and animates all things.

Man has always sought tangible things, it being impossible for him to believe long in what escapes his material senses. He has racked his brains to find means of contemplating the Creator.

Trying to enter into direct relations with the Supreme Being—who has given him so many blessings and, as he erroneously believes, many unnecessary trials also—explains why he began to worship those parts of Nature from which he received benefits. The Egyptians worshiped animals, trees, stones and winds.

Other nations, steeped more deeply in ignorance, seeing that the result of the winds were not always favorable, that rain was not infallible in producing good crops, and that animals frequently disobeyed the will of man, sought a direct intermediary between themselves and the great, unfathomable and mysterious power of the Creator. Thus they created idols.

From the remotest period man has never had any tendency but toward tangible reality. In seeking a path which might lead them to the Creator the Assyrians turned their gaze and contemplation toward the planets. At the present time the Guebers look upon the seven planets as the seven spirits of God.

In their blindness men are incapable of conceiving the invisible and spiritual link that unites them to the great divinity. This explains why they have sought things existing within the domain of the senses.

The same fact may be observed in Brahminism, where men, who have been left to their inclination in regard to exterior forms, have gradually created an army of gods and demi-gods.

The Israelites have probably demonstrated, conclusively, the inherent love of man for all that is concrete, notwithstanding a wonderful series of miracles. The people of Israel could not help setting up a god cast in metal, at the time when Moses was in touch with the Creator.

Buddhism has undergone the same modifications. The great reformer, Saki-Mouni, inspired by the Supreme Judge, truly understood the ONE and indivisible majesty of Brahma, and did all in his power to prevent the manufacture of images made in his resemblance. He openly separated himself from the polytheistic Brahmins, and preached the purity and immortality of Brahma. The success attained by himself and followers caused him to be persecuted by those Brahmins who acquired a revenue from the manufacture of idols, and who oppressed the people.

The first sacred preachers were called Buddhas (saintly or learned), because they were regarded as incarnations of the divine one. They dwelt in different parts of the world, and their sermons were mainly directed against the tyranny and profitable methods of the Brahmins. The Buddhists—those who followed the Buddhas—were mostly among the lower classes of China and India. Among the sacred Buddhas are two

who are particularly venerated. Saki-Mouni, known in China under the name of Fo, or Kong Fo Chee, which, latinized, gives us the better known name of Confucius, lived about 3,000 years ago, and his sermons brought the whole of China back to the true God. I would advise anyone who wishes to read good, wholesome philosophy to read the Analects of Confucius. The other was called the Buddha Guatama. He lived about 2,500 years ago and converted nearly half of the Hindoos to the word of the only invisible and impersonal God.

Buddhism is divided into many sects, which differ only in religious ceremonies. The basic doctrines are the same in all. The Thibetan Buddhists, called Llamas, separated from the Foists 1500 years ago. Later, a mongolian, Khutuktas, translated the works of the great Buddha into Chinese, for which the Emperor of China rewarded him with the title of Go-Chi (king's preceptor). After his death this title was bestowed upon the Dalai Llama of Thibet, and it is retained even to the present day.

The Buddhist religion in Thibet is called Llamaism (superior). Both red and yellow monks are admitted. The former marry; the yellow are celibates.

The Hindoo records give the chronology of the Buddhas as follows: Three thousand years ago the Great Buddha incarnated himself in the person of the celebrated Saki-Mouni, he maintaining and propagating the doctrines of his twenty incarnations. Two thousand, five hundred years ago he appeared in Guatamo, building the foundation of a new world in Burmah, Siam and different islands. Shortly afterward Buddhism began to penetrate China.

About the year 2050 the doctrine of Saki-Mouni was adopted by the people. At the same time the doctrine began to spread among the Israelites.

About 1900 years ago the perfect one again reincarnated himself in Issa. This name is applied to Christ, showing that the Hindoos have taken cognizance of Christ and placed him among their sacred Buddhas.

It will be remembered that the Bible is strangely silent concerning Christ during the years which intervened between the time he appeared in the temple, in his 13th year, to the time when he again appeared in Galilee, in his 31st year, teaching and preaching the word of God.

These ancient records state that when Issa was a child he was brought to India, where he remained until manhood, studying the laws of the great Buddha. The writings which treat of the life of Issa are held very sacred, and few have seen them. They were brought from India to Nepal, and from thence to Thibet, and are now at Lassa.

Buddhism teaches reincarnation, rebirth, and the pure doctrine of karma. The ten stages of Yogi development are much like an ecstatic dream.

The yogi exercises for the development of the soul, or inner man, are both physical and mental. A strict observance of such rules of life as will make one a better man—physically, morally and spiritually—is insisted upon. The exercises should never be undertaken without a teacher, as there are many dangers

which attend this great change, which places one in touch with the great invisible world of force. Dangers appear in the physical by overcharging the brain. One must be strong enough to overcome the Elementals. The teacher, by his experience and power, is able to throw a protecting wall around the student.

The first three stages of development are apparent by an apathy of thought, numbness of limbs, a casting away of everything, and a feeling of malaise, as if one were threatened with a severe illness. In the fourth stage there is a quickening, fascinating rapture, and a fluttering in the head like intoxication.

Fifth. A sense of life flowing back from the brain.

Sixth. There appears to be a vitalized life force, like vapor or water, which overshadows and descends into his being, and nourishes with renewed life.

Seventh and eighth. He becomes master of a new vision of the subjective world and astral body. He sees into men's hearts and hears the most silent voices, even thoughts.

Ninth. He finds himself so subtle, rare and ethereal he can transport himself at will, distance being as nothing. He can pass and not be seen, or poise and be visible at will.

Tenth. He becomes attuned with the universal and absolute, being a part of the invisible voice of the Absolute Love and Divine Central Sun Spirit. This is the ripening of the soul to the Egyptian and Yogi.

The great mystery of the Krishna, or two of these stages, are held very sacred.

There are eight stages to be passed through before adeptship can be reached. For success, one must have a strong physical character and fortitude. The majority fail and retire early in the work. The strain sometimes causes death or insanity.

Yama is the name of the first stage. It is the practice of certain postures of the body in order to attain a high state of quietude and contemplation, which is enjoined to develop the moral qualities, gentleness, calmness, innocence, honesty, truthfulness, chastity and unselfish disinterestedness.

Niyama is the second stage. Same physical process as before, only longer hours of practice, such as looking intently at some central point, the while contemplating the Love of the Absolute. The initiate is here enjoined to purity, cleanliness, contentment, patience, silence, devotedness, self-denial, and to ever strive toward exaltation.

Asana is the third stage. Here one must learn how to control the respiration and circulation, by a long practice of the divine inward breath, to attain inward illumination, concentration of will, and meditation of both the inner and outer man. Here begins the inaudible pronunciation of Om, also Aum, a certain number of times. Now dawns the holy rapture of the celestial five.

Pranayama, fourth stage, begins with semi-trance, profuse respiration, trembling and chilliness. Self-trance is produced, and being advanced to a lower octave of vibration, levitation results. The great sacred words are inaudibly produced to insure a perfect state of abstraction from external affairs.

Pratyahara, fifth stage. The inward breath establishes a greater control of the circulation of the vitalized principle between the outer and inner man. He now controls the inner astral body so that he partially dwells in it. He is now anointed with the sacred oil, and can repeat the sacred names many times without breathing, beginning with Om and rising up to the unspeakable A.U.M.

Dharana, sixth stage. The body can now be made rigid, with all the external senses perfectly quiescent, although the inner senses and life are fully conscious and awake.

Dhyana, the seventh stage, is called the state of ecstasy. The soul becomes clairvoyant and clairaudient; is conscious, but exists in a new region, known as the Primal Light. Knowledge may now be received from the Universal Spirit. The astral may be projected to any desired place, with the rapidity of thought, but the physical body must not be disturbed while away.

Samadhi. In the eighth stage hibernation is possible at will. Circulation dormant.

Nirvana, ninth and tenth stages. Pronounced by some as annihilation. He neither loves nor hates, and has no earthly ambition. He merges into that condition wherein the drop of water becomes a part of the Infinite Ocean of A.U.M.

Buddhism teaches universal tolerance, brotherhood and charity—free from anger, passion or cruelty.

REINCARNATION.

It Solves Our Mysterious Experiences and the Problem of Misery and Injustice.

[In this series of articles we shall draw from both oriental and occidental authors in elucidating the subject. The present article being chiefly from the excellent work of Mr. E. D. Walker.]

6. Reincarnation explains many curious experiences. Most of us have known the touches of feeling and thought that seem to be reminders of forgotten things. Sometimes as dim dreams of old scenes, sometimes as vivid lightning flashes in the darkness recalling distant occurrences, sometimes with unutterable depth of meaning. It appears as if Nature's opiate which ushered us here had been so diluted that it did not quite efface the old memories, and reason struggles to decipher the vestiges of a former state. Almost every one has felt the sense of great age. Thinking of some unwonted subject often an impression seizes us that somewhere, long ago, we have had these reflections before. Learning a fact, meeting a face for the first time, we are puzzled with an obscure sense that it is familiar. Traveling newly in strange places we are sometimes haunted with a consciousness of having been there already. Music is specially apt to guide us into mystic depths, where we are startled with the flashing reminiscences of unspeakable verities which we have felt or seen ages since. Efforts of thought reveal the half-obliterated inscriptions on the tablets of memory passing before the vision in a weird procession. Every one has some such experiences. Most

of them are blurred and obscure. But some are so remarkably distinct that those who undergo them are convinced that their sensations are actual recollections of events and places in former lives. It is even possible for certain persons to trace thus quite fully and clearly a part of their bygone history prior to this life.

Sir Walter Scott was so impressed by these experiences that they led him to a belief in pre-existence. In his diary was entered this circumstance, February 17, 1828, as given in Lockhart's "Life of Scott" (first edition, Vol. VII, page 114):

"I cannot, I am sure, tell if it is worth marking down, that yesterday, at dinner time, I was strangely haunted by what I would call the sense of pre-existence, viz., a confused idea that nothing that passed was said for the first time; that the same topics had been discussed and the same persons had stated the same opinions on them. . . . The sensation was so strong as to resemble what is called a *mirage* in the desert and a calenture on board ship. . . . It was very distressing yesterday, and brought to my mind the fancies of Bishop Berkeley about an ideal world. There was a vile sense of unreality in all I said or did."

That this was not due to the strain upon his later years is evident from the fact that the same experience is referred to in one of his earliest novels, where this "sentiment of pre-existence" was first described. In "Guy Mannering," Henry Bertram says: "Why is it that some scenes awaken thoughts which belong, as it were, to dreams of early and shadowy recollections, such as old Brahmin ideas would have ascribed to a state of previous existence? How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill-defined consciousness that neither the scene nor the speakers nor the subject are entirely new; nay, feel as if we could anticipate that part of the conversation which has not yet taken place."

Bulwer Lytton describes it as "that strange kind of inner and spiritual memory which often recalls to us places and persons we have never seen before, and which Platonists would resolve to be the unquenched and struggling consciousness of a former life."

Again, in "Godolphin" (chapter xv), he writes:

"How strange is it that at times a feeling comes over us as we gaze upon certain places, which associates the scene either with some dim remembered and dreamlike images of the Past, or with a prophetic and fearful omen of the Future. . . . Every one has known a similar strange and indistinct feeling at certain times and places, and with a similar inability to trace the cause."

Edgar A. Poe writes (in "Eureka"): "We walk about, amid the destinies of our world existence, accompanied by dim but ever present memories of a Destiny more vast—very distant in the bygone time and infinitely awful. . . . We live out a youth peculiarly haunted by such dreams, yet never mistaking them for dreams. As *memories* we know them. During our youth the distinctness is too clear to deceive us even for a moment. But the doubt of manhood dispels these feelings as illusions."

Explicit occurrences of this class are found in the narratives of Hawthorne, Willis, De Quincey, Coleridge and many other writers. A striking instance appears in a little memoir of the late William Hone, the parodist, upon whom the experience made such a profound effect that it roused him from thirty years of materialistic atheism to a conviction of the soul's independence of matter. Being called in business to a house in a part of London entirely new to him, he kept noticing that he had never been that way before. "I was shown," he says, "into a room to wait. On looking around, to my astonishment everything appeared perfectly familiar to me—I seemed to *recognize* every object. I said to myself, what is this? I was never here before and yet I have seen all this, and if so, there is a very peculiar knot in the shutter." He opened the shutter and there was the knot.

The experience of many persons supports this truth. The sacred Hindu books contain many detailed histories of transmigration. Kapila is said to have written out the Vedas from his recollection of them in a former life. The Vishnu Purana furnishes some entertaining instances of memory retained through successive lives. Pythagoras is related to have remembered his former existences in the persons of a herald named Æthalides, Euphorbus the Trojan, Hermotimus of Clazomenæ, and others. It is stated that he pointed out in the temple of Juno, at Argos, the shield with which, as Euphorbus, he attacked Patroclus in the Trojan war. The life of Apollonius of Tyana gives some extraordinary examples of his recognitions of persons he had known in preceding lives. All these cases are considered fictions by most people, because they trespass the limits of historical accuracy. But there are many facts in our own time that point in the same direction. The Druses have no doubt that this life follows many others. A Druse boy explained his terror at the discharge of a gun by saying, "I was born murdered;" that is, the soul of a man who had been shot entered into his body. A scholarly friend of the writer is satisfied that he once lived among the mountains before his present life, for, though born in a flat country destitute of pines, his first young entrance to a wild pine-grown mountain district roused the deepest sense of familiarity and home-likeness. And his last life, he thinks, was as a woman, because of certain commanding feminine traits which continually assert themselves. And this in spite of an apparently strong masculine nature, which never excites a suspicion of effeminacy.

Another friend of the writer says that his only child, a little girl now deceased, often referred to a younger sister of whom he knew nothing. When corrected with the assurance that she had no sister, she would reply, "Oh, yes, I have! I have a little baby sister in heaven!" The same gentleman tells this anecdote of a neighbor's family where the subject of reincarnation is never mentioned. A group of children was playing in the house at a counting game while their mother watched them. When they reached one hundred they started again at one and climbed up the numbers once more. The brightest boy commented on the proceeding: "We

count ten, twenty, thirty, and so on to a hundred. Then we get through and begin all over. Mamma! That's the way people do. They go on and on till they come to the end, and then they begin over again. I hope I'll have you for a mamma again the next time I begin." Lawrence Oliphant gives in *Blackwood's Magazine* for January, 1881, a remarkable account of a child who remembered experiences of previous lives.

A writer in *Notes and Queries* (second series, Vol. IV, page 157), says: "A gentleman of high intellectual attainments, now deceased, once told me that he had dreamed of being in a strange city, so vividly that he remembered the streets, houses and public buildings as distinctly as those of any place he ever visited. A few weeks afterward he was induced to visit a panorama in Leicester Square, when he was startled by seeing the city of which he had dreamed. The likeness was perfect except that one additional church appeared in the picture. He was so struck by the circumstance that he spoke to the exhibitor, assuming for his purpose the air of a traveler acquainted with the place. He was informed that the additional church was a recent erection." It is difficult to account for such a fact by the hypothesis of the double structure of the brain, or by clairvoyance.

In Lord Lindsay's description of the valley of Kadi-sha ("Letters," page 351, Ed. 1847), he says: "We saw the river Kadisha descending from Lebanon. The whole scene bore that strange and shadowy resemblance to the wondrous landscape in 'Kubla Khan' that one so often feels in actual life, when the whole scene around you appears to be reacting after a long interval. Your friends seated in the same juxtaposition, the subjects of conversation the same, and shifting with the same dreamlike ease, that you remember at some remote and indefinite period of pre-existence; you always know what will come next, and sit spell-bound, as it were, in a sort of calm expectancy."

Dickens, in his "Pictures from Italy," mentions this instance, on his first sight of Ferrara: "In the foreground was a group of silent peasant girls, leaning over the parapet of the little bridge, looking now up at the sky, now down into the water; in the distance a deep dell; the shadow of an approaching night on everything. If I had been murdered there in some former life I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection that I hardly think I could forget it."

A passage in the story of "The Wool-gatherer" shows that James Hogg, the author, shared the same feeling and attributed it to an earlier life on earth. N. P. Willis wrote a story of himself as the reincarnation of an Austrian artist, narrating how he discovered his previous personality, in "Dashes at Life," under the title "A Revelation of a Previous Existence." D. G. Rossetti does the same in his story, "St. Agnes of Intercession."

The well known lecturer, Eugene Ashton, recently contributed to a Cincinnati paper these two anecdotes: "At a dinner party in New York, recently, a lady,

who is one of New York's most gifted singers, said to one of the guests: 'In some reincarnation I hope to perfect my voice, which I feel is now only partially developed. So long as I do not attain the highest of which my soul is capable I shall be returned to the flesh to work out what Nature intended me to do.' 'But, madam, if you expect incarnations, have you any evidence of past ones?' 'Of that I cannot speak positively. I can recall, dimly, things which seem to have happened to me when I was in the flesh before. Often I go to places which are new to the present personality, but they are not new to my soul; I am sure that I have been there before.'

"A Southern literary woman, now living in Brooklyn, speaking of her former incarnations, says: 'I am sure that I have lived in some past time; for instance, when I was at Heidelberg, Germany, attending a convention of Mystics, in company with some friends I paid my first visit to the ruined Heidelberg Castle. As I approached it I was impressed with the existence of a peculiar room in an inaccessible portion of the building. A paper and pencil were provided me and I drew a diagram of the room, even to its peculiar floor. My diagram and description were perfect, when we afterward visited the room. In some way not yet clear to me I have been connected with that apartment. Still another impression came to me with regard to a book, which I was made to feel was in the old library of the Heidelberg University. I not only knew what the book was, but even felt that a certain name of an old German professor would be found written in it. Communicating this feeling to one of the Mystics at the convention, a search was made for the volume, but it was not found. Still the impression clung to me, and another effort was made to find the book. This time we were rewarded for our pains. Sure enough, there on the margin of one of the leaves was the very name I had been given in such a strange manner. Other things at the same time went to convince me that I was in possession of the soul of a person who had known Heidelberg two or three centuries ago.'"

The writer knows a gentleman who has repeatedly felt a vivid sense of some one striking his skull with an axe, although nothing in his own experience or in that of his family explains it. An extraordinary person, to whom he had never hinted the matter, once surprised him by saying that his previous life was closed by murder in that very way. Another acquaintance is sure that some time ago he was a Hindu, and recollects several remarkable incidents of that life.

Objectors ascribe these enigmas to a jumble of associations producing a blurred vision—like the drunkard's experience of seeing double, a discordant remembrance, snatches of forgotten dreams—or to the double structure of the brain. In one of the lobes, they say, the thought flashes a moment in advance of the other, and the second half of the thinking machine regards the first impression as a memory of something long distant. But this explanation is unsatisfactory, as it fails to account for the wonderful vividness of some of these impressions in well balanced minds, or the long trains of thought which come independent of any com-

panions, or the prophetic glimpses which anticipate actual occurrences. Far more credible is it that each soul is a palimpsest inscribed again and again with one story upon another, and whenever the all wise Author is ready to write a grander page on us He washes off the old ink and pens his latest word. But some of us can trace here and there letters of the former manuscript not yet effaced.

A contributor to the *Penn Monthly*, of September, 1875, refers to the hypothesis of double mental vision as supposed to account for most of these instances, and then concludes: "Such would be my inference as regards ordinary cases of this sort of reminiscence, especially when they are observed to accompany any impaired health of the organs of mental action. But there are more extraordinary instances of this mental phenomena, of which I can give no explanation. Three of these have fallen within my own range of observation. A friend's child of about four years old was observed by her older sister to be talking to herself about matters of which she could not be supposed to know anything. 'Why, W—,' exclaimed the older sister, 'what do you know about that? All that happened before you were born!' 'I would have you know, L—, that I grew old in heaven before I was born.' I do not quote this as if it explained what the child meant to explain, but as a curious statement from the mouth of one too young to have ever heard of pre-existence, or to have inferred it from any ambiguous mental experiences of her own. The second case is that of the presence of inexplicable reminiscences, or what seem such in dreams. As everybody knows, the stuff which dreams are ordinarily made of is the everyday experience of life, which we cast into new and fantastic combinations, whose laws of arrangement and succession are still unknown to us. In the list of my acquaintances is a young married lady, a native of Philadelphia, who is repeatedly but not habitually carried back in her dreams to English society of the eighteenth century, seemingly of the times of George II, and to a social circle somewhat above that in which she now lives. Her acquaintance with literature is not such as to give her the least clue to the matter, and the details she furnishes are not such as would be gathered from books of any class. The dress, especially the lofty and elaborate head-dresses of the ladies, their slow and stately minuet dancing, the deference of the servants to their superiors, the details of the stiff, square brick houses, in one of which she was surprised to find a family chapel with mural paintings and a fine organ—all these she describes with the sort of detail possible to one who has actually seen them, and not in the fashion in which book-makers write about them. Yet another, a more wide-awake experience, is that of a friend, who remembers having died in youth and in India. He sees the bronzed attendants gathered about his cradle in their white dresses; they are fanning him. And as they gaze he passes into unconsciousness. Much of his description concerned points of which he knew nothing from any other source, but all was true to the life, and enabled me to fix on India as the scene which he recalled."

7. The strongest support of reincarnation is its happy solution of the problem of moral inequality and injustice and evil which otherwise overwhelms us as we survey the world. The seeming chaos is marvelously set in order by the idea of soul-wandering. Many a sublime intellect has been so oppressed with the topsyturviness of things here as to cry out, "There is no God. All is blind chance." An exclusive view of the miseries of mankind, the prosperity of wickedness, the struggles of the deserving, the oppression of the masses, or, on the other hand, the talents and successes and happiness of the fortunate few, compels one to call the world a sham without any moral law. But that consideration yields to a majestic satisfaction when one is assured that the present life is only one of a grand series in which every individual is gradually going the round of infinite experience for a glorious outcome—that the hedging ills of to-day are a consequence of what we did yesterday and a step toward the great things of to-morrow. Thus the tangled snarls of earthly phenomena are straightened out as a vast and beautiful scheme, and the total experience of humanity forms a magnificent tapestry of perfect poetic justice.

The crucial test of any hypothesis is whether it meets all the facts better than any other theory. No other view so admirably accounts for the diversity of conditions on earth, and refutes the charge of favoritism on the part of Providence. Hierocles said, and many a philosopher before and since has agreed with him, "Without the doctrine of metempsychosis it is not possible to justify the ways of God." Some of the theologians have found the idea of pre-existence necessary to a reasonable explanation of the world, although it is considered foreign to the Bible. Over thirty years ago, Dr. Edward Beecher published "The Conflict of Ages," in which the main argument is this thought. He demonstrates that the facts of sin and depravity compel the acceptance of this doctrine to exonerate God from the charge of maliciousness. His book caused a lively controversy, and was soon followed by "The Concord of Ages," in which he answers the objections and strengthens his position. The same truth is taught by Dr. Julius Muller, a German theologian of prodigious influence among the clergy. Another prominent leader of theological thought, Dr. Dorner, sustains it.

We conclude, therefore, that reincarnation is necessitated by immortality, that analogy teaches it, that science upholds it, that the nature of the soul needs it, that many strange sensations support it, and that it alone grandly solves the problem of life.

The fullness of its meaning is majestic beyond appreciation, for it shows that every soul, from the lowest animal to the highest archangel, belongs to the infinite family of God and is eternal in its conscious essence, perishing only in its temporary disguises; that every act of every creature is followed by infallible reactions which constitute a perfect law of retribution; and that these souls are intricately interlaced with mutual relationships. The bewildering maze thus becomes a divine harmony.

No individual stands alone, but trails with him the unfinished sequels of an ancestral career, and is so bound up with his race that each is responsible for all and all for each. No one can be wholly saved until all are redeemed. Every suffering we endure apparently for faults not our own assumes a holy light and a sublime dignity. This thought removes the littleness of petty selfish affairs and confirms in us the vastest hopes for mankind.

UNSEEN FORCES.

The strongest forces are the ones unseen:

Things visible are but effect of laws
That point us back to some producing cause,
Of which a meager knowledge we may glean
By observation of the thing wrought out.
As yet our finite sense shows small and weak
Against the Infinite, if there we seek
To solve some problem, when of rules in doubt.

The iron horse, along its track of steel,
With puff and snort goes madly rushing on,
And brings its load of human freight anon,
Safe to the journey's end: they do not feel
Distrust or fear, but knowingly compute
The motive power of steam. Yet, should one ask
Its form or color, all evade the task
Of answering—the query makes them mute.

News flashes o'er the wires, or men converse
And plan together, though miles intervene.
Or even width of ocean lies between;
With fluent speech, or language strong or terse,
They tell the "how," but it—the real thing—
Is not made manifest to eye and ear;
And should we dare to touch, Death comes so near
We scarce can miss his arrow's venom'd sting.

But all this mightiness stands small beside
The strength of mind in man—that part of God
Made his, when first this earthly globe he trod
And held dominion, being glorified.
Yet there be some who fain acknowledge all
The force in Nature—though they see it not
Except in consequences it has wrought.
These at the feet of Science prostrate fall,

But scoff and doubt when some strong-minded one
By force of will controls his fellow-man,
And call it trickery, and scheme and plan
To prove the thing man does can *not* be done.
Still Truth remains, and, sometime, soon or late,
Earth will accord to her a queenly seat;
And he is wisest who goes forth to meet
And bid her welcome at the entrance gate.

AMANDA MERTON.

Time at the North Pole.

If the north pole is ever reached, the adventurous spirits who get there will find that they have actually outstripped Father Time altogether—in fact, he will have given up the race entirely, for at the northern and southern extremities of the earth's axis there is no fixed time at all. Any moment can be either noon or midnight. Clocks will be a delusion, for at the pole all degrees of longitude converge into one, and, therefore, all times. The possibilities of such a position are endless. Not only, too, will the clocks be out of time, but the calendar as well. It can be at will either yesterday, to-day or to-morrow.

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EDITORIAL NOTES.

WHILE the winter has been an open one
so far, we have had quite a spell of stormy
weather, ending with the earth's ingress
into Leo. The Cancer polarity was also
marked by an advance in prices and by an
exciting condition of politics in Europe,
the last due to British seizures of ship
cargoes, resulting in nothing serious. All
of which shows our astrologer's forecast
of the polarity noted was correct.

★

THE South African war commenced
when Mars crossed over into Sagittarius.
It was then that the Boers, after some
two years of preparation, virtually de-
clared war upon England by their 48-hour
ultimatum. While Mars was in Sagitta-
rius the invasion of British territory was
virtually unchecked, and the Boers saw
"their best days of the conflict," as pre-
dicted in our December issue. When Mars
crossed into Capricornus the Boer invasion
was checked and the opposing forces came
nearly to a complete dead-lock, now ended
by the general British advance coincident
nearly with the near ingress of Mars into
the polarity of Aquarius. "The English
advance, though sure, will be slow and
very stubbornly contested."

★

WHEN Marshall O. Waggoner of Toledo,
Ohio, the converted infidel, burnt his free-
thought books in the church furnace of the
Memorial United Brethren of that city on
January 18 last, he was not doing "God's
will," as he supposed, but re-enacting a
folly of the rightly-named "dark ages,"
when the works of scientists, thinkers and
great scholars were destroyed that super-
stition might live. His insane act will in
no way hinder or harm the cause of free

thought; rather it is an argument in its
favor. We wish to emphasize that a due
consideration of the Bible does not impel
men to acts of folly like the burning of
books. The fanatic who burns books now-
adays is to be sincerely pitied.

★

WHILE a man may mask his life to a
certain extent by his facial pose, yet he
cannot hide his true character when he
speaks. The voice is a revealer of the in-
dividual, and it was a wise professor who
made the simple reading of a piece of
prose the examination test for a class of
students. The voice of the reader will
invariably denote his intellectual acquire-
ments and moral qualities, not by the
deference shown to punctuation or some
elocutionary standard, but because of a
certain sympathetic identity which is at
once established between the author and
the reader. The latter will by his voice
betray just how he stands toward the
views that the author expresses and just
how far below him he is in moral qualities.

THINKERS AND TINKERS.

Chicago, the great central city of the
new world, with a population verging close
upon the two million mark, has just com-
pleted one of the most stupendous engi-
neering feats of the 19th century—the
drainage canal of its sanitary district—at
a cost of some \$33,000,000.

The inception of this gigantic task,
whose completion covered a period of fif-
teen years of unremitting effort, arose
from a terrible downpour of rain that took
place August 2, 1885. This rainfall, of
over six inches, is known as "the flood."
It ruined thousands of basements and in-
flicted untold damage all over the city.
The result divided those interested into
two classes—those who saw only the havoc
wrought upon their own private fortunes,
and who repatched and repaired as well as
they might, and those who set their men-
tal machinery to work to avoid future
disasters of a like nature, and to whose
inception the sanitary canal owes its ex-
istence.

Those who repaired and repatched were
tinkers; those who conceived and carried
out their conceptions were thinkers.

From this actual bit of history one may
gather some of the processes of social evo-
lution. The occult lesson it conveys is a
valuable one. No great evil or public
calamity, or pressing need, but what is
ever treated by both tinkers and thinkers.
The tinker patches, paints and potters;
the thinker conceives, creates and com-
mands. No evil is ever abolished by the
former, no lasting good is ever acquired
except by the latter.

The tinker is the sophist, the trickster,
the man with a private axe to sharpen.
When the floods come his house is shown
to be built on the sands of self-emolument
and glittering conceits, and goes down in
oblivion and lasting ruin. The thinker is
the executive force employed by the Uni-
versal Spirit of Nature. He probes for
the solid bed rock of truth. No matter

how homely he may find it, no matter how
arduous the task of drilling and digging,
constructing and building, at the end he
holds all his own in safety against every
adverse tide of fortune.

In the occult world are those who seek
the ephemeral and the passing power of
an earth-time existence. These tinkers
are foredoomed to certain disappointment.
There are also the thinkers, those who
base all on the solid rock of absolute sci-
ence. Upon this sure foundation alone
may the occult structure of the future be
erected. No house of tinsel and trappery
will be found here, but a house appointed
to every need and demand of Universal
Brotherhood and Human Progress.

A GREAT SECRET.

"Take heed and be quiet; fear not, neither be
faint hearted."—Isaiah, vii, 4.

It is said of the Buddhist philosophers
that they are the most self-contained of
men. They are quiescent even under very
embarrassing circumstances, serene when
the rest of the world would be turbulent
and happy when the rest of the world
would be miserable.

Their state of mind is certainly envia-
ble, and if it is the result of their religion
then we ought to be their successful com-
petitors in these respects, for our religion
is as much better than theirs as a full
grown man is stronger than a boy. If any-
body has at hand the material of mental
peace it is the Christian who understands
the New Testament.

On being questioned as to his secret, a
famous Buddhist once replied, "I never
get angry, because it is not worth while,
and I never worry, because it does no
good." He had disciplined himself along
these lines until he had acquired as firm a
control over his rebellious thoughts as a
skillful driver has over his team of spirited
horses. The horses recognize the iron
hand which guides them and learn to be
obedient. So the thoughts, the impulses,
the passions can be forced to do what the
soul bids them do. They can be held in
check, they can be forbidden to mutiny,
they can be made docile when they know
they have a master.

If you could abolish anger and the re-
sultant crimes and agonies and heart aches
and heart breaks this world would be a
very different place to live in. It is really
the cause of half the ills to which flesh is
heir. No man is just when he is angry.
He is simply a runaway horse, who in the
wild frenzy of temporary insanity dashes
the carriage and himself to destruction.
Anger is a delirious impetuosity which
makes the heart beat like a triphammer
and sets the brain in a whirl which renders
a sound judgment impossible. Anger is
generally egregious folly, followed by a
loss of self-respect and by stinging regrets.
Habitual anger creates physical disease,
and when it is sufficiently vehement it may
cause sudden death. It is practically a
form of blood poison, destructive alike to
health and happiness. Anger may be
classed as one of the stupidities of weak

human nature. The control of your temper is absolutely necessary if you are to be a good citizen, a loving father, a faithful friend or a worthy Christian.

If we could also overcome our tendency to worry we should change the whole complexion of life. We should be stronger, healthier and happier. Worry is not remedial of disease, but is causative of it. To have that degree of anxiety which prompts us to do what we can to prevent an impending evil is stimulating and invigorating. It calls out all our latent capacity, puts us on our mettle, quickens the pulse and sometimes develops a heroism which seems incredible. The man who has never been in an emergency and has never made himself the master of it does not know how much character he has and has missed one of the most glorious experiences in the career of the soul. At such a time the man actually quivers with life; his nerves thrill with a new sensation; he is in a fight with fate, and to win the victory will be a precious memory forever.

All that is legitimate is in accord with a religion which tells us how to hammer ourselves into shape when we are in the fiery furnace. But by worry I mean that useless brooding which saps your strength because you live in the trouble before it comes and again live in it after it has passed. I have known persons who never seemed to be happy unless they were trying to make themselves miserable, who always wanted something other than what they possessed, were everlastingly discontented because if the Sun shone on Monday they were sure that there would be a tempest or an earthquake on Tuesday. Worry for worry's sake is a poor rule to adopt.

God still lives. The world has many beautiful spots in it if you will search for them. The habit of dwelling on the evils which beset us rather than on the pleasant things we may enjoy is almost criminal. The religion in which I believe teaches me to look at the bright side and to ignore the dark side as much as possible.

A sweet temper and a contented soul are treasures worth working for. With God above you and heaven ahead of you you ought to bear with patience, and by being cheerful yourself give good cheer to others. If the Buddhist can attain that eminence with difficulty the Christian with the New Testament in his heart must be able to achieve the task more easily.

This whole matter is largely under your own control. You can give yourself a loose rein, let your passions drive, you whither they will, and plod through life with a load whose weight you have exaggerated by your mental attitude, or you can keep yourself well in hand, create a tendency to make the best of hard experiences, and so surround yourself with high and encouraging thoughts that when it rains you will think of the sunshine instead of thinking of the rain when the sun shines. You cannot fulfill the spiritual law or realize the blessedness of life unless you stifle the querulous and cultivate

the acquaintance of whatever can make you strong in body and cheerful of soul. Determine to be happy and you will be surprised at the amount of happiness which will come to you.

GEORGE H. HEPWORTH.

THE UNSEEN CORD.

There is an unseen world which binds
The whole wide world together;
Through every human life it winds—
This one mysterious tether.
It links all races and all lands
Throughout their span allotted;
And death alone unties the strands
Which God himself has knotted.

However humble be your lot,
Howe'er your hands are fettered.
You cannot think a noble thought
But all the world is bettered.
With every impulse, deed or word
Wherein love blends with duty.
A message speeds along the cord
That gives the earth more beauty.
Your unkind thought, your selfish deed,
Is felt in farthest places;
There are no solitudes where greed
And wrong can hide their faces.
There are no separate lives; the chain,
Too subtle for our seeing,
Unites us all upon the plane
Of universal being.

ELLA WHEELER WILCOX.

MENTAL VIBRATION.

Shown by the Fact that Inventions Run in Currents.

Several Minds Generally Evolve the Same Idea Simultaneously.

"A man in my line of business," says an attorney who makes a specialty of patents, "has an exceptional opportunity for finding out that great minds run in the same direction. It is a remarkable fact that fully seven-eighths of the important mechanical appliances of the past fifty years have been the subject of litigation on the ground of priority of invention. In almost every instance it was clearly shown that different people, sometimes as many as five or six, were at work on the same idea at the same time, each unknown to the other. A somewhat plausible explanation has been advanced for these remarkable coincidences," continued the lawyer. "It is, in brief, that certain universal needs suggest similar trains of thought to active minds, and in searching for the best remedy they fall insensibly into the same channel. This is only another way of saying that necessity is the mother of invention, but it is hard to apply the theory to scores of devices that were certainly not the subject of any specified demand. Take the telephone, for instance.

"At the time Professor Bell was perfecting his instrument at least three other inventors were developing the same thing, and he beat them to the patent office by a mere scratch. Everybody remembers the long and bitter contest that ensued, and I

believe, personally, that each of the parties to it was in entire good faith, although it is almost impossible to convince an inventor, under such circumstances, that there has been no fraud. Every man believes firmly that the other fellows have stolen his idea. The arc light, the incandescent light, the X-ray apparatus, the typewriter and the gas engine are a few of the big things I call to mind at random in which there was the same coincidence of thought.

"Two of the latest and most remarkable instances in point are wireless telegraphy and liquid air. The fundamental principles of both were old and had been experimented with and discarded as impractical. Then suddenly, after the lapse of years, two groups of inventors began the task of development. In wireless telegraphy Marconi had three rivals—one an American, but he was fortunate enough to get out his patents ahead of the others. Who built the first liquid air apparatus is at present in dispute, and two companies, each headed by a claimant, are now in full blast in New York. If ever you have an extra good idea you would do well to secure the protection of a patent without delay. It is 50 to 1 that some other chap is pegging away at exactly the same idea."

The foregoing is evidence going to show that ideas will vibrate from one brain to another where the proper conditions of telepathic science are observed irrespective of intention or will. From which it follows that the phenomena of telepathy may sometimes unconsciously operate between perfect strangers whose mental vibrations are attuned to each other.

OLD IDEAS OF PRECIOUS STONES.

Among the ancients, according to Boetius, the diamond was regarded as symbolic of justice, hence the judges of hades were described as having hearts and bosoms of adamant; while it was in this substance that the clouds of destiny were shrouded to show their irrevocable and immutable nature. It was further believed that if one of these stones were placed under the pillow of a suspected wife she would in her sleep disclose either her infidelity or the reverse; and its antipathy to the lodestone was supposed to be so great and powerful as to prevent the latter from attracting iron when in the same vicinity.

With the Hindoos of to-day the ruby is esteemed as a talisman which is never shown willingly to friends, and is considered ominous of the worst possible fortune if it should happen to contain black spots. The ancients accredited it with the power of restraining passion, and regarded it as a safeguard against lightning.

Among the Hebrews the sapphire seems to have been regarded with the highest veneration, tradition asserting that the vision which appeared to Moses on the mount was in a sapphire, while it was said that the first tables of the law were engraved upon that precious substance. A Hindoo authority thus describes the influence of a sapphire over its wearer:

"Of the sapphire, it purifies the blood, strengthens the system, quenches thirst, dispels melancholy reflections, and as a talisman averts danger and insures honors and competence." In addition to these properties, the sapphire was supposed to have the power of reproducing its species, hence the expression, "male" or "female" sapphire, used in the East to-day, denoting stones of deep or light color.

To the emerald, according to Pliny, the ancients attributed the power of healing weak sight by gazing into its soft green depths, and of its disclosing false witnesses by changing color in the presence of such persons. By the Peruvians the emerald was considered the choicest gift to make to their idols, Pizarro mentioning one as large as an ostrich egg, which they worshiped under the title of the Goddess of Emeralds, and which was displayed by the high priest on great festivals only.

Speaking of other stones, Boetius says the jacinth, if worn on the finger, procures sleep; the amethyst dispels drunkenness and sharpens the wit; the turquoise preserves from contagion, drawing upon itself the threatened sickness, though only if the stone be present; the heliotrope renders its wearer invisible at will; the chrysolite loses its brilliancy if placed in the vicinity of poison, and also cools boiling water, while the opal, as it unites in itself the colors of every other gem, so also does it possess all their qualities, both moral and healing.

CHARACTER SHOWN BY THE HAT.

Snow me how a man wears his hat and I will tell you what manner of man he is. Notice yourself how he wears his head-gear, and you can make a fair estimate of his character. Select the man whose hat seems to have been made for him, and which he has set squarely upon his head as if it were designed so to do, with never a tilt to the left or right, fore or aft. He is methodical and a comfortable man with a rare endowment of common sense. He is not given to flights of fancy. He obeys the injunction of the homely philosopher, who advises all mankind to keep its feet on the ground.

Men whose hats are always too large for them are of reflective habits. They are careless of externals and given to introspection. They are philosophical and likely to fall into fits of preoccupation. They are apt to ignore mere details. Conspicuously of this class was Mr. Gladstone, whose hat brims always showed a disposition to reach his ears.

Men whose hats are always too small are vain and finical. The man who wears his hat drawn over his eyes may not be a "crook," but he is undoubtedly a schemer. He excels in strategy, whether he uses his gifts in an army campaign or in a coup on Wall street. He is not cheerful, in fact is given to gloomy meditation.

Much more does the man who habitually wears his hat pushed off his forehead enjoy the confidence of his fellowmen. The man who wears his hat off his forehead is essen-

tially frank. He is admired by those who do not agree with any of his views, for his straightforwardness; if Nature has not gifted him with a singing voice, he whistles. The man who places his hat on one side is independent, self-assertive; he is in danger of becoming vicious. He is a "sport," by nature if not by practice.—*Hatter's Gazette.*

OCCULT AFRICA.

New Discoveries in the Land of Adventure and Mystery.

Thousands of Cannibals—Unknown Lakes—Boiling Streams that Shoot High into the Air.

Arthur Sharp, who has just returned to England after two years of adventure in central Africa with E. S. Grogan, tells this story:

"What prompted me to penetrate into Central Africa was that which prompts some men to travel—the longing for freshness and change.

"Grogan had gone through the Matabele rebellion, and only a high pitch of excitement would satisfy him, so we decided on central Africa, which promised us an unrivaled journey of adventure, and to a certain extent we realized it.

"As a preliminary, we had a few weeks of rare sport in Mashonaland. There we dropped the cobwebs of civilized routine. From Chinde, at the mouth of the Zambesi river, we started on our northward and inward march into the heart of barbarism, and, as it turned out, of cannibalism.

"Lake Nyassa we reached by way of the River Shire, along the peninsula of British possessions, which cuts into the Portuguese territory. Later, we reached Ujiji, on the German side of Lake Tanganyika.

COUNTRY SWARMS WITH CANNIBALS.

"Pushing on we reached Lake Kiver, some thirty or forty miles further north from Middle Tanganyika. The westerly banks of Lake Tanganyika and the country for miles to the north of it are overrun by cannibals of the most savage kind. They are known to exist for 3,000 square miles and number at least 10,000. Their gross barbarism and numerical strength prevented Grogan and myself from making a prolonged stay in their country.

"Leaving them we set our course for Mushari, having with us 130 blacks, 100 sheep and fifteen goats. All the country for many miles north of Lake Kiver is a lava covered soil; there are numerous volcanoes almost continually in a state of eruption, and little water to be had.

"Some miles to the north of Lake Kiver we parted. It was decided I should take the main road, or rather the low lying country, while Grogan was to cross the high, lava covered hills, the arrangement being that we should meet on the south

side of lake Edward Nyanza. Grogan set out with a number of porters and Askaris and had not proceeded far when he came upon the huts of the cannibal savages.

ENCOUNTER MAN EATERS.

"They were engaged in dancing, uttering meanwhile wild screams. They were quite nude, of the negro type, but infinitely hideous, with long, oval faces, huge mouths and muscular bodies. They were armed with bows and arrows and gave Grogan's party a warm time for three days. Grogan had only a few soldiers with him, but successfully kept the cannibal horde at bay. He managed to get a message to me, and, with all speed, I joined him, but by this time the cannibals had retreated.

"This was the first we had heard of their existence. So far as we could gather from the blacks these cannibals were originally West Congo rebel soldiers. They had come from the coast, and for generation after generation had become more and more savage. The first cannibals were apparently Balaka people, who, in their easterly march, fed on the original population of central easterly Congo till now there is scarcely a descendant of the original population left.

"We came upon heaps of dried human bones on our march northward, but, not caring to face the arrows of thousands of cannibals, we made a detour. In the retreat the cannibals left a woman and two children. The woman's face resembled that of a wild beast more than a human being, but the children were not nearly so hideous.

THREE NEW LAKES DISCOVERED.

"In the Mushari country we came upon three hitherto unknown lakes, each about sixty-seven square miles in extent. The waters were brackish and unpalatable, but contained an abundance of fish.

"The country between Kiver and the Albert Edward lakes is rough but fertile. There is no game of any kind to be seen and no animals of any size apparently can live in this region. Clearing the cannibal area we reached Tora, on the east side of Albert Edward Lake, which we found to extend far to the coast, in the form of marshes. Beyond these we could see streams of boiling water shooting into the air. Grogan and I again parted company at this point. We were in British territory at the time."

THE NEW PHRENOLOGY.

Several years ago an Austrian savant said that the brain of man contains a name center, located beneath the temple in the in the upper temporal lobe of the brain. A case has recently occurred in Cleveland confirming the statement. A brakeman was shot and taken to the hospital. His mind seemed to be clear on every subject but one—he could not remember the name of anything. He gave an accurate description of the man who had shot him, but the man's name had gone from him. He could not tell his own name. A comb was held before the wounded man. He

could tell the use of the article and describe the action of using it, but not its name. A spoon, knife, teacup and other objects were used as tests, but with the same result.

Two diagnoses were made, one on the accepted physiological lines, and the other on the Austrian hypothesis. They probed first on the first diagnosis and failed to find the bullet, that diagnosis indicating it was in the lower temporal lobe. It was not there. They probed on the other diagnosis and found it in the exact spot necessary to affect the remembrance of names, according to the Austrian theory.

When the pressure on the brain had been relieved the patient remembered names as well as he had done before his injury, and told the name of his assailant.

—*New York Medical Times.*

FAITH CURE AND CANCER.

It must be admitted that there are many people who are sensible in all other matters but still believe in faith cure. With such no arguments avail to prove the utter fallacy of their position. Not even death is considered a drawback to their absurd notions. The ready explanation is that the victim did not have faith enough and consequently died.

The laws of nature are as nothing to the will of these pretentious healers. Still, death is by most people considered as a very unanswerable offset to a promised miracle. Now we hear that a misguided and trusting woman in Poughkeepsie has died of cancer because faith in her helpers was not strong enough to overcome the malignancy of her disease. Worse than this, being misled by faith curists, she was coaxed to imagine, while the case was rapidly and surely going to the bad, that she was on the way to recovery. Her only chance through an early operation was thus denied her. If we ask who is accountable for all this, the answer is not difficult to obtain.

Whether we have faith in the methods or not, we are quite sure that the poor victim is dead. The medical man who was called in late in the disease testifies that an early extirpation of the cancerous growth would have saved the poor woman. Such an opinion, however, has no weight with fanatics, in whom faith always prevails against reason.

We are told by the disciples of the new cure that strictly scientific men are always against them. What a pity! Unfortunately for the good of the cause, the so styled ignorant and prejudiced surgeon can never be made to believe when cancer exists that mere incantation can give it the lie. We feel like pleading for him by saying that he is hardly to be blamed for all this, considering his defective training, his want of experience and his alleged questionable motives in treating his patients from the sole standpoint of pecuniary gain. It seems too bad that mere prejudice such as this should bar this new and glorious missionary work. If the poor woman had not died, what a signal victory

the new cure would have scored! Faith and works join hands on such an issue. Who will be the next victim?

—*New York Herald.*

ASTRONOMICAL.

A Total Eclipse of the Sun Will Occur Next May.

Three Billion Years Given for the Earth's Existence—Numerous Stars of the Pleiades.

The astronomical event of 1900, says Mary Proctor, will be a total eclipse of the Sun, which occurs on May 28, and will be visible through the Southern States. The central pathway of darkness, wherein the eclipse will be total, is fifty-five miles wide and extends from New Orleans to Raleigh, and after leaving Virginia trails over the Atlantic Ocean and southeasterly across Portugal, Spain and Northern Africa.

The duration of total eclipse varies from one minute and fifteen seconds in Louisiana to one minute and forty-five seconds in North Carolina. Astronomers are making arrangements to observe this glorious spectacle, and it is to be hoped that their efforts may be crowned with success.

A total eclipse of the Sun takes place when the moon, coming between the Sun and the earth, hides the light of the Sun and causes darkness for a few moments wherever the shadow trails. The moon, being an opaque body, casts a shadow, and since the moon is a sphere the shadow presents the appearance of a long, narrow cone, stretching away into space. The tip of the shadow trails eastwardly along the earth, and as the earth is moving in the same direction the tip of the shadow may be compared to the point of a lead pencil marking a line on a whirling ball representing the earth.

The densest part of the shadow, wherein the eclipse is total, is called the umbra, and rarely exceeds 160 miles in width, while on each side of it is a less dense shadow, from which the Sun's light is only partly hidden, and this is called the penumbra. The shadow glides through space at a rate exceeding 2,000 miles an hour, and as the earth is turning or rotating in the same direction at the rate of 1,000 miles an hour, the greatest velocity of the moon's shadow will be 1,000 miles an hour. To an observer the shadow seems to advance with lightning rapidity, and sometimes it seems to travel in wavy bands, the waves being a few inches broad and several feet apart, rushing along with the velocity of an express train. Frequently the effect upon the beholder is of something material sweeping over the earth from the west and with great speed.

A total eclipse of the Sun is most impressive, with the swift onrush of darkness from the west, the flickering quiver of the last expiring gleams of sunlight, and the

sudden fall of night when the silvery radiance of the corona, or crown of glory, surrounding the Sun becomes visible, the dazzling glare of that luminary being hidden by the dark globe of the moon.

As the moon approaches the point when it will be exactly between the Sun and the earth, a peculiar darkness creeps over that part of the earth in the neighborhood of the shadow, and the light of the Sun grows dim. The sky assumes an ashen hue, as before a storm, and the air becomes decidedly chilly. Flowers close their petals, as at night, and others that give forth their fragrance at night are sweetly perceptible as long as the Sun is obscured. Even the birds are deceived by the unusual appearance of the sky, and fly home to their nests in the trees.

WHEN THE SUN DIES DOWN.

Starting with the total amount of energy stored in the Sun, and the fact that the orb of day is continuously distributing energy equivalent to the work of seven men for each area of the earth's surface of the size of the human body, a statistician calculates that it will require 3,375,000,000 years of outpouring before a sensible diminution of the quantity of energy given out can be detected. Up to this distant period mountains will stand, rivers will run, plants will grow and animal life will exist very much as it does to-day.

If you realize that solar energy as soon as used reasserts itself in some other form, either as sound, electricity or simple motion, it is easy to see that this estimate is too small rather than too great.

Some idea of the vastness of the force that is meted out to us from the physical source of earthly life may be gained by duly considering that if the entire energy that the Sun gives to the earth in a single day could be bottled up and directed against Niagara Falls it would cause that great body of water to dash back again uphill for 4,000 years.

If turned into a single blast of heat it would cause every living creature instantaneously to blight and wither; the ice around the poles would be melted in one and three-quarters minutes and in another eleven seconds all the oceans would be turned into steam.

If transmitted into electricity a spark would flash from the earth as far as the planet Jupiter. If collected into a single sound the vibration thereof would not only break every ear drum in the world, but would uproot the giant trees of the forest and even level mountains. If changed into a momentary flash of light its burst would be so blinding as to penetrate the walls of the deepest dungeons and destroy the sight of every living creature. In brilliancy, this flash would exceed the brightness of the Sun itself over a million times.

For one man to expend an amount of energy equivalent to that which the earth receives from the Sun in the tenth part of a second he would have to work hard continuously for 87,000,000 years.

This calculation is remarkable in that

its result differs by more than 3,374,000,000 years from the period when scientists generally believe that the world will come to an end. Such experts as Darwin and Huxley believed that it could not sustain life 2,000,000 years hence.

STARS SEEN THROUGH AN OPERA GLASS.

Among the heavenly objects of interest are the Pleiades, a beautiful cluster in the shoulder of the celestial bull, or the constellation of Taurus. Observation of the cluster through an opera glass brings into view four or five times as many Pleiades as can be seen with the naked eye, and adds correspondingly to the sparkling beauty of this famous little group of sister stars. The nine brightest stars, thus revealed, are known as Atlas, Pleione, Alcyone, Merope, Electra, Maia, Taggeta, Asterope, and Celaeno.

An opera glass does but little, however, toward revealing the riches of the cluster. A telescope brings out its stars by the score, by the hundred, and the revelation of photography is still more astonishing. Some of the latest photographs of the Pleiades show as many as 6,000 stars within an area about one-fourth as large as the bowl of the Great Dipper. The photographs show, too, that these stars are involved in an extensive nebula, the nebulous matter being specially condensed about the four stars Alcyone, Merope, Electra and Maia, and forming a filmy background, somewhat curdled in appearance, for the whole of that part of the cluster which is seen with the naked eye.

In the Grecian mythology the Pleiades were the daughters of Atlas and the ocean nymph Pleione, whom Jupiter, to rescue them from the pursuit of Orion—who, by the way, still pursues them in their endless round of the heavens—changed into pigeons and placed among the stars. The conceit of the "lost Pleiad"—who, some said, had wasted away with weeping over the fall of Troy; or, according to another account, had hidden her face through shame at having married a mortal, while all of her sisters had married gods—was in explanation of the fact that only six stars could be counted in the cluster, whereas there were seven daughters. and the earlier poets and astronomers had reckoned seven stars.

What became of the seventh Pleiad is a still unanswered question. At the present time only six stars can be seen in the cluster, except by persons of more than ordinary keenness of eyesight. The brightest of these, Alcyone, is of the third magnitude. But there are reasons for thinking that anciently Alcyone was not the brightest Pleiad, and it is not improbable that others of these stars also have changed in brilliancy since their number was fixed at seven.

The Pleiades, like other stars, have a "proper motion." They are moving in a body in a direction exactly opposite to that in which the Sun is known to be traveling in space. Assuming that their motion is not real, but only apparent—that the Pleiades are really stationary and

appear to move only because we move—astronomers have made a calculation of the distance which separates the cluster from us, which comes out, in round numbers, as 250 "light years." That is, the cluster is so far away that light, flashing through space, with the speed of 186,000 miles a second, requires two and a half centuries to cross the gulf which separates these stars from us.

The cluster is roughly globular, with an apparent diameter about three times that of the moon. Its distance being known, its actual diameter can be calculated. It is such that light requires seven years to cross the cluster from side to side. Were its central star in the place of the Sun the outermost stars of the globular portion of the cluster would be found nearly at the distance of Alpha Centauri, the Sun's nearest stellar neighbor, while its outlying streamers would extend far beyond. The Sun at the distance of the Pleiades would dwindle to a star of the tenth magnitude, far beyond the reach of the naked eye and even of an opera glass. Alcyone, if these figures are correct, surpasses the Sun in splendor more than a thousand times.

EARTH WAS ONCE A PYRAMID.

Since the earth was first formed many theories have been advanced as to its shape and the process of its formation, but no one until our day ever maintained that its form was that of a huge pyramid. Centuries ago Pythagoras and Aristotle declared that it was spherical, Anaximander that it was shaped like a column, Democritus that it was a concave disk and much resembled a huge porringer, Empedocles and Anaximenes that it was a plain disk, and Zenofanes that it had roots like a tree, which spread in all directions far into the infinite.

Now comes Mr. J. Greene, an English scientist and a government official in the Sandwich Islands, with the bold announcement that all these ancient theories, as well as the modern ones, are utterly baseless, since, according to him, the earth has the form of a triangular pyramid, or, in other words, of a regular tetrahedron, with the apex at the south pole and the base at the north. An extraordinary theory this may seem to all of us who are so familiar with the earth as pictured on papier mache globes, and yet it is attracting the attention of European geologists.

Tergioni Tozzetti, a writer of the last century, said: "If we can suppose all the water of the seas to be annihilated we would find that the solid earth was of a most rugged form."

According to this hypothesis, say geographers of the old school, there ought to be a spacious sea opposite every continent. The new theory, however, as has been said, seemingly eliminates the waters of the earth altogether and cares not a jot as to their location. If we admit that the earth is now completely solidified, even in its central parts, we must, it is asserted, also admit that it was at one time in a state of fusion, and that after a crust was formed

the hot substances gradually cooled. In time the earth would present an appearance as harmonious and as free from unsightly protuberances as possible.—*New York Herald*.

THE CONSTITUTION OF MATTER.

The discovery of the constitution of matter is justly regarded as one of the supreme achievements of the 19th century. The ultimate particles of which matter is composed are exceedingly small. The diameter of one of them may be considered to be certainly not more than the ten millionth part of an inch, and probably well toward only one-tenth of that exceedingly small dimension.

Each of the more than seventy kinds of these particles, called elementary atoms, has a weight or specific gravity which differs from that of all the other kinds, and a different heat capacity. They all are in a state of incessantly rapid motion, even when they form part of a "solid" mass, the rate of which varies with the atomic weight, and also with the temperature. It is computed that at temperatures which are ordinary with us the atom of free hydrogen moves at the rate of fully one mile per second, and in that short space of time performs not less than fifty thousand vibrations.

In consequence of this rapidity of movement we cannot hope ever to see an atom, even if the microscope should be at some future time perfected to many times the highest magnifying power yet attained, and we can judge of the character of the atom only by inference.

The theory of Helmholtz, which seems to be the most probable, is that the atom is simply a whorl in an ether which pervades all known space, and which must be supposed to be a perfectly elastic entity, which roughly may be likened to a jelly, though having no weight, and being in reality the only imponderable substance in Nature—if we are justified in speaking of it at all as a substance.

This ether is the medium which transmits, or through which are transmitted, vibrations from the constituent particles of one mass to those of another. It is due to Sir Isaac Newton, as well as to the history of a century preceding the present one, to state that his writings show that he perceived the necessity of believing in the existence of some medium pervading space, but the formation of well defined ideas in regard to its character dates from a period much later than the days of the man who wrote the Principia.

Two or more atoms combine to form a molecule, and perhaps a molecule is the smallest division of matter of the behavior of which we have the right to speak as though we know something definite. If this be the case, then we may say that the molecules of one element consisting of atoms differently grouped exhibit diverse properties, as in the instances of oxygen and ozone, the diamond and charcoal; also that the molecules of different elements combine to form most of the substances

with which we are familiar, from the combination of oxygen and hydrogen to form water up to some of the organic molecules which contain several hundred elementary molecules, while a few of the substances known to us, such as gold and silver, are simple elements.

The current history of Nature may be defined as an incessant play of combination and dissociation between molecules of different orders, with the attendant results; and these changes involve variations of temperature and rate of vibration. Such variations seem to be a necessary accompaniment of all chemical action, if not the cause of it, and the key to the whole series of such actions undoubtedly is to be found in the fact that each particular affinity has its own limits of temperature outside of which it does not act. Within them the vibrations of the different sets of molecules "fit" into each other, as the musical vibrations for certain intervals of tone produce what is called harmony. For the phenomena, it may be noted that vibrations which number not less than thirty to the second and up to 4,000 or 5,000 produce sound, those of 400,000,000,000,000 and upwards produce the sensation of life; and the whole range constitutes a temperature scale, though that portion of it which is inferior to the sound series is scarcely appreciable. The molecular action is vibratory under the influence of heat, as previously stated, and there is strong reason to believe that it is rotary under electrical excitement.

CORRESPONDENCE.

Symbols and Numerical Values.

Mr. W. C. Bowman, South Los Angeles, Cal., writes as follows concerning Symbols:

"All kinds of symbols are but the natural result of the correlation between the world of things and the universal tendency to express these relations in the world of thought. This general proposition does not apply to arbitrary signs and characters used for mere convenience, as in stenography, mathematics, etc. These being mere inventions for practical use, and lacking the element of semblance, are not true symbols, but only arbitrary signs.

"Symbolism proper requires some kind or degree of resemblance between the symbol and the thing symbolized. The resemblance may be intrinsic and direct or only a coincidence or analogy. The symbolism of the old religions and of occult philosophy is mainly of the latter kind, in which the analogy or coincidence is usually the shadowing forth of things spiritual and superior by things literal and inferior.

"Number and numerical relations form the basis of a large proportion of religious symbolism, because number is the one fundamental, permanent and universal property of all things. However different several things may be from one another, they will always answer to each other numerically. How natural, then, that numbers should play so important a part in the mystical relations of things."

THE EARLY RISING FOLLY.

The Rev. T. De Witt Talmage now and then in his flamboyant discourses hits upon a practical topic and utters sound wisdom. As a considerable portion of the community regards him as a Sir Oracle we are glad to note that in his latest Sunday address he devoted himself to the folly of early rising. The old adage—

Early to bed and early to rise

Makes a man healthy, wealthy and wise—

is not only illogical and unwise, but has been the source of many of the ills to which flesh is heir. A man should go to bed when he is sleepy and not before. He should get up when he is obliged to and not before. No specified time can be set for any one. Circumstances must govern cases. When a person wakes up for good and can no longer sleep is the natural time to get up. If he wakes up and finds himself irresistibly inclined to turn over and take another nap he is doing violence to nature if he does not yield to the desire, provided all other things are equal. The early rising habit is an old superstition which should be abandoned with the beginning of the new century, at midnight of December 31, 1900, if not sooner. It has never made a man healthier, wealthier or wiser. There is another senseless adage that the early bird catches the worm. But if the worm had not been out early he would not have been caught.—*Chicago Tribune.*

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

When writing, with a request for medical advice, give as briefly as possible the most important symptoms of your disease or illness. Should you wish advice regarding more than one ailment, write regarding each on separate sheets.

Every reader of this journal is welcome to free advice, which will be published in this column, provided the ailment is a common one and that the advice would seem to us to be of general interest.

Please give directions for making a solution of carbolic acid that may be used as a mouth wash.

Take 1 dram of pure carbolic acid, 1 ounce of glycerine and 8 ounces of distilled water.

Do you consider dandelion a good remedy for biliousness? How should it be taken?

1. Yes; it is frequently beneficial.

2. The fluid extract should be used; the dose is 1 teaspoonful, to be taken morning and evening.

Will you kindly give a remedy for falling of the hair?

Two drachms of tincture of cantharides, 2 drachms of spirits of rosemary, half an ounce of glycerine, and 4 ounces of bay rum.

It should be applied once a day and rubbed into the scalp very thoroughly.

Will you please name one or more remedies for colic in young children? Also give doses.

Any one of the following may be used with good effect: Tincture of cardamon, essence of anise, and essence of peppermint. From 2 to 5 drops, or more if neces-

sary, should be given in hot water as required.

Kindly tell me what is good for corns on the heels, and also for soft corns between the toes.

After bathing the corn, pare off as much as possible and apply this ointment: Salicylic acid, 1 dram; cannabis indica, 10 grains; lanoline, 1 ounce. Use the same for soft corns also.

My little boy, 7 years old, is occasionally troubled with hemorrhoids, not in a bad form, but at intervals. What can I do for him?

The hemorrhoids are probably caused by constipation. Give him 10 grains of phosphate of soda in water several times a day. Increase the dose to 15 or 20 grains if necessary.

Kindly tell me what to do for an occasional attack of sour stomach.

Take 10 grains of bicarbonate of soda in vichy water as required.

"Nor love nor honor, wealth nor power,
Can give the heart a cheerful hour
When health is lost. Be timely wise,
With health all taste of pleasure flies."

INFANTILE COLIC.

Five drops of tincture lobelia in two ounces of water, half teaspoonful every few minutes, given warm, will cure many cases of infantile colic, from whatever cause, will soothe nervous irritation and induce sleep.—*Medical Observer.*

POSITION DURING SLEEP.

The head of the bed should be to the north, on account of the physical magnetism that flows in a current northward. Says a distinguished physician: "If a mere magnet exercises an influence on sensitive persons, the earth's magnetism must certainly make itself felt on the nervous life of man. In whatever hemisphere, you may always sleep with your feet to the equator and let your body lie true as the needle to the pole."

NERVOUS HEADACHE.

Sufferers from nervous headache seldom find any actual cure for their trouble, but there are certain remedies which alleviate the pain. Most of the so-called "headache powders" have a dangerous effect on weak hearts, and therefore cannot be recommended except in special cases. A safe and simple remedy for general use is to be found in horseradish. Scrape a little of the root, hold it in the hand for a few minutes to warm it, and then sniff it energetically. The sensation for the moment is unpleasant, but it is worth while to endure a momentary twinge in order to secure immediate freedom from pain.

TURPENTINE AS A DOMESTIC REMEDY.

In the early stages of croup, or any throat or chest trouble, turpentine is well-nigh a specific. The most obstinate cough will disappear after its use, as follows: Rub the chest and throat until the skin is red, then tie a piece of flannel or cotton batting over the chest, moisten with a few drops of the oil and inhale the vapor. By

rubbing on sweet oil, irritation of the skin may be avoided.

For burns turpentine is invaluable, applied either with a rag or in a salve. The pain vanishes and healthy granulation soon begins. Its use is at first attended with considerable smarting, but the permanent good more than compensates for it.

A HAIR TONIC.

A splendid tonic for the hair is made of glycerine, one ounce; eau de cologne (the strongest), one-quarter pint; liquor of ammonia (880-882), one fluid dram; oil of origanum, oil of rosemary, of each one-half fluid dram; tincture of cantharides, one fluid ounce. Briskly agitate them together for eight or ten minutes, then add of camphor julep (strongest), one-half pint.

Electricity, properly applied, will often do wonders toward restoring vitality to the hair. In the case of a young girl who had lost her hair in spots after an attack of typhoid fever, a hair specialist advised cropping and electricity applied through a good sized sponge, three times a week, in conjunction with the above wash. The treatment resulted within three months in a beautiful head of new hair. The hair should be kept short for at least a year under the above or similar circumstances.

EATING FRUIT FOR HEALTH.

If people only ate more fruit they would take less medicine and have much better health. There is an old saying that fruit is gold in the morning and lead at night. As a matter of fact, it may be gold at both times, but then it should be eaten on an empty stomach and not as a dessert, when the appetite is satisfied and digestion is already sufficiently taxed. Fruit taken in the morning before the fast of the night has been broken is very refreshing, and it serves as a stimulus to the digestive organs. A ripe apple or an orange may be taken at this time with good effect. Fruit, to be really valuable as an article of diet, should be ripe, sound and in every way of good quality and, if possible, it should be eaten raw. Instead of eating a plate of ham or of eggs and bacon for breakfast, most people would do far better if they took some grapes, pears or apples—fresh fruit as long as it is to be had, and after that they can fall back on stewed prunes, figs, etc. If only fruit of some sort formed an important item in their breakfasts, women would generally feel brighter and stronger and would have far better complexions than is the rule at present.

SIMPLE HOME REMEDIES.

For neuralgia apply hot, dry flannels as hot as can be borne.

Nervous spasms are usually controlled by a little salt taken into the mouth and allowed to dissolve.

Broken limbs should be placed in natural positions and the patient kept quiet until the arrival of a physician.

All salads possess medical qualities. Lettuce induces sleep, chicory is a laxative, watercress a tonic and celery a nerve food.

Cramps in the stomach usually yield to a teaspoonful of ginger stirred in a glass of hot water in which half a teaspoonful of soda has been dissolved.

For poison oak or ivy take a handful of quicklime, dissolve in water and paint the poisoned part with it. Two or three applications will ordinarily cure the most stubborn case.

For nose bleed bathe the face and neck with cold water, and, rolling a little piece of white paper in a tight roll, place it under the upper lip, where it will press against the gum. If the bleeding does not readily yield, plug the nostrils with a soft roll of cotton cloth.

Don't keep the sunlight out of your living and sleeping rooms. Sunlight is absolutely necessary for a right condition of the atmosphere that we breathe and for our bodily well being. Don't sleep in the same flannels that you wear during the day. Don't wear thin socks or light soled shoes in cold or wet weather.

EDITOR'S TABLE.

WE regret to learn of the death of Dr. Joseph Rodes Buchanan, on December 26, 1899, at his home in San Jose, California. He was 85 years of age and engaged on the third volume of a work on "Primitive Christianity" at the time.

AS a thinker, student, author and pioneer Professor Buchanan was always regarded as a leading spirit. He lived far ahead of his age. He is one of the immortal few who have lived and made the world constantly brighter, better and happier by forging truth into practical ends.

BORN at Frankfort, Kentucky, we find him a printer while yet a boy, then as a student of medicine, afterward graduating from the Louisville University in 1846. He founded a medical college, edited a medical journal and then, pressing ahead, he boldly entered the field of new thought and discovery, and has ever since been a leading thinker and teacher. His most important works are "Therapeutic Sarcognomy" and a "Manual of Psychometry." These works relate to two sciences that he discovered—Sarcognomy and Psychometry. It is to be deplored that his last work was left unfinished.

"Talks with the King's Sons"

is the title of a most useful and inspiring booklet. It gives in condensed form an explanation of the reproduction of the human species. The story of how a mother answered her child's questions regarding the origin of life, is an artistic gem, unequalled by aught else of the kind.

An allegory of two boys entering into manhood, is an apt description of one of life's most interesting phases.

The closing advice is of priceless value to any youth, and heeded, will lead to health and happiness.

This booklet is printed entire in a late

issue of the *Christian Life*, which may be had for 10c. It is also printed as a booklet of 32 pages, for 25c, by the National Purity Association, 84 Fifth Ave., Chicago.

"Occult Stories"

is the title of a very neat little book just issued by Chas. W. Close, editor of *The Free Man*. Mr. Close displays some independent and important truths that cannot fail to interest his readers. Price, 50 cents. The author's address is Bangor, Me.

"Suggestion: The Secret of Sex."

BY C. WILBUR TABER.

Chicago, Chas. H. Kerr & Co., Publishers. Price, \$1.00. This is a valuable scientific work, written in a popular style, handsomely printed, and bound in cloth and gold. It contains a vast fund of information of vital importance to all who wish to know the laws governing the mysteries of sex.

The author does not agree with the many theories formerly advanced in explanation of the determination of sex, refuting, also, that of Dr. Schenk of Vienna. He affirms the proposition that "sex is, or may be, determined by dynamic motion acting upon the original germinal molecules as a result of suggestion, received either consciously or unconsciously." He takes up the physiological action of such suggestion and endeavors to show, through an explanation of the sub-conscious mind, why and how these suggestions become such potent factors in the determination of sex as they have been demonstrated to be in creating or arresting disease, controlling the character and quantity of the various secretions of the body, etc.

It is an interesting and valuable contribution to the literature of this too long neglected subject of sex. We heartily commend it to our readers, and will fill orders at publishers' prices.

The Harbinger of Dawn for January.

Among the special features of this issue are, "The Science of Physical Immortality," by Henry Gaze; "Grecian Psychology, or The Dionysian Mysteries Unveiled," an occult narrative; Dr. Muehlenbruch's Prophecies for the next Quarter Century, and his former recorded prophecies with verifications or failures to date; "Strange Electro-Magnetic Phenomena," by Colonel Albert de Rochas, the noted French Scientist, with his original elucidation of psychic problems; "An Unmistakable Materialization," by Prof. J. S. Loveland; "The Beautiful Hoodoo of Death," a narrative of a young California lady whose seven husbands have all met accidental deaths; "Rebuked by Powers Unseen," while Catholic priests of Paris pray for the destruction of Spiritualism, an image of Christ is mysteriously hurled to the ground and smashed to atoms; "The Papal Blessing a Hoodoo," a remarkable list of cases where the Pope's blessing has immediately preceded death or disaster to the recipient; "Reincarnation, Karma vs. Justice," by L. Emerick; "An Object-Lesson," the ca-

reer of the medium Slade, and its lessons: "A History of the Evolution of Man from the Age of Liquid Fire," supposed to be written in the year 2000, etc. Price, 10c a copy; \$1 a year. Ernest S. Green, editor, 1804 Market St., San Francisco, Cal.

We will send the STAR OF THE MAGI and Mr. Green's HARBINGER OF DAWN, both for one year, and our premium as advertised on last page, THE MYSTIC THESAURUS, for \$1.50. The three combined is an unprecedented return for the small outlay, being one-half the total price. Address Mr. Green as above, or N. E. Wood, publisher, 617 La Salle Ave., Chicago, Ill.

★

Publications Received.

THE ADEPT. Astrological monthly, \$1. 417 5th St., S., Minneapolis, Minn. The February number of this magazine shows a marked improvement in typography and subject matter. We are pleased to note that *The Adept* is prospering.

LIGHT—weekly—\$2.70 per year. 110 St. Martin's Lane, London, W. C., England. This old established journal is one of the very best occult publications that can be found. It is not restricted to any particular "ism," but covers the general field of occult inquiry and phenomena in a creditable and interesting manner.

FREE THOUGHT MAGAZINE—January—\$1 per year. H. L. Green, 213 E. Indiana St., Chicago, Ill. This is the leading publication of Free Thought in America if not of the world. It is ably edited, handsome and durable in dress, and gives the cream of the independent thought of the day. We heartily commend it to our readers.

THE LAMP—January—Conducted by Albert E. S. Smythe, Toronto, Canada: \$1 a year. This Theosophical publication is ably edited and gives, in a neat and compact form, a great many valuable occult matters. To keep up with and be a little in front of the occult tide one should pay particular attention to such a journal as *The Lamp* proves to be. We commend it to our readers.

NOTES AND QUERIES—January—A magazine of "history, folk-lore, mathematics, literature, science, art, arcane societies, etc." Published by S. C. & L. M. Gould, Manchester, N. H., at \$1 per year. This invaluable monthly gives what one wants and cannot find anywhere else in the whole realm of newsdom. It is an indispensable auxiliary to the earnest student or searching thinker. It always presents something that charms, instructs and elevates the reader, whoever he may be.

OCCULT TRUTHS—No. 12—Published by Chas. W. Smiley, 943 Massachusetts Ave., Washington, D. C. The present number completes the first volume of this bright, original and vigorous monthly, which has constantly improved since its first appearance. We sincerely congratulate Bro. Smiley on his success and wish him continued prosperity. This publication does not contain a dull page in its make-up, and one is impressed with the new ideas that it constantly presents. Try it.

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THE SPHINX—Astrological—Edited by Catharine H. Thompson. Sphinx Publishing Co., 480 Massachusetts Ave., Boston, Mass.; 30 cents a copy, \$3 a year. This magazine will appear February 1st with the following fine list of contents:

Sphinx Religion (concluded), by James Bonwick. F. R. G. S.; Britannia's Star, by Anna Pharos; Horoscope of Sir Redvers Buller, V. C., by Kymry; Nature's Analogies, by Hazelrigg; Prove All Things, by Aphorel; Horoscope, by one of the Raphaels; A Famous Prediction, by Ambrose Merlin; Letter No. 2, by G. T. F. Smith; Calculating Directions by the Semi-Arc, W. H. Chaney; The Character and Fortunes of Libra, by Ely Star; An Illustrated Horoscope, by C. H. Thompson; The Mystery of Rectification, by B. C. Murray; Birthday Information and Daily Advice, by Astor; The Planetary Types, by Desbarolles; The American Grammar of Astrology, by C. H. Thompson.

★

We also acknowledge receipt of the following publications, many of which will be more fully noticed in future issues:

THE MORNING STAR. Monthly, 50c. By Peter Davidson, Loudsville, White Co., Ga.

THE NAZARENE MESSENGER. 12 numbers, 50c. J. M. Robbins, 201 E. Coal St., Shenandoah, Pa.

THE MEDICAL BRIEF. Monthly, \$1. By J. J. Lawrence, A. M., M. D., Ninth and Olive Sts. St. Louis, Mo.

THE CHRISTIAN LIFE. Quarterly, 40 pp., 50c. Morton Park, Ill. Very good.

THE HERALD OF THE GOLDEN AGE. A vegetarian monthly, 2s, 6d. Sidney H. Beard, The Beacon, Ilfracombe, England.

UNIVERSAL TRUTH. Monthly, \$1. 87-89 Washington St., Chicago, Ill.

THE ORTHOPÆDIAN. Semi-monthly, 50c. Liberal, Mo.

THE WORLD'S ADVANCE THOUGHT and THE UNIVERSAL REPUBLIC. Monthly, 50c. Lucy A. Mallory, Portland, Oregon.

THE SUNFLOWER—Lily Dale, N. Y., Mr. W. H. Bach, editor and publisher; twice a month: 50c a year.

THE FREE MAN. Monthly, \$1. Chas. W. Close, 124 Birch St., Bangor, Me.

THE LYCEUM. Monthly, 50c. Mr. Tom Clifford, 1905 Pearl St., Cleveland, Ohio.

THE ABIDING TRUTH. Monthly, 50c. C. E. Russell, 6 Park St., Peabody, Mass.

MIND. Monthly, \$2. Alliance Pub. Co., "Life" Building, New York City.

LUCIFER. Weekly, \$1. M. Harman, 507 Carroll Ave., Chicago, Ill.

THE TEMPLE OF HEALTH. Monthly, 25c. J. M. Peebles, M. D., Battle Creek, Mich.

THE RELIGIO-PHILOSOPHICAL JOURNAL. Weekly, \$1. Thos. G. Newman, 1429 Market St., San Francisco, Calif.

THE PROGRESSIVE THINKER. Weekly, \$1. J. R. Francis, 40 Loomis St., Chicago.

THE HEALER. Monthly, \$1. Francis E. Mason, 424 Greene Ave., Brooklyn, N. Y.

THE FLAMING SWORD. Weekly, \$1. 314 W. Sixty-third St., Chicago, Ill.

SPIRIT FRUIT. Free. No "ads." J. L. Beilhart & Co., Pubs., Lisbon, Ohio.

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The perfect word, that which is adequate to the thought which it expresses, always virtually contains or supposes a Quarternary; the idea and its three necessary and correlative forms; and then also the *image* of the thing expressed, with the three terms of the judgment which qualifies it. When I say *Being exists*, I impliedly affirm that *Nothingness does not exist*.

A Height, a Length, which the Height geometrically cuts in two; a Depth separated from the Height by the intersection of the Length—this is the natural Quarternary, composed of two lines crossing each other; there are also in Nature four movements produced by two forces, which sustain each other by their tendencies in opposite directions.

But the law which rules bodies is analogous and proportioned to that which governs spirits; and that which governs spirits is the very manifestation of the secret of God. That is to say, of the mystery of the creation. (De la Haute Magic, Vol. I, pp. 66-97.)

From the Book, *שער השמים*, or Porta Cœlorum of Rabbi Abraham Cohen Sura, of Portugal, Dissertation VII, cap. 2:

§ 1. Yod [י or י'], because *simple* is a *One* and *first*, somewhat, and is like unto the *Unit*, which is prime to all other numbers, and to a *point*, which is the first of all bodies; a point moved lengthwise produces a *line*, or Vau, ו, and this moved sideways produces a *superficies*, and so from Vau becomes Daleth, ד; formation tends from the right toward the left, and communication is from the higher to the lower, and this is the full expression [plenitude] of this letter, Yod, thus: יד, Yod, Vau, Daleth, i. e., I or J or Y, V or U, and D, making IUD, YOD, or JOD. But Vau and Daleth are numerically 10, as Yod, their *principle*, is. Moreover, if Daleth becomes more dense, and to it is added depth, then we have a *body* wherein are all the dimensions; thus ה, He, which is the symbol of profundity [depth].

§ 2. Thus Yod is the *point* or *unity*, Vau the perpendicular *line*, Daleth a *superficies*, and He represents a *square*.

§ 3. Thence, *one* corresponds to the *point*; *two* to the *line*, because a line is extension between two points; *three* to a *superficies*, because the first of plain figures is a triangle formed by lines connecting three points. *Four* points constitute the first *body*, which is a *cube*. But in the Quarternary [4] 10 are contained, thus, 1, 2, 3, 4=10, and thus the Tetragrammaton is in itself Unity, but contains in itself 2; that is, the two letter "He" contains also 3 (i. e., its three different letters, Yod, He, and Vau); and contains also 4 (i. e., the four several letters, י, ה, ו, ד). It also contains in itself 5, of which figure He is the cypher [symbol]; 6, of which Vau is the cypher; 7, in the mode of writing called בן, 52, whose lesser number is (5+2) 7; 8, because the number of the NAME is 26, whose lesser number is 2+6=8; 9, in the modes of writing, קב, 72; מב, 68; כה, 45; and נן, the final "Nun" denoting 700, and "Beth" 2, and the lesser number of 702 being (7+0+0+2) 9; and 10, because in the said Plenitude [YOD-HE-VAU-HE] are ten letters. So that the tetragrammaton contains all the numbers; and as in 10 all the numbers are con-

tained, so in the Quarternary are all bodies contained; and these numbers are the two symbols of Universal Perfection, and by them all things are measured and numbered, they being the similitudes of the Ten Sephiroth of the Ænsophic World, which is the cause of the other four worlds [AZILUTH, BRIAH, JEZIRAH, and ASIAH], ordinarily expressed by the word אביא, ABIA, formed by their initials.

KEY OF THE PENTAGRAM.

The Magic Triangle of the Pagan Theosophites is the celebrated

A B R A C A D A B R A	
A B R A C A D A B R	
A B R A C A D A B	
A B R A C A D A	
A B R A C A D	
A B R A C A	Denary of
A B R A C	Pythagoras.
A B R A	.
A B R	.
A B	.
A	.

to which they ascribed extraordinary virtues, and which they figured in an equilateral triangle as above.

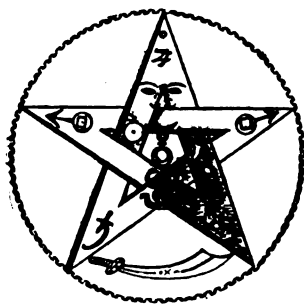
This combination of letters is the Key of the Pentagram. The initial A is repeated in the single word five times, and reproduced in the whole figure thirty times, which gives the elements and numbers of the two figures No. 5 and No. 6. The isolated A represents the Unity of the first principle, or of the Intellectual or Active Agent. The A united with the B represents the fecundation of the *Binary* by *Unity*. The R is the sign of the *Ternary*, because it hieroglyphically represents the effusion that results from the union of the two principles. The number of letters in the single word (11) adds one (Unity) of the Initiate to the denary of Pythagoras; and the whole number of all the letters added together is 66. Kabalistically, 6+6 forms the number 12, the number of a square whereof each side is the ternary 3, and consequently the mystic quadrature of the circle. The author of the Apocalypse, that arcanum of the Christian Kabala, has made up the number of the *Beast*, that is to say of Idolatry, by adding a 6 to the double senary (66—making 666) of the Abracadabra, which Kabalistically (6+6+6) gives 18, the number assigned in the TAROT to the hieroglyphic sign of Night and of the Profane—the Moon with the towers, the dog, the wolf, and the Crab—a mysterious and obscure number, the Kabalistic Key of which is 9, the number of initiation.

On this subject the sacred Kabalist says: "Let him who has understanding [that is to say, the Key of the Kabalistic numbers] calculate the number of the Beast, for it is the number of a Man, and this number is 666." [Rev., xiii, 18.] This is in fact the decade of Pythagoras multiplied by itself and added to the sum of the triangular Pentacle of Abracadabra; it is therefore the summary of all the magic of the ancient world; the entire programme of the human genius, which the divine genius of the Gospel wished to absorb or supplant.

These hieroglyphical combinations of letters and numbers belong to the practical part of the Kabala, which, in this point of view, is divided into *Gematria* and *Temurah*. These calculations, which now seem to us arbitrary and uninteresting, then belonged to the philosophic symbolism of the Orient, and were of the greatest importance in the teaching of the holy things which emanated from the occult sciences. The absolute Kabalistic alphabet, which connected the first ideas with allegories, allegories with letters, and letters with numbers, was what was then called the Keys of Solomon. We have already seen that these keys, preserved unto our day, but completely unknown, are nothing else than the Book of TAROT Cards, whose ancient allegories have been remarked and appreciated for the first time in our days by the learned antiquary, Count de Gebelin.

The double triangle of Solomon is explained by Saint John in a remarkable manner: "There are," he says, "three witnesses in heaven, the Father, the Word, and the Holy Spirit; and three witnesses in earth, the breath, the water, and the Word." He thus agrees with the masters of the Hermetic philosophy, who gave their *sulphur* the name of *ether*; their *mercury* the name of philosophical *water*; and style their *salt* dragon's blood, or *menstruum* of the earth; the *blood* or the *salt* corresponding by apposition with the Father, the aortic or mercurial *water* with the Word or *Logos*, and the breath with the *Holy Spirit*. But matters of lofty symbolism can only be well understood by the true condition of science. (*Dé la Haute Magic*, Vol. II, pp. 31-35.)

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Good or Evil, Order or Disorder, the blessed Lamb of Ormuzd (Ahuro-Mazdao), and Saint John, or the accursed Goat of Mendes.

It is initiation or profanation; it is Lucifer or Vesper, the morning or the evening star.

It is Mary or Lilith, victory or death, light (day) or darkness (night). When the Pentagram elevates two of its points, it represents Satan, or the goat of the Mysteries; and when it elevates one of its points only it represents the Savior, goodness, virtue.

The Pentagram is the figure of the human body, with four limbs and a single point, which should represent the head.

A human figure, with the head downward, naturally represents a demon; that is to say, intellectual overturning, disorder or insanity. But if magic is a reality, if this occult science is the veritable law of the three worlds, this absolute sign, old as history, and

more than history, should exercise, and does in fact exercise, an incalculable influence over spirits freed from their material envelopes.

The sign of the Pentagram is also called the sign of the Microcosm, and it represents what the Kabalists of the book *Sohar* call *Microprosopos*.

The complete understanding of the Pentagram is the key of the two worlds. It is absolute natural philosophy and science.

The sign of the Pentagram should be composed of seven metals, or at least be traced in pure gold on white marble.

We may also draw it with vermilion on a lamb-skin without spot or blemish, symbol of integrity and light.

The ancient magicians drew the sign of the Pentagram on their doorsteps, to prevent evil spirits from entering and good ones from going out. This constraint resulted from the direction of the rays of the star. Two points directed outwardly repelled the evil spirits; two directed inwardly retained them prisoners; a single point within captivated the good spirits.

The G which Freemasons place in the center of the blazing star signifies GNOSIS and GENERATION, the two sacred words of the ancient Kabala. It also means the GRAND ARCHITECT, for the Pentagram, on whatever side we view it, represents an A. All the Mysteries of Magic, all the symbols of the Gnosis, all the figures of Occultism, all the Kabalistic keys of prophecy, are summed up in the sign of the Pentagram, which Paracelsus pronounces the greatest and most potent of all signs. Those who heed not the sign of the Cross, tremble at the sight of the Star of the Microcosm. The Magus, on the contrary, when he feels his will grown feeble, turns his eyes toward this symbol, takes it in his right hand, and feels himself armed with intellectual omnipotence, provided he is really a *King* worthy to be led by the Star to the cradle of the divine realization; provided he *Knows*, *Dares*, *Wills*, and is SILENT . . . ; provided, in fine, that the intrepid gaze of his soul corresponds with the two eyes which the upper point of the Pentagram always presents to him open. (*Dé la Haute Magic*, Vol. II, pp. 55-62.)

The whole revolutionary work of modern times was symbolically summed up by the Napoleonic substitution of the *Star of Honor* for the Cross of Saint Louis. It was the Pentagram substituted for the *Labarum*, the reinstatement of the symbol of light, the Masonic resurrection of Adon-hiram. It is said that Napoleon believed in his *star*; and if he could have been persuaded to say what he understood by this star, it would have been found that it was his own genius; and therefore he was in the right to adopt for his sign the Pentagram, that symbol of human sovereignty by the intelligent initiative. (*Id.*, Vol. II, pp. 83, 84.)

One of these medals has become popular in our times, so that even those who have no religion hang it on the necks of their children. The figures on it are so perfectly Kabalistic that the medal is really a double and admirable Pentacle. On one side we see

the Grand Initiation, the *Celestial Mother* of the Sohar, the *Isis* of Egypt, the *Venus Urania* of the Platonists, the *Mary* of Christianity, standing upon the world and setting one foot on the head of the Magic Serpent. She extends her two hands so that they form a triangle, whereof the head of the woman is the apex; her hands are open, and emitting rays, which make of them a double Pentagram when the rays are all directed toward the earth, which evidently represents the emancipation of the intelligence of labor.

On the other side we see the double Tau of the Hierophants, the Lingam in the double *cteis* or in the triple Phallus supported with the interlacing and double insertion of the Kabalistic and Masonic **M**, representing the square between the two columns, Jachin and Boaz. Above are placed on a level two hearts, loving and suffering, and around twelve Pentagrams. (*Id.*, Vol. II, pp. 84, 85.)

REINCARNATION.

Answer Made to the Leading Objections Urged Against Repeated Embodiments.

[In this series of articles we shall draw from both oriental and occidental authors in elucidating the subject. The present article being chiefly from the excellent work of Mr. E. D. Walker.]

Man has an Eternal Father who sent him to reside and gain experience in the animal principles.—PARACELSUS.

Why do we not remember our past births? We shall get this answer uniformly from the ages—A good many do and always have remembered. * * * Our memory of the past is exactly measured by our foresight for the future; if we cannot see forward to our immortality, we cannot see backwards to the dark abyss of time from whence we came.—CHARLES JOHNSTON.

Might not the human memory be compared to a field of sepulture, thickly stocked with the remains of many generations? But of these thousands whose dust heaves the surface, a few only are saved from immediate oblivion, upon tablets and urns; while the many are, at present, utterly lost to knowledge. Nevertheless, each of the dead has left in that soul an imperishable germ, and all, without distinction, shall another day start up and claim their dues.—ISAAC TAYLOR.

The absence of memory of any actions done in a previous state cannot be a conclusive argument against our having lived through it. Forgetfulness of the past may be one of the conditions of an entrance upon a new stage of existence. The body, which is the organ of sense perception, may be quite as much a hindrance as a help to remembrance. In that case casual gleams of memory, giving us sudden abrupt and momentary revelations of the past, are precisely the phenomena we would expect to meet with. If the soul has pre-existed, what we would *a priori* anticipate are only some faint traces of recollection surviving in the crypts of memory.—PROFESSOR WILLIAM KNIGHT.

The soul reposes after its day of toil in the field of earthly existence, but that rest being ended it must return to its unfinished task: it emerges again upon the psychic plane, and is reborn in the physical world. The real life of the soul is continuous, its individuality imperishable, and in the whole series of its incarnations there is an unbroken sequence of causes and effects. Every action, however small, produces its proportionate results, whether in the same or in a subsequent incarnation; these effects reacting upon the individual by whom they are originated, good for good and evil for evil. Thus each man is the maker of his own destiny, inasmuch as his character, good

or bad, and his environment, favorable or unfavorable, are the direct outcome of his own thoughts and desires, deeds and misdeeds, in his past lives as well as in his present life; and, similarly, his future will be of his own making.—JAMES M. PRYCE.

III.

OBJECTIONS TO REINCARNATION.

There are four leading objections to the idea of repeated incarnations, viz:

1. That we have no memory of past lives.
2. That it is unjust for us to receive now the results of forgotten deeds enacted long ago.
3. That heredity confutes it.
4. That it is an uncongenial doctrine.

1. Why do we not remember something of our previous lives, if we have really been through them?

The reason why there is no universal conviction from this ground seems to be that birth is so violent as to scatter all the details and leave only the net spiritual result. As Plotinus said, "Body is the true river of Lethe; for souls plunged into it forget all." The real soul life is so distinct from the material plane that we have difficulty in retaining many experiences of *this* life. Who recalls all his childhood? And has any one a memory of that most wonderful epoch—infancy?

Nature sometimes shows us what may be the initial condition of a man's next life in depriving him of his life's experience, and returning him to a second childhood, with only the character acquired during life for his inseparable fortune. The great and good prelate Frederick Christian von Oetingen of Wurtemberg (1702–1782) became in his old age a devout and innocent child, after a long life of usefulness. Gradually speech died away, until for three years he was dumb. Leaving his study, where he had written many edifying books, and his library, whose volumes were now sealed to him, he would go to the streets and join the children in their plays, and spend all his time sharing their delights. The profound scholar was stripped of his intellect and became a venerable boy, lovable and kind as in all his busy life. He had bathed in the river of Lethe before his time. Similar cases might be produced, where the spirits of strong men have been divested of a lifetime's memory in aged infancy, seeming to be a foretaste of the next existence. They show that the loss of a life's details does not appear strange to Nature, and that the nepenthic waters of Styx, which the ancients represented as imbibed by souls about to re-enter earthly life, to dispel recollection of former experiences, are not wholly fabulous.

It has been shown that there are traces of former existences lingering in some memories. These and other exceptional departures from the general rule furnish substantial evidence that the obliteration of previous lives from our consciousness is only apparent. Sleep, somnambulism, trance, and similar conditions open up a world of super-sensuous reality to illustrate how erroneous are our common notions of memory. Experimental evidence demonstrates that we actually forget nothing, though for long lapses we are unable

to recall what is stored away in the chambers of our soul; and that the Orientals are right in affirming that as a man's lives become purer he is able to look backward upon previous stages, and at last will view the long vista of the æons by which he has ascended to God. Many cases reveal that the reach and clearness of memory are greatly increased during sleep and still more greatly during somnambulant trance; so much so that the memory of some sleepings and of most trances is sufficiently distinct from the memory of the same individual in waking consciousness, to seem the faculty of a different person. And, while the memory of sensuous consciousness does not retain the facts of the trance condition, the memory of the trance state retains and includes all the facts of the sensuous consciousness—exemplifying the superior and unsuspected powers of our subconscious selves. Instances are frequent illustrating how the higher consciousness faithfully stores away experiences which are thought to be long forgotten until some vivid touch brings them forth in accurate order. The higher recollection and the lower sometimes conduct us through a double life. Dreams that vanish during the day are resumed at night in an unbroken course. There is an interesting class of cases on record in which the memory which links our successive dual states of consciousness into a united whole is so completely wanting that in observing only the difference between the two phases of the same person we describe it as "alternating consciousness." These go far toward an empirical proof that one individual can become two distinct persons in succession, making a practical demonstration of reincarnation. Baron Du Prel's "Philosophie der Mystic" cites a number of such authentic instances, of which the following is one, given by Dr. Mitchell in "Archiv für thierischen Magnetismus," iv.

"Miss R— enjoyed naturally perfect health, and reached womanhood without any serious illness. She was talented, and gifted with a remarkably good memory, and learned with great ease. Without any previous warning she fell one day into a deep sleep which lasted many hours, and on awaking she had forgotten every bit of her former knowledge, and her memory had become a complete *tabula rasa*. She again learned to spell, read, write, and reckon, and made rapid progress. Some months afterward she again fell into a similarly prolonged slumber, from which she awoke to her former consciousness, *i. e.*, in the same state as before her first long sleep, but without the faintest recollection of the existence or events of the intervening period. This double existence now continued, so that in a single subject there occurred a regular alternation of two perfectly distinct personalities, each being unconscious of the other, and possessing only the memories and knowledge acquired in previous corresponding states."

More singular still are cases in which one individual becomes two interchanging persons, of whom one is wholly unconnected with the known history of that individual, like that narrated in Mr. Stevenson's story of "The Adventures of Dr. Jekyll and Mr. Hyde," and Julian Hawthorne's story of "Archibald Malmaison."

The newspapers a few years ago published an account of a Boston clergyman who strangely disappeared from his city, leaving no trace of his destination. Just before going away he drew some money from the bank, and for weeks his family and friends heard nothing of him, though he had previously been most faithful. Soon after his departure a stranger turned up in a Pennsylvania town and bought out a certain store, which he conducted very industriously for some time. At length a delirious illness seized him. One day he awoke from it and asked his nurse, "Where am I?" "You are in —," she replied. "How did I get here? I belong in Boston." "You have lived here for three months and own Mr. —'s store," said his attendant. "You are mistaken, madam; I am the Rev. —, pastor of the — church in Boston." Three months were an absolute blank. He had no memory of anything since drawing the money at his bank. Returning home, he there resumed the broken line of his ministerial life and continued it without further interruption.

Numerous similar cases are recorded in the annals of psychological medicine, and justify us in assuming, according to the law of correspondences, that some such alternation of consciousness occurs after the great change known as death. The attempt to explain them as mental aberrations is wholly unsuccessful. Reincarnation shows them to be exceptions proving the rule—the recall of former activities supposed to be forgotten. In these examples of double identity the facts of each state disappear when the other set come forward and are resumed again in their turn. Where did they reside meanwhile? They must have been preserved in a subtler organ than the brain, which is only the medium of translation from that unconscious memory to the world of sense-perception. This must be in the super-sensuous part of the soul. This provides that, as a slow and painful training leads to subconscious habits of skill, so the experience of life is stored up in the higher memory, and becomes, when assimilated, the reflex acts of the following life—those operations which we call instinctive and hereditary.

Aside from the foregoing observations of Mr. Walker we would add that there are many persons who have flashes of soul memory extending back to incidents and experiences of their former lives. Many also are able, by a course of mental training and physical development, to develop this soul memory so completely that they can remember with marked clearness and distinction all important incidents and events of their last incarnation previous to this present one. The writer has met several such, some of whom were also able to remember and recognize other persons with whom they were acquainted in the preceding incarnation, with the names they then bore, their business, professional and domestic relations, dates, and other details, etc., as clearly, distinctly and unmistakably as any of us remember similar facts and events that occurred one or two years ago. One lady told the writer she clearly remembered every detail of a former life, which occurred *exactly three hundred years previous to her present incarnation*, with innumerable details of her experiences in that life from childhood to the age

of 44, when she died, and from which time her memory was a blank until the present life revived it. She could recall no moment of consciousness during the intervening 256 years, and did not develop this soul memory until the twenty-second year of her present life, when it came to her suddenly, like a flash of light, while she was an inmate of a Catholic convent, where she had been placed at the age of 10.

Charles Johnston, M. R. A. S., in a valuable booklet entitled "The Memory of Past Births" (recently issued by the Metaphysical Publishing Company, New York), says (pp. 36, 37):

"And there are to-day, as there have always been, many who remember. One need only ask, to find men and women who have a clear and definite vision of things that befell them in other lives. I have known many who could tell, and were ready to tell, the right inquirer. Let me give details of some of these. One remembered clearly a temple ceremony in a shrine hollowed out between the paws of some great beast, telling even the form of the landscape and color of the sky as he had seen them, when looking back through the door. He described, without knowing it, a scene in ancient Egypt, for the shrine is cut out between the paws of the Egyptian Sphinx—a shrine of which he knew nothing, remembering only the clear picture, but having no sense of where it was. He also had a quite clear vision of a hillside in India, a memory belonging to yet another life; and his description here was equally vivid and true.

"Yet another spoke of many lives remembered, one including a scene in a temple in inner China, where a ceremony of the Mysteries was being performed. He had a clear sense of his own place in the temple, of the words spoken, of the ritual carried out. And he also had definite memory of two other births, with details of names and places, vivid as if they had happened yesterday.

"A third remembered places and names, down to minute and often bizarre and unexpected details, of seven consecutive births. And all of these were in a continent other than that in which the present personality was born. One birth, the place of which was remembered with especial accuracy, had been verified as to local color and circumstance by the man himself; another had fallen in a land he had never visited, but local details of which were familiar to me.

"Let these three cases stand, taken at random from many. They show that it is with the memory of past births as it was a generation ago with apparitions—it is impossible to raise the subject in a general audience without finding some one who remembers something; and whoever goes further, and asks among the students of mysticism and occult philosophy, will soon meet with quite definite and clearly-marked memories, in such abundance as to bring the matter outside the region of doubt or conjecture, altogether."

2. The question is raised, is it just that a man should suffer for what he is not conscious of having done?

As just as that he should *enjoy* the results of what he does not remember causing. It is said that justice

requires that the offender be conscious of the fault for which he is punished. But the ideas of justice between man and man cannot be applied to the all-wise operations of the Infinite. In human attempts at justice that method is imperative because of our liability to mistake. God's justice is vindicated by the undisturbed sway of the law of causation. If *I* suffer it must be for what *I* have done. The faith in Providence demands this, and it is because of unbelief in reincarnation that the seeming negligence on the part of Providence has obliterated the idea of a Personal God from many minds. Nature is the arena of infallible cause and effect, and there is no such absurdity in the universe as an effect without a responsible cause. A man may suffer from a disease in ignorance of the conditions under which its germs were sown in his body, but the right sequence of cause and effect is not imperiled by his ignorance. To doubt that the experiences we now enjoy and endure properly belong to us by our own choice is to abandon the idea of God. How and why they have come is explained only by reincarnation. The universal Over-Soul makes no mistakes. By veiling our memories the Mother Heart of all mercifully saves us the horror and burden of knowing all the myriad steps by which we have become what we are. We would be staggered by the sight of all our waywardness, and what we have done well is possessed more richly in the grand total than would be possible in the infinite details. We are in the hands of a generous omniscient banker, who says: "I will save you all the trouble of the accounts. Whenever you are ready to start a new folio, I will strike the balance and turn over your net proceeds with all accrued interests. The itemized records of your deposits and spendings are beyond your calculation."

3. It may be claimed that the facts of heredity bear against reincarnation. As the physical, mental and moral peculiarities of children come from the parents, how can it be possible that a man is what he makes himself—the offspring of his own previous lives?

Science is certain of the tendency of every organism to transmit its own qualities to its descendants, and the intricate web of ancestral influences is assumed to account for all the aberrations of individual life. But the forces producing this result are beyond the ken of science. The mechanical theory of germ cells multiplying their kind is inadequate, for the germs become more complex and energetic with growth, and exceed the limitations of molecular psychics. The facts of heredity demand the existence in Nature of supersensuous forces escaping our observation and cognizable only through their effects on the plane of sensuous consciousness. These forces residing in the inaccessible regions of the soul mould all individual aptitudes and faculties and character. Reincarnation includes the facts of heredity, by showing that the tendency of every organism to reproduce its own likeness groups together similar causes producing similar effects, in the same lines of physical relation. Instead of being content with the statement that heredity causes the resemblances of child to parent, reincarnation teaches

that a similarity of ante-natal development has brought about the similarity of embodied characteristics. The individual soul seeking another birth finds the path of least resistance in the channels best adapted to its qualities. The Ego selects its material body by a choice more wise than any voluntary selection, by the inherent tendencies of its nature, in fitness for its need, not only in the particular physique best suited for its purpose, but in the larger physical casements of family and nationality. The relation of child and parent is required by the similarity of organisms. This view accounts also for the differences invariably accompanying the resemblances. Identity of character is impossible, and the conditions which made it easy for an individual to be born in a certain family, because of the adaptation of circumstances there to the expression of portions of his nature, would not prevent a strong contrast between him and his relatives in some respects. The facts observed in the life history of twins show that two individuals born under precisely identical conditions, and having exactly the same heredity, sometimes differ completely in physique, in intellect and in character. The birth of geniuses in humble and commonplace circumstances furnishes abundant evidence that the individual soul outstrips all the trammels of physical birth; and the unremarkable children of great parents exhibit the inefficiency of merely hereditary influences. These conspicuous violations of the laws of heredity confirm reincarnation.

We may add, at this place, that there is a law of heredity governing reincarnation. The natural rule is that of a return to the same family in regular rotation, resting from 150 to 300 years between embodiments. The first born child, male or female, is always in the *line* of the father, and the second child in the *line* of the mother. If more than two children are born, the third and all after are "accidentals," or "extras," providing for those of the kindred whose *lines* have become extinct through lack of issue, or for the race in general.

The knowledge of this law is new to the western world, but it would seem that something must have been known of it in England centuries ago, for the old English laws of primogeniture and entailment of estates was founded on this principle in order that a man might provide for the preservation of his property until he should come again and receive his own.

4. At the first impression the idea of re-births is unwelcome, because:

a. It is interlaced with the theory of transmigration through animals;

b. It destroys the hope of recognizing friends in the coming existence;

c. It seems a cold, irreligious notion.

a. As will be fully shown in a succeeding chapter, the conceit of a transmigration of human souls through animal bodies, although it has been and is cherished by most of the believers in reincarnation, is only a gross metaphor of the germinal truth, and never was received by the enlightened advocates of plural existences.

b. The most thoughtful adherents of a future life

agree that there must be there some subtler mode of recognition between friends than physical appearances, for these outer signs cannot endure in the world of spirit. The conviction that "whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away," but "love never faileth," and only character shall remain as the means of identification, is precisely the view entertained by believers in reincarnation. The most intimate ties of this life cannot be explained otherwise than as renewals of old intimacies, drawn together by the spiritual gravitation of love, and enjoying often the sense of a previous similar experience. Further reference will be made to this point.

c. The strongest religious natures have been nourished from time immemorial with the feeling that life is a pilgrimage through which we tread our darkened way back to God. The Scriptures are full of it, and the spiritual manhood of every age has found it a source of invigoration. From Abraham, who reckoned his lifetime as "the days of the years of his pilgrimage," through all the phases of Christian thought to the mightiest book of modern Christendom, "The Pilgrim's Progress," this idea has been universally cherished. A typical expression of it may be seen in the mediæval churchyard of St. Martin at Canterbury, upon a stone over the remains of Dean Alford bearing these words in Latin, which were inscribed by his own direction: "The inn of a traveler journeying to Jerusalem." Now this pilgrimage philosophy is only a simpler phrasing of reincarnation. Our theory extends the journey in just proportion to the supernal destination, providing many a station by the way, wherein abiding a few days we may more profitably traverse the upward road, gathering so much experience that there will be no occasion to wander again. Instead of being a cold philosophic hypothesis, reincarnation is a living unfoldment of that Christian germ, enlarged to a fullness commensurate with the needs of men and the character of God. It throbs with the warmth of deepest piety combined with noblest intelligence, providing as no other supposition does, for the grandest development of mankind.

ONLY A LAUGH.

Only a laugh, but the joys of the hours in it,
Dropping so blithely from out of the gloom,
Down from the casement that has the red flowers in it;
Flooding with sunshine my poor little room.

Only a laugh—but I know well whose choice it is;
O, I can guess whose the lips that can chaff;
Whose is the smiling mouth, whose bubbling voice it is,
Putting such perfume in only a laugh!

Only a laugh! My lone life is so shadowy,
Tinged with the darkness that solitude grows,
Most of the brightness missed, most of its glad away,
Most of its tenderness chilled by the snows.

Only a laugh, but so much of the gay in it!
O, were there love, 'twould be sweeter by half!
I could forget that my hair has its gray in it
Were it for me more than—only a laugh!

—New York Press.

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EDITORIAL NOTES.

THE December number of the STAR con-
tained "An Astrological Forecast" on the
war in South Africa. Reference was made
to this in our last number, when it was
pointed out that the next thing to occur
would be the "English advance," which,
"though sure, would be slow and very
stubbornly contested." News advices show
that the above prediction has been filled
as though to order. At this time the Boer
forces are slowly retreating, stubbornly
fighting, before the English advance.

★

"THE egress of Saturn from Sagittarius
indicates a future division of the Boers
and their allies." There have been indi-
cations of this for the past few weeks, and
it is now reported that the Free Staters
are weary of the struggle. The ingress of
Jupiter into Sagittarius, which takes place
on the 7th of March, indicates victory for
the English forces, according to the fore-
cast. This does not assert the end of the
war but rather indicates the final turn in
the tide of war and consequent victorious
advance of the English—decided enough
to show their ultimate triumph. Already
enough of this forecast has been verified
to show that there is something in helio-
centric astrology, which takes cognizance
of the actual aspects of the planets.

★

"Do you get what you pay for? If not,
you rob yourself and morally weaken those
you deal with," says the *Medical Brief*. If
our occult friends would ask themselves
this question every time they patronized
some individual who "knows it all" they
would soon complain less about the many
sharks and vampires that are attracted to
every movement, and whose mere preten-

sion too often counts for the possession of
extraordinary powers or knowledge. In-
sist on getting what you pay for—or *don't*
pay. If it is a case of buying "a pig in a
poke"—*don't buy*. To submit to unjust ex-
tortion, or to accept less than we pay for
is to put a premium on assumption, igno-
rance and arrogance and pave the way for
the defrauding of others.

★

In an article on the "Criterion of Pro-
gress," Yves Guyot, the leading political
economist of France, declares that prog-
ress is the law of least effort. The chief
characteristic of progress is that it is
achieved as man secures a utility with less
effort, and all history of invention obeys
that law. This is true of intellectual as
well as material things. But progress has
been an increase of the power of man over
things. M. Guyot thinks that the supreme
effort of the nineteenth century has been to
substitute a scientific and industrial
civilization for one that was sacerdotal
and military. He concludes his article by
summing up his theory in these words:
"Progress is in direct ratio to the action
of man on things and in inverse ratio to
the coercive action of man on man."

GOD IS LOVE.

Religion is one of "the deep necessities
of life," says *Light*, and defines it as the
Fatherhood of God, and best expressed in
the profound yet simple truth that *God is*
Love. The article continues:

A very charming exposition of this is to
be found in one of the letters attributed to
the Apostle John. His argument, or expo-
sition, runs something like this: "God is
Love, and therefore they who dwell in
Love dwell in God; and, in like manner,
God dwells in them. It is this that makes
love perfect in us; and that, again, will
make us happy and confident in the hour
of judgment, because we are as He is in
the world—lovers all. And so, perfect
Love casts out fear." It is, indeed, a
celestial gospel, to which nothing need be
added, and from which nothing can be
taken away.

It is so entirely practical, too—and hu-
man. It has as much to do with old Lon-
don as with "The new Jerusalem;" and is
as true between lover and beloved on earth
as between man and God in Heaven. Love
everywhere dissipates fear. It "believeth
all things, hopeth all things, endureth all
things," and "never faileth." It wins chil-
dren, it conquers rebels, it melts down ene-
mies. Where there is true love, one can
be economical of assurances of love. That
there should be the need to write every
day to assure me that you love me, only
proves that the plant is of sickly growth—
a little neglect would kill it. But perfect
love casts out fear, and is of sturdy breed
and growth.

So with God and our love for Him. But
love for God is peculiar. Though many
doubt it, true love for God is very much
rooted in the intellect. He is not and He
cannot be, in the ordinary sense, personal
to us. All that is wanting. But if we

identify Him with the mighty Order and
Harmony of the Universe, and perceive
how all this makes for righteousness and
beauty and progress, amid many excres-
cences that seem to make for cruelty and
foulness and decay, we cannot help loving
Him with that peculiar love which is the
best love of all—the blending of awe and
reverence, admiration and trust. And
surely that is the meaning of "There is no
fear in Love, but perfect Love casteth out
fear"—for how can we fear Him if we see
the Order and feel the flow of the Har-
mony, and perceive how all things blend,
and make for righteousness and beauty
and progress?

And yet life is a struggle, and the heart
knoweth its own bitterness. True—but we
must take the large view, and keep long
reckonings with God. Some curious things
are told of the observatory on Ben Nevis;
and the observations often show remarka-
ble differences in the atmospheric condi-
tions of the two levels—of the town below
and the mountain top. While a storm is
raging at Fort William it may be all se-
rene above; and, compared even with the
comparatively small area of Great Brit-
ain, the storm at Fort William may be
only like the breathing of an angry man.
What, then, is it to the world, to the Uni-
verse? It is when we take the large view
that we can feel the truth of that grand
and massive verse:

Our lives through various scenes are drawn,
And vexed with trifling cares,
While Thine eternal thought moves on
Thine undisturbed affairs.

This may have a wonderful, in some
cases an entirely transforming, influence
upon the personal life. Life lived with
God, in this tremendous sense, old things
pass away, all things become new; and the
old saying returns with quite a new mean-
ing, to the no longer lonely soul, "We
know that all things work together for
good to those that love God." Of course
they do; because the things that "work
together" work within the sphere of the
infinite Order and Harmony, and the issue
turns upon how we regard them, and what
we do with them and make of them. Re-
bellion and unbelief and despair will turn
all to bitterness, but Love will transform
them into patience and courage and pathos
and hope.

If life were a chaos or a chance, there
would be no guarantee that "good will be
the final goal of ill," and all the tears and
toils of earth's best and sweetest might,
after all, be in vain. But perfect love—
the love based on insight and understand-
ing, and the spiritual sensing of the Eter-
nal Order and Harmony—casts out fear;
and, as Tennyson has taught us, even in
the deep night we can hear the sentinel
moving about amid the vast worlds of
space, and whispering, in the dark, that
all is well.

Then, for "the last scene of all, that
ends this strange, eventful history," the
victory of Love is complete. Here, as
never before, "perfect Love casts out
Fear." The old Hebrew poet understood
it when he said:

When I walk through the valley of the shadow
of death,
I will fear no evil; for Thou wilt be with me;
Thy rod and Thy staff will support me.

What will it matter that the way be
dim, and that the eyes will not be able to
pierce through the gloom? Order and
Harmony will enfold us, not Chaos and
Discord, and, even as the child who trusts
falls asleep on the journey in father's or
mother's arms, so will the soul that loves
God sleep into the world of Light, serene
and strong.

LOVE.

Love is the attraction of one atom of
matter for its mate or fellow—atoms
which, when combined, form a molecule,
the smallest division of a substance or dis-
tinct element composed of matter. It is
the creator and preserver of all forms of
matter, both mineral, vegetable and ani-
mal. It is in all things, over all things,
and above all things; existing in vegeta-
ble, animal, human and divine individual
species or aggregations. It is the creator
and preserver of us all, the Alpha and
Omega, the beginning and the end, the
first and the last.

Human love is but a part of this great
attribute of Divinity; in fact, Divinity
itself is but an aggregation and crystal-
lization of purified love. The Supreme Cre-
ator, preserver and ruler of the universe
is the personification of Love—"God is
Love," Love is God.—*Rev. S. P. Quill.*

ZULU TELEGRAPHY.

The battle of Majuba hill was fought on
February 27, 1881. Pietermaritzburg is as
nearly as possible 150 miles from Majuba.
Yet the native servants of officers quar-
tered in that garrison town heard the
news of the battle and told their masters
of the result within ten hours, and long
before any official telegraphic information
came through. Again, the total defeat of
the Zulus at Ulundi in 1879 was heard of
by the natives at a distance of 270 miles
within twelve hours. How is it done?

Perhaps the most plausible explanation,
says the *London Mail*, is the following:

"The various Kaffir languages, particu-
larly that spoken by the Zulus, have very
many broad, open vowels. The natives
are said to shout to one another from hill-
top to hilltop, and these long drawn out
vowels can be heard for immense dis-
tances. The extremely rarefied air of the
high veldt also helps the sound to travel,
and, a chain of natives being arranged,
one on each hilltop, four or five miles
apart, the message flies from one to an-
other with amazing rapidity.

"Another explanation, which seems less
likely, although many old residents among
the natives declare that it is true, is the
tapping of an outcrop of ironstone or
other magnetic mineral with a succession
of light blows, after the manner of the
Morse alphabet. These, it is said, can be
heard along the whole length of the out-
crop, even if the reef dives underground
for miles and then reappears on the sur-
face. The recipient places his ear on the

stone and receives the impression of the
taps over a distance of many miles."

Whatever their method may be, it has
been proved over and over again that the
natives get news of any great event, re-
ported accurately and succinctly, long
before it is flashed across the wires.

BY THE WAY.

The touch of a hand, the glance of an eye.
Or a word exchanged with a passerby:
A glimpse of a face in a crowded street,
And afterward life is incomplete;
A picture painted with honest zeal,
And we lose the old for the new ideal:
A chance remark or a song's refrain,
And life is never the same again.

A friendly smile and love's embering spark
Leaps into flame and illumines the dark;
A whispered, "Be brave!" to our fellow men,
And they pick up the thread of hope again;
Thus never an act or a word or thought
But that with unguessed importance is fraught;
For small things build up eternity
And blazon the ways for destiny.

STELLAR SCIENCE.

The Spectroscope and Its Wonder- ful Revelments of the Dark Suns of Infinite Space.

The spectroscope is an invention of the
present century, and its employment has
led to an astonishing addition to our
knowledge of the constitution of matter,
especially in other masses of matter than
the earth.

Newton dispersed a ray of light by caus-
ing it to pass through a glass prism more
than two hundred years ago, and the study
of the subject was taken up by several
other philosophers of that time. But it
was not till about the beginning of this
century that the foundation of spectro-
scopy was laid by Dr. Wollaston, when he
made the beam of light to pass through a
narrow slit before it reached the prism
and saw the resulting familiar ribbon of
seven colors to be crossed by a number of
dark lines.

About the year 1814 Fraunhofer, a Ger-
man optician, mapped out the positions of
576 of these lines and designated some of
the more prominent by the first eight let-
ters of the alphabet.

The number of lines in the solar spec-
trum now is known to be many thousands
and some of them are double, a fact which
amounts to more than a mere matter of
detail; but all that has been done since
the days of Fraunhofer does not render
less brilliant his discovery that the light
coming from several fixed stars gives ar-
rangements of lines which differ from
those noted in the sunlight.

This last proved to be the most impor-
tant step in the spectrum analysis, which
since has become one of the grandest
branches of research, opening the eyes of
mortals to the greatest of scientific truths
and placing in their hands a divining rod
with which to explore the most hidden
mysteries of earth and heaven. It has
told us what are the principal chemical
components of stars, comets and nebulae,

showing in them identities and differences
which have given invaluable aid in the
construction of a scientific history of the
creative process, and, besides that, have
wondrously aided in the study of earth
chemistry.

DARK SUNS OF INTERSTELLAR SPACE.

Much of the work which astronomers
are now engaged upon is done with the
spectroscope, and, however important and
scientific it may be, can hardly challenge
the attention of general readers. But
now and then astronomers come with this
instrument upon a "find" which is calcu-
lated to awaken the interest of every one.
Of such a character is the discovery made
a few weeks ago by Professor Campbell at
the Lick Observatory that the North Star,
which has probably attracted more eyes
than any other star in the heavens, is not
the single object which it has all along
been supposed to be, but is associated with
at least two dark bodies, forming with
them a world system compared with which
our solar system, vast as it is, sinks into
insignificance.

One of these dark suns forms with the
bright star a binary system, the two re-
volving about their common center of
gravity in a period of about four days,
while these two bodies circle together
around the third in a period not yet de-
termined, but which is probably of many
years.

This is only one of several discoveries of
this sort which have been made by Pro-
fessor Campbell in the last year. They
have been made, as already intimated,
with the spectroscope—or rather with the
spectrograph, which is the same instru-
ment adapted for photographing the spec-
tra of celestial objects—and they are due
to the power which this instrument has of
detecting motion in a star or other cele-
stial object directly toward the earth or
directly from it. It is now held that all of
the stars are moving, probably none of
them being absolutely "fixed."

Motion "across the line of sight," which
displaces a star with reference to its
neighbors, can be discovered with the tel-
escope; but so slowly is the change of po-
sition effected, even in the case of the
most rapidly moving stars, that to detect
these "proper motions" requires observa-
tions extending over many years. But the
movement of a star "in the line of sight"
is discoverable at once with the spectro-
scope from a slight displacement which it
causes in the dark lines that cross the
star's spectrum.

With such nicety can the observations
and measurements now be made that the
rate of the motion can be determined
from a single observation in the case of
the best stars, according to Professor
Keeler, to within less than a sixth of a
mile a second.

For some time past Professor Campbell
has been observing, with a spectrograph
attached to the great Lick telescope, the
movements of certain stars which were
suspected of being variable in this respect.
Already he has found not less than fifteen

stars which vary in their rates of movement toward the earth, or from it in such a way as to show that they are revolving in orbits, whence it may be inferred that they are physically bound to other bodies, about which they circle, though these companion bodies, being dark, are invisible.

Next after the Pole Star the most interesting star on Professor Campbell's list is Capella, the brilliant star which may now be seen in the early evening in the northeast. Capella is moving from the earth, but with a variable velocity. A series of photographs of its spectrum extending over a period of about two months, shows rates which varied between the limits of thirty-three and two miles a second. These photographs leave no doubt, says Professor Campbell, that Capella is a "spectroscopic binary." The period of its revolution has not yet been determined, but it is apparently not a long one. There are also indications that this brilliant star has associated with it a third companion which is luminous, and which circles with it in a still shorter period, so that Capella is, probably, like the Pole Star, at least a triple system.

The great interest which attaches to these discoveries lies in the consideration that these dark bodies must be of enormous size to be able to swing, as they do, the massive suns with which they are conjoined. They can be nothing less than extinct suns, not mere planetary bodies. To judge from the number already found they are fairly plentiful in interstellar space. One may look upon them as illustrations of the fate which awaits the earth's glorious luminary, the Sun, some millions of years hence, just as one may see in the dead moon a constant reminder of what many scientists believe will one day be the condition of the earth—airless, waterless and uninhabited.

THE KEY TO SUCCESS.

There are many roads to success, many kinds of successes, and most people pay too dearly for a false success. It is folly to ruin health, forfeit peace of mind, or use questionable methods to make a brilliant showing. In the following it seems that Prentice Mulford gives the open sesame to wise methods:

"In these days of struggling competition one needs to be all eyes to see chances. You see very little when you are always on the run. Keeping cool, going slow, taking things easy and keeping out of flurry and fluster, add to our might, not only to see, but to act. Many fail, not from lack of doing, but from doing unwisely, and are then surprised to see some one ahead who seems to have done very little. But that one used his might where it did the most good. A greenhorn may batter a rock all day with a sledge and not break it. An old miner stands it up in a certain position, so it will vibrate on being struck, gives it a few gentle taps and it falls to pieces."

At Wardbury, Norway, the longest day lasts continuously from May 21 to July 22.

BROTHERHOOD.

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race,
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood, make way for man.
EDWIN MARKHAM.

ANCIENT EGYPT.

A Scholarly Review of Her Various Religious Doctrines.

The religion of the ancient Egyptians, as it has come down to modern times, is so replete with inconsistent and opposing beliefs that it cannot be embodied in any one succinct creed. All attempts to formulate the various texts into a system have failed, but Dr. Alfred Wiedemann, professor in the University of Bonn, has "sorted out the separate pieces composing that motley mosaic presented by the Egyptian belief in higher powers," and the result is an intelligible series of distinct doctrines. An English translation of the work, which was called "Religion of the Ancient Egyptians," has been published, and the most interesting chapter is that devoted to the Osirian doctrine of immortality, which seems to have had the greatest number of Egyptian believers and is allied closely in many points to Jewish and Christian dogma.

The doctrine was complete in all essentials, even in pyramid times, and is based on the fact of a life beyond the grave full of happiness throughout all eternity for all whose earthly lives have been worthy. A follower of this doctrine believed primarily that when a man died only his lifeless hulk remained on earth. This was embalmed, coated with asphalt until it became a mummy, that might remain unchanged for thousands of years in the dry climate of Egypt, laid away in a sarcophagus with certain specified rites, more or less complicated, depending on the wealth of the subject, and then presented with offerings, either directly or through the gods, their value again depending on the wealth of the survivors or the provision made for this purpose by the subject while he was alive. These offerings were generally of a material nature, designed to sustain the traveler on his way to the land of immortality.

There were many variations or elaborations of these customs, but all having the same basic idea, just as there was a great variety of conceptions of the nature of the immortal element of a man which we call the soul. Some called this the "ka," a sort of spiritual counterpart of man, which was released at death into an inde-

pendent existence. Again it was called the "ab," or heart; and the "ba," or soul; and the "khaib," or shadow, but each being a different idea of that same element of immortality which the various sects were striving to grasp. The Osiris, however, was the immortal counterpart of the mummy and comprised the conception of immortality which was most prevalent. But all these conceptions arising in separate places were united in the one doctrine of immortality, "the Egyptians apparently not daring to set aside any for fear it should prove to be the true one."

History does not trace when this fusion of beliefs took place, but it is made clear that the Osirian doctrine dominated all the others, and an effort at consistency was made by the theory that all the other immortal elements united with the Osiris after the Last Judgment. Preference appears to have been given to that theory because the Egyptians based their hopes of eternal life on the God, Osiris, after whom this religious belief was named. The Osirian soul was assured a safe but arduous journey to the "Hall of the Two Truths—Truth and Justice," where "beneath a canopy sat Osiris, the good being, the lord of life, the great God, the King of Eternity." Here is an interesting description of the judgment:

"Before Osiris sat the forty-two Judges of the dead, each summoned from a different city of Egypt, each to pronounce sentence upon the deceased with regard to some particular sin. The Osirian soul was received by the goddess or goddesses of truth. He proceeded to speak in his own justification, declaring that he had not committed any one of the forty-two sins, and the truth of his words was tested by weighing his heart in the scales against the symbol of truth. If the dead was found to be righteous, he received back his heart, the rest of the immortal parts of his soul were reunited in him, and he was again built up into the man who had walked the earth, but who now entered upon a new and eternal life."

It is not related what became of an Osirian soul if the judgment was adverse. It is believed that the soul was supposed to die a second death, followed by annihilation. The confession the soul was expected to make was exclusively negative, and the declarations throw considerable light on the standard of morality that prevailed, showing it was of a high order. Some of these are as follows:

"I have not committed fraud and evil against men. I have not oppressed my fellow-men. I have not diverted justice in the judgment hall. I have not known meanness. I have not, as overseer, caused a man to do more than his day's work. I have not given way to anxious care. I have not been weak. I have not caused a slave to be ill-treated by his overseer. I have not brought any to hunger. I have not caused any to weep. I have not committed murder. I have not wrought deceitfully against any man. I have not spoiled the bread of offering in the temple.

I have not added to the weight of the balance. I have not taken milk from the mouths of children. I have not taken cattle in their pasture. I have not taken in nets the birds of the gods. I have not taken the fish in the fish ponds of the gods."

There are confirmations from many sources of this emphasis laid on morality, and Dr. Wiedemann speaks of many examples of papyri containing exhortations to good conduct "in verbal expressions that recall the collection of Proverbs in the Bible, the wisdom of Solomon, and many of the other biblical exhortations." He points out that in the papyrus discovered by Prisse and named after him, which dates from the Twelfth Dynasty, the fifth commandment is found in almost identical language: "The son who hearkens to the word of his father, he shall grow old thereby." It is not difficult to understand how Christianity made such an easy conquest of the Egyptians when there was so much akin to it in the Egyptian religious ideas.

SEVEN SENSES OF FISH.

Salt water fishes breed in such myriads and it is so difficult to follow them all the year long that it seems impossible to lessen seriously their numbers except in the cases of salmon, shad and lobster, which approach the land and have well defined lines of migration. But the past year the menhaden was very scarce, and means a scarcity of the larger fish that follow it, like the mackerel and bluefish.

The habits of deep-water fish are mysterious enough; their coming and going seem governed by whim until one studies the changes that occur in their food, in the temperature of the water, the state of the atmosphere and a hundred other factors. On the approach of a storm sea birds are apt to come to land; the same premonitions are felt by the fishes, only they reverse the matter and for safety retire into deep water, where they are in less danger of being stunned or blinded by the surf. The senses of fish are the same as ours—sight, hearing, touch, smell and taste varying greatly in fish of different kind and surpassing our senses in one case or falling below our standing in another. Mr. Matthias Dunn believes that fish have two more senses than we, namely, an electrical and a magnetic sense, which reside in the skin. A large number of fish have minute tubes running in one or several lines the length of their sides, with nerves running to them. They are sensory organs, but their office is not understood.

Using analogy, Mr. Dunn has come to the conclusion that these are the organs which tell fish of a coming storm. "I find them to be of the same character as those in the electrical ray; they are electrical instruments pure and simple, inclosing the whole fish, whereby the electrical knowledge collected is thrown into the brain." The currents of electricity that forerun a storm pass through land and sea, affect the jelly in the little cells which compose

these tubes and alarm the fish, bidding it haste with its feeding and get out into deep water. Fish bite the hook recklessly just before a storm, because there is no time to lose in smelling at or tasting the bait.

Not content with this sixth sense in fishes Mr. Dunn argues that the same organs supply a seventh, the magnetic sense, the purpose of which is to direct the fish in the darkness of deep water or at night, or when, through the agitation of storms or the flowering of marine vegetation or the excessive spawning of fish, the water of the ocean becomes turbid. He cites Thomas Clark of Truro as authority for saying that basic rocks are intensely magnetic and after the friction occasioned by storms the magnetic power becomes so intensified that it often affects the compass and causes shipwrecks during fogs, when the landmarks are concealed.

Mr. Dunn's idea is that the homing powers of the shoals of fish that reach the coast in spring from the deep sea are to be explained by the action of this magnetism on the organs of the fish, which tells them where to steer. This leads him to yet another generalization. Lord Kelvin invented a compass in which the needle floats in a bath of alcohol. The brain of a fish floats in a clear liquid about the consistency of water. May not, asks Mr. Dunn, the brain itself, assisted by the magnetic tubes in the skin, act like a magnet floating in liquid?

These are questions that might excite the students of fish to efforts along fruitful lines. It may lead to a better knowledge of the factors in deep-sea fishing and have very practical results by explaining where at a given moment the food fish are likely to be and under what conditions the fishermen may find it worth their while to put to sea.

QUEER DREAMS OF INVALIDS.

M. de Manaceine, a noted Russian psychologist, has been making a study of the hallucinations of those unfortunates known as "defectives"—deaf mutes, cripples and infants in years and mental development, and has recently given the result of his observations to the public. He has noticed that in the case of the deaf and dumb, if deafness occurs before they are five years old, they forget what they have learned of spoken words; those words never being remembered in their dreams. If the intelligence of the afflicted with deafness only is highly developed, they easily retain the knowledge of spoken words, although deafness may have supervened at an early age. On the other hand, if their mental faculties are weak, the deafness, even at the early age of six or seven, entails the loss of speech, and the afflicted become both deaf and dumb. With regard to the abnormally formed, M. de Manaceine mentions the case of a person born without arms or feet who always dreamed that he had been mutilated. Now it should be borne in mind, he says, that the majority of persons born without arms or feet

always dream that they possess these extremities. It is evident, he maintains, that this difference results, in the first instance, from the weak impressions hereditarily transmitted, and in the second instance from the strength and precision of these impressions. Persons whose limbs have been amputated are subject to curious delusions while asleep. They never dream that they are walking on crutches; quite the contrary; they invariably dream that they are walking with their feet, with this difference only, that as time passes their extremities appear to become shorter and shorter.

M. de Manaceine mentions as a curious fact that this hallucination is very pronounced when the wound has healed rapidly without complications; while on the other hand there is no hallucination when the process of cicatrization has been painful. Moreover we find the reason of this difference in the greater or lesser intensity of the sensations experienced. Still, if the dreams of abnormally formed persons are characterized by certain peculiarities they are none the less subjected as are other dreams to the mysterious conditions of the human organism, and like other dreams their repercussion on the wakeful state is identical.

The idea has long been entertained that babies do not dream, but it seems that this is a mistake. A few weeks after they are born and while asleep signs of suction, smiles and laughter have been seen. No doubt that the remembrance of dreams only occurs when a child begins to talk and understands what is said to it, and that is the reason why our recollections do not go much further back than the time when we were five or six years old, but that we dream long before that age there is no doubt, although the range of our dream is naturally circumscribed by the elementary sensations we experience, normally or abnormally formed, it is most essential to watch over them while they sleep and to try and gauge the significance of their dreams.

It is a fact, medically admitted, says the eminent psychologist who supplies us with this information, that the heavy, troubled dreams of infants indicate approaching illness. If they awake with a start, begin to cry and are not easily soothed, then recourse should be made to medical advice, for it is a sign that their normal equilibrium is affected.

Novails, the savant, declares that if we did not dream we should age very much sooner than we do. Dreams, he says, are a shield against the monotony of life. In proof of his assertion he mentions the case of a lady sixty years old, who dwelt on the remembrance of a dream as the happiest event in her life. In her memorable dream this unsophisticated old soul had visited the czar in his palace and she minutely described in glowing terms the various incidents in connection therewith, and it must be admitted that this dream was the only poetical element in her isolated and monotonous existence. We often hear of

people being advised, before deciding on an important matter "to sleep on it." That appears to imply that in case we should dream we would arrive at a just appreciation of what we should do. It is but another authentic instance pertinent to this strange phenomenon—the relation of dreams to our spiritual being.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

When writing, with a request for medical advice, give as briefly as possible the most important symptoms of your disease or illness. Should you wish advice regarding more than one ailment, write regarding each on separate sheets.

Every reader of this journal is welcome to free advice, which will be published in this column, provided the ailment is a common one and that the advice would seem to us to be of general interest.

Please give me a remedy for lame back, which troubles me at times.

A mustard plaster may relieve you. Massage with chloroform liniment may also prove beneficial.

Please publish a good remedy for dry eczema on a child's face. It seems to itch a great deal.

An ointment composed of one dram of oxide of zinc, one-half ounce of tar ointment and one ounce of cold cream may be used with good effect. It should be applied several times a day.

Kindly let me know what to do for my eyes, which are quite painful at times, especially when reading or doing fancy work at night.

Consult an oculist and have your eyes examined. The trouble may be due to eye strain and you may require glasses.

After eating I have pains in my stomach and a great deal of gas. My sleep is very restless, and I am troubled with severe headaches. Is baking soda injurious? It is the only thing that gives me relief.

One powder after meals of pepsin, three grains; salol, one grain, and calomel, one-half grain. Baking soda, taken moderately, is not injurious.

Am 68, otherwise strong and healthy but have no control over urine, which constantly dribbles from me. What do you suggest for a man in this condition?

You have an enlarged prostate. Take a teaspoonful of Sanmetto four times a day, one-fortieth grain of strychnia sulphate three times a day, and one teaspoonful of Rochell salts in a glass of water before breakfast every morning to move the bowels and at the same time drain the congested prostate gland.

My little boy, aged 18 months, does not seem to thrive. Is pale, listless, flabby, constipated, with occasional spells of diarrhea. Does not bear medicine well. What shall I do for him?

Dissolve five grains phosphate of soda in a glass of milk three times daily, and let him suck it through a glass tube. This will regulate his bowels and act as a tissue alterative.

Please give a reliable remedy for chilblains. Am greatly troubled with them.

Ten grains of carbolic acid, one ounce of listerine, and one ounce of glycerine forms

a good solution with which to keep the affected parts moistened, for inflamed chilblains. If the tissues are badly devitalized, Ecthiol with tincture capsicum, in equal parts, will prove a better application.

"We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on a dial;
We should count life by heart throbs.
He lives most who thinks most.
Feels the noblest, acts the best."

HALF A DOZEN HINTS.

Never despair. "Lost hope is a fatal disease."

"Work like a man; but don't be worked to death."

Avoid passion and excitement, they eat up your life forces.

Sleep and rest abundantly. Sleep is Nature's benediction.

Don't carry the whole world on your shoulders. Trust the Eternal.

Associate with healthy people. Health is contagious as well as disease.

ABSENT TREATMENTS.

Absent treatments by modern mental scientists are properly named; and a similar term may be applied to the results—absent cures!—*Flaming Sword*.

PEANUTS HELP DIGESTION.

Peanuts are good for indigestion. They are especially recommended for corpulent diabetics. Peanuts are made into a wholesome and nutritious soup, are browned and used as coffee, are eaten as a relish, simply baked, or are prepared and served as salted almonds.

APPLE CURE FOR ALCOHOLISM.

A German doctor has started a theory that most drunkards can be cured by a very simple and pleasant course of treatment—namely, by eating apples at every meal. Apples, he says, if eaten in large quantities, possess properties which entirely do away with the craving that all confirmed drunkards have for drink.

AGE AND SLEEP.

Teslau says that negroes live to an advanced age because they sleep so much. He believes that a man has just so many hours to be awake, and that the more of them he uses up in a day the shorter his life will be. A man might live to be two hundred if he could sleep most of the time. The proper way to economize time, therefore, is to sleep whenever there is nothing better to do.—*Medical News*.

FRUITS AND NUTS.

Don't be afraid to eat plenty of fruit if it is ripe. According to recent health reports juicy fruits are not only cleansing to the stomach but they feed the brain and nerves. Eat good fruit and you will be clear-headed. Another good food for the brain and muscles consists of burnt or "blanched" almonds. A few of these every day will add much to one's mental powers. If you are going to do some hard studying for a season you had better get a supply of almonds and put them in the oven and bake them. Then eat a few each

day, with a little salt, and see if you don't find your problems easier of solution.

MEDICINAL LAUGHTER.

Laughter is a most useful medicine. It takes a man out of himself, and so gives Nature a chance. The brain is so frequently our prime mover in sickness that anything that temporarily disarranges it, as it were, is good for us. Forgetfulness is a great administrative and recuperative genius; he who forgets wins half the battle, whether it be the forgetting of an injury, or the dismissal of a trouble. In laughter, almost inexplicable as it is, there exists a great healer. It is the forerunner of forgetfulness: it is the distracter: it shakes up the creature; it fosters hope, without which our being is almost a blank. Laughter is the truest of medicines. Get it when you can. Do not be afraid to laugh. It blesses you and those who hear.—*Indian Lancet*.

IRRITATION ARRESTS DIGESTION.

The cat has served to teach mankind an all-important lesson concerning the working of the stomach. The X rays directed upon a cat's stomach have demonstrated that any irritation or disagreeable nervous excitement arrests the process of digestion. Dr. Fritz Lange of Munich, who makes a special study of the stomach, performed a series of experiments, which resulted in this interesting discovery. After the cat had eaten, the X rays were turned on, and Dr. Lange watched the animal's stomach through a fluorescent screen. He then irritated the cat by placing a live mouse just beyond its reach. Dr. Lange was able to observe that digestion was absolutely interrupted by the irritation of the animal. Briefly stated, the lesson for man is: Don't let anything bother or interrupt your dinner.

WHEN GOING TO BED.

No matter how busy one may be, it is quite possible always to attend to one's toilet at night. One should not simply drop her clothes and tumble into bed, else neither one's self nor the clothes will look attractive in the morning. Have plenty of hot water and a dash of eau de Cologne and give your face a thorough laving. The result will be as refreshing as an hour's sleep. Brush the hair for twenty minutes. It will be glossier and thicker for the trouble, and your nerves will be soothed by the process. Then, after the exercise, robe yourself in a warm dressing gown and drink a glass of hot milk, weak cocoa or even hot water, eating a biscuit or bit of toast if you like. When the small supper is finished you will be ready to go to sleep without any insomnia cure, and in the morning you will waken refreshed and thoroughly in good humor with yourself and with the world.—*Woman's Life*.

HOW TO TREAT A BRUISE.

After receiving a bruise on the finger nail plunge the finger into water as hot as can be borne. By doing so the nail is softened, and yields so as to accommodate itself to the blood poured out beneath it, and the pain is soon diminished. The fin-

ger may then be wrapped in a bread-and-water poultice. On the following, or on the third day, the blood has clotted; and, separating into its clot and fluid parts, the pressure it makes on the sensitive skin under the nail may be relieved by scraping the nail with a penknife till it becomes so thin that the scraping causes pain. The thin nail left is very light and the pressure is mitigated; but if the squeezed part of the nail is very black, and tender when touched, it is best, after scraping, to make a nick through the remaining nail over the black blood, and immediately the watery part gushes out, the pressure almost entirely ceases and instantaneous relief is afforded, but it unfortunately rarely, if ever, prevents the nail coming off.

THE FOOT-BATH.

A foot-bath is often a source of great relief and comfort to a sick person and every one who is likely to have charge of the sick at any time should learn how to give this bath in bed with the least tax and worry to the patient.

Here is a good way: Cover over the lower half of the bed with a large piece of oil-cloth (and said piece of oil-cloth no house-wife should allow herself to be found without); then place a foot-tub with a small amount of water of medium temperature in the bed. Have the patient lie on the back, and, flexing the knees, place the feet in the tub. The knees can be supported, if necessary, by an attendant. Cover the tub and knees with a blanket, having placed a board over the tub to keep the blanket out of the water.

The patient can now lie there and thoroughly enjoy his bath. The water can be heated from time to time by adding more hot water. At the close of the bath cool the water to 100 degrees; lift the feet out into towels and dry them.

PIMPLES AND TREATMENT.

Pimples on the face and forehead often occur about the period of youth, and though not usually attended by itching, cause discomfort from their unsightliness. Moreover, if picked or scratched they may leave permanent scars. Treatment: The digestive organs must be attended to; the diet plain and not excessive; plenty of open air exercise taken—skating and horse riding, etc.; stimulants, as a rule, avoided; the bowels regulated, if necessary, by any of the mild laxatives. In obstinate cases, two or four drops of arsenic solution, in water or some bitter infusion, should be taken three times a day, directly after meals, until itching of the eyes occur, when it must be left off for a time. Warm sea-water baths, twice a week, have sometimes seemed useful; at others, well washing the face with strong saltpetre (two or three drams in a teacupful), and allowing it to dry on. The worst places may be touched every night with a small piece of the iodide of sulphur ointment. In girls there may be some irregularity that can only be rectified by a physician. Should these measures fail, there are yet others more potent and specific; but as

these can only be used by a physician, it is obviously unnecessary to detail them here.

SIMPLE HOME REMEDIES.

A few drops of tincture of myrrh in a tumbler of water makes a good purifying wash for the mouth and throat for occasional use.

Water, as hot as possible without burning, is drunk at every meal by some dyspeptics and is pronounced good. A gobletful is the prescribed quantity.

Orange diet is said to be a very effective remedy for inebriety. The proper dose is one orange before breakfast, another at 11 a. m., 3 p. m., and 6 p. m., with one just before retiring.

Some people who fancy that they are bilious, and, perhaps, are so, drink the pure juice of one lemon quite every morning and find it efficacious. It certainly cures heartburn.

In case of fainting place the body in a horizontal position, with the head low: sprinkle cold water on the face, neck and chest: loosen the clothing and expose the patient to fresh air. Camphor or ammonia applied to the nostrils will also prove efficacious, though the latter must be used with caution.

Olive oil forms a most useful article of diet for delicate people. The invalid who cannot touch cod-liver oil should be encouraged to use freely mayonnaise dressing and in eating salad to pour over it a fair supply of oil. In cases where the taste for this is not natural it can generally soon be acquired. For some cases of debility and weak digestion small doses of salad oil will do wonders. People have sometimes been able to give up the almost daily use of drugs by taking instead a desert spoonful of salad oil on going to bed.

EDITOR'S TABLE.

AFTER five months' experience in conducting the STAR we assure our readers that *we like it*. We aimed, from the beginning, to improve each succeeding issue. This has been done. Also, we believed that the STAR should be self-supporting and pay its own way. We still adhere to this belief. But there is a point in the evolution of a journal where it falls into a rut or goes on to better and higher things. This last is our aim. We not only believe that the STAR should pay its way but we also hold that as its subscription list grows it should give forth more light, more value and be of greater usefulness.

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WE are confident that our subscription list would double every month for several months to come if the STAR was brought to the notice of people interested along the lines upon which we work. To aid in this we publish among our advertisements several new premiums, all carefully selected to this end, and respectfully call the attention of our readers to them. We are confident that every one can easily secure, at least, *one* new subscriber to the

STAR, and by so doing procure in return one of the valuable occult works of fiction found in our "Occult Fiction List."

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WE do not wish to annoy our readers by a continued drumming, and we shall not. We do suggest, however, that they will serve their own interest and pleasure as well as ours by taking an interest in extending the usefulness and capacities of the STAR. We have provided, in return, that which will elevate, instruct and delight you in a hundred ways. Remember that the STAR is *your* paper. It is just what you allow it to be. Give it the sunshine of your approbation, introduce it to your friends. Send it to those who are seeking the light. Spread it before the hopeless, the hungry and the honest seeker for truth. It will pay you. We will provide you with extra copies to do this or will send a sample STAR to any address you desire. See that your society procures a globe or atlas. Form a nucleus around you of fellow readers and congenial thinkers. Supply yourselves with the best occult literature obtainable, and, you can depend upon it, *it will pay*. Try it!

★

Frauds and Fakes Again.

Our spiritual and liberal exchanges have recently contained detailed accounts of "tramp mediums" and "psychic sensitives," traveling through Michigan and other western states, assuming names of men more or less well known, and getting diamonds, jewelry and money from confiding dupes, and then skipping out between two days, etc.

We wish to confess that we have also been victimized to the extent of inserting gratuitously in our February number an advertisement of an alleged "Psychic Research Company," *alias* "Sydney Flower, LL.D.," *alias* "J. V. Daniels," etc., purporting to teach telepathy, mind reading, etc., on the well known "something-for-nothing"—"catch-'em-and-skin-'em" plan. We were deceived into giving this advertisement a place in the STAR without full investigation because the concern is located in our city and claims to be publishing a monthly "Journal of Suggestive Therapeutics," has an office in a well known building, and appeared to be doing an extensive business, employing several typewriters and advertising extensively—presumably "working" other publishers as they did us.

The "LL.D." man, on closer acquaintance, proves to be a degenerate cigarette fiend, whom the medical journals and the State Board of Health are after for his open and gross violations of the law, and we trust the postal authorities will soon stop his fraudulent use of the mails.

We feel that an apology is due our readers for the appearance of this advertisement in the STAR, and assure them that it will not occur again as we propose to guard our advertising columns with jealous care and exclude everything that is unclean, crooked, or savors of fraud or deception in any manner, shape or form.

Books Received.

WE announce all new books received, and give them such review as we consider their contents warrant: those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"THE MEMORY OF PAST BIRTHS," by Charles Johnston, M. R. A. S., of the Bengal Civil Service (Retired), is an attempt to prove, by the personal memory of the reader or some acquaintance that reincarnation is more than a mere hypothesis of human existence. It treats more with the proof of reincarnation than any other work it has been our fortune to peruse. We confess to a deep interest in the pregnant pages of the author, and assure our readers that, aside from the subject that his title suggests, they will find here a philosophy whose power of thought and clearness of vision will broaden and strengthen the most discriminating mind. The Metaphysical Publishing Co., New York City. Cloth, 50c.; paper, 25c.

"REINCARNATION IN THE NEW TESTAMENT," by James M. Pryse, is the title of a small volume that ably and masterfully presents reincarnation as one of the foundation stones of primitive Christianity. It shows that the Gospel promulgated by Jesus is fully in accord with this all but universal faith of the Eastern world. That it cannot fail to arouse the attention and conviction of unprejudiced inquirers we do not doubt. It is a valuable contribution to the widening literature of repeated lives and will hold a place therein that cannot be overlooked by any who go to the bottom of this question. Published by Elliott B. Page & Co., New York City. Price, 50c.

"OSMAN'S PALMISTRY INSTRUCTOR, or Easy Method of Reading Hands," by Leo S. Osman. This is a practical handbook on the art of Palmistry. It is copiously illustrated and contains as much reading matter as is found in much larger and more pretentious works. It is written in a plain, clear and sensible manner, and cannot fail to interest every one who pays attention to palmistry. It is a work very easily followed, and we commend it such of our readers as desire a reliable work on the subject. Published by the author at 170 W. 23d St., New York City. Price, 25c.

"WHY I AM A VEGETARIAN," by J. Howard Moore. A dainty little pamphlet that has had a popular sale, the present edition being the 7th thousand. Price, 25c. Purdy Pub. Co., McVicker's Bldg., Chicago.

"THE INFLUENCE OF FEAR IN DISEASE" is a 16-page pamphlet by Dr. Wm. Holcombe, who ably sets forth how fear influences the spread of disease. Price, 10c. Purdy Publishing Co., Chicago.

"THE POWER OF THOUGHT IN THE PRODUCTION AND CURE OF DISEASE," by Dr. Wm. Holcombe. 17 pages of metaphysical reading matter. Price, 15c. Purdy Publishing Co., McVicker's Bldg., Chicago.

"DR. FOOTE ON MENTAL HEALING, with a History and Mode of Treatment." The author advocates a "marriage" of homoeopathy and metaphysical science; 30 pages. Price, 25c. Purdy Pub. Co., Chicago.

"PSYCHOMETRY; Its Science and Law of Unfoldment," by J. C. F. Grumbine, is a practical handbook of 48 pages containing a clear exposition as to what psychometry really is and how to unfold this spiritual faculty by observing directions set forth in some fourteen "Special Rules and Conditions." Other chapters treat on kindred topics. The book is clear, interesting and practical, and the best one on the subject of psychometry we have seen. See Mr. Grumbine's advertisement.

★

Publications Received.

THE MORNING STAR. Monthly, 50c. By Peter Davidson, Loudsville, White Co., Ga. This bright little monthly is just now made extra interesting by its articles on "Esoteric Freemasonry," commenced in the December number.

THE ADEPT for March contains nearly two pages on astrology. It seems to have taken a new departure on "Monism." The most interesting matter in the issue is an article on so-called "Christian Science" by John Maddock. It is well written.

THE ABIDING TRUTH. Monthly, 50c. C. Elizabeth Russell, 6 Park St., Peabody, Mass. Every page of this unique little monthly fairly scintillates with gems of truth and helpful thought. It is doing a grand work in teaching self-knowledge and making plain inherent divinity.

CRAM'S MAGAZINE is a beautiful and sumptuous monthly, devoted to "History, Geography, and Current Topics," and is finely and profusely illustrated throughout its more than hundred double-column pages of superb letter-press. It is a magnificent production, and contains articles along its chosen lines of more than usual merit. It is, from its inception, a standard publication, and we take pleasure in commending it to our readers. Published by George F. Cram, 61-63 Plymouth Place, Chicago, Ill., at \$3 per year; single copies, 25 cents.

HERALD OF THE GOLDEN AGE. Monthly, 50 cents a year. The Beacon, Ilfracombe, England. This publication will prove a real help for health, hope and happiness in every home where it receives a welcome. It is full to overflowing with useful and sunshiny contents. We regret that Sidney H. Beard announces his retirement as its editor, but that it will keep up to the high standard it has made for itself we do not doubt. We will favor our readers with Mr. Beard's last leading article in the next issue of the STAR. Watch out for it.

THE SPHINX for February is fully up to its past standard in dress and contents. The frontispiece is a reproduction of "The Three Fates." Among the more interesting articles will be found "Astro-Phrenology," by Sepharial; "Fate—and Cheating It," by Heinrich Daath; "The Character and Fortunes of Virgo;" "The Astrologer's Vade Mecum," by Prof. W. H. Chaney; and "The Science of Celestial Philosophy Relating to Nativities," by George Smith. Everyone interested in astrology cannot fail to obtain a large return when subscribing for the *Sphinx*.

WE also acknowledge receipt of the following new exchanges, aside from those noted last month:

The Canadian Craftsman. Monthly, \$1.50. 126 Bay St., Toronto, Canada.

Square and Compass. Monthly, \$1. Lawrence H. Greenleaf, room 22, Masonic Temple, Denver, Colo.

The Masonic Chronicle. Monthly, 75 cents. Secret Society Pub. Co., Columbus, O.

The American Tyler. Twice a month, \$2. Ann Arbor, Mich.

The foregoing are Masonic publications.

Secular Science and Common Sense. Published monthly by G. B. Moore, 35 and 37 Randolph St., Chicago. \$1 per year.

Knights' Review. Monthly, \$1. Fifth and Main Sts., Cincinnati, O.

Progressive Thought. Monthly, 25 cents. Olathe, Kansas.

Faith and Hope Messenger. Monthly, 50c. Boardwalk and New York Ave., Atlantic City, N. J. Albert & Albert, publishers.

Prophetic Messenger. Monthly, 50c. 417 5th St., S., Minneapolis, Minn.

Medium. Weekly, \$1. 614 W. 6th St., Los Angeles, Calif.

The Vegetarian Magazine. Monthly, \$1. McVicker's Bldg., Chicago, Ill.

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IN writing for sample copies of any of the publications mentioned in the STAR our friends would do well by inclosing the evident price of the same in stamps and thus obtain the current issue.

★

WE find a general improvement in the typographical character of many of our exchanges. This is gratifying in more ways than one. It not only gives an insensible impetus to the cause of occultism in general but increases the self-respect and consequent moral power of our fraternal co-workers. The days of "shoddy" publishing are drawing to a close.

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MYSTERIES OF THE TRANCE.

By Dr. T. J. Betiero, Grand Preceptor of the Oriental
Magi, Chicago, Illinois.

The trance, with its attendant mysteries and phases, has, from the earliest period of the world's history, been surrounded by darkness and viewed with a certain amount of awe by all who have been brought in contact with it.

Now, as the beacon-light of knowledge sheds its rays upon all parts of the world and its different communities, and science brings critical analysis to bear upon the mysteries of the past, we find that all phenomena, however astounding they may appear, are based upon purely natural laws. So it is with the trance condition. The auto-suggestions or surroundings, together with the social propensities of the individual, have a great influence upon the psychic phenomena exhibited. In fact, this peculiar field will be found one most interesting for observation and research. During this condition the faculties of credulity appear greatly excited, as a subject in this state will accept at once the most impossible and absurd suggestions.

Entranced persons, being entirely in the receptive state, never spontaneously exhibit anger, pride or stubbornness. If the state is induced by the magnetic assistance of another they will be found ready to receive any impression or to accept any suggestion, and never, at any time, do they attempt to make them upon others. The expression upon the face of an entranced individual deserves more than passing comment. It may be said to take on the appearance of of striking beauty; even the plainest features seem to take on a subdued illumination not otherwise seen. They appear to be in a state of ecstatic bliss, and many cases are recorded where they were awakened with some difficulty.

Especially is this noticeable when the subject has for the first time reached this state of bliss. Most persons are loth to return, or, in other words, they prefer to exist in the higher planes of vibration rather than return to this prosaic sphere of facts.

In the trance some persons exhibit real genius, hitherto unsuspected by friends or acquaintances. Masterpieces of poems and scientific discourses not infrequently become manifest. As Paracelsus says concerning the trance state: "There are some who write wiser than they know, but it is wisdom that writes through them; for man has no wisdom of his own; he

can only come into contact with wisdom through the Light of Nature that is within himself."

For a better comprehension of the subject we must first consider the composition of man and at the same time glance at the great sea of vibratory forces amid which we exist. The great vitalized medium which surrounds us on all sides, and permeates all parts of our universe, is usually called the Astral Light. It is not appreciable to the physical senses of man as it possesses greater rarity than either air or ether. Its refined essence is known to the Orientals as *A'Kasha*.

For convenience we will call it VIBRATION, which may be still further sub-divided into four great currents: First, the *Magnetic*; second, the *Electric*; third, the *Etheric*; fourth, the *Auraic*.

The first two of these are encountered on the physical plane, the third on the plane of the Astral, and the last and highest is the great, silent, inexpressible medium through which the Absolute manifests His unerring and all-sufficient Will.

Man is composed of mind, spirit and matter.

Of late it has been promulgated and widely accepted that man has two minds, one active, the other passive, which simplifies greatly explanations of magnetic and hypnotic phenomena. However, in a discourse upon the trance, we must recognize in the passive mind something more than a passive agent with a prodigious memory. In it we recognize the inner spirit.

The vibrations of spirit being much higher and more delicate than those of matter it is plain to be seen that if we were surrounded on all sides by spiritual entities, we would not be able to take cognizance of them as they would be invisible while we remained on the physical plane. Thus man in the normal state can only see and appreciate those things which are held by their magnetic vibrations in the physical plane.

To transcend the physical we must, then, enter into the inner man or spirit, as may be read in Revelations of St. John the Divine, i, 10: "I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet."

This same law of antiquity exists to-day. When one is able to enter the spirit he has the power to both see and hear things beyond the plane of ordinary life. It was in the trance that Swedenborg was enabled to astound the world, and Flammarion was able to add to the store of astronomical knowledge through it.

Some persons are born in this exalted state; that is, but little effort is required to lay aside the active mind and remain, for a time, in the Inner Light.

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Mystery of Persons and places at a distance. Great caution must be observed in forcing the subject through this and the following stage.

The sixth stage may well be called the state of profound mystery. The subject must not now be sent on any journey; yet he will be able to answer questions correctly concerning places or persons, however far removed. He is now "in the spirit," or deep state of trance—by the Inner Light. Through the medium of Universal Vibration he is spiritually omnipresent.

To cultivate the self-induced trance much patience and care is required. He must learn to draw the outer man within himself, and this can only be accomplished by the attainment of a perfect spiritual and physical equilibrium.

As Shri-Krishna said to Arjuna: "Fearlessness, purity of heart, perseverance, meditation, self-restraint, non-doing of injury, truth, freedom from anger, renunciation, freedom from fault-finding, compassion for all, modesty, forgiveness, cleanliness, freedom from vanity—all these belong to him who is God-like."

THE HEREAFTER.

When earth's last picture is painted, and the tubes are twisted and dried;

When the oldest colors have faded, and the youngest critic has died,

We shall rest, and, faith, we shall need it—lie down for an aeon or two—

'Till the Master of All Good Workmen shall set us to work anew.

And those that were good shall be happy—they shall sit in a golden chair;

They shall splash at a ten-league canvas with brushes of comet's hair;

They shall find real saints to draw from—Magdalene, Peter and Paul;

They shall work for an age at a sitting and never be tired at all!

And only the Master shall praise us, and only the Master shall blame;

And no one shall work for money, and no one shall work for fame;

But each for the joy of the working, and each, in his separate star,

Shall draw the Thing as he sees it for the God of the Things as They Are!

RUDYARD KIPLING.

Mountain Inhabited by Hermits.

One of the strongest and most conservative of Christian communities is the settlement of monks and hermits on Mount Athos. According to a German scholar who visited the region not very long ago there are 21 large monasteries, 11 villages, 250 cells and 150 hermitages, which together accommodate about 6,000 persons. They represent all nations, but agree in living

in perfect seclusion, according to the rule of St. Basil. They are said to be tolerant and hospitable, but no Moslem is allowed to settle in the district and no woman may set foot on the mountain.

REINCARNATION.

Taught by the Ancient Schools and Confirmed
by the Scriptures.

[In this series of articles we shall draw from both oriental and occidental authors in elucidating the subject. The present article being chiefly from the excellent work of Mr. E. D. Walker.]

I produced the golden key of pre-existence only at a dead lift, when no other method could satisfy me touching the ways of God, that by this hypothesis I might keep my heart from sinking.—HENRY MORE.

If there be no reasons to suppose that we have existed before that period at which our existence apparently commences, then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased.—SHELLEY.

Death has no power th' immortal soul to slay,
That, when its present body turns to clay,
Seeks a fresh home, and with unlesened might
Inspires another frame with life and light.
So I myself (well I the past recall),
When the fierce Greeks begirt Troy's holy wall,
Was brave Euphorbus: and in conflict drear
Poured forth my blood beneath Atrides' spear.
The shield this arm did bear I lately saw
In Juno's shrine, a trophy of that war.

PYTHAGORAS (in Dryden's "Ovid").

IV.

REINCARNATION AMONG THE ANCIENTS.

The origin of the philosophy of reincarnation is pre-historic. It antedates the remotest antiquity all over the world, and appears to be cognate with mankind, springing up spontaneously as a necessary corollary of the immortality of the soul; for its undiminished sway has been well-nigh universal outside of Christendom. In the earliest dawn of Mother India it was firmly established. The infancy of Egypt found it dominant on the Nile. It was at home in Greece long before Pythagoras. The most ancient beginnings of Mexico and Peru knew it as the faith of their fathers.

I. In sketching the course of this thought among the men of old, the first attention belongs to India. Brahmanism, the most primitive form of this faith, has gone through vast changes during the four thousand years of history. The initial form of it, dating back into the remotest mists of antiquity and descending to the first chapters of authentic chronology, was an ideally simple nature-worship. The Rig-Veda and the oldest sacred hymns display the beauty of this adoration for every phase of Nature, centering with especial fondness upon light as the supreme power, and upon the cow as the favorite animal. Professor Wilson's and Max Muller's translations have opened to the English speaking peoples the charming thought of this

primordial race, whose great child-souls found objects of reverence in all things. There were no distinct gods, but everything was divine, and through all they saw the flow of ever-changing life. Gradually an ecclesiastical system climbed up around this religion, clothing, stifling, and at last burying the vital organism, until Sakya Muni's reaction started Buddhism into vigorous growth as the beautiful protest against the disfigured and decayed form. About Buddhism, too, there has arisen a heavy weight of lifeless ritual, but every breath of life with which the slumbering mother and daughter continue their existence is perfumed with the rose-attar of reincarnation.

Of the ancient Indians we learn through Plutarch, Pliny, Strabo, Megasthenes, and Herodotus, who describe the Gymnosophists and Brachmans as ascetic philosophers who made a study of spiritual things, living singly or in celibate communities much like the later Pythagoreans. Porphyry says of them: "They live without either clothes, riches or wives. They are held in so great veneration by the rest of their countrymen that the king himself often visits them to ask their advice. Such are their views of death that with reluctance they endure life as a piece of necessary bondage to Nature, and haste to set the soul at liberty from the body. Nay, often, when in good health, and no evil to disturb them, they depart life, advertising it beforehand. No man hinders them, but all reckon them happy, and send commissions along with them to their dead friends. So strong and firm is their belief of a future life for the soul, where they shall enjoy one another, after receiving all their commands, they deliver themselves to the fire, that they may separate the soul as pure as possible from the body, and expire singing hymns. Their old friends attend them to death with more ease than other men their fellow-citizens to a long journey. They deplore their own state for surviving them and deem them happy in their immortality." When Alexander the Great first penetrated their country he could not persuade them to appear before him, and had to gratify his curiosity about their life and philosophy by proxy, though he afterward witnessed them surrender themselves to the flames.

II. Herodotus asserts that the doctrine of metempsychosis originated in Egypt. "The Egyptians are the first who propounded the theory that the human soul is imperishable, and that when the body of any one dies it enters into some other creature that may be ready to receive it, and that when it has gone the round of all created forms on land, in water and in air, then it once more enters a human body born for it; and that this cycle of existence for the soul takes place in three thousand years." He continues, "Some of the Greeks adopted this opinion, some earlier, others later, as if it were their own."

The Egyptians held that the human race began after the pure gods and spirits had left earth, when the demons who were sinfully inclined had revolted and introduced guilt. The gods then created human bodies for these demons to inhabit, as a means of expiating

their sin, and these fallen spirits are the present men and women, whose earthly life is a course of purification. All the Egyptian precepts and religious codes are to this end. The judgment after death decides whether the soul has attained purity or not. If not, the soul must return to earth in renewal of its expiation either in the body of a man, or animal or plant. As the spirit was believed to maintain its connection with the material form as long as this remained, the practice of embalming was designed to arrest the passage of the soul into other forms. The custom of embalming is also connected with their opinion that after three thousand years away from the body the soul would return to its former body provided it be preserved from destruction. If it is not preserved, the soul would enter the most convenient habitation, which might be a wretched creature. They maintained, too, that the gods frequently inhabited the bodies of animals, and therefore they worshiped animals as incarnations of special divinities. The sacred bodies of these godly visitants were also embalmed as a mark of respect to their particular class of deities. For they placed certain gods in certain animals, the Egyptian Apollo choosing the hawk, Mercury the ibis, Mars the fish, Diana the cat, Bacchus the goat, Hercules the colt, Vulcan the ox, etc. This conceit was but a specialization of their general tenet of pantheism, insisting that all life is divine, that every living thing must be venerated, and that the highest creatures should be most devoutly worshiped.

The Egyptian conception of reincarnation as shaped by the priesthood is displayed in their classic "Ritual of the Dead," which is one of their chief sacred books and describes the course of the soul after death. A copy of it was deposited in each mummy case. It opens with a sublime dialogue between the soul and the God of Hades, Osiris, to whose realm he asks admission. Finally Osiris says, "Fear nothing, but cross the threshold." As the soul enters he is dazzled with the glory of light. He sings a hymn to the Sun and goes on taking the food of knowledge. After frightful dangers are passed, rest and refreshment come. Continuing his journey he reaches at last heaven's gate, where he is instructed in profound mysteries. Within the gate he is transformed into different animals and plants. After this the soul is reunited to the body for which careful embalming was so important. A critical examination tests his right to cross the subterranean river to Elysium. He is conducted by Anubis through a labyrinth to the judgment hall of Osiris, where forty-two judges question him upon his whole past life. If the decisive judgment approves him he enters heaven. If not, he is sentenced to pass through lower forms of existence according to his sins, or, if a reprobate, is given over to the powers of darkness for purification. After three thousand years of this he is again consigned to a human probation.

III. Of the old Persian faith, it is difficult to obtain a trustworthy statement, except what is derived from its present form among the Parsees. The Magi, Zoroaster's followers, believed that the immortal soul de-

scended from on high for a short period of lives in a mortal body to gain experience, and to then return again. When the soul is above it has several abodes, one luminous, another dark, and some filled with a mixture of light and darkness. Sometimes it sinks into the body from the luminous abode and after a virtuous life returns above; but if coming from the dark region, it passes an evil life and enters a worse place in proportion to her conduct until purified. The dualism of these fire-worshippers gave reincarnation a briefer period of operation than the other oriental religions.

IV. Pythagoras is mentioned by a Greek tradition as one of the Greeks who visited India before the age of Alexander. It is almost certain that he went to Egypt and received there the doctrine of transmigration which he taught in the Greek cities of lower Italy (B. C. 529). Jamblichus says: "He spent twelve years at Babylon, freely conversing with the Magi, was instructed in everything venerable among them, and learned the most perfect worship of the gods." He is said to have represented the human soul as an emanation of the world soul, partaking of the divine nature. At death it leaves one body to take another and so goes through the circle of appointed forms. Ovid's "Metamorphoses" contains a long description of the Pythagorean idea, from which these verses are taken, as translated by Dryden:

"Souls cannot die. They leave a former home,
And in new bodies dwell, and from them roam.
Nothing can perish, all things change below.
For spirits through all forms may come and go.
Good beasts shall rise to human forms, and men,
If bad, shall backward turn to beasts again.
Thus, through a thousand shapes, the soul shall go
And thus fulfill its destiny below."

But it is very difficult to determine exactly what the views of Pythagoras were. Aristotle, Plato and Diogenes Laertius say he taught that the soul when released by death must pass through a grand circle of living forms before reaching the human again. From Pythagoras himself we have only some aphorisms of practical wisdom and symbolic sentences; from his disciples a few fragments—all devoid of the grotesque hypothesis generally ascribed to him. Although his name is synonymous with the transmigration of human souls through animal bodies, the strong probabilities are that if this doctrine came from him it was entirely exoteric, concealing the inner truth of reincarnation. Some of his later disciples, like Timæus the Locian, denied that he taught it in any literal sense, and said that by it he meant merely to emphasize the fact that men are assimilated in their vices to the beasts.

V. Plato is called by Emerson the synthesis of Europe and Asia, and a decidedly oriental element pervades his philosophy, giving it a sunrise color. He had traveled in Egypt and Asia Minor and among the Pythagoreans of Italy. As he died (B. C. 348) twenty years before Alexander's invasion of India he missed that opportunity of learning the Hindu ideas.

In the great "myth," or allegory, of Phædrus, the

classic description of the relation of the soul to the material world, what he says of the judgment upon mankind and their subsequent return to human or animal bodies coincides substantially with the Egyptian and Hindu religions. But his theory of pre-existence and of absolute knowledge seems to be original. It grows out of his cardinal doctrine (and that of his master Socrates) concerning the reality and validity of truth, in opposition to the skepticism of contemporary sophists, who claimed that truth is mere subjective opinion—what each man troweth.

We penetrate into the inmost secret of Plato's thought in the super-celestial plain, the dwelling-place of substantial ideas, the essential Truth, the absolute knowledge, in which the pure Being holds the supreme place which we assign to God, the Hindu to Brahma, and the Egyptian to Osiris, but which the polytheist could not ascribe to his gods. Plato, like the initiated priests of India and Egypt, to whom the highest deity was nameless, knew the objects of common worship were but exalted men, above whom was One whose nature was undisclosed to men, and of whom it was audacious childishness to assert human attributes. The Highest was the center of those Realities dimly shadowed in earthly appearance, and Plato's pictorial representation of his thought is only a parable cloaking the essential principle that during the eternal past we have strayed from the real Truth through repeated lives into the present.

Of Plato's philosophy of pre-existence, Professor W. A. Butler says in his masterly lectures on Ancient Philosophy: "It is certain that with Plato the conviction was associated with a vast and pervading principle, which extended through every department of Nature and thought. This principle was the priority of mind to body, both in order of dignity and in order of time; a principle which with him was not satisfied by the single admission of a *divine* pre-existence, but extended through every instance in which the natures could be compared. A very striking example of the manner in which he thus generalized the principle of priority of mind to body is to be found in the well known passage in the tenth book of his 'Laws,' in which he proves the existence of divine energy. The argument employed really applies to every case of motion and equally proves that every separate corporeal system is but a mechanism moved by a spiritual essence anterior to itself. The universe is full of gods, and the human soul is, as it were, the god or demon of the human body."

VI. The Jews had the best parallel of Plato's Phædrus in the third chapter of Genesis, describing the fall of Adam and Eve. The theological comments upon that popular summary of the origin of sin have always groped after reincarnation, by making all of Adam's descendants responsible in him for that act. Many Jewish scholars undertook to fuse Greek philosophy with their national religion. The Septuagint translation, made in the third century before Christ, gives evidence of such a purpose in suppressing the strong anthropomorphic terms by which the Old Tes-

tament mentioned God. Aristobulus, a Jewish-Greek poet of the second century, writes of Hebrew ideas in Platonic phrases. Similar passages are found in Aristeas and in the second book of the Maccabees. Pythagoreanism was blended with Judaism in the beliefs and practices of the Jewish Therapeutæ of Egypt and their brethren the Essenes of Palestine.

Of the Essenes, Josephus writes: "The opinion obtains among them that bodies indeed are corrupted, and the matter of them not permanent, but that souls continue exempt from death forever; and that emanating from the most subtle ether they are unfolded in bodies as prisons to which they are drawn by some natural spell. But when loosed from the bonds of flesh, as if released from a long captivity, they rejoice and are borne upward."

The most prominent Jewish writer upon this subject is Philo of Alexandria, who lived in the time of Christ, and adapted a popular version of Platonic ideas to the religion of his own people. He turned the Hebrew stories into remarkably deft Platonic allegories. His theory of pre-existence and rebirths is practically that of his master Plato, as is shown in this extract: "The company of disembodied souls is distributed in various orders. The law of some of them is to enter mortal bodies and after certain prescribed periods be again set free. But those possessed of a diviner structure are absolved from all local bonds of earth. Some of these souls choose confinement in mortal bodies because they are earthly and corporeally inclined. Others depart, being released again according to supernaturally determined times and seasons. Therefore, all such as are wise, like Moses, are living abroad from home. For the souls of such formerly chose this expatriation from heaven, and through curiosity and the desire of acquiring knowledge they came to dwell abroad in earthly nature, and while they dwell in the body they look down on things visible and mortal around them, and urge their way thitherward again whence they came originally; and call that heavenly region in which they live their citizenship, fatherland, but this earthly in which they live, foreign." In choosing between the Mosaic and the Platonic account of the Fall, as to which best expressed the essential truth, although a Jew, he decided for Plato. He considers men as fallen spirits attracted by material desires and thus brought into the body's prison, yet of kin to God and the ideal world. The philosophic life is the means of escape, with the aid of the divine Logos, or Spirit, to the blessed fellowship from which they have fallen. Regeneration is a purification from matter. Philo's endeavor to reform the creed of his fathers was strongly felt for centuries.

The origin of the Jewish Cabala is involved in endless dispute. Jewish scholars claim that it is prehistoric. Although a portion of it is held to have been composed in the Middle Ages, it is certain that its teachings had been handed down by tradition from very early times, and that some parts come from the Jewish philosophers of Alexandria and others from the later Neo-Platonists and Gnostics. Pre-existence and reincarnation appear here, not in Philo's speculative form of it, but in a much simpler and more matter-

of-fact character—affirming that human spirits are again and again born into the world, after long intervals, and in entire forgetfulness of their previous experiences. This is not a curse, as in Plato's religions, but a blessing, being the process of purification by repeated probations. "All the souls," says the Zohar, or Book of Light, "are subject to the trials of transmigration; and men do not know which are the ways of the Most High in their regard. They do not know how many transformations and mysterious trials they must undergo; how many souls and spirits come to this world without returning to the palace of the divine king. The souls must re-enter the absolute substance whence they have emerged. But to accomplish this end they must develop all the perfections, the germ of which is planted in them; and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for reunion with God."

V.

REINCARNATION IN THE BIBLE.

The vitality of the doctrine of Reincarnation does not in the least depend upon a scriptural endorsement of it, but the fact that it is surprisingly conspicuous here is certainly interesting and confirmatory. Every candid Christian student must acknowledge that the revelation of truth is no more confined to the central book of Christendom than sunshine is limited to the Orient. There must be great principles of philosophy, like that of evolution, outside of the Bible; and yet the most skeptical thinker has to concede that this volume is the richest treasury of wisdom—the best of which is still unlearned.

Although most Christians are unaware of it, reincarnation is strongly present in the Bible, chiefly in the form of pre-existence. It is not inculcated as a doctrine essential to redemption. Neither is immortality. But it is taken for granted, cropping out here and there as a fundamental rock. Some scholars consider it an unimportant oriental speculation which is accidentally entangled into the texture. But the uniform strength and beauty of its hold seem to rank it with the other essential threads of the warp upon which is woven the noblest fabric of religious thought.

A sufficient evidence of the Biblical support of pre-existence, and of the consequent wide-spread belief in it among the Jews, is found in Solomon's long reference to it among his Proverbs. The wise king wrote of himself: "The Lord possessed me in the beginning of his way before the works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no foundations abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the foundations of the deep; when he gave to the sea

his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth—then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men." (Proverbs viii, 22-31.) This passage disposes of the theory of Delitzsch that pre-existence in the Bible means simply an existence in the foreknowledge of the Creator. Such a mere foreknowledge would not place him previous to the parts of creation which preceded his earthly appearance. And the last two clauses clearly express a prior physical life. The prophets, too, are assured of their pre-natal antiquity. Jeremiah hears Jehovah tell him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee." (Jeremiah i, 5.)

Skipping passages of disputed interpretation in Job and the Psalms which suggest this idea, there is good evidence for it all through the Old Testament, which is universally conceded by commentators, and was always claimed by the Jewish rabbis. The translators have distinguished the revealed form of Deity, as successively recorded in the Hebrew Scriptures, by the word LORD, in capitals, separating this use of the word from other forms, as the pre-existent Christ. "The angel of the Lord" and "the angel of Jehovah" are other expressions for the same manifestation of the Highest, which modern theology regards as the second person of the Trinity. Wherever God is said to have appeared as man, to Abraham at Mamre, to Jacob at Peniel, to Joshua at Gilgal, to the three captives in the Babylonian furnace as "a fourth, like to the Son of God," etc., Christian scholarship has maintained this to be the same person who afterward became the son of Mary. The Jews also consider these various appearances to be their promised Christ. After the captivity they held the same view concerning all persons. The apocryphal "Wisdom of Solomon" teaches unmistakably the pre-existence of human souls in Platonic form, although it probably is older than Philo, as when it says (ix, 15), "I was an ingenuous child, and received a good soul; nay, more, being good, I came into a body undefiled;" and "the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things." Glimpses of it appear also in the book of "Ecclesiasticus."

The assertion of Josephus that this idea was common among the Pharisees is proven in the Gospels, where members of the Sanhedrin cast the retort at Jesus, "Thou wast altogether born in sins." (John ix, 34.) The prevalence of this feeling in the judgments of daily life is seen in the question put to Jesus by his disciples, "Which did sin, this man or his parents, that he was born blind?" (John ix, 2) referring to the two contending popular theories—that of Moses, who taught that the sins of the fathers would descend on the children to the third and fourth generation, and that of reincarnation, subsequently adopted, by which a man's discomforts resulted from his former misconduct. Jesus' reply, "Neither," is no denial of the truth of reincar-

nation, for in other passages he definitely affirms it of himself, but merely an indication that he thought this truth had better not be given those listeners then, just as he withheld other verities until the ripe time for utterance. This very expression of pre-existence used by the disciples he employed toward the man whom he healed at Bethesda's pool after thirty-eight years of paralysis: "Sin no more, lest a worse thing come unto thee." (John v, 14.) Repeatedly he confirmed the popular impression that John the Baptist was a reincarnation of Elijah. To the throng around him he said: "Among them that are born of women there hath not risen a greater than John the Baptist." "If ye will receive it, this is Elias, which was for to come." (Matt. xi, 14; xvii, 12, 13.) That John the Baptist denied his former personality as Elijah is not strange, for no one remembers distinctly his earlier life. Often Jesus refers to his descent from heaven, as when he says, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John vi, 38); and what he means by heaven is shown by his words to Nicodemus, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man *which is in heaven*." (John iii, 13.) The inference is that the heaven in which he formerly lived was similar to the heaven of that moment, namely earth. Again, Jesus asked his disciples, "Whom say men that I am?" And his disciples state the popular thought in answering, "Some say Elijah, others Jeremiah, and others one of the old prophets." "But whom say ye that I am?" Peter, the spokesman, replied, "Thou art the Christ, the Son of God," and so expressed another phase of the same prevailing idea, for the Christ was also an Old Testament personage. And Jesus approved this response. After Herod had decapitated John the Baptist, the appearance of Jesus, also preaching and baptizing, roused in him the apprehension that the prophet he killed had come again in a second life.

Pre-existence, the premise necessarily leading to reincarnation, is the keynote of the most spiritual of the Gospels. The initial sentence sounds it, the body of the book often repeats it, and the final climax is strengthened by it. From the proem, "In the beginning was the word, and the word was with God," all through the story occur frequent allusions to it: "The word was made flesh" (John i, 14); "I am the living bread which came down from heaven" (vi, 51); "Ye shall see the Son of man ascend up where he was before" (vi, 62); "Before Abraham was, I am" (viii, 58); and finally "Glorify thou me with the glory which I had with thee before the world was" (xvii, 5); "For thou lovedst me before the foundation of the world" (xvii, 24). It is always phrased in such a form as might be asserted by any one, though the speaker says it only of himself.

What the fourth Gospel dwells upon so fondly, and what is echoed in other New Testament books—as in Philippians ii, 7, "He took on him the form of a servant;" in 2 Cor. viii, 9, "Though he was rich, yet for your sakes he became poor;" and in 1 John i, 2, "That eternal Life which was with the Father, and was manifested unto us"—is a thought not limited to the Christ. Precisely the same occurs in the mention of the prophet-

baptizer John: "There was a man sent from God" (John i, 6). The obvious sense of this verse to the Christians nearest its publication appears in the comments upon it by Origen, who says that it implies the existence of John the Baptist's soul previous to his terrestrial body, and hints at the universal belief in pre-existence by adding, "And if the *Catholic opinion* hold good concerning the soul, as not propagated with the body, but existing previously and for various reasons clothed in flesh and blood, this expression, 'sent from God,' will no longer seem extraordinary as applied to John." No words could more exactly suit the aspirations of an oriental believer in reincarnation than these in the Apocalypse: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (Rev. iii, 12.)

More important than any separate quotations is the general tone of the Scriptures, which points directly toward reincarnation. They represent the earthly life as a pilgrimage to the heavenly country of spiritual union with God. It is our conceit and ignorance alone which deems a single earthly life sufficient to accomplish that purpose. They teach the sinful nature of all men and their responsibility for their sin, which certainly demands previous lives for the acquisition of that condition, as shown well by Chevalier Ramsay, whom we shall quote later. St. Paul's idea of the Fall and of God are precisely those of Philo and Origen. The Bible also treats Paradise as the ancient abode of man and his future home, which requires a series of reincarnations as the connecting chain.

EGYPT 8,000 YEARS AGO.

How long has man been on earth? The answer to this question is being modified at every turn of the explorer's spade. The expedition sent out by the University of Pennsylvania, which has been at work at Nuffer, has through Professor Hilprecht, its Assyriologist, set the date of 6,000 or 7,000 B. C. on some of the monuments discovered. Now comes M. E. Amelineau to re-enforce these dates by discoveries in prehistoric Egypt. The full report of his discoveries has not yet been published, but this investigator has prepared the way to it by issuing the first volume of his account of the excavations at Abydos, the sacred seat of Osiris. Here he has found prehistoric tombs, some 150 in number, the contents of which go back at least 8,000 years. Fortunately for us who feel curiosity as to the doings of those distant ages and the men who lived them, the Egyptians furnished their tombs as they would furnish homes, and in them have been found the very food and utensils which the men and women of that time used while alive. It is to this fortunate custom that is due the exactness with which a nineteenth century excavator can say precisely how those who died 6,000 years B. C. lived, what they ate, how they dressed, and what was the range and civilization in that ancient time.

In the jars and vases of these old tombs Amelineau has found various cereals, like wheat and rye, proving the agricultural tastes of those people. Date stones

are excellent evidence that the date palm was even then appreciated. Nor were these prehistoric people vegetarians, for if they were why should there be the bones of oxen and the horns of the gazelle in their tombs? Amelineau actually takes us back to the stone age and the beginning of the use of metals in Egypt, for he has found innumerable arrow heads, cunningly chipped out of flint, and knives, scrapers and saws, all made of the same material. The decorative instinct was also alive, for these old workmen spent days in chipping and polishing stone bracelets.

It is almost possible to trace the development of civilization step by step through these remains, for here are earthen plates so rudely shaped as to easily prove that the potter's wheel, one of the first inventions of primitive man the world over, was not yet known. Then come other plates, pots and jugs just as surely turned on that very useful machine, showing the next step upward. The following evolution of inventive genius shows itself in the more elaborate pottery, and the use of metals for making rude tools. Hard stone was now cut and shaped, diorite, onyx and rock crystal jars and vases were made with so much art that their highly polished surfaces astonish the modern discoverer. The use of the diamond or some other hard substance must have been known by those who hollowed out some of these vases, inside of which can be seen the marks of the cutting implements. Some of the tombs were paved with a kind of rose-colored marble, not native to Egypt, which, being imported, shows that men traveled and traded at that time much as we do.

From stage to stage the perfection of the workmanship and the care displayed in ornamentation increase constantly. The primitive geometrical designs on the earliest pottery give way to drawings from life, and there are representations of ostriches so lifelike as to be easily recognized; a carving of a duck's head in hard schist, in which the shading of the plumage is brought out; a carving of a human hand in the same hard material, where the lines of the finger-nails are well defined, and a frog, carved out of diorite, as unmistakable as if it had been done by a modern artist. As to wood carving these old artisans were experts. They took ebony, which they had to import, and carved perfect statuettes of lions, or of Nubian women, identified by their low foreheads, angular faces, small eyes, prominent cheek bones, large mouths and thick lips.

Men and women were alike fond of personal adornment, for beads of clay, covered with blue enamel, of cornelian, amethyst, emerald and rock crystal, pierced for stringing, were found in large numbers.

Furniture was only found in bits, for the woodwork had generally rotted away, and all that remained was the ivory legs of sofas. These were so large that it is certain that they must have been made of the tusks of the hippopotamus. That this animal was hunted by the early Egyptians is well established by wall paintings, but the proof furnished by the finding of their tusks is far more conclusive, carrying the custom back several centuries. The manner in which these legs are carved to represent the legs of oxen is a marvel of artistic workmanship.

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EDITORIAL NOTES.

A CURIOUS account comes from Russia regarding sleep as an antidote for hunger. It seems that at Pskow, a district south of St. Petersburg, the crops during the past few years have been insufficient to support the people. To offset possible starvation the elders of the district advised their people to "sleep during the winter." It is said that the members of each family stretch themselves on cots around a large stove and slumber night and day. Once in the twenty-four hours they get up and refresh themselves with a morsel of hard bread, baked the previous autumn, and a drink of water, after which they lie down again and once more go to sleep. This almost complete abstinence from food seems to produce no harmful result, and has even, it is claimed, proved highly beneficial to the winter-sleepers.

★

SOME very interesting questions will be discussed at the International Scientific Congress which is to be held in Paris next July. Among them are the following: History of astrology and of its influence upon the development of astronomy; origin of numerals; history of weights and measures; historical account of the mathematical instruments that were in use during the Middle Ages and up to the time of the invention of the astronomical telescope and the pendulum; history of the various meridians and of the geographical division of the earth according to climatic zones; a study of the true and false physical doctrines that were introduced in the West during the Middle Ages; history of chemistry and alchemy up to the time of Lavoisier; a history of geology and physical geography, as these sciences were known to

the ancients; an examination of the doctrines of natural science as they were taught before the time of Aristotle, and the development of this science up to the present time, and a history of medicine during the Middle Ages, both in Europe and elsewhere.

WHY THE HUMAN BEING LAUGHS.

Anthropologists say that the ability to laugh comes to the child as it grows older. The first smile is observed when the child is about forty to sixty days old, but it does not begin to laugh until some time after that. According to Mantegazza and others the power of laughing has to be acquired, just as a child learns how to talk or walk. Laughter at the earliest is observed in infants only after they are three months old.

Children and women laugh more than men, not because the cares of life lie less heavily upon them, but because the former are more excitable and because the moderating power of the cerebral hemisphere is less in them than among men generally.

Profound study makes men serious, and so foolish people are sometimes noted for laughing immoderately. Yet laughter is not so much an index to intelligence as it is to the condition of health. Healthy, vigorous people are proverbially of good-humored, joyous, laughing natures, while the "sallow, gloomy-eyed dyspeptic" is a description scientifically accurate, although it has its origin from the brain of a poet.

The envious, wicked and malevolent rarely laugh, because, phrenologists say, they are impregnated with bile and therefore morose. The haughty, the vain and awkward also laugh very little for fear of losing their dignity. The Spanish people, who are proverbially grave, are a good example. People who have lines extending downward from the angle of the mouth toward the chin, well marked, rarely laugh, and, moreover, show a tendency to pensiveness in youth and melancholy in after life. Those who have lines raying outward from the eyes are, on the contrary, people who laugh a good deal, especially when the upper lip is framed by two deep furrows running down to the mouth.

Lavater, the noted Swiss physiognomist, says that frank, easy, copious laughter indicates "a good soul devoid of vanity." Such people often have a great many wrinkles running obliquely outward and downward from the eyes. They also have full, open lips and a round, large forehead.

WAS CHRIST AN ESSENE?

Chamber's Encyclopedia, title "Essene," says: "The Essenes bore one of the most momentous parts in the development of Judaism. Christianity stands in so close connection with them that John the Baptist and Christ himself have been pronounced to have originally issued from their ranks." Many writers on the Bible claim that Christ was an Essene. Dr. Christian D. Gensberg in an essay on the history and doctrines of the Essenes says: "Jesus, who in all things conformed to the

Jewish law, and who was holy, harmless and undefiled and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implying that he lived in seclusion with this fraternity and that, though he frequently rebuked the Scribes, Pharisees and Sadducees, he never denounced the Essenes, strongly confirms this decision."

THE ASCENT OF MAN.

The Herald of the Golden Age (vegetarian).

The ascent of Man from a state of mere brutishness to the sphere of Angelhood is the one great transcendental ideal. For the individual as well as for the race, the paramount question would seem to be this: How shall we rise on stepping stones of our dead selves to higher things? Before this problem all others pale into insignificance, for upon its solution depends our own happiness and the world's amelioration.

This uplifting and transformation is slowly going on within and around us; so slowly, perhaps, as to be often imperceptible. By the operation of beneficent natural laws, by the processes of spiritual evolution, by the stern teachings of that greatest of instructors, Experience, the tiger and the ape within us is being gradually eliminated and the image of God made manifest. And we help or hinder the work according to the response we make towards those glimpses of light and truth, those monitions of conscience, those inward calls to duty and renunciation which are sent us from time to time, inviting us to rise above the lower self and the materialistic consciousness and to come up to a loftier plane.

Full of pathos, intense with tragedy, is this never ceasing struggle on the part of mankind to rise heavenward in spite of repeated failure and reaction. Urged on by some divine compulsion, beckoned by unseen hands beyond the veil, encouraged by the whisperings of ministering spirits and the voice of the higher self within, we strive to rise above the limitation and disability of our physical inheritance and environment—and even when we find ourselves overmatched by circumstances and defeated by the forces arrayed against us, we still look forward to some heaven where the burden of our sinfulness shall drop from us with our fleshly ensowment—and our aspirations after goodness be at last fulfilled.

What a transition! From dull, unthinking brutishness to angelhood—from selfish and mundane engrossment to a life of helping and uplifting spiritual ministry—from existence as mere human animals to no less a vocation than that of the message bearers of God—the ministrants of that divine grace which is ever descending from the Highest to those who are struggling upward from the lower planes of consciousness. Can such an experience indeed be ours? Can men of the market and the

street—and women, oftentimes overburdened with domestic care—become transformed and win their way to such high privilege? Yes! for we are the offspring of the Eternal Being, who is the source of all love and power. "All things are ours"—even the ability to overcome and transcend our temporary physical embodiment and surroundings. If we will to climb, we may. Our lives may cease to be sordid and mean; they may become illumined by the radiance which streams from the upper realms of life. If we do but seek after truth and follow it with loyalty of heart—walking in that light that is ever given to those who obey—if we do but honestly choose and endeavor to do the Divine Will at all costs we shall become at last free—emancipated from error and darkness, from animalism and self-worship—free to serve with joy the world, our fellow creatures and God.

But our progress depends upon the way we set about this important life-work of ours. We may blunder along without taking thought concerning our steps and suffer hindrance through blind acceptance of the errors which flourish around us—conforming ourselves to every foolish and harmful idea or custom because it is hoary with age and endorsed by the blind guides in authority who have so often misled humanity. Or we may search with intelligent earnestness after that narrow way which leads to life—to life more abundant and perennial blessedness—and amend our deeds in accord with the illumination which falls across our path to point us to the higher spheres. We may sow to the flesh, by feeding our bodies and minds with carnal food and by pandering to our lower nature in various ways, or we may sow to the spirit by seeking after such things as will purify and strengthen. In short, we can minister to either part of our nature and cause it to become predominant, the result being in exact accord with our action.

Every one of us is to some extent shaping destiny and moulding the future—our own, and that of the race. We either accelerate this progressive development by our co-operation or retard it by our apathy and obstruction. A terrible responsibility is ours, which we cannot evade, and by the operation of the law of "Karma" we shall inevitably reap as we have sown. The crown of life awaits those who win it, the victor's palm will be given to such as overcome, and they who turn many to righteousness shall shine as the stars. But to those who prefer the darkness and who will not leave the lower wilderness path, discipline is ever sent; they are called to walk in painfulness and weariness, to toil along in hunger and thirst, with blistered feet and aching hearts, until they learn the wisdom of turning their faces Zionward and at last, in their turn, arrive. Through successive earth-lives may be, by mysterious over-rulings on the part of "that Divinity that shapes our ends, rough hew them how we will," by being made to receive such measure as they have meted out to others, all are brought to know by experience the exceeding sin-

fulness of sin and the blessedness of Justice, Mercy and Love.

The apprehension of such truths as these would do much to ameliorate the present condition of society. The ascent of man in the scale of being would be much accelerated if the merciless realized that they will obtain none themselves, if the vivisector knew that his probable doom in his next incarnation would be the vivisection trough and the torments he has inflicted on the helpless and defenceless, if the profligate and sensualist could see that his chosen path leads to the companionship of swine and a diet of husks, if those who consciously cast in their lot with the predatory races, could be convinced that just as "those who live by the sword shall perish by the sword," so those who live by exploiting and devouring their fellow creatures shall in due course be exploited and devoured—as frequently takes place literally even now in the case of many around us when they fall victims to predatory parasites which they have introduced into their bodies by eating animals whose doom has not caused them to feel any pity or compunction.

The new century is almost upon us, and it will witness such a struggle between the forces of good and evil as the world has not yet seen. During this closing year of the old century let us reflect and consider, and then determine to seek a place in the ranks of the progressive host who are striving to bring about self-amendment, national reformation and the uplifting of mankind to a more spiritual plane.

Thus may we help to hasten the advent of the time when wisdom, love and spirituality shall be the predominant forces on this planet and the Kingdom of God be established.

"The tissue of the life to be
We weave with colors all our own.
And in the field of destiny
We reap what we have sown."

SIDNEY H. BEARD.

TELEPATHY.

Some of the conditions to be observed in thought transference are as follows: The mind of the sender should, as far as possible, divest itself of all outside matter and thoroughly absorb, so to speak, the idea to be conveyed. Concentrate the mind upon the thought, form it into mental words, make of them a mental picture, and, with this picture formed, feel that you are in the presence of that person to whom you wish to transmit it. Don't think of the distance, but assume that you are in the same room with that person till it seems a fact. Then speak the words in your mind, not audibly, but as though you were speaking to him in person, mentally, and do so with an intense desire that he should hear them. Three points you must observe—a clear conception of the words you wish to say, a thought picture of them, and an earnest desire to have your friend hear them. Have faith that he will hear them.

The condition of yourself in the experiment is the positive or giving, and that of

the person to whom you send the message is the negative or receiving.

The receiver should assume a relaxed condition of body and passivity of mind. He should hold his mind a blank and keep it restfully open to all impressions that may come. Don't be anxious, but calmly wait results.—*Field of Progress.*

THE PHYSICIAN OF THE FUTURE.

On being invited to address the Nationalist Club of Boston in 1895 I took for my subject this: "Under Nationalism What Will We Do With the Doctors?"

I began that lecture by the assertion that "When the vision of Bellamy shall become a possible realism there will be no doctors to do anything with, for then all will know the laws of health and obey them." I am now asked to give my opinion of the physician of the future, and I have promised to do so.

At the outset it is proper that the word future be defined. It is the realm of hope to the optimist; of despair to the pessimist. It is seen only in the vision of the prophet, described best by the pen of the poet, who sings:

We are not mocked, it was not in derision
God made our spirits free.
The poet's brightest dream is but the dim prevision
Of blessings that shall be.

It brings back the innocence of Eden, supplemented by the virtue which is the perfected fruit of the tree of knowledge, ripened by the storm and Sun, the winter's blast and summer's heat of experience, gathered through the ages.

The priest and the physician were originally one person. His pretension was equaled only by his ignorance, and the results of his blunders were all charged to the account of the gods. Medicine was sired by ignorance and born of fear, and the materia medica of the priest-physician contained little else than prayers, incantations, mummeries of magic and directions for sacrifices to the gods.

The exact date of the differentiation of the double-functioned doctor, by which he became two distinct persons, is among the problems of history. Nor does this concern us so much as the fact that the doctor of divinity and the doctor of medicine of to-day both inherit at least a modicum of the ignorance and pretension of their joint prototype. Yet it is but just to both to say that theology and medicine are alike progressing quite rapidly, and there is good ground for the hope that ere long they will both become exact sciences. Then, and not till then, will the ideal physician, the physician of the future, take the place of the empiric of the present.

What will the physician of the future be? He will not be a sectarian "pathyist," that is certain, for before he can appear on earth the "pathies" will all be dead. He will not be a dogmatist nor a codist. He will be a doctor in the true sense, as well as a physician, by which I mean he will not only heal the people, for that is the function of the physician, but he will teach them the laws of life, for the pri-

mary meaning of the word "doctor" is teacher.

When the last vestige of superstition shall have been eliminated from religion and medicine, and they have both evolved up to the plane of exact science and true philosophy, they will be reunited and the physician and priest will again be one. For are not the laws of the physical body as divine as those of the soul, and are not the interdependent relations of the mind and the body so blended that if the one is diseased it affects the other, and therefore will not the physician of the future minister to both the souls and the bodies of the people?

Shakespeare asks: "Canst thou minister to a mind diseased?" The great dramatic poet asked the question in a manner which implied that mental therapeutics had not then been discovered, hence the answer must of necessity be in the negative. The physician of the future will be able to give an affirmative reply to that question, and give it with a confidence born of scientific faith and experimental knowledge.

T. A. BLAND, M. D.

OUR SOLAR SYSTEM.

A Graphic Description of Its Magnitude and Grandeur.

Imagine yourself as standing on an extended plain, in the center of which is a ball, four feet eight inches in diameter. This ball we will suppose to represent the Sun. Now take a little ball, about three-sixteenths of an inch in diameter, and place it on the circumference of a circle, 194 feet from the Sun. This will represent Mercury, and the circle its orbit, in the in the proper ratio of their magnitude. Next, for Venus, take a ball a trifle less than half an inch in diameter, and place it on a circle 362 feet from the Sun to represent its orbit. Then comes the Earth, a trifle larger than Venus, and on a circle 500 feet from the Sun. Then Mars, about the size of the Earth, on a circle 762 feet from the Sun. Omitting the Asteroids, comparatively like grains of sand, we pass on to Jupiter, represented by a ball five and a half inches in diameter and on a circle half a mile distant from the Sun. Saturn comes next, a ball four and one-half inches in diameter, encircled by a flat ring representing Saturn's rings, the space between the ball and the inner side of the ring being about three-fourths of an inch, the body of the ring being about two inches wide. Saturn is on a circle nearly one mile from the Sun. Then we come to Uranus, two and one-eighth inches in diameter, and on a circle whose circumference is nearly two miles—9,591 feet—from the Sun. Lastly, we find Neptune, a little larger than Uranus, a ball two and one-half inches in diameter, on a circle nearly three miles—15,336 feet—from the Sun. This completes the primary planets.

Now for the moons: Take a ball about the size of a pin-head and place it on a circle sixteen inches from the Earth to rep-

resent our moon and its orbit. Jupiter's four large moons, each about the size of Mercury, would be represented by small bullet sized balls on circles around Jupiter and distant from that planet as follows: The first, eighteen and two-thirds inches; the second, twenty-nine and one-fourth inches; the third, forty-six and three-fourths inches, and the fourth, eighty inches. Saturn's eight moons would be represented by smaller globes than those of Jupiter, the one farthest from this planet being about the size of Mercury, the others growing smaller as they approach it and on circles distant from it as follows: The first, eight inches; second, ten inches; third, twelve and one-half inches; fourth, sixteen inches; fifth, nearly twenty-three inches; sixth, four feet and four inches; seventh, five feet and three inches; and eighth, twelve feet and seven inches. Six of the moons of Uranus would be represented about the same as those of Saturn and on circles distant from it as follows. The first, eight inches; second, nearly eleven and one-half inches; third, nineteen inches; fourth, twenty-five and one-third inches; fifth, four feet and four inches; and sixth, eight feet and eight inches. Neptune's one known moon would be represented on a circle about fifteen inches from it.

These figures give a fair conception of the relative sizes and distances of the bodies composing the solar system. It is seen that this central ball, four feet and eight inches in diameter, controls an area nearly six miles in diameter, and one would travel 20,010 miles further to reach the nearest neighboring Sun, and 52,160 miles to reach the second nearest.

Now that we have these figures and objects fixed in our minds, let us see what they really mean: First, this central ball represents the Sun with a diameter of about 880,000 miles. Mercury, the first planet, is 3,000 miles in diameter and 37,000,000 miles from the Sun. Venus has a diameter of 7,510 miles and is over 66,000,000 from the Sun. The Earth has a diameter of 7,925 miles, and her mean distance from the Sun, as found by the great pyramid's equations, is 91,837,497 miles. Mars has a diameter of 4,920 miles, and is over 139,000,000 miles from the Sun. Jupiter, the largest planet, comes next, with a diameter of over 88,000 miles, distant from the Sun some 475,000,000 miles. Saturn has a diameter of nearly 78,000 miles, its rings extending on both sides about 50,000 miles farther, making their diameter about 178,000 miles; Saturn being over 872,000,000 miles distant from the Sun. The diameter of Uranus is 33,000 miles, and is distant from the Sun 1,753,851,000 miles. Lastly, Neptune, with a diameter of over 36,500 miles, is over 2,746,271,000 miles distant from the Sun. Thus, the diameter of our Solar System is nearly five and one-half billion miles.

The planets make the circuit of their respective orbits as follows: Mercury in 87.96 days; Venus in 224.70 days; Earth in one year, 365.25 days; Mars in 686.97 days;

Jupiter in 11 years, 10 months and 17 days, or 4,332.58 days; Saturn in about 29½ years, or 10,759.22 days; Uranus in about 84 years or 30,686.82 days; and Neptune in 164 years or 60,126.71 days. The sidereal period of the Moon is 27.32 days.

The velocity of the Moon, Earth and planets, in their respective orbits, in miles per hour, is as follows: Moon, 2,273; Mercury, 105,330; Venus, 77,050; Earth, 65,533; Mars, 53,090; Jupiter, 28,744; Saturn, 21,221; Uranus, 14,963; and Neptune, 11,958.

FALSEHOODS REFUTED.

False Tales About the Hindus Made Clear by a Noted Swami.

From the New York Sunday Sun of March 11, 1900.

TO THE EDITOR OF THE SUN—*Sir*: In *The Sun* of March 6 is a letter by Mrs. Harriet Tytler, headed "The Old Practices of the Hindus," the erroneous statements of which I beg leave to correct.

Mrs. Tytler asserts that she was in India and that she went from Calcutta to Meerut in a boat and that she saw many crocodiles in the river, which were fed by the babies thrown into the river by Hindu mothers. I am sorry to contradict a lady's statement, but no Hindu mother ever knew of such an inhuman practice. I never heard of it in India, not because I closed my ears to such reports, but because the practice is unknown among the Hindus. I have walked on foot along the River Ganges from its source down to Calcutta, nearly 1,500 miles, and have lived among the Hindus of all classes and castes, but never have I heard the stories of Hindu mothers feeding the crocodiles with their babes, which the Christian missionaries had spread far and wide in this country, printing pictures thereof in Sunday-school books, in order to serve their purpose. Mrs. Tytler ought to know a little more of the geography of India; that Meerut is not on the River Ganges.

As regards the crocodiles living in the Ganges, I can assure your readers that they cannot stand the strong current of that river. There are crocodiles in other rivers where the current is not so strong. I used to bathe and swim almost every day in the Ganges, but never saw a crocodile. It is funny that the European bathers (according to the statement made by Mrs. Tytler) were eaten up by the crocodiles, while it is a fact that the natives are not eaten up nor attacked by them. Perhaps the crocodiles prefer a white skin to a dark one.

Another mistake in Mrs. Tytler's letter concerns the car festival of Juggernaut. She tries to produce the impression on the minds of your readers that this car festival was prohibited and stopped by the British Government, saying: "Now, I know for a fact that this could not be, since the use of these cars has been prohibited in my time, seventy-one years; how long previous to that I cannot say. The only Juggernaut's car I have ever seen through the length and breadth of

my travels in India was in the Niganes territory."

The truth is, however, that the car festival was never prohibited by the Government. It takes place every year in summer. I have seen it with my own eyes and have lived in Puri, or Juggernaut, for six months. If any one wishes to verify my statements he can refer to the Commissioner of Orissa or read the history of India by W. W. Hunter. The story created by the fertile brains of globe trotters that the Hindus throw themselves under the car of Juggernaut to get salvation is utterly groundless and false. No historical evidence can be adduced in support of such a story.

Thirdly, if Mrs. Tytler had known the history of the suppression of suttee she would not have averred that "this custom had been prevalent throughout India until it was prohibited by English rulers." Allow me to quote a paragraph from an article entitled "Women in Hindu Society," published in the *Arena*, December, 1899:

"Self-burning of the widows was a great social evil in India. It was not sanctioned by the Hindu religion, but was due to other causes. It is often said that the 'Christian Government' has suppressed it, but the fact is, when the Mohamedans conquered India, they treated the widows of the Hindu soldiers so brutally that the women preferred death to such inhuman treatment. As the Hindus do not bury, but cremate their dead, when the funeral pyre was lighted it often happened that the poor and unprotected widow threw herself in despair into the fire—committed suicide—in the hope that she would join her husband after death."

Some of the priests supported this by perverting the meaning of some Scriptural passages. The educated classes, however, strongly protested against the priests who supported this custom (which prevailed only in certain parts of India), and efforts were made to suppress the evil by force; but as they could not do it without official help, they appealed to the ruling Government, raised a large sum, gave it to the officers and asked the Viceroy, Lord Bentinck, to pass a law against suttee, which he did. Thus the evil was practically suppressed by the Hindus themselves through the help of the British Government. This being the fact, your readers will see very easily how Mrs. Tytler is deluding them.

Fourthly, as regards the treatment of the Hindu wives by their husbands, I can say that the number of wife beaters among the Hindus is only a very small percentage, while that percentage among Christians is large. The readers of the daily papers of this city know how large a part of marriages here end either in unhappiness, separation, divorce or suicide. The Hindus do not need any divorce law, nor any law for the protection of women, because marriage in India is based upon spiritual union and not on the sense plane. "The first duty of a husband," according to Manu, the ancient Hindu law-giver, "is to adore his wife; to give her everything she needs or desires—as clothes, ornaments, jewels, etc.—and to make her happy." "Where women are honored the *devas* (gods) are pleased; but all virtue, all goodness and all prosperity leave the family where

women are dishonored and ill-treated." Sir Monier Williams says: "They (wives of the Hindus) are generally loved, and cruel treatment by brutal husbands is unknown." "A woman's body," says Manu, "must not be struck, even with a flower, because it is sacred." There are many such passages, which show how women are respected, honored and treated with kindness and love by every true-born Hindu.

Finally, allow me, sir, to quote from the Mahabharata, the great epic, a passage which gives a definition of a wife:

"A wife is half the man, his truest friend;
A loving wife is a perpetual spring
Of virtue, pleasure, wealth; a faithful wife
Is his best aid in seeking heavenly bliss;
A sweetly speaking wife is a companion
In solitude, a father in advice.
A mother in all seasons of distress.
A rest in passing through life's wilderness."

SWAMI ABHEDANANDA.

NEW YORK, March 8.

ANTIQUITY OF MAN.

Traces of the Missing Link Discovered in the Philippine Islands.

The discovery of the extreme antiquity of man is due to geology, paleontology and archaeology. Geology has proved that the earth has existed for many millions of years, and paleontology that man has lived on it for incalculable thousands of years. Archaeology has patiently unearthed the secrets of forgotten civilizations, revealing that mighty cities flourished in the valleys of the Euphrates and the Nile thousands of years before the beginning of recorded history.

Menes, the earliest Egyptian ruler of whom we have knowledge, reigned over a people whose state of civilization was so high that it must have taken thousands of years for its evolution.

A scientific expedition from the University of Pennsylvania, sent out in 1888, discovered, sixty-six feet below the ruins of Niffur, an archaic city which cannot be less than 6,000 years old and probably is much more.

The history of these ancient cities is being patiently deciphered from monuments and tombs, tablets and vases, by earnest seekers of knowledge. The key to the modern study of hieroglyphics was the Rosetta stone, which was brought to England in 1802. During the early years of the century its mysteries were deciphered by Young and Champollion. In 1802 Grotefend of Hanover submitted to the Academy of Gottingen the first translation of a cuneiform alphabet, and in 1835 Henry Rawlinson copied and read the Behistun inscription of over 1,000 lines.

THE MISSING LINK.

Dr. George F. Becker, the government geologist sent to the Philippines, in his report expresses the opinion that the ape, like the creature termed "the missing link," may have had its earliest haunts in those isles of the sea, at a time when, not less than 300,000 years ago, they were con-

nected with the mainland of Asia by a sort of land bridge, via Borneo. In this opinion Dr. Becker coincides with the late Professor Marsh, of Yale university, who expressed the belief that the Philippines were among the earliest localities inhabited by the human species, even if the latter did not actually start there. The time may have been 500,000 years ago, but science always wishes to be conservative.

There are excellent reasons, however, for believing that homo sapiens—the true human being, as distinguished from the typical ape—existed on the island of Luzon, or in that immediate neighborhood, in the epoch called the pliocene, along toward the end of the tertiary period, which ended about 200,000 years ago with the great ice age.

Dr. Becker surmises that the black dwarfs of Luzon and other islands of the group, known as Negritos, are actually descended from the primitive human stock in question. These black pigmies, now nearly extinct, are astonishingly monkey-like in aspect. The sounds they utter in lieu of language resemble the short and sharp shrieks of animals. Apparently they are not distantly related to certain savages discovered in the interior of Borneo, not exceeding four feet in stature, whose wrinkled skins are covered with hair and who sleep in caves or in trees and live on mice and such other small mammals as they can catch.

All through the larger island groups of the southwest Pacific are found more or less differentiated tribes of monkey-like dwarfs. They have been wiped out entirely on all but the largest islands, such as Luzon and Mindanao, in the mountainous interior. Among them are certain aborigines of Sumatra, whose bodies are covered all over with soft, dark hair and who wear no clothing, have no language of their own and learn with the utmost difficulty to pronounce a few Malay words.

These pigmy peoples, according to the belief of Dr. Becker and Professor Marsh, are descended directly from the original stock of the so-called "missing link."

Now, this missing link is no theory, some scientists say. That he and his kind—a whole tribe, constituting a new and improved species—did actually exist has been proved by the discovery in Java, not very far from the Philippines, of a fossil specimen. There were the upper part of a skull, a molar tooth and a left thigh bone, all completely fossilized.

Certainly the creature in question was not human, but in size, brain power and erect posture approached much nearer to man than any other animal hitherto known. The capacity of his skull seems to have been about two-thirds that of the average human being. From generation to generation they improved, physically and mentally. Their arms grew shorter, their legs longer and their brain pans bigger, until at length the type represented by the bones dug up in central Java—the *pithecanthropus erectus*, or upright monkey man, as scientists have named the ani-

mal—was evolved. Here at last was the destined ancestor of the monkey-like Negritos of Luzon.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

When writing, with a request for medical advice, give as briefly as possible the most important symptoms of your disease or illness. Should you wish advice regarding more than one ailment, write regarding each on separate sheets.

Every reader of this Journal is welcome to free advice, which will be published in this column, provided the ailment is a common one and that the advice would seem to us to be of general interest.

★

Will the editor please give a remedy for chronic hiccoughs?

The trouble, generally, is the result of indigestion and constipation, with gaseous distension of the abdomen, causing pressure on diaphragm. Epsom salts, in teaspoonful doses every hour or so until thorough purgation is accomplished, is likely to afford prompt relief.

A good remedy for *obstinate* hiccough is pure ground mustard. Put a tablespoonful of ground mustard in a teacup and gradually fill the cup with boiling water, stirring it until it is cold. Strain or let it settle and give one or two tablespoonfuls every ten or fifteen minutes. It is seldom necessary to prepare the second cupful for the same attack, and never the third, unless the hiccoughs return after an absence of some time.

I am a young girl, 17 years old. I have little red pimples on my arms, which are very sore. What will cure them?

Bathe your arms every night with warm water and apply this ointment: Beta naphthol, one dram; sulphur, one dram, and vaseline, one ounce.

What will relieve inordinate thirst in an otherwise healthy patient?

If the thirst is due to dryness of mouth and throat five-drop doses of jaborandi tincture, in a little cold water, will relieve by promoting the salivary secretion.

You will oblige me by printing a good remedy for chilblains. My feet trouble me a great deal.

See last month's STAR. Another remedy that is just now attracting the notice of physicians is one teaspoonful of acetate of zinc to a bowl of hot water, to bathe the affected parts with.

My scalp itches intolerably: at night only. Please give a remedy.

Rub into the scalp the following: Bichloride of mercury, three grains; tincture of green soap, one ounce, and bay rum, four ounces.

Will you oblige me by stating the proper quantities of borax and camphor to use for making an eye-wash?

Take ten grains of pure borax and dissolve it in two ounces of camphor water. This wash may be used several times a day.

I am troubled with a very bad stomach. Upon arising in the morning I have a thick slimy coat on the tongue and teeth, with a bad taste and offensive breath.

Try one teaspoonful of pure sulphate of soda in a goblet of hot water an hour before breakfast.

I am sometimes troubled with an itching of the skin. There are no other indications of disease. Will you kindly suggest a remedy?

You may obtain relief from the itching by applying simple carbolic ointment.

As a result of mental overwork I sometimes suffer from nervous headache. Will you kindly print a remedy?

The effervescing preparation of hydrobromate of caffeine is usually beneficial in such cases. Take a teaspoonful or two as required.

How can I keep my head free from dandruff? It annoys me greatly.

Shampoo your scalp with green soap and warm water several times a week.

★

"Let the smile be cherry.
Let the heart be light;
Not all days are dreary;
Day succeeds the night.
Blue skies bend above us;
There's a God to love us;
Troubles are to prove us—
All things will come right."

★

HALF A DOZEN HINTS.

Court the fresh air day and night.
Be cheerful. "A light heart lives long."
Spend less nervous energy each day than you make.

Don't worry. It is an invitation to disease and disaster.

Don't hurry. "Too swift arrives as tardy as too slow."

Don't overeat; don't starve. "Let your moderation be known to all men."

★

TO DESTROY LICE AND NITS.

The oil of sassafras will destroy all varieties of pediculi and their ova with a single application. Care must be taken to prevent its coming in contact with mucous membranes. Any burning from this cause can be allayed in a few minutes by pouring on olive oil.—*Medical Brief.*

CURE FOR MOTH PATCHES.

Brown spots on the cheeks are called moth patches. They are usually caused by some internal disturbance. Frequently the liver is at fault, when a physician should be consulted. The following formula is given for external use, but as long as the internal cause remains no outward application will effect a permanent cure: Kaolin, four grams; lanoline, ten grams; glycerine, four grams; carbonate of magnesium and oxide of zinc, two grams each. Apply to the spots at night before going to bed.

TO REMOVE SUPERFLUOUS HAIR.

A good depilatory is made by mixing together, in fine powder, fifty parts of barium sulphhydrate, twenty-five parts of starch, twenty-five parts of oxide of zinc, and making into a paste with sufficient water. This is spread on the surface which is to be freed from hair, about an eighth of an inch thick, and allowed to dry. When this is effected (it generally takes about ten minutes) the mass is removed, leaving a perfectly hairless surface. Irritation does not occur, but the mixture should not be applied to the same place on two consecutive days.

IMPROVING THE HEALTH.

Improve and maintain health of body, brain and nerve, by cultivation of cheerfulness, exercise and eating proper foods and fruits, drinking pure water and practicing self-control. Drink a little before meals so as to wash away the slight mucous gathering from the stomach. Two hours after meals drink freely of water, and before retiring at night drink copiously of water; it will assist the blood in carrying off the superfluous lime, matter and impurities of the system.

VALUABLE PROPERTIES OF FRUIT.

Fruits are most valuable in our daily regime. The iron producing fruits are peaches, blackberries and grapes. Concord grapes are preferred. With a liberal diet of these fruits one's blood need never feel the want of iron in medicine form. Apples also contain properties which build up the phosphates and should be most liberally used in our daily diet. A nice juicy apple is capital if eaten before breakfast. A well known merchant who is noted for his most apparent good health eats an apple before each meal, and says it is the only medicine that he requires.

BEAUTIFYING THE SKIN.

If you are getting lines in the forehead or at the corners of the mouth or eyes, smooth them out repeatedly as you would if you were trying to get the creases out of a ribbon, with common every-day butter with the salt washed out. Next take a cup of oatmeal and mix it with cold water until you have a thick paste. Spread this over the face and knead it until it falls off of itself, as it will, in flakes. This takes time, but you will find the meal will take all the grease off and leave your face as soft and fair as velvet. If, despite the oatmeal, your skin looks a little oily, dust a little corn starch over the face and wipe it carefully off with a handkerchief.

THE SECRET OF LONGEVITY.

No one has come nearer than George Humphrey to an accurate conception of the secret of longevity. The total number of aged persons whose life story was examined by him was close on 1,000, seventy-four of whom were centenarians. His conclusions were: "1. That the primary factor in a long life consists in an inherited durability; the vital machinery is wound up to go for a given period, and but for accidents or in spite of them it will go till the time appointed. 2. That an important part of the primary inheritance is good digestive and nutritive power. 3. That temperance is necessary in the use of the nutritive functions, both in eating and drinking and in regard to all kinds of food and drink. 4. That an energetic temperament and active habits conduce to longevity."

FOOD FOR NERVOUS INDIVIDUALS.

As a rule, salt meat is not adapted to the requirements of nervous people, as nutritious juices go into the brine to a great extent. Fish of all kinds is good for them. Raw eggs, contrary to the common opin-

ion, are not as digestible as those that have been well cooked. Good bread, sweet butter and lean meat are the best foods for the nerves. People troubled with insomnia and nervous starting from sleep and sensations of falling can often be cured by limiting themselves to a diet of milk alone for a time. An adult should take a pint at a meal and take four meals daily. People with weakened nerves require frequently a larger quantity of water than those whose nerves and brains are strong. It aids the digestion of food by making it soluble, and seems to have a direct tonic effect.—*Healthy Home*.

WEAR WOOLENS FOR RHEUMATISM.

Persons who have ever suffered from rheumatism should always wear woolen clothing next to the body. The reason for this is plain and simple. Woolen underwear absorbs all the moisture that exudes from the body, and keeps the skin dry and warm. But cotton or silk underwear has no absorbing qualities, and cannot take up the body's moisture. Consequently, either retains the perspiration upon the body until it goes through the ordinary process of evaporation. By the time evaporation occurs, the system is chilled, and a serious weakening of the vital forces is the result. Frequent recurrences of these chilling experiences ripen the system for the various kinds of rheumatism. If more people would wear woollens next to the body during the seasons when they can be worn with convenience, there would be a large decrease in the number of rheumatic patients.

Respect Your Instincts.

One great cause of sickness is neglect to follow the urgings of instinct. The inclination to go to stool, or urinate, for instance, is resisted and put off until a more convenient opportunity. Enlarged prostate and constipation can be produced in this way. Or a natural desire for food, water, sleep, exercise, may be ignored through indolence or desire to complete a piece of work, or for other similar reasons.

The individual, of course, does not realize the harm he is doing himself. Habit becomes law to the body to a very great extent, and bad habits pervert the action of beneficent physical laws. It is impossible to keep the organs trued up to normal standards of function if we persistently ignore their promptings and turn our backs on their necessities.

The man or woman who would have regular, healthy, painless organs, must earn their gratitude by recognizing their just claims and conceding them fair treatment. Delicate appetites, desires and instincts can be made more robust and hardier by intelligent cultivation.

Mental work cannot be satisfactorily performed while a part of the body is in rebellion for exercise. It would pay in the quality of work, and the facility of its accomplishment, to go out and take a short walk to relieve muscular irritability and insistence.

It is a mistake to defy bodily necessities. Refused satisfaction, they continue to in-

trude upon consciousness with more or less acuteness, disturbing the power of concentration and causing friction; and, although habitual neglect finally dulls consciousness, there is always a dim sense of wrong.

At length instinct and normal function become so perverted through neglect and caprice, they no longer suffice to keep the body in health, and the brain must stop other work to devise artificial means and expedients to take the place of natural law in the body. Then we have a state of semi-invalidism, and the work of regeneration and return to health is so tedious and painful, comparatively few regain the straight and narrow path of compliance with Nature's rulings.

Chronic diseases will be less common when the body and its laws are respected and obeyed. Disobedience results in inevitable penalties.—*Medical Brief*.

EDITOR'S TABLE.

THE editor wishes to convey his thanks to all who so kindly remembered him during a two week's sickness the past month.

THE forecast of the South African war, given in the STAR for December, has now been fully verified. It was made by Mr. W. F. Whitehead, author of THE MYSTIC THESAURUS, and is a proof of the value of the heliocentric system of astrology.

IT is a remarkable fact that the Garden of Eden has never been found upon the earth. No river like that described in Genesis ii, 10, can be found. No river ever starts out like that—as a river—then divides into four heads and runs up stream. Mark the language: "A river went out of Eden to water the garden, and thence it was parted and became into four heads." But this is just what takes place in every human body, as is shown very plainly by Dr. Dutton of Chicago in his remarkable book, "Etiopathy," and which we advertise on another page. The May STAR will contain an illustrated article from the doctor's work giving the proofs found that the heart is the Eden of Scripture, and the body the Garden of Eden.

Twinklers.

THE tomb is but the touching of time and the eternities, but the shore on which breaks the limpid stream of eternal life, whose receding waves bear the soul into the radiant beauty of the day that never ends in night, and into the midst of unending peace and splendor.—*Dr. James B. McPatrick*.

THE Chinese always build the streets of their cities as crooked as possible, it is said, as otherwise they would be taken possession of by the devils and evil spirits who would sweep through them were they built in straight lines. The superiority of Boston to other American centers is finally accounted for.—*The Lamp*.

IN "The Seekers," by Stanley Waterloo, is the following story: "Le Motte was

lame and about six months ago he began to take 'absent treatments' of a healer. It was arranged that the healer should pray, for certain periods, every day, fixing the petition on the shorter leg, and that it should grow longer. Sure enough, it grew, but unfortunately Le Motte lost the address of the healer, and so could not stop her in time, and the leg grew too long, longer than the one which had been too long before. A great effort was made and at last the healer was found, and now she is trying to equalize the short and the long limb again, but really it is pretty hard, nature is such a delicate hand, and so far that healer always prays a little too much. Le Motte has become a very tall man and I understand his clothing bill is something amazing, as well as that of the healer."

Statue of General Albert Pike.

Sculptor Chevalier Trentanove has been commissioned by the Supreme Council of the Southern Jurisdiction, Ancient Accepted Scottish Rite, to execute a bronze statue of the late Albert Pike. The model has been approved and the statue will be executed in Florence. It will be thirty feet in height and will be mounted on a granite base at the intersection of Indiana avenue and Third street, Northwest, Washington.—*Masonic Chronicle*.

Room at the Top.

If you would make the world the better for your having lived in it, aim high. There is always plenty of room at the top. Have a well defined purpose and be sure that it is a worthy one. First decide what it is that you desire to accomplish, and then live for it, without any doubts or misgivings. Be firm and unyielding in the right. Things which are truly great are not accomplished without great and persistent effort. It may take a long time to succeed in some great and good work for humanity, but the satisfaction the effort gives is an ample compensation to the truly great soul, for every sacrifice of personal comfort that it may require. At every step you gain in growth, and, though seemingly a failure, your efforts are not lost. So press on.—*Equity*.

Books Received.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"THE IDEAL WOMAN," by Effie W. Meriman, is a 32-page pamphlet going to show that the Ideal Woman will not be a leader, but beautiful, self-poised, individual rather than a copyist, not indulging in gossip, tolerant, ever cheerful, a faithful friend, self-reliant and religious—these many characteristics being topically discussed. Her directions as to how homely women may grow beautiful are excellent. The book is well written and will please its readers. The Aetna Publishing Company, Minneapolis, Minn. Price, 25c.

"EASY LESSONS in Psychomery, Clairvoyance and Inspiration," by J. C. F. Grumbine. The contents of this book are fully described by its title, and consist of eleven lessons and several experiments. It has 47 pages of letter-press bound in paper covers. See Mr. Grumbine's advertisement on opposite page.

★

"CLAIRVOYANCE; Its Nature, Law and Unfoldment," by J. C. F. Grumbine, is the title given to twelve lessons and as many experiments, aiming to teach the philosophy and attainment of clairvoyance or astral sight. The book is written from the standpoint of the spiritual philosophy, modified by the modern new thought on occult subjects, and is one of a series of works by the author devoted to a "system of philosophy concerning divinity." The price of the book is not based on its size—some 116 pages of letter-press, bound in cloth—but for the practical instruction it aims to give. See Mr. Grumbine's advertisement on opposite page.

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"NARRATIVE of the Discovery of the North Pole, the Gates of Hades, and a Sojourn in the Interior," by Rev. G. Ousley. This is an 18-page pamphlet giving a weird account of the wonders said to be seen in the interior of the earth by one who visits it while under hypnotic influence. It is quite interesting and more than ordinarily well written. Sent, post free, for sixpence, by the Secretary of the Order of Atonement, 3, Evelyn Terrace, Brighton, Sussex, England.

The Order of Atonement announces the publication in the near future of a second enlarged edition of "MAGIC SQUARES AND CIRCLES," the work "being a collection of the choicest and most curious and perfect of these numerical squares and circles which have excited the interest of occultists and mathematicians in all ages." It will be 8vo., about 384 pp., with a supplemental volume of plates and diagrams. Price, 21 shillings. Subscribers may address the secretary as above. Several other works are also in course of publication, a catalogue of which will be sent on request.

★

Publications Received.

THE LAMP for March is a very beautiful publication in its new dress of type and 32 pages of first-class occult matter. Conducted by Albert E. S. Smythe, Toronto, Canada. Monthly; \$1 a year.

★

THE SUNFLOWER has been enlarged and comes out in a much improved shape, and deservedly takes rank among the more notable journals devoted to Spiritualism and occult matters. We congratulate Bro. Bach on his steady growth to better things and expect he will still keep ahead. Twice a month: 50 cents a year. W. H. Bach, Lily Dale, N. Y.

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THE SPHINX for March has the usual number of valuable articles. "Sphinx Religion" is concluded; "Nature's Analogies" is deserving of special attention

and will delight all who read it; the continuation of "The Astrologer's Vade Mecum," by Prof. Chaney, is a fine piece of work. The frontispiece is "The Sphinx Temple." We always find much to commend in this valuable monthly.

★

THE ADEPT has returned to its old price of 50 cents a year. The editor says all who have subscribed under the dollar rate will have their subscriptions extended accordingly. It gives more for the money than any other astrological publication. We will send it in connection with the STAR OF THE MAGI, including premium, for one year, for \$1.25. See the combination offer for April, including other books, in our advertising columns.

★

THE PROGRESS is a very readable weekly paper published by H. H. S. Rowell and H. L. Hoskinson, at Minneapolis, Minn. Each issue is illustrated with some very fine half-tone pictures. Besides entertaining special articles we notice two special features—"The Authors' Club" and "The Poets' Corner"—that are right up-to-date and must prove of unusual interest to every one of its readers. The Progress is the recognized medium for the publication of legal notices in its vicinity, it is ably and brightly conducted, and an honor to the craft. Office, Edison Bldg.

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UNION MEDICAL JOURNAL. We are in receipt of the initial number of this new medical monthly. It is the official organ of the American Medical Union, an organization of reputable physicians who do not believe in politics as a constituent part of the materia medica, nor in the oppressive restrictive laws that continually hamper the humanitarian efforts of liberal, progressive and enlightened physicians. The widely known Dr. T. A. Bland, whose article on "The Physician of the Future" appears in this issue of the STAR, is the managing editor, and his ripe experience and scholarly attainments are sufficient to insure ample success in that capacity. The new journal will be sent four months for 25 cents, or till the close of 1900 for half a dollar; full year, \$1. Its office is located at 875 Jackson Blvd., Chicago, Ill.

★

THE PSYCHICAL SCIENCE REVIEW is the new name *The Harbinger of Dawn* has prefixed to its title. It has considerably changed its type, make-up, and also its general policy, as it now makes astrology a prominent feature. The April number contains a horoscope, with judgment, by the editor, of the natus of Prof. C. Payson Longley, author of "Echoes from the World of Song," in two volumes, and other musical works. It also contains an interesting account of the experiments of Prof. Flournoy, of the University of Geneva, with a young lady who never had an opportunity to learn any language but her own, yet who speaks and writes (while in trance) fluently in Sanscrit, Arabic, and a language with a distinct alphabet and vocabulary which is unknown to earth. She claims to be in her third earth incarnation—once as an Arab Sheik's daughter, once as a Hindu, and is now from the planet Mars, as she claims, the language of which is the one she writes to confound the wise men of Geneva. She has given accurate descriptions of the mode of life on the planet Mars, and makes numerous pictures of its people, animals, plants, and all kinds of strange scenery. 10 cents a copy; \$1 a year. Ernest S. Green, editor, 1804 Market St., San Francisco, Cal.

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WE also acknowledge receipt of the following new exchanges, aside from those heretofore noted:

The Harbinger of Light. Monthly. \$1.50. W. H. Terry, Melbourne, Australia.

The Prophet. Monthly, 75c. Oaklyn, N. J.

The Healer. Monthly. \$1. 424 Greene Ave., Brooklyn, N. Y.

Riches. Monthly, 25c. Ruskin, Tenn.

The Searchlight. A monthly paper. 50c. Elm Grove, W. Va.

The Light of the East. Monthly, 7s, 6d. 20, Grey St., Calcutta. We notice two articles in this journal taken from the STAR, credit being omitted.

Nya Tilden (The New Era). 312 S. E. 4th Ave., Minneapolis, Minn.

Occult Science Library. Monthly. \$1.50. Ernest Loomis & Co., 70-72 Dearborn St., Chicago, Ill.

Expression. Monthly, \$1.58. 211, Edgware Road, London, W., England.

Boston Ideas. Weekly, \$1. 26 Essex St., Boston, Mass.

Unity. Monthly, \$1. Unity Tract Society, 1315 McGee St., Kansas City, Mo.

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These are beautiful specimens of modern typographic art, and there is scarcely anything finer in book-making than these diagrams of the "Universal." Statistics grow interesting through these proportionate color contrasts and comparisons. There are also a large number of other Statistical Tables, giving a great variety of miscellaneous information, compiled from authentic sources.

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This closing portion of the volume is a work of great magnitude by itself. It includes the names of nearly 100,000 places in the United States, and marked to distinguish Post-offices, Money Order Offices, Capitals of States and County Seats. The population of every City, Town and Village is given from the latest official sources.

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STONES OF THE BREASTPLATE.

The Mystic Gems of the Zodiac Composed the "Oracle of Urim and Thummin."

ADDRESS OF COMPANION JAY G. KELLEY BEFORE DEN-
VER ROYAL ARCH CHAPTER, NO. 2.

The love of beautiful gems and precious stones dates back beyond the most ancient written history and forms the story of many of the oldest legends.

As far as we can penetrate into the dim and distant past evidences are found of an intense admiration and fondness for them. They were found in the buried cities of Pompeii and Herculaneum, and the mummy pits of Egypt.

They are frequently spoken of in the ballads of Hindoo mythology, and Pliny says "that garments and utensils of the Indians were lavishly adorned with gems," but he does not say what stones were employed, except the sapphire, which holds the same name in nearly all languages.

In Scripture the sapphire is described as "a blue stone, like unto the vault of heaven."

The Breastplate worn by the High Priest in a Chapter of Royal Arch Masons is similar in its construction to those anciently worn by the High Priest of Israel, the gems or jewels inserted therein alluding to the Twelve Tribes of Israel.

The Breastplate in ancient times was called the "ORACLE OF URIM AND THUMMIN," which signifies Light and Perfection, or Revelation and Truth.

The first mention of the Breastplate for a High Priest is to be found in Exodus, chapter xxviii, and is as follows:

THE BREASTPLATE OF JUDGMENT.

"And thou shalt make the Breastplate of Judgment with cunning work; after the work of the Ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it.

"Four square it shall be, being doubled; a span shall be the length thereof and a span shall be the breadth thereof.

"And thou shalt set in it settings of stones, even four rows of stones—the first row shall be a Sardius, a Topaz, and a Carbuncle, this shall be the first row; and the second row shall be an Emerald, a Sapphire and a Diamond; and the third row a Ligure, an Agate

and an Amethyst; and the fourth row a Beryl, and an Onyx and a Jasper.

"They shall be set in gold in their enclosings, and the stones shall be with the Names of the Children of Israel, according to their names, like the engravings of a signet, every one with his name shall they be, according to the Twelve Tribes."

THE SARDIUS OR RUBY.

Beginning at the left hand upper corner we find the *Sardius*, which was an ancient name that might apply to any red stone, from a common carnelian to a ruby; and it is probable that a ruby was the stone employed; for Hebrew legends tell us that the "blushing ruby" was a symbol of Reuben, who brought shame upon himself by his irreverent conduct towards his father.

At the present time the finest rubies are found in Burmah. The mines of that country were formerly owned by the king, and a strong guard was placed over them, the most valuable gems being always reserved for the royal treasury, one of the titles of the Burmese king being "Lord of the Rubies."

Since Burmah became British territory the mines have been worked by an English company, who have produced many fine gems.

The color of a ruby varies from the true "pigeon blood" down to a rosy tint.

The stone has a flash peculiarly its own and unlike any other gem, and a child would readily notice the difference between a true ruby and the finest imitation ever made. A skillful lapidary will quickly recognize them by placing them in his mouth, as they leave on the tongue a cooling effect like a fragment of ice.

When placed in the fire a true ruby becomes invisible, but when immersed in water it appears to glow with heat; it also shines like a coal of fire in the dark.

In Proverbs, chapter iii, King Solomon says: "She is more precious than rubies." The 18th verse in chapter xxviii of Job reads: "No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies." Chapter xx of Proverbs says: "There is gold and a multitude of rubies, but the lips of knowledge are a precious jewel."

In chapter xxxi of Proverbs rubies are again spoken of, the 10th verse reading as follows: "Who can find a virtuous woman, for her price is far above rubies." In the 7th verse of chapter iv, Lamentations, we read: "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies."

□ Brahmin tradition tells us that "The abodes of the gods were lighted by enormous rubies."

The ruby was undoubtedly known to the ancient Greeks and Romans, many intaglios being in existence which were engraved 500 years B. C., which was the highest period of Greek art.

The ruby or sardius in the Breastplate was engraved with the name of Reuben.

THE TOPAZ OR YELLOW SAPPHIRE.

The *Topaz*, which is the second stone in the Breastplate, derives its name from an island which was supposed to be situated in the Red Sea named "Tepozion." The stone is found in many countries, the finest gems however being brought from Brazil. The oriental topaz is really a yellow sapphire.

The topaz in the Breastplate of the High Priest was engraved with the name of Simeon.

THE CARBUNCLE OR GARNET.

The *Carbuncle*, or third stone, situated on the upper right hand corner of the Breastplate, literally translated means, "a flashing stone." It is asserted by oriental tradition that "Noah's ark was lighted by a carbuncle," and some writers say "carbuncles dropped from the clouds amidst flashes of lightning."

Carbuncles are made from the garnet, cut in cabochon, which is a flat bottom and rounded top.

This gem bore the name of Levi in the Breastplate.

THE EMERALD OR GREEN SAPPHIRE.

The fourth stone in the High Priest's Breastplate is the beautiful *Emerald*. There is only one locality where the true emerald is found, and that is at Muso, near Santa Fe de Bogota, in the United States of Colombia. The stone called the oriental emerald is a green sapphire, much harder than the true emerald.

Emeralds, differing in structure from the true emerald, are found in Siberia on the Tokovoya river, also near the village of Atacama, Peru. When Cortez returned to Europe, after the conquest of Mexico, he had in his possession a large and flawless emerald, for which a diamond merchant of Genoa offered forty thousand ducats.

Fine emeralds are always cut in the form of a table, the edges beveled, with parallel facets beneath.

It is now one of the most valuable of gems, a flawless stone ranking in value, and sometimes exceeding, a diamond of the same weight. A stone weighing a fraction less than six carats was sold in Paris in 1896 for ten thousand francs (\$2,000).

There are many superstitions attached to the emerald, one being that it betrays a false witness when in the company of such an one.

The Bible says that "The rainbow is like unto an emerald;" and an ancient Hebrew tradition says, "If a serpent fixes its eyes on an emerald, it becomes blind." It was considered a specific against epilepsy, and that it had power to heal leprosy and other diseases.

Cleopatra presented to ambassadors portraits of herself engraved on emeralds.

In Ezekiel, chapter xxvii, it is written, "Syria was

the merchant, by reason of the multitude of the wares of thy making, they occupied in thy fairs with emeralds, purple and brodered work, and fine linen, and coral and agate." In the Breastplate the emerald was symbolical of the tribe of Judah, the name of which was engraved upon it.

THE BLUE SAPPHIRE.

The *Sapphire*, or fifth stone, is often mentioned in the Bible as a gem of great beauty, and Hebrew tradition says that the ten commandments were engraved upon stones of sapphire.

The best sapphires are found in the kingdom of Siam in the province of Battambang, a locality that supplies more than half of the world's product. In 1865 sapphires were discovered on El Dorado Bar, near Helena, Montana.

Sapphires are of all shades of blue, occasionally mixed with black, giving them an inky appearance, and sometimes with red, which, though not perceptible by daylight, will show an amethystine appearance by lamplight.

The ancients gave the name sapphire to all blue stones. St. Jerome says: "The sapphire procures favor with princes, pacifies one's enemies, frees from enchantment, and obtains freedom from captivity."

In Isaiah, chapter liv, the following verse is found: "O, thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires."

The Breastplate sapphire was the stone of Zebulun.

THE DIAMOND.

The sixth stone in the Breastplate is the *Diamond*, a stone that surpasses all other gems in hardness and brilliancy. It was formerly said to be only found in gold mines; this, however, has been disproved, for it has often been found in localities where gold does not exist. They have been found in Hindostan, Brazil, Sumatra, Borneo, Australia, California, South Africa and in the Ural mountains of Siberia.

The stones found in South Africa are of an inferior quality, ninety per cent of the product being what the experts term "off color." The diamond mines of Golconda, which has produced the finest gems, employed at one time sixty thousand persons, but of late years they have become so unproductive that the very names of the places are unknown to the present inhabitants.

All precious stones are weighed by the carat, and it may be interesting to know how the word originated. It is derived from the Arabic word "kuara," which is the name given to the seeds of a pod-bearing plant that are almost invariably of equal weight.

A carat, when placed upon the modern scales, weighs two hundred and five and a half milligrammes, or a fraction less than four grains. Many virtues are attributed to the diamond; in ancient times it was supposed to protect the possessor from pestilence, poison or enchantments.

It was engraved with the image of Mars, and then worn by warriors to insure success in battle.

In the Breastplate it bore the name of Issachar.

THE LIGURE OR TURQUOISE.

The seventh stone in the Breastplate of the ancient High Priest was known as the *Ligure*, and was perhaps a specimen of the apple-green titanite now known as "liguerite." The modern Breastplate contains, in place of the *ligure*, a jewel of turquoise, which in ancient times was considered of great value, probably on account of its many supposed virtues.

The home of the turquoise is in the mountains of Khorassan, Persia, and the finest gems in existence are supposed to be owned by the Shah of Persia.

The turquoise is much used in oriental countries for the ornamentation of harness, girdles and swords, and for amulets and charms.

The turquoise is said to protect its wearer against contagion, and to change to a pale color when he is afflicted with any dangerous disease.

The *ligure* was engraved with the name of Dan.

THE AGATE.

The *Agate*, the eighth stone of the Breastplate, is of many varieties, and is a compact, variegated quartz; sometimes clouded, banded, and the markings shown in the moss-agate. It was extensively used in ancient times as a gem and was highly prized.

One of the ancient superstitions attached to the agate was that by burning one a storm could be averted.

One of the many varieties of agate was colored like a hyena, and was believed to be the cause of domestic quarrels; another variety brought conjugal happiness if worn on the neck, provided it was strung on a hair from a lion's mane.

The French treasury possesses some very beautiful agate work, consisting of a service valued at \$100,000.

The agate was the Breastplate symbol of Gad.

THE VIOLET AMETHYST.

The ninth stone in the Breastplate is the *Amethyst*, a violet colored quartz, which receives its color from manganese.

It is named from a Greek word which means "without drunkenness," as it was thought by the ancients that the stone prevented excess of drinking and that liquor drank from a vessel made of amethyst would not produce inebriation.

Pliny says that if the name of the sun or moon be engraved upon it and the amethyst be hung about the neck from the hair of a baboon or the feather of a swallow, it will charm against witchcraft. In justice to Pliny, who relates the many superstitions and flights of imagination referring to precious stones, it should be mentioned that in his narrative he refers to the superstitions as the inventions of the lying Greeks.

The amethyst was the stone symbol of Asher.

THE SKY-BLUE BERYL.

The *Beryl*, or tenth stone, is of four varieties—Ethiopian, Arabian, American and Indian. The Ethiopian is of a soft green color, glistening like a golden star reflecting the sunlight, and is not only beautiful but very valuable.

The gem known as the aqua-marine is a beryl. The largest one known was the property of the late Dom Pedro of Brazil. Its weight was 225 ounces troy, and it had the shape of a calf's head.

The emerald is a variety of the beryl, the latter possessing the same crystalline form, hardness and specific gravity, and differing from it only in color.

The finest beryls, according to Pliny, were those that imitated the water of the ocean, being of a clear sea green color; hence crystals of a sea green or of a light sky blue color are called aqua-marine.

Mount Antoro in Colorado produces beryl in abundance, but only a few specimens can be cut into gems.

The Breastplate beryl was the symbol of Naphtali.

THE LIGHT-BROWN ONYX.

Onyx, the eleventh stone, is simply a chalcedonic variety of quartz, presenting alternate layers of different colors, usually of a clear light brown and an opaque white. The onyx was highly prized by the ancients, who took advantage of the different colors to engrave it into what are known as cameos. The figure in relief is carved out of one layer of stone, generally the paler of the two, while the darker part forms the background. These ancient specimens bring a high price at the present day, and are highly prized, not only for their rarity but as works of art.

We find that onyx is mentioned almost at the beginning of the Bible, in Genesis, chapter ii: "And the gold of that land is good, and there is bdellium and the onyx stone;" and it is spoken of in Exodus, chapter xxxix: "And they wrought onyx stones, inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel."

The stone in the Breastplate was engraved with the name of Joseph.

THE SEA-GREEN JASPER.

Jasper, the twelfth stone in the pectorate or Breastplate of the Jewish High Priest, is a compact variety of quartz, and may be of a dull red, yellow, brown or green color, sometimes blue or black, and is distinguished from other varieties of quartz by its complete opacity, even in very thin splinters.

It is susceptible of a brilliant polish and is manufactured into brooches, bracelets, snuff boxes, vases, knife handles and other ornamental articles.

It is a common stone along most of the rivers and creeks of Colorado.

On the Breastplate it bore the name of Benjamin.

The bloodstone is a green jasper with red spots. There is a legend attached to that variety which says that at the crucifixion the blood, which followed the withdrawal of the spear, after being thrust into the side of our Savior, spattered upon a piece of green jasper lying at the base of the cross and formed a bloodstone.—Revised from *The American Tyler*.

We subjoin the following table of the Mystic Gems of the Zodiac, which are the same as those of the Breastplate:

MYSTIC STONES OF THE ZODIAC.

NO.	HOUSE.	STONE.	PERIOD.
1..	Aries	Sardius	Sept. 23 to Oct. 24.
2..	Taurus	Topaz	Oct. 24 to Nov. 23.
3..	Gemini	Carbuncle....	Nov. 23 to Dec. 22.
4..	Cancer.....	Emerald	Dec. 22 to Jan. 20.
5..	Leo.....	Sapphire	Jan. 20 to Feb. 19.
6..	Virgo.....	Diamond	Feb. 19 to March 21.
7..	Libra	Ligure	Mar. 21 to April 21.
8..	Scorpio	Agate	April 21 to May 22.
9..	Sagittarius	Amethyst....	May 22 to June 22.
10..	Capricornus....	Beryl	June 22 to July 23.
11..	Aquarius	Onyx	July 23 to Aug. 24.
12..	Pisces	Jasper	Aug. 24 to Sept. 23.

The birth-stone of any person is the jewel of that house of the Zodiac the earth was in at birth, as shown by the above polarity periods.

REINCARNATION.

As Taught by the Christian Fathers, and as Accepted in the East To-day.

[In this series of articles we shall draw from both oriental and occidental authors in elucidating the subject. The present article being chiefly from the excellent work of Mr. E. D. Walker.]

Emphasis should be placed again upon the fact that the theory of Reincarnation is nothing more or less than the doctrine of the complete immortality of the soul. It is no new doctrine, no new thought, no new revelation. It is but the completion of the old belief which nearly all men have held in nearly all times. It is evident that if the soul be immortal it must be wholly immortal, and not partly immortal; completely immortal, and not incompletely immortal. Immortality can have no beginning.

Theology—built upon the theory that all men are created, and hence without a previous existence—has decapitated the immortal life of man, leaving it a headless trunk which explains nothing, and is out of harmony with all the facts in the universe.

Reincarnation (the philosophy of the complete immortality of the soul) is something more than a mere theory—it is a scientific proposition which fits and agrees perfectly with the great theory of evolution, with all the known facts touching men's relations to one another and to the Eternal Laws and Forces, and with justice, morality and man's freedom.—ORLANDO J. SMITH.

VI.

REINCARNATION IN EARLY CHRISTENDOM.

The first centuries of Christianity found reincarnation still the prevailing creed, as in all the previous ages, but with various shades of interpretation. What these different phases of the same central thought were may be gathered from Jerome's catalogue, after the strife between Eastern and Western ideas had been working for some centuries and the present tendency of Europe had asserted itself. Jerome writes: "As to the origin of the soul, I remember the question of the whole church—whether it be fallen from heaven, as Pythagoras and the Platonists and Origen believe; or be of the proper substance of God, as the Stoics, Manichæans and Priscillian heretics of Spain believe; or whether they are kept in a repository formerly

built by God, as some ecclesiastics foolishly believe; or whether they are daily made by God and sent into bodies according to that which is written in the Gospel: 'My Father worketh hitherto and I work;' or whether by traduction, as Tertullian, Apollinarius, and the greater part of the Westerns believe, *i. e.*, that as body from body so the soul is derived from the soul, subsisting by the same condition with animals."

In the form of Gnosticism it so strongly pervaded the early church that the fourth Gospel was specially directed against it; but this Gospel according to John attacked it only by advocating a broader rendering of the same faith. We have seen that Origen refers to pre-existence as the general opinion. Clemens Alexandrinus (Origen's master) taught it as a divine tradition authorized by St. Paul himself in Romans v. 12, 14, 19. Ruffinus in his letter to Anastasius says that "This opinion was common among the primitive fathers." Later, Jerome relates that the doctrine of transmigration was taught as an esoteric one communicated to only a select few. But Nemesius emphatically declared that all the Greeks who believed in immortality believed also in metempsychosis. Delitzsch says, "It had its advocates as well in the synagogues as in the church."

The Gnostics and Manichæans received it, with much else, from Zoroastrian predecessors. The Neo-Platonists derived it chiefly from a blending of Plato and the Orient. The Church Fathers drew it not only from these sources, but from the Jews and the pioneers of Christianity. Several of them condemn the Persian and Platonic philosophies and yet hold to reincarnation in other guises. Aside from all authority, the doctrine seems to have been rooted among the inaugurators of our era in its adaptation to their mental needs, as the best explanation of the ways of God and the nature of men.

I. The Gnostics were a school of eclectics which became conspicuous amid the chaotic vortex of all religions in Alexandria, during the first century. They sought to furnish the young Christian church with a philosophic creed, and ranked themselves as the only initiates into a mystical system of Christian truth which was too exalted for the masses. Their thought was an elaborate structure of Greek ideas built upon Parsee Dualism, maintaining that the world was created by some fallen spirit or principle, and that the spirits of men were enticed from a pre-existent higher stage by the Creator into the slavery of earthly bodies. The evils and sins of life belong only to the degraded prison-house of the spirit. The world is only an object of contempt. Virtue consists in severest asceticism. To combat their theory that Jesus was one of a vast number of beings between man and God, the fourth Gospel was written.

They spread widely through the first and second centuries in many branches of belief. But most of their strength was absorbed into Manichæism, which was a more logical union of Persian with Christian and Greek ideas. In this simple faith the world is a creation, not of fallen spirit, but of the primary evil

principle, while the spirit of man is the creation of God, and the conflict between flesh and spirit is that between the powers of light and darkness.

The Gnostic and Manichæan notions of pre-existence perpetuated themselves in many of the medieval sects, especially the Bogomiles, Paulicians, and Priscillians. Seven adherents of the Priscillian heresy were put to death in Spain, A. D. 385, as the first instance of the death penalty visited by a Christian magistrate for erroneous belief. Adherents to reincarnation were, therefore, the earliest victims of Christian intolerance.

The Italian Cathari were another sect holding this form of reincarnation, against whom the Albigensian Crusade of the elder De Montfort was sent, and the inquisition devised by St. Dominic. Still they thrived in secret and possessed a disguised hierarchy which long survived their violent persecution. Similar sects, descended from them, still exist among the Russian dissenters.

II. Contemporary with the Alexandrian Gnostics arose the philosophical school of the Neo-Platonists which gathered into one the doctrines of Pythagoras, Plato and Buddhism, and constructed a theology which might make headway against Christianity by satisfying in a rational way the longings which the new religion addressed. They too disclosed the reality and nearness of a spiritual world, a reconciliation with God, and the pathway for returning to Him. The distinguishing principle of Neo-Platonism is *emanation*, which took the place of creation. From the eternal Intelligence proceeds the multiplicity of souls which comprise the "*intelligible*" world, and of which the world-soul is the highest and all-embracing source. They insisted upon the distinct individuality of each soul, and earnestly combated the charge of Pantheism. Souls who have descended into the delusion of matter did so from pride and a desire of false independence. They now forget their former estate and the Father whom they have deserted. The mission of men, in the dying words of Plotinus, is "to bring the divine within them into harmony with that which is divine in the universe." The Neo-Platonists fought Gnosticism as fiercely as Christianity. Plotinus, by far the best of their writers, as well as the oldest whose works are preserved, devotes a whole book of his *Enneads* to the refutation of the doctrines of Valentinus, the brightest of the Gnostics. Contrary to the latter's thought, that men are fallen into the miry pit of matter which is wholly bad, Plotinus claims that the world of matter, although the least divine part of the universe, because remotest from the One, is still good and the best place for man's development. From its former life he insists the soul has not fallen and cannot, but has descended into the lower stage of existence through weakness of intellect in order to prepare for a higher exaltation.

The most important of this group of thinkers were Ammonius Saccas, Plotinus and Porphyry in the third century, Jamblichus in the fourth, Hierocles and Proclus in the fifth, and Damascius in the sixth. It flourished with energy for over three hundred years, and as its ideas were largely appropriated by Christian theo-

logians and philosophers, beginning with Origen, it has never ceased to be felt through Christendom. Giordano Bruno, the martyr of the Italian reformation, popularized it, and handed it over to later philosophers. The philosophy of Emerson is substantially a revival of Plotinus. Coleridge is also strongly influenced by him.

As Plotinus is in some respects the most interesting of all the older writers, and taught reincarnation in a form thoroughly rational and supremely helpful, meeting Western needs in this regard more directly than any other philosopher, we quote at some length from his scarce essay on "The Descent of the Soul."

"When any particular soul acts in discord from the One, flying from the whole and apostasizing from thence by a certain disagreement, no longer beholding an intelligible nature, from its partial blindness, in this case it becomes deserted and solitary, impotent and distracted with care; for it now directs its mental eye to a part, and by a separation from that which is universal, attaches itself as a slave to one particular nature . . . and becomes fettered with the bonds of body. The soul, therefore, falling from on high, suffers captivity, is loaded with fetters, and employs the energies of sense. . . . When she converts herself to intelligence she then breaks her fetters and ascends on high, receiving first of all from reminiscence the ability of contemplating real beings; at the same time possessing something supereminent and ever abiding in the intelligible world. Souls, therefore, are necessarily of an amphibious nature, and alternately experience a superior and inferior condition of being; such as are able to enjoy a more intimate converse with Intellect abiding for a longer period in the higher world, and such to whom the contrary happens, either through nature or fortune, continuing longer connected with these inferior concerns." . . .

"Thus, the soul, though of divine origin, and proceeding from the regions on high, becomes merged in the dark receptacle of the body, and being naturally a posterior god, it descends hither through a certain voluntary inclination, for the sake of power and of adorning inferior concerns. By this means it receives a knowledge of its latent powers, and exhibits a variety of operations peculiar to its nature, which by perpetually abiding in an incorporeal habit, and never proceeding into energy, would have been bestowed in vain. Besides the soul would have been ignorant of what she possessed, her powers always remaining dormant and concealed—since energy everywhere exhibits capacity, which would otherwise be entirely occult and obscure, and without existence, because not endued with one substantial and true." . . .

"Through an abundance of desire the soul becomes profoundly merged into matter, and no longer totally abides with the universal soul. Yet our souls are able alternately to rise from hence carrying back with them an experience of what they have known and suffered in their fallen state; from whence they will learn how blessed it is to abide in the intelligible world, and by a comparison, as it were, of contraries, will more plainly perceive the excellence of a superior state.

For the experience of evil produces a clearer knowledge of good. This is accomplished in our souls according to the circulations of time, in which a conversion takes place from subordinate to more exalted natures."

III. Many of the orthodox Church Fathers welcomed reincarnation as a ready explanation of the fall of man and the mystery of life, and distinctly preached it as the only means of reconciling the existence of suffering with a merciful God. It was an essential part of the church philosophy for many centuries in the rank and file of Christian thought, being stamped with the authority of the leading thinkers of Christendom, and then gradually was opposed as the Western influences predominated until it became heresy, and at length survived only in a few scattered sects.

Justin Martyr expressly speaks of the soul inhabiting more than once the human body, and denies that on taking a second time the embodied form it can remember previous experiences; afterwards, he says, souls which have become unworthy to see God in human guise, are joined to the bodies of wild beasts. Thus he openly defends the grosser phase of metempsychosis.

Clemens Alexandrinus is declared by a contemporary to have written "wonderful stories about metempsychosis and many worlds before Adam." Arnobius, also, is known to have frankly avowed this doctrine.

Noblest of all the church advocates of this opinion was Origen. He regarded the earthly history of the human race as one epoch in an historical series of changeful decay and restoration, extending backward and forward into æons; and our temporal human body as the place of purification for our spirits exiled from a happier existence on account of sin. He taught that souls were all originally created by God as *minds* of the same kind and condition—of the same essence as the Infinite Mind—and that they exercised their freedom of will, some wisely and well, others with abuse in different degrees, producing the divergences now apparent in mankind. From that old experience some souls have retained more than others of the pristine condition. The lapsed souls God clothed with bodies and sent into this world, both to expiate their temerity and to prepare themselves for a better future. The variety of their offenses caused the diversity of their terrestrial conditions. In these bodies each enjoys that lot which most exactly suited his previous habits. On these the whole earthly circumstances of man, internal and external, even his whole life from birth depend. In this way alone he thought the justice of God could be defended. But when men keep themselves free from contagion in bodily existence and restrain the turbulent movements of sense and imagination, being gradually purified from the body, they ascend on high and are at last changed into *minds*, of which the earthly souls are corruptions.

The Latin Fathers Nemesis, Synesius and Hilarius boldly defend pre-existence, though taking exception to Origen's form of it. Of Synesius, most familiar to English readers as the convent patriarch in "Hypatia," it is known that when the citizens of Ptolemais

invited him to their bishopric, he declined that dignity for the reason that he cherished certain opinions which they might not approve. Foremost among these he mentioned the doctrine of pre-existence.

Even in Jerome and Augustine will be found certain passages indicating that they held to it in part.

Another of this group, Prudentius, entertained the same idea, nearly, as that of Origen concerning the soul's descent from higher seats to earth, as appears in one of his hymns:

O Savior, bid my soul, thy trembling spouse,
Return at last to Thee believing.
Bind, bind anew those all unearthly vows
She broke on high and wandered grieving.

Although Origen's teaching was condemned by the Council of Constantinople in 551, it permanently colored the stream of Christian theology, not only in many scholastics and medieval heterodoxies, but through all the later course of religious thought, in many isolated individuals and groups.

VII.

REINCARNATION IN THE EAST TO-DAY.

The religious philosophy of the Orient, like everything else there, is substantially the same now as in the earliest times. History cannot say when Brahmanism did not flourish among the multitudes of India. Buddhism, the later phase of the old faith, which abolished its abuses of priesthood and caste and spread its reformation broadcast through Asia, did not alter the original teaching of re-birth, but rather confirmed and popularized the truth that has lain at the heart of India from remotest ages. Reincarnation is the sap-root of eastern religion and permeates the Veda scriptures.

While it is claimed by the West that the religion of Sakya Muni is below that of Jesus, as inspiring an exalted selfishness in distinction to the generous sacrifice taught by Christianity; while it is true that the best Buddhists lead a passive, submissive life which make them easy spoil for conquering races and have not accomplished any result in civilization since the first ancient subjugation; while Buddhism with its mortification and self-centered goodness is even more distasteful to the western race than the meditative, dreamy asceticism of Brahmanism—it is equally certain that these eastern religions are far more really lived by their followers than Christianity is with us; and it is worth considering whether Christendom may not gain as much by learning the secret of Eastern superiority to materialism, as the Orient is gaining by the infusion of Western activity. Travelers agree that in many parts of inner China, Thibet, Central India and Ceylon the daily life of Buddhism is so like the realization of Christianity, as to give strong support to the theory of the Indian origin of our religion. There is a practical demonstration of what reincarnation will do for a race, and a hint of the grander result which would accrue from grafting that principle into the real life of the stronger Western stock. Knowing the indestructibility of the soul, the evanescence of the body, and the per-

manence of spiritual traits as formed by thought, word and deed, the whole energy of life is focused upon purity of self and charity to others. To love one's enemies, to abstain from even defensive warfare, to govern the soul, to obey one's superiors, to venerate age, to provide food and shelter, to tolerate all differences of opinion and religion, are guiding maxims of actual life. Honesty, modesty and simplicity prevail in these sections. Women are held in the same esteem as in the ancient Sanskrit epoch, and children are treated more beautifully than in many Christian homes. As the peasantry receive reincarnation in the simplest and extremest form of human re-births in animal bodies, every living creature is regarded by them as a possible relative. Gentleness to the animal creation abounds as nowhere else in the world. It is a sin to kill a beast. Death is no object of dread, but a welcome benefactor, transferring them forward in their progress to the goal of rest.

The Brahmans have for ages studied the problems of ontology and the soul's future, by severest introspection and acutest thought, to build their system, which is a vast elaboration of religious metaphysics, upon a theistic basis. Reincarnation is the cornerstone of this structure. Many of the higher Brahmans are believed to have penetrated the veils concealing past experiences. It is related, for instance, that when Apollonius of Tyana visited India, the Brahman Iarchus told him that "the truth concerning the soul is as Pythagoras taught you and as we taught the Egyptians," and mentioned that he (Apollonius) in a previous incarnation was an Egyptian steersman, and had refused the inducements offered him by pirates to guide his vessel into their hands. The common people of India are sure that certain of the Brahmans and Buddhists are still able to verify by their finer senses the reality of reincarnation.

Brahmanism and Buddhism are practically agreed upon the philosophy of reincarnation, as the Buddhist revolt against priestcraft only emphasized this doctrine. Every branch of these systems aims at the means of winning escape from the necessity of repeated births. There are, however, great differences in these two faiths as to the means and the result. Both contend that all forms are the penance of Nature. They regard personal existence as an empty delusion and the exemption from it as true salvation. The Brahman seeks Nirvana, which is absorption in Brahm, as the reality at the heart of things; the Buddhist considers this as unreal, and finds no reality but in the silence and peace attained beyond Nirvana. The Buddhist's one duty of life and the means of attaining his goal is mortification, the extinction of affection and desire. But the Brahman's work is contemplation, illumination, communion with Brahm, study and asceticism.

Northern Buddhism has been defined as nearly identical with Gnosticism. It has spun a dense fabric of legend and speculation about this central thought of the soul's gradual evolution from the natural to the spiritual. The Hindus believe that human souls emanated from the Supreme Being, and became gradually immersed in matter, forgetting their divine origin and

straying back to Him through many lives of partial reparation. Having become contaminated the soul must work out its release, through repeated lives, until spiritual existence is attained; and so long as the soul is not pure enough for re-mergence into Brahm—Nirvana—it must be born again repeatedly, its degree of purity determining what each re-birth shall be.

The Hindu conception of reincarnation embraces all existence—gods, men, animals, plants, minerals. It is believed that everything migrates, from Buddha down to inert matter. One authority represents Buddha as saying: "The number of my births and deaths can only be compared to those of all the plants in the universe." Birth is the gate which opens into every state and merit determines into which it shall open. Earth and human life are an intermediary stage, resulting from many previous places and forms and introducing many more. There are multitudes of inhabited worlds upon which the same person is successively born, according to his attractions. The only escape from the penalty of birth is by the final absorption into Brahm, or the attainment of Nirvana.

While the Hindus generally hold that the same soul appears at different births, the heretical Southern Buddhists teach that the succession of existences is a succession of souls, bred from one another, like the sprouting of new generations from plants and animals. Another curious aspect of these Indian speculations is the view of certain Northern Buddhists, who divide eternity into gigantic cycles which shall at length bring around again a precise repetition of earlier events. This is similar to the grand periodic year of the Stoics and of the Epicurean Atomists, and to the continual metempsychosis of Pythagoras.

Zoroastrians and Sufi Mohamedans, with their usual antipathy to Indian thought, limit their conceptions of reincarnation to a few repeated lives on earth, which some of the Persian and Arabian mystics stretch out to a larger number, but soon disappearing either back into the original source or into darker scenes.

[The June STAR will contain "Esoteric Oriental Reincarnation" and "Transmigration through Animals."]

THERE IS SO MUCH IN LIVING.

There is so much of light, there is so much of love,
So great an expanse of the heavens above,
So much of the glimmer, so much of the glow
Of the beautiful beams of the Sun here below,
That faith will endure a brief season of night,
And unshaken remain till the dawning of light.

There is so much of hope and so much of good cheer,
We can manage some trouble, can welcome one tear:
There is so much of laughter and so much of song
That a sign will not fret as we journey along.
Surely faith will survive a few tears, a few sighs,
And will bide till grief's shadows are swept from the skies.

There is so much of pleasure, so much that is sweet,
So many sweet flowers abloom at our feet,
That a thorn, now and then, if 'tis found in the way,
Should bring no complaining, nor cause no dismay.
There is so much in living the grave should not bring
Defeat to the soul—death should harbor no sting.

ARTHUR J. BURDICK.

STAR OF THE MAGI

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ART AND PHILOSOPHY.

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EDITORIAL NOTES.

THE three following editorial notes ap-
peared in the *Religio-Philosophical Journal*
of March 22. Comment is unnecessary.

★

"A MAN OF STRAW is easily demol-
ished. The making and demolishing of
these straw men is a favorite pastime with
many who are trying to hypnotize them-
selves and the world into a belief in rein-
carnation. The STAR OF THE MAGI states
four leading (?) objections to this dogma,
and then proceeds to refute them. The
article would have more weight if some-
one else stated the objections."

★

"WHEN THE BIGOT refuses to inves-
tigate the claims of a new system of
thought or experience, for fear of unset-
tling his preconceived opinions or beliefs,
he puts himself upon an intellectual level
with the animal who eats hay."

★

"PHYSICAL PHENOMENA has come into
disrepute among the more thoughtful Spir-
itualists of late, because of its abuse and
counterfeiting by conscienceless fakirs.
This class of spirit manifestation has been
the means of impressing thousands of
skeptics in the past, and should not be
lost. The professional physical medium
is always subject to suspicion, but the private
medium ought to be, like Caesar's wife,
'above suspicion,' and capable of
valuable missionary work."

★

BESIDES the foregoing boomerang obser-
vations, the *Journal* also editorially says
in regard to the Geneva lady who claims
to have been incarnated several times (a
press account of which appears elsewhere),
that she "is evidently a trance medium
controlled by three different spirits." As
the Geneva lady is not a "professional,"
but occupies that sphere in life the editor
of the *Journal* deems "above suspicion,"
reincarnationists may reasonably hold to

"the claims of the phenomena"—the bed-
rock Spiritualist argument—especially as
many descriptions she has given have been
unquestionably verified by M. Flournoy, a
professor in the Faculty of Sciences of the
University of Geneva, who has written a
work on this notable case. Again, the
lady, in her sub-conscious state, speaks
and writes an unknown tongue, proving its
validity under every condition that ably
trained professors may employ, and claims
it is the language she learned while in-
carnated on Mars. The annals of Spir-
itualism can present no parallel case to
this. The gibberings of "Ingin controls"
can in no case be compared to it without
doing violence to common sense, and to
say that she "is evidently a trance medium
controlled by three different spirits," when
such an assertion flatly contradicts the
phenomena, is to show a desire for "any-
thing but the truth."

THE PASSING OF THE CREED.

That theological toadstool known as the
creed has long been supposed to be an em-
bodiment of fundamental and vital essen-
tials of religion instead of the noxious and
poisonous plant that it really is. One will
"search the Scriptures" in vain for such
a creed as any of the organized churches
of Christendom present to us. The nearest
approach to a creed that the Great Adept
made was his immortal Sermon on the
Mount, and which, to us, is simply a col-
lection of the sayings he repeatedly made
use of during his ministry.

Since the inception of the Theosophical
and kindred movements among the more
developed nations, that chief factor and
corner-stone of sectarianism—the creed—
has been steadily undermined through its
inability to withstand the teachings of
Karma, Reincarnation and the "Universal
Brotherhood" of all races of mankind.
There is scarcely a week now but what
one may read extracts from the heterodox
sermons of orthodox divines, which, in
themselves, are stronger protests than
any infidel ever made. An instance of this
is presented in the Easter sermon of Dr.
Parkhurst of the Madison Square Presby-
terian church of New York. He said that

"One of the most unfortunate mistakes of the
Christian church was to slide into the habit of
identifying Christianity with theology. Theology
is not Christianity, and is just as distinct from it as
astronomy is distinct from the heavens."

The doctor then spoke at some length of
the Presbyterian creed and especially in
regard to its dogma of Election—that all
souls are eternally saved or damned from
God's fore-ordination—saying:

"Now, that is in our book—the Presbyterian con-
fession of faith—in the third chapter. If we are
thorough Presbyterians and believe what our doc-
trinal prospectus advertises us as believing, we
believe it probable that some of the children in
your homes, little children, perhaps the babe of
your bosom, is damned, already damned, damned
before it was born, damned from everlasting to
everlasting, and then you are invited to come into
church and say 'Our Father.'

"Why, any man who should become a father for
the sake of joy and 'glory' he would use in burn-
ing and racking his own offspring—deliberately
creating a child with a view to the agony into

which he was going to torture it—would be chased
from the earth as a fiend. It does not meet the
case to say that it is only in 'the book' and that no-
body preaches it. It is true that nobody preaches
it, and equally true, I doubt not, that nobody be-
lieves it; it is printed on our flag; it hurts us; and
men are staying out because it is there."

It is not the Presbyterian church alone
that is having a case of creed colic, the
creed of universal sectarianism is "sick
unto death." The spirit of protest, as ex-
emplified by Luther, has been reinforced
by the Religion of Humanity—a religion
fully in accord with every scientific and
social step of progress, and one that holds
fast to "that which is good." The Bible is
becoming better known for what it really
is, and, as its wonderful facts are being
verified by discovery, exploration, experi-
ence, research, history and science, the
creeds, offered as its true interpreters, are
fast crumbling into chaotic confusion.

Another cause of the passing of this
blood-sucking bat of the dark ages and her
illicit progeny has been the illustrious ex-
amples set by our best and wisest men—
those whose lives exemplified the Religion
of Humanity, who lived and died outside
the creed-picketed domains of a blind and
bigoted sectarianism, and who found in
the broad expanse of human brotherhood
freedom for healthful thought and grand
achievement. Beside the biers of such as
these the mouthings of creed-expounders
are awed into silence except a sanctimo-
nious whine here and there as to what
"might" have happened during the last
few moments of the life-forsaken body to
make its "peace" with a vengeful God.

What think you of a creed that damns a
babe while yet in its mother's womb, that
seeks to enslave and degrade its mind with
a creed during life, and insults the integ-
rity of its manhood after death?

A glorious exemplar of the creedless
Religion of Humanity was Abraham Lin-
coln. Rev. Dr. Thomas of this city thus
spoke of him last Easter morning:

"Thirty-five years ago to-day Lincoln died. It
was the day before Easter Sunday, and never was
a darker Easter in our land. But it was a faith-
compelling darkness; for not one doubter could
feel that this great soul, who had suffered through
all the sad years of the war, could have no place
in the brighter to-morrows of the peace that had
just come. The pulpits were lifted above the near
shadows of death and sent forth the glad words of
life. It was generally known that Mr. Lincoln
did not, could not, accept the orthodox faith; there
was then more prejudice than now against houses
of amusement, and the fatal hour had come in a
theater; but not one of these preachers dared, nor
could one of them think or say words of an awful
despair. A life had lived that was too great to die,
and too good to be lost. And thus it is that out
of darkness comes light, and up out of death rises
life. Lincoln lives, the Christ lives, in the great
heart of liberty and love."

Creeds do not hold the churches together
but keep them apart. A religion for hu-
manity must embrace humanity and make
it free through uplifting truth. The pass-
ing of the creed is a portent that Isis no
longer sleeps, fast locked in icy creed, but
has awoke to freedom's spring. The Uni-
versal Spirit of Nature interposes her
hand that her children may be one people,
may forget cruelty, candle and creed, and
that all tears may be wiped away.

JERUSALEM.

The first mention of Jerusalem seems to be in connection with Melchisedec, in Abraham's time, when the place was known as Salem. Later it was called Ur-Salem, meaning the city of Salem, and some people consider this the source of the name—Je-ru-salem.

When David became king, Jerusalem was a citadel, the most impregnable military station, and but little else. He appreciated its formidable situation, being bordered on three sides by steep declivities, and to the southward by an inclined plane. On the east the place was bounded by a deep gorge.

When Solomon built the first temple Jerusalem was but a small town. It grew rapidly thereafter for a time.

Jerusalem was destroyed at least six times before Christ, and three times after Christ. There is a long lapse in history after Nehemiah, during which we know scarcely anything about what happened to Jerusalem, but enough is known to warrant the statement that the walls were continually rebuilt and continually torn down by armed forces through a long period before Christ, and many years after Christ.

There were eight entirely different walls constructed around the city of Jerusalem at various dates, each new wall encircling more territory than its predecessor. The first wall enclosed but a small area, the next wall to be built enclosed, perhaps, twice the area; the next included large additions, and the next still larger, and so on until the eighth wall had been constructed, and still this latter wall did not inclose a very large territory, for Jerusalem, even at its best, could not compare in size with many of our unimportant modern cities.

The population of Jerusalem in 1838 was 11,000, but later was increased to 30,000. At the present day the population has exceeded this number. But it must be understood that the walls of Jerusalem were not intended simply to protect those who had business inside the walls or those whose residences were inside. The walls were intended to protect a large number of agriculturists, living outside of the walls, but who were gathered into the city of Jerusalem when wars were imminent or when the clouds of danger threatened.

The water supply of Jerusalem was an important question, since the city was often besieged, and if the supply of water could be cut off the people would soon have to surrender. There was only one spring in the city, but there were aqueducts and methods of preserving the rainfall, and the city had a capacity of ten million gallons of water.

There is at present thirty or forty feet of debris gathered over the city of Jerusalem. The houses built in modern times are built over this refuse of broken stones and mortar and the dust of many centuries. The walls vary in height from 30 to 170 feet. The modern walls enclose 210 acres. The streets of Jerusalem are simply narrow lanes, often crooked and winding.

POSSIBILITIES.

There is no summit you may not attain.
No purpose which you may not yet achieve.
If you will wait serenely, and believe
Each seeming loss is but a step to 'rd gain.

That which you most desire awaits your word:
Throw wide the door and bid it enter in.
Speak, and the strong vibrations shall be stirred:
Speak, and above earth's loud, unmeaning din
Your silent declarations shall be heard.
All things are possible to God's own kin.

Between the mountain-tops lie vale and plain:
Let nothing make you question, doubt or grieve;
Give only good, and good alone receive;
And as you welcome Joy, so welcome Pain.

ELLA WHEELER WILCOX.

THE MYSTERY OF PAIN.

BY ELEANOR DUNLOP.

"Some have made them Gods of love;
Sun Gods; Givers of the rain;
Deities of hill and grove—
I have made a God of Pain."

The mystery of pain is by no means a lost one; we need not search for it among antiquities, or erect schools for its revival. Ah! no, the God of Pain is omnipresent, and at times, it would seem, omnipotent also; but this is not so, for pain is the rough pathway which leads to bliss—the thorny tree on which the white flowers of peace bud forth and blossom. We must learn to regard pain as a means, not an end, before we can recognize this Deity in disguise. The soul returns to earth-life through the gateway of pain: thus at the very threshold of life the divine mystery is enacted—joy springing from anguish; Peace, pain's sweet resultant.

See the helpless babe nestle close to the mother's heart. Watch the tender light illumine the mother's eyes. Think of the patient care, the self-denying love, on which that fragile life depends, and then commune with thine own soul on the silent ministry—the mystery of pain. Manifold are the desires of man; countless his aims and ambitions. Self-centered, he strives to seize and hold the good things of life—wealth, fame, power, pleasure. Silently the God of pain draws nigh, to withhold the longed for possession; to remove the dearly loved object. Thus one by one the illusions which men call joys are withdrawn. Then the man stands empty-handed, awaiting his destiny. It is in such a moment as this that the eternal mysteries of life and death are unfolded and the true meaning of existence made manifest. Have you watched some dearly loved one grow weaker day by day, until hope is slain by its intensity? or, harder still, have you seen the one you love racked with pain, longing for release, which seems so cruelly denied? The wistful pleading of those suffering eyes haunt you by night and day; yet 'tis in this valley of humiliation you are taught the poverty of wealth, fame and power when compared with the faith which accounts the suffering of the present as not worthy to be compared to the glory which shall follow.

When the bitter Karma of nations finds its vent in war; when men arm themselves to kill and plunder their fellowmen, then pain, relentless pain, reigns supreme.

Thousands die ere their time, whilst tens of thousands weep in anguish for their return. No wonder we ask: Is war ever necessary? Can aught of good result from so much of evil? We believe war is necessary even as the surgeon's knife is necessary, when the disease, deeply rooted, cannot otherwise be reached. Humanity is not a perfect body, each part harmonizing and working in accord with the whole.

Unbrotherliness or separativeness, the lust of power and possessions, are deeply rooted evils which take strong measures to discover, and, in time, to heal or eradicate. War represents the surgeon's knife, used by Pain—not in anger or wild unreason, but with forethought and intent to cure.

When men realize that they are united on every plane of being, the need for wars shall cease, and pain no longer prove a mystery; for the hidden Deity will stand revealed in all His beauty. Till then, life will be o'ershadowed by Pain and wild unrest, for so the Gods decree.

Know ye the morning glories which spring where the Love-God passes? Heard ye the laughing waters which whisper of love's strange ways? Saw ye the white clouds flying with messages love-laden? If not, of a truth "Ye must be born again;" for love is life, and its divine interpreter.

She loved him; her life, her thoughts, her very being, had been yielded to him unreservedly. Then he who held this priceless treasure played with it awhile, then threw it lightly aside and went his way unheeding. She, in sad amaze that the sun of life had set in mid-heaven, faded silently ere the spring flowers could whisper hope. In another life, no doubt, she was taught the meaning of pain, but in this one the lesson was too hard for her to learn, so she fell asleep ere its mystery was discovered. And the man, what of him? Unheeding, too, he went his way; but Pain met him and anguish proved his savior.

Why did we choose earthly existence? Was it not to learn by experience that humanity is One Divine Being whose mission it is to restore and redeem? Pain and pleasure are opposite poles of experience. We learn from both. Joy and beauty are humanity's birthright; 'tis we who have sold our royal heritage for "a mess of pottage," and now we awake to find ourselves in a strange land, where joy is but an angel visitant sent to remind us of our olden home, where sin, pain and death were unknown, because men lived in Unity with each other and with the Father of Lights, even the Spirit of Truth.

There are some who follow beauty and find in it such deep abiding joy that unconsciously they have left the prison home of self behind, ere they know of their release. Happy souls, if they live to scatter beauty's offerings over life's pathway! For such as these pain proves but the shadow which makes the picture more perfect. Others learn early to obey the voice of Truth, seeking only to know and do the will of the Father. These earnest souls suffer, even as the Christ did, for the sins of the world. And there are others, who

through love prove more than conquerers. Yet still a mighty host remain who must learn by Pain to suffer and grow strong. Truth, beauty and love cannot prove guiding stars to such until pain has first removed the bandages from their eyes, enabling them to see into the limitless vistas of eternity, where abide the mysteries of the Uncreate.—*The Lamp*.

SHE LIVED IN MARS.

Incarnations of a Geneva Lady who Speaks a Strange Tongue.

Foreign Correspondence of the Chicago Tribune.

GENEVA, March 13.—We are just now interested to find out all we can about a wonderful woman of this city who is called the "Sonnambule of the Planet Mars." This young person of 27 years relates in her sleep all that has passed in the different stages of her anterior existence. She declares herself to have been incarnated three times before her present life. The first was spent on the planet Mars, the second in Hindoostan, and the third in France, in the time of Marie Antoinette. In her waking moments this woman recollects nothing of what has passed in her sleep, and attends to her duties in a most exemplary manner. While in trance she answers readily to all interrogatories on the subject of what has passed during her reincarnations.

A distinguished professor of Geneva, M. Flournoy, is deeply interested in this case. He suspected some trick, and has watched closely to see if in her hypnotic state any suggestions were made by those about her. But his suspicions proved unfounded for several reasons, one being that the subject does not use her gifts for pecuniary profit. When relating her experiences in Mars the clairvoyant will speak in what she affirms to be the Martian tongue. This language is composed of sounds clearly enunciated, grouped to form words. These words put together form sentences, which she will write, if requested, using peculiar hieroglyphics. Of course, we of this planet cannot verify these statements. But when this gifted young woman recounts the events of the days when she lived in India verification becomes less difficult.

M. Flournoy, after a long and patient search, has discovered an old and valuable manuscript belonging to a private individual—one quite above suspicion—and in this he has found an account of the principal episodes alluded to by the clairvoyant when she speaks of her Hindoo cycle. Also, when asleep, she expresses herself fluently in Arabic and Sanskrit, showing a thorough knowledge of both languages. Being well known in Geneva, it is no secret that she is not a linguist, and has never been in a position to learn these difficult and abstruse languages. I say nothing of the third reincarnation and the familiar tales recited of the unfortunate Queen Marie Antoinette and her times. These are too much a matter of common history to be remarkable. The other accounts are curious, to say the least; and are

deemed worthy of notice by the celebrated French astronomer, Camille Flammarion. It is intended to bring this case before him, that his profound learning may possibly cast some light on the subject.

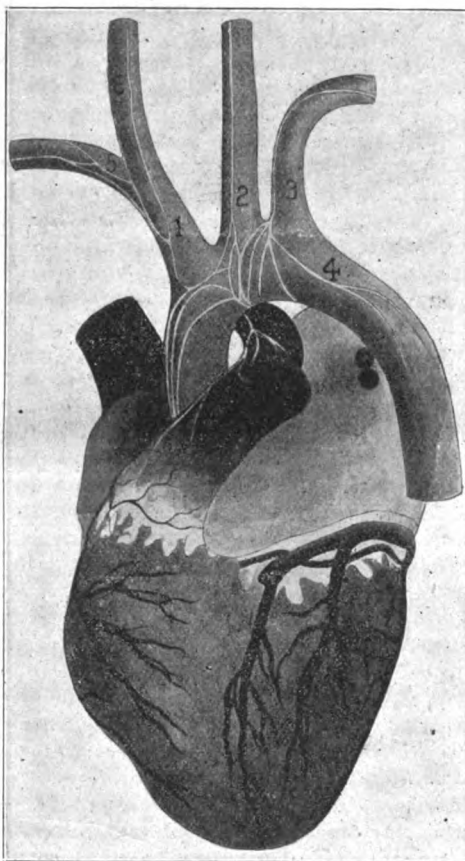
JULIA PURUCKER.

THE GARDEN OF EDEN.

Its Scriptural Account Describes the Human Heart.

BY GEO. DUTTON, A. B., M. D.

God created man in his own image.—Gen. i. 27. And the Lord God planted a garden eastward in Eden; and the Lord God took the man and put him into the garden of Eden, to dress it and to keep it.—Gen. ii. 8 and 15.



THE HUMAN HEART.

1. Innominate Artery. 4. Descending Aorta.
2. Left Common Carotid. 5. Right Subclavian.
3. Left Subclavian. 6. Right Common Carotid.

An image is a likeness or resemblance. In what sense, then, can man be said to be the image of God? Surely not as a material being, for God is in no sense material, and cannot be recognized by any outward sense. God is Spirit, and man can resemble his Creator only as a mental and spiritual being. Man has, in finite degree, the same attributes, the same mental and spiritual powers and faculties that God, or Spirit has in perfection. Thus *mentally and spiritually* man bears the image of God. As a spiritual being man has been placed in the Garden of Eden "to dress it and to keep it." Now we shall attempt to show that the human heart is the Eden of Scripture, and the human body the Garden of Eden. Our reasons are the following:

It is admitted by the best authorities that no spot answering to the Garden of

Eden, as described in the Bible, has ever been found upon the earth; and it is evident to all that the human body when in health, and especially the heart, which is often called the seat of the affections, is pre-eminently a "place of delight." Now, we read in Genesis ii, 10, that "a river went out of Eden to water the garden, and from thence it was parted and became into four heads." This is very remarkable language. No ordinary river ever runs up stream. Only in the human body can anything be found to which this remarkable language can be made to apply. Now, mark the application. The *arterial* blood which, as a full stream, leaves the left side of the heart, nourishes the entire body; or in other words, "waters the garden." This river of life (the arterial blood) flows out from the heart (Eden) in a vessel known to anatomists as the *aorta*, which takes its name from the fact that it *arises* from the heart (Eden). It is the common trunk of all the arteries of the body. Through it the arterial blood starts out from the heart "as a river." Just above the heart the aorta forms an arch, or bow, where it gives off three large branches, or arterial trunks, that supply the head and upper extremities; and, itself, the *fourth* branch, then turns downward to supply the lower parts of the body and lower limbs. The anatomical names of these four branches or vital streams that nourish the body are:

1. The Innominate. Bible name, *Pison*.
2. The left Common Carotid. Bible name, *Gihon*.
3. The left Subclavian. Bible name, *Hiddekel*.
4. The descending Aorta. Bible name, *Euphrates*.

Now mark the further analogy:

The *first* (Hebrew, *ehhadh*) branch is the Innominate, which is the common trunk of the right Subclavian and right Common Carotid arteries that together supply the right arm and right side of the head.

Ehhadh (first) signifies "joined together as one;" and in the Innominate artery—the first branch of the aorta after it leaves the heart—is joined the blood which flows through the right Subclavian and right Common Carotid arteries. This first head, or *Pison*, "compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone." Gen. ii, 11, 12. Gold is considered a precious metal, and bdellium and onyx are precious stones. These are found in "the land of Havilah"—the right arm, brain and head—that is fed by *Pison* or the Innominate artery. Now mark the application: Havilah signifies "to bring forth, to feel pain, to create, form, supply strength," which meanings vividly portray the offices of the brain, right arm and hand, which are well represented by gold and precious stones.

"The name of the second river is *Gihon*." Gen. ii, 13. *Gihon* signifies "to well out, or burst forth into instant activity"—into thought—and applies to the second great artery at the arch of the aorta, the left Common Carotid, that feeds the left side

of the head and brain, and through the "circle of Willis" can supply also the right side of the brain. It thus supplies power for thought.

The third branch, Hiddekel, signifies "active," constantly moving. It supplies the left upper extremity—the left hand—which also typifies industry.

The fourth river is Euphrates. It is also called "the great river." Deut. i, 7, and Joshua i. 4. Now, *fourth* (Hebrew, *Rebhi*) denotes "generation, to increase, the Creative Power." This branch, or "great river," the descending Aorta, supplies the lungs, the organs of generation, the lower extremities, and most of the organs of the chest and abdomen.

If other proof is wanting that the body is the Garden of Eden we have it in the signification of the Hebrew *nahta*, to plant. It implies "to fix upright, to make erect," like the body of man. The garden—the human body—was *planted* when man as a race was made to walk erect. No Hebrew scholar who understands anatomy, or even the circulation of the blood, can fail to see the close analogy, when once pointed out, between the arterial circulation and the river that went out of Eden to water the garden. But the analogy may be traced still farther. The body is the place where not only woman, the mother of the race, but man also is tempted through the senses. The forbidden fruit is *self-will* that is set up in opposition to the Divine Will.

Thus we learn from this beautiful allegory that it is the duty of man, as a gardener, to take the most perfect care of his body that it may administer fully to his needs and delight. In the midst of the garden, *i. e.*, interiorly, was the tree of life—the soul—and also the tree of knowledge of good and evil. The tree of knowledge is the *human intellect* which gathers and bears the fruit of good and evil alike, since children learn what we call evil almost as readily as that which we call good. Riper judgment and more perfect guidance will enable us to reject the forbidden fruit.

GROWTH OF THE HAIR.

The popular belief that clipping the hair makes it grow faster, is, according to J. Pohl, not founded on fact. This observer has made accurate measurements of the rate of growth of many hairs under a variety of conditions, and found that, if a portion of the head is shaved, the hair will grow for a month more slowly than the hairs of the unshaved portion. After the end of the first month their rate of growth is about the same. He also found that the shaved hairs grew unevenly, and further study showed him that the hairs on the head and elsewhere are arranged in groups of two, three or four, the members of a group being closely related anatomically. One of them outgrows the other for a time and then its pace slackens while a younger one presses into first place, to be followed by a third, and so on. In other words, each hair has a life history and its rate of growth varies at different times. It is most rapid during the middle period of its life. When

old, a hair falls out and a young one grows up in its place. As the hairs in each group grow old and fall out successively, baldness is avoided. The average maximum length of the hair of the head is given as from two to three and one-half feet, and the average life from two to six years. The growth per month varies from one-half of an inch to an inch or more.

SOLAR SCIENCE.

Eclipses Recorded in the Bible now Verified—Eclipse of May 28.

Among the wonders of mathematics, nothing appeals more to the average mind than the computation of eclipses. Not only is it possible to predict them for thousands of years in advance but there is no mention in history of an eclipse which cannot be verified, however ancient the reference. In a recently published work by George F. Chambers, a fellow of the Royal Astronomical Society of England, called "The Story of Eclipses," there is a discussion of the going back of the shadow on the sun dial of Ahaz, a biblical incident of the life of King Hezekiah which has fairly staggered the commentators for many ages. This may be taken to attest in a remarkable degree the accuracy in minute detail of astronomical figures.

The instrument on which this seeming wonder was shown appears to have been a sun dial of a kind not unknown elsewhere in the ancient world, both Jewish and Gentile. By means of an upright style or gnomon, or an orifice in some structure of similar intent, a shadow was cast along a given line, indicating the annual journey of the Sun from east to west, and making it bear its own testimony to the solstices and equinoxes, upon which the sacred festivals of antiquity were largely based. There is to-day a meridian line marked in the floor of the cathedral of Milan, an aperture in the southern wall enabling the sunlight to travel along this at different heights according to the time of year.

HOW THE DIAL SHADOW MOVED BACK.

To those unfamiliar with astronomical possibilities the mere statement that the shadow cast by the Sun could be moved ten steps, or degrees, *backward* sounds absurd. Mr. Chambers points out that it must have taken place at noon in order to be effective, since it would have been unnoticed in case the dial referred to was similar to that in Milan cathedral under other circumstances, and would have been less noticeable at any time other than that of the Sun approaching the meridian. That ascertained and Hezekiah's reign being approximately known by computation, it is permissible to go back through the annals of astronomy and discover, if possible, whether there was any unusual phenomenon to which this extraordinary backward-moving shadow could be referred.

That an eclipse of the upper limb of the Sun a little before noon—that is, the cutting off of the light from the upper half of the Sun's disk by the interposition of the

moon—would have the effect of causing the Sun's light, instead of climbing steadily to the meridian, to sink backward, must be evident. With this in mind the late J. W. Bosanquit undertook the necessary computations. On January 11, B. C. 689, in one of the years accredited to Hezekiah's reign, there was a partial eclipse of the Sun at 11:30 o'clock in the morning, visible in Jerusalem. This brings out, in a remarkable manner, the truth of the biblical statement, since the sacred writers of the day do not seem to have understood the cause.

ANOTHER BIBLICAL ECLIPSE VERIFIED.

Other eclipses are spoken of in the Bible, one of which can be positively identified. It is set forth in Amos viii, 9, in the following language: "I will cause the Sun to go down at noon and I will darken the earth in the clear day." This language, it is evident, can be explained by nothing short of a total eclipse. Archbishop Usher, the sacred chronologist, was the first to seek identification of this eclipse, more than two hundred years ago, but failed to hit upon the one now accepted. The German biblical scholar, Hitzig, also missed the mark. Later Dr. Pusey engaged the attention of the Oxford astronomers for a certain eclipse which was thought to cover the case, but it was not verified.

Somewhat before this, however, Sir H. Rawlinson, the distinguished Assyriologist, found a tablet at Ninevah recording an eclipse which must have taken place on June 15, B. C. 763. The working out of the details of this particular obscuration of the Sun was found to fit the facts respecting time and place as predicted by the prophet Amos, the shadow passing over Ninevah and over Samaria as well. This was eighteen years before the beginning of the reign of Tiglath-Pileser, and the prominence given it by historians, both sacred and profane, marks it as total. Its historical importance is immense, since it is a fixed date, and its fixation lowers by fully twenty-five years the reigns previously allotted to the Jewish monarchy.

THE COMING ECLIPSE OF THE SUN.

Prof. David P. Todd and Mr. Percival Lowell started for Tripoli, North Africa, January 17 last, expecting to reach that point about this time. Their object is to make a scientific observation of the Sun's eclipse on May 28, and their mission may result in knowledge of great value.

Professor Todd may be described as an expert in the observation of eclipses, and this is by no means his first expedition on a similar mission having visited Japan and other parts of the world. He has devised a number of instruments for use in eclipse work which will be used for the first time on May 28. With his wife, who is an astronomer of rare ability, he is the author of a book on "Total Eclipses of the Sun," which is an authority on the subject.

Mr. Percival Lowell, who accompanies Professor Todd, is well known for his work in astronomy through the observatory he supports in Arizona. The present expedition was undertaken at his instance.

Although the period during which the face of the Sun will be completely hidden on May 28 will be of brief duration, there never has been an eclipse for which more thorough preparations for the purpose of taking observations was made. Several new instruments will be employed. The chief method of gaining information about the Sun is by taking photographs during the progress of an eclipse. This year the biograph will be used for the purpose, and moving pictures of the progress of the eclipse will be made both here and abroad. By thus making a continuous record of all that goes on in the vicinity of the Sun during the progress of the eclipse the observations will be of the highest possible value.

The longest period during which the Sun will be hidden during the eclipse at any point from which it may be observed is less than two minutes. Its path is somewhat unusual. It is the first one observable from any part of the United States since the eclipse of 1889.

In the eclipse of May 28 the point of the moon's shadow will touch the earth somewhere out in the Pacific Ocean. Thence it will sweep along at the rate of a thousand miles an hour, reaching the coast of Mexico and crossing that country in a northeasterly direction; arriving in the United States at New Orleans, where it will be total at half past seven a. m. The path of the eclipse follows a line from New Orleans to Norfolk, passing across the States of Mississippi, Alabama, Georgia, the Carolinas and the southwestern corner of Virginia. The region of total eclipse will be a strip about fifty-four miles wide along the route. Leaving Norfolk the eclipse reaches, at noon, a point in the Atlantic at latitude 45 degrees north. It then turns in its course to the southeast and reaches the coast of Portugal at 3:30 p. m. Then it crosses Spain, the Mediterranean to Algiers, and on to Tripoli, where the duration of totality will be fifty-five seconds and where Professor Todd will make his observations at 5:19 p. m. The remainder of the course is across the desert and north-eastern Africa, ending near the Red Sea.

As soon as the observers in Georgia and Alabama have completed their work the result will be wired to Professor Todd and his assistants in Tripoli in advance of the appearance of the eclipse at that point.

One thing that the observers are to look for is an inter-Mercurial planet—a planet whose orbit is nearer the Sun than that of Mercury. This has reference to the as yet unverified planet, Vulcan, claimed to have been discovered some years ago. If such a planet is detected by the observers in America Professor Todd will be informed of it, and will make a special effort to verify the discovery.

THE VAMPIRE.

A fool there was and he made his prayer
(Even as you and I!)
To a rag and a bone and a hank of hair
(We called her the woman who did not care).
But the fool he called her his lady fair
(Even as you and I!)

Oh the years we waste and the tears we waste
And the work of our head and hand
Belong to the woman who did not know
(And now we know that she never could know)
And did not understand.

A fool there was and his goods he spent
(Even as you and I!)
Honor and faith and a sure intent
(And it wasn't the least what the lady meant).
But a fool must follow his natural bent
(Even as you and I!)

Oh the toll we lost and the spoil we lost
And the excellent things we planned
Belong to the woman who didn't know why
(And now we know she never knew why)
And did not understand.

The fool was stripped to his foolish hide
(Even as you and I!)
Which she might have seen when she threw him
aside—
(But it isn't on record the lady tried)
So some of him lived but the most of him died—
(Even as you and I!)

And it isn't the shame and it isn't the blame
That stings like a white-hot brand.
Its coming to know that she never knew why
(Seeing at last she could never know why)
And never could understand.

RUDYARD KIPLING.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

When writing, with a request for medical advice, give as briefly as possible the most important symptoms of your disease or illness. Should you wish advice regarding more than one ailment, write regarding each on separate sheets.
Every reader of this journal is welcome to free advice, which will be published in this column, provided the ailment is a common one and that the advice would seem to us to be of general interest.

★
My baby's skin seems irritated by its daily bath; where is the trouble?

Touch the soap you use to the tongue, and if this smarts the soap will irritate the baby's skin.

I am somewhat troubled with heartburn that results, I believe, from dyspepsia. I would like to know how to relieve it.

For relief from heartburn or dyspepsia drink a little cold water in which has been dissolved a teaspoonful of salt.

I have considerable trouble in giving castor oil to my children. They seem to abhor it. Can I disguise it in any way?

The best way to take castor oil is to thoroughly mix it with about four times as much hot milk, by shaking the two well together in a bottle. Children take it very readily in this form.

What is good for blackheads? Will be grateful for a reply.

Have your druggist make a mixture of kaolin, four parts; glycerine, three parts, acetic acid, two parts, and wintergreen oil, ten drops. Apply this mixture to the parts at night, and, if possible, two or three times during the day. The blackheads will disappear when washed with this remedy and rubbed freely with a towel moistened with it, or can easily be removed in a few days.

My sisters's baby is being raised on a bottle, and although but one cow's milk is used the baby is troubled greatly.

When cow's milk is fed to babies with enfeebled digestion, it must be largely diluted with warm water. Over-feeding is often the cause of infantile dyspepsia.

Will you please give a remedy for removing freckles?

Bathe the face in cold water and apply this mixture every night: Rosorcerin, two drams; tincture benzoin, one dram; glycothymoline, one ounce, and five ounces of cologne water.

I have a case of irritable stomach, and am at my wit's end to get some food that will stay on it. Have tried pepsin, Lactopeptine and other digestants, prepared foods, etc. Any suggestion will be appreciated.

Try the white of an egg, beaten very light, to which is added a teaspoonful of sugar of milk and a pinch of salt. Repeat as indicated.

My lungs are inclined to be weak; what will I do to make them stronger?

Strengthening the lungs, especially the apexes, may be done by blowing through a small tube that will allow the breath to pass out slowly. First fill the lungs with good air, then blow with steady force vigorously but not violently. A few times daily will be sufficient.

★
If W. A. (consumption), M. J. R. (running ear), F. McB. (indolent ulcer), and R. J. C. (seminal weakness) will so request we will mail them our 160-page book, post free, which treats exhaustively on these subjects, as well as all chronic and obscure diseases. It is free to all readers of the STAR who request it. The book is our own publication; is beautifully illustrated, and contains a large number of very valuable prescriptions designed for home use.

★ FEAR AND DEATH.

The Spirit of the Plague entered the gate,
One, watching, asked, "How many wilt thou slay?"
"A thousand," spake the spirit, "is my quest."

The Plague made end. The spirit left the gate.
The watcher cried, "Ten thousand didst thou slay?"
"Nay; one," the spirit said; "Fear killed the rest."

R. R. BOWKER (Century).

★ HALF A DOZEN HINTS.

Eat pure food; an insulted stomach soon rebels.

Beware of poor cooking, it has filled many a grave.

Live in a healthful home; bad sanitation induces bad health.

Exercise both body and brain and avoid excesses of every kind.

Cleanliness is next to godliness; keep both mind and body clean.

Do not skimp on your natural needs; semi-starvation is slow suicide.

★ LUMBAGO.

The following is reported to give almost instant relief to the pain of lumbago: Colloidion, tincture of iodine and liquid ammonia, in equal parts. Apply the mixture freely with a camel's hair brush.

DEEP BREATHING.

Full, deep breathing, practiced daily, will prevent asthma, bronchitis and lung troubles. It will increase and purify the blood circulation, and warm your feet and quiet your nerves. It will strengthen and vitalize your body and enable you to study, think and work easily and well. Your

whole system will respond to it in a thousand ways. The step will become buoyant, the eyes bright, and youth will bless you, even in old age. Breathe deep.

EATING BEFORE RETIRING.

There is a general prejudice against eating before going to bed, which in the most of instances is unfounded. In the case of persons who are feeble or sleep poorly, a cup of hot milk taken just before retiring will often produce quiet sleep and provide needed nourishment. No one should go to bed hungry; but plain food, such as a bowl of bread and milk, a slice of bread and butter, or a saucer of rice and cream is desirable. Many an hour of sleeplessness may be avoided by such a repast.

TREATMENT FOR BURNS.

For burns nothing is better than the white of an egg, beaten to a foam, and mixed with a tablespoonful of lard. Five drops of carbolic acid added to this makes it better. A dressing that will prevent scarring and give immediate relief is one dram of bismuth subnitrate to an ounce of vaseline, with five drops of carbolic acid. Before applying wash the surface with a solution of one ounce of common soda to a pint of tepid water. Squeeze this liquid from a sponge or cloth upon the burn, and then apply the subnitrate of bismuth dressing.—*Healthy Home*.

POSITIONS IN SLEEP.

Browning classifies sleepers according as they have the head high or low during slumber. In the first division he includes the medium class, those who use simply an ordinary pillow. These are generally normal individuals and do not require further consideration. The second class are those who sleep with their heads high. In this category are found cases of excitement, mental over-activity, mania, also many who do not present any special nervous disturbances. The third class comprises those whose habits are to sleep with the head lower than the average, sometimes without either pillow or bolster. This class includes nearly all cases of mental and nervous depression, sufferers from melancholia, anemia, etc. The third type is the most important, because most frequent in the sick, and the indications for remedy in their case are tonics and excitement. The second class, on the other hand, are the direct reverse: stimulants are required, tonics and excitement are contra-indicated.—*Ind. Med. Record*.

ADULTERATED SODA WATER.

The soda water season will soon be here, when the young of both sexes, as well as many grown-ups, will flock to the fountains like doves to the grain heaps. There is no habit so deeply ingrained in feminine nature as that of soda water. The masculine nature does not indulge in it from any love for it, but only because it ministers to the pleasure of the gentler sex. It affords the maximum of gratification at the minimum of expense. Hence there should be perfect confidence in its purity. The chemists of the Connecticut agricultural experiment station have analyzed

the sirups used for flavoring soda in ninety-two samples taken from fountains in New Haven. Of these they report that fifty-six contained glucose, salicylic acid, and coal tar dyes made from chemicals. In others they found soap and senegal bark, which are used for producing foam. In one glass of soda water they found sufficient red bordeaux dye to color a six-inch square of woollen cloth. Few of the sirups examined gave any sign of fruit. The immediate outcome of these adulterations is stomach and bowel complaints, and they pave the way for chronic indigestion. Though New Haven is in a State whose nutmegs were not above suspicion and where shoe pegs sometimes did service as oats, yet it is not likely the soda fountains of that city are any worse than those of other cities. On the other hand, the larger the city the larger the number of fountains and the more likelihood that the beverage is adulterated with these deleterious compounds. In a city so addicted to the soda water habit as Chicago, and where the feminine rush is so overwhelming, the temptation to serve adulterated stuff is great, especially as the victims are not connoisseurs and take anything without question. In view of the harmfulness of these compounds and the innocent ignorance of those who partake of them, public health officials should occasionally at least descend upon the purveyors and see if they are dealing out soap and salicylic acid in place of fruit syrups. The report of the Connecticut chemists is a warning which should be heeded by all.

★

The Value of Pain.

Pain is not disease; it is a symptom calling attention to the fact that disease exists. We do not remove the disease by stopping the pain. When I put my hand upon a hot stove the pain may be stopped in two ways: First, by making an injection of cocaine, morphine or some other nerve-paralyzing drug into my arm, without removing my hand; second, by removing my hand. In the first case my hand would be seriously injured, though I feel no pain; in the second case, although the pain would not cease at once, my hand would be saved. I would be foolish to suppose myself out of danger by merely stopping the pain. It is the *cause* of pain that we must look to.

Headaches usually arise from disturbances in digestion, due to over-eating, bad combinations of food, dangerous adulterants that the stomach cannot digest, an unwise variety of fare, or food unripe, unwholesome, badly cooked or in the first stages of putridity. Fermentation and decay of such food in the stomach results in the formation and release of poisons and irritants. The danger is reported to headquarters. The thing to do is to heed the voice of the faithful sentinel, and aid Nature to get rid of the impurities either by washing out the stomach, drinking freely of water, fasting for a day, vigorous exercise, or eliminative baths. Recognize in the pain the voice of a friend calling attention to the fact that we have done

wrong, and resolve never to violate the laws of health in like manner again.

Pain is usually looked upon and treated as an enemy and not as the voice of a true friend. The sick one demands something that will stupefy or paralyze the nerves—the pain must be stopped at once. An opiate is taken, the pain stops, and the sufferer imagines he is well. Such is far from being the case. The food still keeps on decaying in the stomach, the disease still exists, the symptom alone has been removed. The faithful sentinel has been knocked down; the means of telegraphic communication with headquarters has been severed; the unseen enemy now has his own way, and goes ahead undisturbed in his destructive work.

Poisons that are generated in the stomach through errors in diet lead directly to liver, lung and kidney complications of the gravest character.

The only safe way is to become familiar with the laws upon which health, happiness and life depend. Prevent pain, woe and sickness by avoiding their causes.

The foregoing, somewhat revised from *Life and Health*, is admirably supplemented by some of Dr. Dutton's "Remedies for Pain," which we quote from his fine work, "Etiopathy," as follows:

★

The Mastery of Pain.

Cultivate fortitude of mind. The pain will immediately diminish, lose half its power, when once the patient has concluded that he can bear it. Think of pain, *not* as an enemy, but as a friend. It has a holy mission, to induce the patient to find and correct some mistake that would otherwise lead to lasting injury.

Learn the use of pain and cease to think evil of it. Pain, rightly understood, is a positive good. The Divine Will, which is also known as the Law of Nature, always works in the direction of our greatest good, and all good, when *so understood*, is pleasant to us and no longer evil.

Find and *remove the cause* of pain, for this is the *only* true law of cure—"The cause removed, the effect ceases." Where the cause has already ceased to operate, then *time* alone, with proper conditions, will always be sufficient to effect the cure. *Time* is always an important factor in the cure of disease. Make conditions favorable, then wait for the vital force to restore.

Commence at once to *air the blood* more fully by proper exercise of the respiratory organs. The cause of pain is often an excess of carbon dioxide (a kind of gas) in the blood, which can be removed only by proper exercise of the lungs.

You will be surprised at the great number of cases of pain that may be relieved and cured by the judicious, voluntary, full and persistent use of the lungs in respiration. An increased respiration is always followed by an improved condition (better oxidation) of the blood. Prof. Lehmann, in his *Chemistry*, says: "There is no known disease that does not exhibit a defective oxygenation of the blood." This is the key to the cure of many forms of

disease. *Breathe them away* by the God-given use of the lungs. It is a free remedy, always at hand, and easily applied.

Correct the diet. The cause of pain may be an *excess of fibrin* in the blood, producing a crowded condition of the blood vessels known as "plethora." To correct this condition, a short fast, a reduced diet, or change of food is necessary. Omit, especially, all heavy food. Give the system time to free itself. Make pure water, or weak, home-made lemonade, till the pain is removed, your only drink.

A good, liberal amount of vigorous, muscular exercise, when admissible, helps to eliminate impurities of the blood, remove pain and restore the body to health.

After some further consideration of the subject, Dr. Dutton says that "pain is destroyed by drugs only by destroying to some extent the natural office of the nerves. To drug the nerves so that they cannot report to the soul or mind is to blind us also to the danger of conditions that need correcting." We believe there are many text-books in use in our institutions of learning that are of far less importance than Dr. Dutton's "Etiopathy." It is a book that should find its way into every home, and we heartily commend it to all. Read the advertisement of "Etiopathy."

EDITOR'S TABLE.

The Religion of Humanity.

Since the inception of the STAR we have given in each number an ethical article drawn from some class of liberal, reform or progressive thought. Our first number contained "The Ground of Salvation," and then in order were published "Sex Knowledge for the Young," "Intuitive Religion," "A Great Secret," "God is Love," "The Ascent of Man," and in the present issue we give "The Mystery of Pain." One cannot peruse these different articles—all drawn from different sources, and all full of the most exalted spirituality—without being profoundly impressed not only with the utter uselessness of any creed, but also with the natural existence of a wise, all-sufficient and uplifting Religion of Humanity, by Humanity and for Humanity.

THE ministers of this Religion of Humanity are to be found in every station and place of human life wherever hearts respond to hearts, hands reach out to clasp other hands, or minds aspire to the realm of infinite truth and light. The humane physician, the conscientious editor, the inspired thinker, the painstaking teacher, and the earnest and sincere of all classes are those who exemplify its principles and carry its banner forward to that glad day when all men will be one brotherhood.

No "ism," "ology," sect, cult or creed can ever hope to encompass or subdue the Human World. It is its own and only interpreter, its own minister and prophet, and cannot amalgamate with anything less broad, less true or less satisfying than

itself. Humanity is ignorant of any king save Science, of any queen save Love, of any end save Individuality as "the grand man" of the coming Cosmic Age.

HEED, therefore, the notes that swell triumphant and clear above the discord of clashing creeds or intrenched and fortified greed and selfish pride. The laugh of a child is more enduring than these, for the laughter of children will be heard when the last breastwork has been forsaken and the last creed forgotten. Only the good, the true and the lovely can forever endure.

Secretaries Attention.

Secretaries of spiritual, theosophical, occult or other bodies devoted to mystic research and investigation are requested to forward roster of same for the purpose of mailing them sample copies of the STAR. All secretaries who comply with this request will receive the STAR for one year and its premium, THE MYSTIC THESAURUS, in return for their time and services.

An Inquiry.

EDITOR STAR OF THE MAGI—Sir: Will some competent writer tell us all the "possibilities of such a position" as the North Pole? It is of the greatest interest to many of your readers. Yours,

REV. G. OUSLEY.

3 Evelyn Terrace, Brighton, Eng.

Books Received.

WE announce all new books received, and give them such review as we consider their contents warrant: those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"POEMETTES." A neat little volume of so-called "California. Souvenir, Occult and other Poemettes," by "Alcione," tastefully bound in cloth and gold. The author gives evidence of better work than is here shown, as there is a wide disparity between the various "poemettes." Illustrated; 53 pp. Sent by "Alcione," 23 First St., San Francisco, on receipt of 50 cents.

"A VISION. The Cross and the Crescent, or the Coming Overthrow of Religious Sects, and Establishment of the Church of the Future." This is an account of a vision the author purports to have had of a visit to a spiritual temple and the many interesting wonders that he there witnessed. 14 pp. To be had of the Secretary of the Order of Atonement, 3, Evelyn Terrace, Brighton, England. 1s.

"THE CHURCH OF THE FUTURE.—One, Holy, Divine-Human, and Apostolic; Fundamentals of Religion, Etc., for the Union of All Churches." In a 32-page pamphlet we find some forty topics, briefly treated, that pertain to the "Universal Church." It is cast on liberal and advanced lines, embracing such subjects as "Progress through Reincarnation," "Development of Spiritual Faculties," "Karma," etc. The Order of Atonement, 3, Evelyn Terrace, Brighton, England. 6d.

"The Sphinx"

for April is fully up to its previous excellence of contents and typography. It has a frontispiece of "The Sphinx," and we note the following among its abundant contents: "A Famous Prediction of Merlin, the British Wizard," "Horoscope by one of the Raphaels," "The Character and Fortunes of Scorpio," an "Astrologic Courtship," and a translation from Desbarolles, the great French palm reader, entitled "The Planetary Types." This magazine is an honor to astrology.

"Notes and Querles"

for April contains, among other excellent things, "At Epitome of Theosophy," the best summary of this great occult movement that we have seen. The volumes of this invaluable publication for 1898 and 1899 have now been issued and will prove a splendid addition to any library. We wish prosperity and a long life to this unique publication. Monthly, \$1 per year. S. C. & L. M. Gould, Manchester, N. H.

"The Morning Star"

will commence a new volume with its May issue, and hence now is a good time to enter your name as one of its subscribers. How its editor, Mr. Peter Davidson, ever manages to produce such a journal, almost hidden as he is among the rough wilds of Georgia, and many miles from railroad or settlement, is a marvel alike to practical publishers and scholars. He has for years excited their wonder and admiration as pamphlets, books and journal appeared, as if by magic, from his lonely retreat far back in the mountains. Think of a volume of several hundred pages being produced where there was no press of any consequence, paper-cutter or binder! Yet, under these conditions, Mr. Davidson has issued various publications that vie in merit and workmanship with the output of leading publishers. *The Morning Star* is as full of arcane and mystic things as an egg is full of meat, and you had better send 50 cents for it to-day, for the coming year, before you forget it. Address Peter Davidson, Loudsville, White Co., Ga.

A Metaphysical Chameleon.

We have received *The Ideal Review*, formerly *The Metaphysical Magazine*, *Intelligence*, and, lately, *The New Cycle*. We are assured that its last title will be adhered to. The April number opens with a fine article by Alexander Wilder, M. D., entitled "Swine and Sacred Rites." The Metaphysical Publishing Co., 465 Fifth Ave., New York; \$2.50 per year; 25c. a copy.

Magazine Notes.

The 10-cent popular magazines are evidence of the wide-spread interest in the occult and mystical. *Ainslee's* for April contains "A Bit of White Magic," being No. 7 of the entertaining "Tales of the Chemists' Club." The April *Strand* has a strong occult story, "Playing with Fire," by A. Conan Doyle; "The Brass Bottle," that commenced in February is continued.

McClure's April issue has "Within an Ace of the End of the World," being "some account of the fearful disaster which overtook the earth in the year 1904," by Robert Barr. Pearson's for April has "Aries" as the subject of its frontispiece, "Historic Mysteries," and "Stories of Other Worlds," all three features being complete singly though serially issued. It is not too much to say that never before has there been such an interest in occult literature as there is at the present time.

New Exchanges.

Neue Metaphysische Rundschau. Monthly, 7 marks. Well illustrated, printed and covered. Carlstr. 3, Berlin, Germany.

Psychologische Bladen. Monthly organ of the "Nederlandsche Occultistenkring." Reinkenstraat 48, The Hague, Holland.

The Orient and Sheaf. Masonic and Eastern Star. Monthly, \$1. No. 711 Wall St., Kansas City, Mo.

Men and Matters. Monthly, \$1. 314 Magazine St., New Orleans, La.

Journal of Hygieo-Therapy. Monthly, 75c. Kokomo, Ind.

The Christian Life. Quarterly, 50c. Morton Park, Ill.

Immortality. Quarterly, \$1. 1718 West Genesee St., Syracuse, N. Y.

The Cosmos. Quarterly, 5c. per number. 52 Dearborn St., Chicago.

Universal Harmony Library. 25c. each. S. Lincoln Bishop, Seabreeze, Fla.

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Vol. I, No. 8.

CHICAGO, ILL., JUNE 1, 1900.

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CHRIST VERSUS CHURCH.

Marie Corelli writes an Open Letter to Cardinal Vaughan on His Excommunication of St. George Mivart, the Scientist.

MY LORD CARDINAL: There are certain of us in the world who, overwhelmed by the desperate difficulties of life and the confusion arising from numerous doctrines, forms and ceremonies instituted by divers sects and churches, are fain to fall back from the general hurly burly and turn for help and refuge to the original founder of the Christian faith. He, with that grand simplicity which expresses divinity, expounded "the way, the truth and the life," in words of such plain and uninvolved meaning that the poorest and least educated of us all cannot but understand him. Gracious, tender and always patient and pardoning was every utterance of the God among us; and among all his wise and consoling sayings none are perhaps more widely tolerant than this: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world!"



My Lord Cardinal, there are many at this time of day who have so gained in a reasonable conception of faith that when they hear the words of Christ delivered to them simply as when first uttered they do believe, but hearing the edicts of the church contrasted with those words they "believe not." The teachings of Christ—Christ only—are so true that they cannot be denied, so beautiful that they command our reverence; and the creed of Christ, if honestly followed, would make a fair and happy world for us all. For example, we are told by our Master, "Blessed are the peacemakers." What, think you, would this same Master have said to the outrageous and unchristian utterances of the "Voce della Verita?"



We are told not to pray in public "that we may be seen of men." We are told not to "use vain repetitions as the heathen do, for they think they shall be heard for their much speaking." How can we fit these plain commands in with the endless litanies of the church? We are likewise told that our Lord had so little regard for his own merely earthly ties that when his mother and his brethren desired to speak with him he asked, "Who is my mother, and who are my brethren?"

And he gave himself his own answer: "Who-soever shall do the will of my father which is in heaven, the same is my brother and sister and mother."



And what, we may ask, is the Will of this great Father which is in heaven? Is it to swear to what our own conscience and reason declare to be false? Is it to look in the face of Science—the great heaven-sent Teacher of our time—and say: "You have taught me, mere pigmy man, to press the lightning into my service, to take the weight and measurement of stars, to send my trifling messages of weal or woe on the eternal currents of electric force! You, who daily unfold for me the mysteries of God's stupendous creation; You, who teach me that the soul of man, immortal and progressive, is capable of infinite enlightenment and increasing power; You, who expound the majesty, the beneficence, the care, the love, the supporting influence of the Creator, and bring me to my knees in devout adoration—am I to say to You who teach me all this that You are a Lie? Am I rather to believe that a statue made by the hands of man, and set in a grotto at Lourdes or elsewhere, is a worthier object for my prayer and my praise? Am I doing God's Will by believing that my base coin, paid for sundry masses in church, will sway the Creator of the Universe to give peace to the souls of my dead?"



Do we believe in miracles? Do we accept them?

Yea; verily we all do; we all must do. We ourselves are a miracle—the flowing of our blood through our own veins is a perpetual marvel! The faithful beauty of the dawn—the silent, swift, ceaseless whirl of our own planet through space—the glorious spectacle of the starry heavens, in which we occupy so infinitesimal a place—all these are miracles which we shall never fathom; not in this life, at any rate, though we may perhaps learn something of their working in our progress hereafter. The ceaseless forces of Eternal Mind radiating through matter perform hourly wonders which we—grains of dust—could never hope to grasp were it not for the sublime consciousness that even in our dust we are part of the Divine! Hence it happens that some of us, who faithfully observe the real miracles of life, are unable to accept poor imitations—such as those invented in early ages by the church, to soothe or terrorize merely coward souls. God is in all things, as the Scripture tells us. Does it not follow, therefore, that God is in the composition of the criminal as in that of the maiden immaculate? Only in one case His

essence is perverted and obscured; in the other it is the unspoilt germ of a possible perfection.



If the ardent scientist, after years of patient, humble and devoted study, realizes God as All, and All-in-All, and feels that in the exact balance of beauty—the mathematical precision of the great Universe-Wheel—there is no room for a *Lie*, and that whosoever presumes to utter one and endeavors to maintain it must, in the course of things, come to destruction in the grinding of God's mill of eternal truth—must you, my Lord Cardinal, argue that such a one has wandered from the ways of grace, and stands in danger of perdition? Should you, as a servant of Christ—Christ who had patience for all men—aver the same and launch the thunders of a church upon one who searches for truth and upholds it? Might it not be asked of you, "Why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me pull out the mote that is in thine eye,' and behold the beam is in thine own eye!" And—but the next verse is too rough for you, and Your Eminence might resent it even if uttered by the Original Speaker!



My Lord Cardinal, in days gone by there was an institution, approved by the Church of Rome, called the Inquisition. The "Holy" Fathers, Popes Honorius, Gregory and Innocent, representatives of the mercy and love of Christ to sinful mankind, instituted the "Holy" Office—a society which had as much holiness about it as they, the self-styled "Fathers," had the spirit of fatherhood. The adventurous truth-seeker could be secretly accused of heresy by any person or persons—the names of such denouncers never being divulged. The "heretic" was bound on the rack, and sinew torn from sinew, nerve from nerve, limb from limb, in the name of the gentle Redeemer and the Roman Church! Eight thousand eight hundred persons were burned alive by Torquemada to prove his faithful obedience to the command "Love one another!" We do not forget that this hellish society was only put a final end to in Spain as lately as 1835. We find that it existed in Rome till the occupation of that city by King Victor Emanuel in 1871, though its proportions had shrunk to twelve cardinals and a few other prelates, monks and lawyers, and its action had decreased in power to a useless "censorship of the press" and a few trials on ecclesiastical offences and church laws.

But the rack had to be put aside—the thumbscrews, the jagged iron, the red-hot flesh pincers—these could be no longer used to tear the soul out of a man and send it shrieking up to its Maker for vengeance on the so-called Church of Christ! Christ—the loving, the patient, the strong, the tender, the lover of little children, the helper of weak women—what in the name of God has he to do with church laws? Nothing! "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world!"



Your Eminence, as a man of some considerable learning and distinction, will surely admit that the Holy

Office of SCIENCE is a very searching tribunal, since nothing is there expounded that cannot be proved, and nothing is proved that does not add a thousand-fold to the glory of the Creator, and the immortal privileges and possibilities of the soul of His creature, man. We dare not tamper with these things. We dare not feign a faith before the Most High! We dare not raise our eyes to the heavens and swear that we believe what not only our senses but our souls repudiate. We ask your church, all churches, to throw open their doors wide to Science, to admit the entrance of the angels waiting outside—the angels of knowledge, truth, humility, pity, self-control, purity, love and peace! For these heavenly guides are the heart companions of Science, and for the same lessons they are ready to impart Christ was crucified. We shall not love the Savior less for knowing that his words are incontestably true. We cannot but remember his scorn of religious pretence and pious hypocrisy; we cannot but call to mind, in these days, how he scourged "those that bought and sold in the temple," saying, "My house is called a house of prayer, but ye have made it a den of thieves."



My Lord Cardinal, if you, as an honest man, can honestly believe all your church commands you to believe and can raise your eyes unflinchingly to the All-Seeing and swear your faith in such things, the excellence and assurance of your own position should not persuade you to say, or even seem to say, "Lord, I thank thee that I am not as other men." For the attitude of the devout scientist is exactly the same as that of the publican in the parable—he "dare not so much as lift his eyes to heaven!" Think of this, as with bell, book and candle you perform the surely embarrassing ceremony of excommunicating a brother from your particular form of church communion. For one door shut a thousand fly open. We are not living in the tenth century, but the twentieth, and you can scarcely suppose any such antiquated form of ecclesiastical punishment will in these days seriously affect a sane man.

Therefore it is to be regretted that you, my Lord Cardinal, taking into consideration the advance of modern thought—the greatness and the usefulness of scientific research and discovery—and the strenuous necessity there is for the church to accept declared truths, and incorporate them, if she would still hold her own—it is, we say, regrettable that you should, as a scholar and thinker, apart altogether from ecclesiastical dignity, have "inhibited" any struggling, thinking, working human unit from such spiritual aids as you yourself possess.



We are told that we must forgive our brother not only seven times, but "seventy times seven," if we would fulfill the law of Christ. When the disciples forbade certain lepers and the like to approach the Master, he rebuked them sternly for their misplaced and unkind zeal. They would have driven away the very children had he not said, "Suffer them to come unto me, and forbid them not." Your Eminence can scarcely be surprised that those who make a close and reverent study of the plain words of Christ as found in

the New Testament are unable to understand intolerance or bigotry in any shape whatsoever. Between intolerance and Christianity there is a great gulf fixed; and among the various painful sayings which a too hasty press is beginning to record of the late Mr. Ruskin is the following: "I would become a Catholic if the church excommunicated all the worldly."

Now, why, in the name of patience and charity, should the worldly be excommunicated? The worldly are the very persons most needing to be taught and guided. Equally, why should the scientist be excommunicated? If there is anything to teach him he should be taught. If the church can give him a greater and more divine proof of God than science, it should not be withheld from him. Even if he were a moral leper it is the duty of the church to cleanse him—not to cast him out of the community. At least, so Christ's Gospel teaches us. As a very humble student of a creed which only lays down two laws to be strictly maintained by its disciples through all life and conduct—firstly, to love God with all the soul and heart and mind and strength; and, secondly, to love one's neighbor as one's self—I would venture to say that to many who are finding their way upward by noble effort to nobler things the tolerance and patience of a priest of the ever tolerant and patient Christ would furnish forth a finer example to the world than the condemnation of new and helpful truths by old and worn out edicts.



You will observe that to love God with all the heart and mind and soul and strength does not involve even a sacrament, save the sacramental offering of one's daily life in praise and adoration; and that to love one's neighbor as one's self does not demand a church. Nevertheless, Christ told us it was enough—"That is the law and the prophets." Hence it follows that if we love God with the heart, the mind, the soul and strength, we shall reject nothing that can disclose His goodness more openly to us; and if we love our neighbor as ourselves, nothing will induce us to "inhibit" him from any communion, or cause him pain even in trifles.



What our neighbor does to us is no care of ours—all our business in this world turns, I take it, on what we do to our neighbor. Our neighbor may offend us, may slander us, may differ from us, may hurt us physically, intellectually and morally—that is his affair, and his alone. We are not the keepers of his conscience. What harm he does must by law recoil upon himself; and we, if we are worth anything, shall pity and forgive; and if we see him in the dust, broken down under the burden of his own mistakes and follies, we shall stop in whatever we are doing and raise him up again. For that, and that only, is our business. We are not permitted by the Christian faith to judge him—we are only permitted to love!



In conclusion, though I do not for a moment suppose that the eyes of Your Eminence will so much as fall upon the few inadequate words with which I have endeavored to voice the clamoring thoughts of many. I would venture to suggest to Your Eminence that

"charity suffereth long and is kind! . . . Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." And we are told that though we may have "the gift of prophecies and understand all mysteries and all knowledge," and though we may have "a faith so that we could remove mountains, and have not charity, we are nothing!"

And to "inhibit" or forbid a brother Christian sacraments because he is compelled to speak the truth as science teaches it to him is to make the church itself appear without this crowning grace of charity as a "sounding brass or a tinkling cymbal."



Praying that you may see fit to withdraw the antique and barbaric ban which in its very pronouncing must have injured your spirit more than the spirit of him whom you have condemned, seeing that the Founder of Christianity forbids us to condemn any one, and asking you to recollect that we are all—races, creeds and colors, flowers, trees, birds, insects and planets—part of the Eternal Alpha and Omega, and are in our separate ways humbly and devoutly pressing forward to

"One far off Divine event
To which the whole creation moves,"

I am a disciple whose faith can never be inhibited.

MARIE CORELLI.

REINCARNATION.

Teachings of Eastern Mahatmas—The Falsity of Transmigration through Animals.

VIII.

ESOTERIC ORIENTAL REINCARNATION.

Throughout the East to-day, as in all past time, the higher priesthood possess a spiritual science which has been accumulated by long ages of severest study, and is concealed from the vulgar world. This is no mere elaboration of fanciful philosophy, as is much of eastern metaphysics, patiently spun from secluded speculation like the mediæval scholasticism of Europe. It is a purely rational development of psychology by the aid of scientific inquiry. Through protracted investigation and crucial tests repeatedly applied to actual experience and through retrospective and prophetic insight they have probed many of the secrets of the soul. The falsity of materialism and the all-commanding power of spirit are proven beyond a cavil. How the soul is independent of the physical body, sometimes leaving and returning to it, and moulding it to suit its needs; how all Nature is but a vast family embodied in physical clothing and inextricably interlaced in living brotherhood, from lowest atom to sublimest archangel; how the gradual evolution of all races proceeds through revolving cycles in a constantly ascending order of things—these, and many other stupendous spiritual facts are to them familiarly known.

These masters of human mystery hold themselves apart from the populace and seldom appear to any but

their special disciples, but they are universally believed in by the natives of India, as the miraculous evidences of their penetration into Nature's heart have been seen of many. Moreover, ocular demonstration of the existence and phenomenal capacities of the Mahatmas has frequently been given to well-known officials and reputable travelers, whose testimony is on record and accessible to all.

Although these highest adepts keep most of their discoveries secret, preferring to enlighten mankind indirectly and by a wholesome gradual uplifting, occasional expressions have been given of the occult philosophy derived from their funds of science, and from these we abridge what they are said to teach concerning reincarnation.

These masters tell us that man is composed of seven principles intricately interwoven so as to constitute a unit and yet capable of partial separation. This septenary division is only a finer analysis of the common triple distinctions—body, soul and spirit—and runs through the entire universe. The development of man is in the order of these divisions, from body to spirit and from spirit to body, in a continual round of incarnations. The progress may be best illustrated by a seven-coiled spiral which sweeps with a wider curve at every ascent. The spiral is not a steady upward incline, but at one side sags down into materiality and at the other side rises into spirituality—the material portion of each ring being the lowest side of its curve, but always higher than the corresponding previous descent. Furthermore, each ring of the spiral is itself a seven-fold spiral, and each of these again is a seven-fold spiral, and so on indefinitely.

The evolutionary process requires for its complete unfoldment a number of planets corresponding to the seven principles. On each of these planets a long series of lives is necessary before one can advance to the next. After a full circuit is made the course must be repeated again on a higher plane, until many successive series of the planetary rotations, each involving hundreds of separate lives, has developed the individual into the perfect fullness of experience.

[In the explicit phrasing from which the foregoing paragraph is derived, says Mr. Walker, there are mentioned *seven* planets, through each of which the soul makes *seven* rounds, each round including *seven* races, and each race *seven* sub-races, and these again containing *seven* branches, multiplying the whole number of lives into a compound of seven. He regards this "sacred number," seven, as a symbol that each division "must include such components as will fit together in one indissoluble entirety."]

Since the first human souls began their career through these cycles they have moved along the entire planetary chain three times, and now, for the fourth time, we have reached the Earth. We are therefore, roughly speaking, about half developed, physically. During the previous series of earthly inhabitations we were exceedingly different from our present form, and during the later ones we shall enter upon still more marvelous stages. With each grand series (or round) a dimension is added to man's conception of space.

The fourth dimension will be a common fact of consciousness before we complete the present set of earthly lives. Before reaching the perfection attainable here at each round, every soul must pass through many minor circuits. We are said to be in the middle of the fifth circuit (or race) of our fourth round, and the evolution of this fifth race began about a million years ago. Each race is subdivided, and each of these divisions again dissected, making the total number of lives allotted to each round very large. No human being can escape the earth's attraction until these are accomplished, with only rare exceptions among those who by special merit have outstripped the others—for although all began alike, the contrasted uses of the universal opportunities have produced all the variations now existing in the human race. The geometrical progression of characteristics selected by each soul has resulted in vast divergences.

Long before the twilight of our birth into the present life we passed through an era of immense duration on this planet as spiritual beings, gradually descending into matter to enter the bodies which were developed up from the highest animal type for our reception. Our evolution, therefore, is a double one—on the spiritual side from ethereal races of infinite pedigree, and on the physical side from the lower animals.

In the first earthly circuit of the last great series (or round) we passed through seven ethereal sub-races. Each of these incarnations developed one astral sense, until the seventh sub-race had seven senses. What the sixth and seventh were we cannot imagine, but in time we shall know, as we are at present tracing over again that path more perfectly, and have reached only the fifth of the seven stages on this circuit. The first of these seven sub-races slowly acquired the sense of physical sight. All the other parts of the sensuous nature were in shadowy latency. They had no notion of distance, solidity, sound or smell. Even colors were hidden from the earliest men, all being white at first. Each incarnation of this race developed more of the prismatic hues in their rainbow order, beginning with red. But the one sense of sight was so spiritual that it amounted to clairvoyance. The second sub-race inherited sight and developed physical touch. Through the repeated lives in this rank the sense of feeling became wonderfully delicate and acute, possessing the psychometric quality and revealing the inner as well as the outer nature of the things to which it was applied. The third sub-race attained hearing, and its spiritual development of this sense was so keen that the most subtle sounds were clearly perceived. The fourth sub-race added smell to the other three senses, and the fifth entered into taste. The sixth and seventh unfolded the remaining senses, which are beyond our present ken.

In the second circuit (or race) the soul began once more with a single sense and passed through another course of sub-races, rehearsing the scale of the senses with a larger control of them, though less spiritual. But even in the third circuit the repeated unfoldments of the senses toward their physical destiny had still retained a large degree of spiritual quality, as the men themselves were still ethereal.

Our first terrestrial appearance in the present circuit (the fifth race) was in spiritual form, having only astral bodies. This primitive ethereal race occupied the earth long before it was geologically prepared for the historical human races. The development of the physical senses in their present form marks the stages of our reincarnation in the present race, which is called the descent into matter. Each turn in this circuit has carried forward the evolution of the senses in a fixed order, until now we have a firmer hold than ever before upon those five which indicate the extent of our progress in the present stage. Our repeated re-births have obscured the long vista of the ages through which we have traveled, as our early spiritual forms have gradually given way to modern physical forms.

When we shall have completed the full number of rounds on this earth we shall have not only the other two senses, but shall govern all seven in a triple form as physical, astral and spiritual.

The most important fact in our evolution, the cause of the present phase of existence, is the growth of a personal will—the forbidden fruit of the Bible Paradise. It originated many cycles back and gradually stamped its impress upon all mankind. At first, as selfish desire, then as rivalry, it caused fierce contests between men. The concentration of the soul in selfish energy clouded the inner spiritual nature, destroyed the trace of ethereal descent, and buried us deep in the material world. But this “fall into matter” is really but a necessary curve of the spiral of life, and is the dawn of a brighter day such as humanity has never seen.

Death marks the origin of the turn which human evolution is at present describing. The earlier races had no sense of age and did not die. Like Enoch, they “walked with God” into the next period of their life. At present, when a man dies his *ego* holds the impetus of his earthly desires until they are purged away from that higher self, which then passes into a spiritual state, where all the psychic and spiritual forces it has generated during the earthly life are unfolded. It progresses on these planes until the dormant physical impulses assert themselves and curve the soul around to another incarnation, whose form is the resultant of the earlier lives.

The successive appearances of the soul upon one or many earths are a series of personalities which are the various masks assumed by one individuality, the numerous parts played by one actor. In each birth the personality differs from the prior and later existence, but the one line of individual continuity runs unbroken through all the countless forms; and as the soul enters into its highest development it gradually comprehends the whole course of forgotten paths which have led to the summit.

The time spent by each soul in physical life is only a small fraction of the whole period elapsing before the next incarnation. The larger part of the time is passed in the spiritual existence following death, in which the physical desires and spiritual qualities derived from the earthly life determine the condition of being, until the impetus of unconscious character brings the individual into another earthly life.

IX.

TRANSMIGRATION THROUGH ANIMALS.

The idea of reincarnation is so intimately connected and so generally identified with the notion that human souls sometimes descend into lower animals, that it is necessary for us to thoroughly understand the exoteric and gross nature of this grotesque phrasing of a solemn and beautiful truth.

All the philosophies and religions teaching reincarnation seem to teach also the wandering of human souls through brute forms. It was the common belief in Egypt and still is in Asia. All animals were sacred to the Egyptians as the masks of fallen gods, and therefore worshiped. The same reverence for all creatures still reigns in the East. The Hindu regards everything in the vast tropical jungle as a human soul in disguise. The Laws of Manu state:

“For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form; for such acts mostly verbal, the form of a bird or beast; for acts mostly mental, the lowest of human conditions.”

“A priest who has drunk spirituous liquors shall migrate into the form of a smaller or larger worm or insect, of a moth or some ravenous animal.

“If a man steal grain in the husk he shall be born a rat; if a yellow-mixed metal, a gander; if water, a plava or diver; if honey, a great stinging gnat; if milk, a crow; if expressed juice, a dog; if clarified butter, an ichneumon weasel.

“A Brahman killer enters the body of a dog, a bear, an ass, a tiger, or a serpent.”

Not only does this conception permeate the domains of Brahmanism and Buddhism; it prevailed in Persia before the time of Zoroaster as since. Pythagoras is said to have obtained it in Babylon, and through him it scattered widely through Greece and Italy. More closely than with any other teacher, this false doctrine is associated with the sage of Crotona, who is said to have recognized the voice of a deceased friend in the howling of a beaten dog. Plato seems to endorse it also. Plotinus says: “Those who have exercised human faculties are born again men. Those who have used only their senses go into the bodies of brutes, and especially into those of ferocious beasts, if they have yielded to bursts of anger; so that even in this case, the difference between the bodies that they animate conforms to the difference of their propensities. Those who have sought only to gratify their lust and appetite pass into the bodies of lascivious and gluttonous animals. Finally, those who have degraded their senses by disuse are compelled to vegetate in the plants. Those who have loved music to excess and yet have lived pure lives, go into the bodies of melodious birds. Those who have ruled tyrannically become eagles. Those who have spoken lightly of heavenly things, keeping their eyes always turned toward heaven, are changed into birds which always fly toward the upper air. He who has acquired civic virtues becomes a man; if he has not these virtues he is transformed into a domestic animal, like the bee.”

Some of the church fathers also believed it. Proclus

and Syrianus argued that the brute kept its own soul, but that the human soul which passed into the brute body was bound within the animal soul. Nearly all mythology contains this view of transmigration in some form. In the old Norse and German religions the soul is poetically represented as entering certain lower forms, as a rose, a pigeon, etc., for a short period before assuming the divine abode. The Druids of old Gaul also taught it. The Welsh bards tell us that the souls of men transmigrate into the bodies of those animals whose habits and characters they most resemble, till, after a circuit of such penitential miseries, they are purified for the celestial presence. They mention three circles of existence—the circle of the all-inclosing circle which holds nothing alive or dead but God; the second circle, that of felicity, in which men travel after they have meritoriously passed through their terrestrial changes; the circle of evil, in which human nature passes through the varying stages of existence which it must undergo before it is qualified to inhabit the circle of felicity, and this includes the three infelicities of necessity, oblivion and death, with frequent trials of the lower animal lives. This corresponds to the Hindu triple existence given by Manu: "Souls endued with goodness attain always the state of deities; those filled with ambitious passions, the condition of men; and those immersed in darkness the nature of beasts. This is the threefold order of transmigration."

The folk-lore of all nations has various ways of telling how the soul of a man can inhabit an animal's body in stories of wehr-wolves, swan-maidens, mermaids, etc. In many parts of Europe the belief in the man-wolf still flourishes in connection with a crazy person, or a monomaniac, who is said to be transformed into the brute nature. Northern Europe receives this superstition as the man-bear. In India it is the man-tiger; in Abyssinia, the man-hyena; in South Africa, the man-lion; each country associating the depraved human nature, which sometimes runs riot as an epidemic mania, with the animal most dreaded.

But it is all a coarse symbol caricaturing the inner vital truth of reincarnation, and springing from the striking resemblance between men and animals, in feature and disposition, in voice and mien. The intelligence and kindness of the beasts approaching near to human character, and the brutality of some men, would seem to indicate that both races were closely enough related to exchange souls.

As the fruits of this idea were found to be beneficial, it was firmly held by the priests and philosophers as a moral fable, through which they popularly taught not only reincarnation, but respect for virtue and life.

The intelligent leaders of oriental thought were far from believing transmigration literally. The occult theory of the priests of Isis, like that of the Brahmans, Buddhists and Chaldeans, never really held that human souls inhabit animals, or that animal souls occupy men, although many orientalists have not penetrated beyond this outer court of eastern doctrine. It was simply an allegorical gospel for the masses with a double purpose—to picture the inner truth, which acute thinkers would reach and which the crowds


need not know, and to instill respect for all life. The Egyptian priesthood adopted three styles of teaching all doctrine. The vulgar religion of the populace was a crude shaping of the priestly thought. The priests of the outer temple received the half-veiled tenets of initiates. But only the hierophants of the inner temple, after final initiation, were allowed to know the pure truth. The same triple shaping of the central thought, adapted to the audience, was followed by Pythagoras, Plato and all the great masters. Although the name of Pythagoras is synonymous with the idea of soul-wandering through animals, a careful perusal of the fragments of his writings, and of his disciples' books, shows that he tremendously realized the fact that souls must always, by all the forces of the universe, find an adequate expression of their strongest nature, and that it would be as impossible for a gallon to be contained in a pint measure as for a human spirit to inhabit an animal body.

Hierocles, in commenting on the Golden Verses of Pythagoras, whose disciple he was, says: "If through a shameful ignorance of the immortality annexed to our soul, a man should persuade himself that his soul dies with his body, he expects what can never happen; in like manner he who expects that after his death he shall put on the body of a beast, and become an animal without reason because of his vices, or a plant because of his dullness and stupidity—such a man, I say, acting quite contrary to those who transform the essence of man into one of the superior beings, is infinitely deceived, and absolutely ignorant of the essential form of the soul, which can never change; for being and continuing always man, it is only said to become God or beast by virtue or vice, though it cannot be either the one or the other."

The early Neo-Platonists of Alexandria limited the range of human metempsychosis to human bodies and denied that the souls of men ever passed downwards into brutal states. Even the apparent endorsement of that conceit by Plotinus (quoted) was merely a simile. Porphyry and Jamblichus emphasized this distinction. Ebers demonstrates that the inner circle of the temple held this truth in a form wholly above the system of embalming, animal worship and transmigration.

The symbols of reincarnation which everywhere have typified the same doctrine—in Egyptian architecture by the flying globe, in Chinese pagodas and Indian temples by the intricate unfoldments of germinant designs ascending through successive stories to culminate in a gilded ball, in the Grecian friezes of religious processions, in the Druidical cromlechs and cairns of Wales and the circular stone heaps of Britain—all expressed a threefold significance—telling the masses of their transition through all living conditions, reminding the common priesthood of an exalted series of transformations, and picturing for the initiates the hidden principles of immortal progress. For all alike these emblems reiterated the solemn and vital reality of universal brotherhood throughout Nature; but the keenest students, who guided the bulk of religious thought, read in them simply the eternal law of cause and effect divinely ruling the soul through incessant changes.

THE GARDENER'S REVERIE


 often weary in my toil
 Of cultivating Nature's soil,
 And copying, in mimic lines,
 The lessons from Her great designs.
 And, longing for some wild retreat
 Where I can view her works complete,
 I seek a quiet, shady glen,
 Far from the gaze of other men;
 And where wild flowers around me bloom
 And leaves distill a sweet perfume,
 Upon a mossy bank I rest
 And feel content as Nature's guest.
 To my salute the trees respond,
 Tall ferns display each graceful frond,
 Cool mosses to my fingers cling,
 The birds above me gaily sing;
 While leaves and flowers and budding fruit
 Reveal to me, in language mute,
 The animated soul within
 That makes all living things akin.

★★

This great organic Brotherhood,
With flowing veins and living blood—
Whose bodies, formed from lifeless clay,
An Inward Monitor obey—
Was in the great Creator's plan
Before the universe began;
And when the "stars together sang,"
And planets with the echo rang—
From altars of eternal fire,
Obedient to their heavenly Sire,
Winged spirits to each planet fled,
And, by celestial instincts led,
Began to paint God's imagery
Upon the lifeless scenery.
Though long defied by igneous rocks,
And oft o'erwhelmed by earthquake shocks,
Yet ever to their mission true
Each primate form they build anew—
Till, as the ceaseless ages roll,
Each world presents a pictured scroll,
With brighter tints from year to year,
As various forms of life appear.
For while the tribolite grows old
And crumbles into earthly mold,
The higher forms of life await
These elements in nascent state;
And while their instinct passions glow
New lives appear in embryo.

Thus, by creations long foretold—
The plains are decked with green and gold,
The hills with forest trees are crowned,
The valleys with gay songs resound,
The air with insect wings is rife,
And all the waters teem with life.
Yet all this living splendor brought
No conscious mind, no reasoning thought,

No souls for higher wisdom yearned,
From cruel wrongs no hearts were turned;
While savage beasts and birds of prey
With carnage strewed the fields so gay—
And where the weak and timid hide
The leaves with crimson stains are dyed.
But soon a brighter dawn arose
Upon this scene of instinct woes—
To make Jehovah's plan complete,
Pure spirits, from His mercy seat,
Were sent to choose the time and place
For advent of the Human race.
In search of elemental dust
Peculiar to their sacred trust,
They found, perchance in some wild chasm,
The heavenly type of protoplasm.
And there the man and wife were reared
Secure, till they no longer feared
The lion's roar, the tiger's spring,
Or ruthless swoop of eagle's wing.
With angel face and form divine,
And pleasing grace in every line,
With eyes whose magic beams impart
The secret language of the heart,
With conscious power of mind and soul
They hold all others in control.

And when I reach my garden gate,
And all the beauty contemplate—
The elms that mark the boundary line,
The sheltering groups of larch and pine,
The slender birch with drooping spray,
And see the lofty maples sway
Their branches to the summer breeze—
How dear to me are all these trees
My hand hath planted; while I know
That in my care they thrive and grow
More true to Nature than if fate
Had doomed them to their wild estate;
And tendrils of the latticed vine
Around my heart more closely twine
As I reflect that they are blind;
And when I see them grope to find
A twig, that instinct tells is near,
I'm not ashamed to drop a tear.

And thus we feel a tie that binds
All instinct life with human minds—
The oak that rears its head with pride,
The birds that in its branches hide,
The cattle resting 'neath its shade,
And *we*—in His own Image made—
Are children of one Father—God—
And kindred to the grassy sod.
*From Nature's heart all pulses flow
That give to every life its glow;
And Nature's God, who rules above,
Bestows on all His equal love.*

G. W.

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EDITORIAL NOTES.

A NEW work by Camille Flammarion has
just been issued in France entitled "The
Unknown, and Psychic Problems."

★

DURING the Paris Exposition the occult
fraternity of Martinists will hold special
meetings to which all visiting members
are invited. A beautiful hall has been se-
lected for the purpose. Dr. Papus, the
distinguished editor of *L'Initiation*, is now
engaged on a life of L. Claude de Saint
Martin, which will contain much of his un-
published correspondence, and the partic-
ulars of the Martinist organization. This
work will soon appear. We believe the
influence of the Martinists will be widely
extended during the coming year. They
abundantly deserve such success.

★

THE passage of the earth through Sag-
ittarius, from May 22 to June 22, in con-
junction with Venus, Jupiter and Uranus,
and with Saturn in close juxta aspect,
will be, so our astrologer declares, a month
of unusual events and conditions—in Na-
ture, by extreme temperatures, storms,
volcanic activities, and earthquakes; in
business, by a greater and graver state of
labor troubles, falling values and turbulent
conditions in stocks and speculative enter-
prises, scarcity of money, and closing of
manufacturing industries; in government
and national affairs, by the humbling of
the "unspeakable" Turk, by the defiance
of the Russian bear by Japan, by the suc-
cesses of British arms, by the death of
millions in India, by great fires, mine hor-
rors, tidal waves and collisions, by new as-
tronomical discoveries, by the spread of
smallpox, cholera and the bubonic plague,
by startling surprises in social and polit-
ical conditions, and by all sorts of unex-
pected, odd, and peculiar developments.
The above was published, substantially as
here given, last summer and it has been

coming true ever since. The especial time
noted, particularly from May 22 to June
22, is the culminating period of the gen-
eral aspect—as a whole—and which will not
end for some time yet. Eighty-five per
cent of the forecast should be verified dur-
ing the above "culminating" period.

AUTOMATIC TELEPATHY.

Mr. W. T. Stead, after several years of
critical investigation and personal experi-
ence in automatic telepathy, has embodied
the results of the same in a plain, concise
and reliable statement, as follows:

"I have now for several years conducted
a series of experiments of automatic writ-
ing with friends in various parts of the
world, and have arrived, after much expe-
rience, at certain conclusions, about which
I feel tolerably certain. 'Automatic hand-
writing' is a term used to describe writing
which is obtained when the recipient, hold-
ing pen or pencil, places his hand lightly
upon a sheet of paper and allows the mind
of the communicating person to use that
hand as their own. To many it may seem
incredible that if you disconnect, as it
were, your hand from your mind, and place
it at the disposal of a third party, your
hand should write anything intelligible. I
do not say that all persons have this fac-
ulty. I was extremely surprised when I
was first told that such a thing was possi-
ble. But after a very little practice I
found no difficulty in obtaining results as
described, and to this day I have only to
make my mind passive, place my hand
with a pen upon a sheet of paper, to ring
up, as I may desire, on the telepathic ex-
change, any friend of the circle of those
who can write with my hand, and my hand
then and there differs only from the letters
which the person would write himself in
that it is in a different handwriting from
his own or from my own, and is usually
much more frank and outspoken than if it
had been written by his hand instead of by
mine. The conclusions at which I have ar-
rived as the result of experiments carried
on for the last six or seven years are:

"First—that no one can say beforehand
whether any particular person can or can-
not use my hand for the purpose of tele-
pathy or automatic handwriting. Some
friends who are very near and dear to me
utterly fail. Others with whom I am not
on particularly near terms write with con-
siderable accuracy.

"Secondly—it is not in the least neces-
sary for the person who writes with your
hand to be conscious that you are receiv-
ing such a communication from him. That
is to say, you ring up your friend and ask
him to communicate by the aid of my au-
tomatic hand. That message does not, as
a rule, produce the least impression upon
his physical consciousness. The friend
will use my hand to tell me the whole
series of incidents which he did not intend
to communicate to me.

"Thirdly—it makes no difference for the
receipt of the telepathic communications
whether the person from whom you receive
them is asleep or awake, or is engaged in

any kind of mental or physical exercise.
The sub-conscious mind, which alone is ex-
ercised in all sub-telepathic transmission,
takes no account of these external circum-
stances, is always ready to be rung up and
never resents any questions.

"Fourthly—the most accurate commu-
nications are always those relating to sub-
jects upon which the person from whom the
communication is received feels deeply.
An intense feeling, either of joy or sorrow,
is transmitted not merely with accuracy,
but with a certain intensification of emo-
tion, whereas the inquiries as to prosaic
details, such as what they may have had
for dinner, or by what train they came up
to town, are apt to be considered quite
wrongly.

"Fifthly—the value of these auto-tele-
pathic communications is materially im-
paired by the fact that the transmitting
sub-conscious mind, of whoever it may be,
is apt to confound thought with things,
and to describe a fierce determination to
do harm as if the harm were absolutely ac-
complished. In the same way a great dread
lest an accident should occur will often be
rendered as an absolute statement—as a
fact that the accident has occurred.

"Sixthly—another element which de-
prives the communications of the value
which at one time I thought they might
possess, is that the communicating mind,
whoever it may be, is sublimely oblivious
to considerations of time. That is to say,
my hand has often written accurate de-
scriptions of the mental state of a person
from whom the message came which were
perfectly accurate some years, months,
weeks, or even hours before, but which
were not correct at the moment at which
the message was written. This, however,
is a comparative bagatelle, compared with
the element of marvel that is introduced
by the fact that the automatic hand will
frequently describe events as having al-
ready happened which have not happened
at all, but which subsequently happened
exactly as described. I have had so many
experiences of this sort that if any one of
my friends were to write with my hand
and inform me that any accident or piece
of good fortune had befallen him, espe-
cially if the message were given with any
particularity of detail, I should feel toler-
ably certain that if it had not happened
at the time of writing it would certainly
happen before long. I always make a rule
of submitting all the writing which I re-
ceive to my friends from whom it purports
to be a communication, and their annota-
tions are extremely interesting."

"Automatic Telepathy" is rightly so
named because the word "automatic" is
"applied," according to Webster, "to an-
imal motions." Though the word is "es-
pecially applied to machinery, in which
certain movements, commonly made by
hand, are made by the machine itself,"
this does not preclude any movement made
by the hand from being automatic. In-
deed, it seems to show that all movements
of the hand are automatic, and certainly
so in the way Mr. Stead describes.

The thanks of the entire occult world are due to Mr. Stead for his scientific and painstaking statement of facts. It is the most important addition to genuine occult science the year has produced.

AN OBJECTION CONSIDERED.

In objecting to reincarnation a "Kansas City" Spiritualist lady lately pronounced it a "ridiculous fallacy" because "it is *nicer* to have but one father and one mother," on which ground she expatiated a column or so of imaginary incarnations, each of whom it would have been "nicer" not to have lived. This is really one of the most common objections to reincarnation, and is met with in quite a number of forms, yet always resolvable in the assertion that "it is *nicer* not to live again." Why, then, live at all? The vast majority may well ask. "Is life worth living?" Reincarnation alone answers this question in an intelligent and satisfactory manner. Incarnation is simply a necessity of our continued existence. And the nicer state of being able to surmount this cycle of necessary lives is reached when we *are worthy to exist without rebirth*. All reincarnationists aspire to this "nicer" state. But not until the picture of Spiritual Supremacy is well drawn on the canvas of mortal Life will it be allowed to remain and numbered among the Immortals. So long as Isis effaces the mistakes of the past and bids us "try again" we should aspire to the "nicest" state—one which will be found to be fully worth all the toil and tears, sweat and sorrows, that we experience in the cosmic cycle of successive lives.

Because it is nicer not to be born again is not a valid reason why rebirth should be untrue—the lady who advanced the idea may have often found it nicer to own her home than to pay rent, nicer to have a vacation than to toil, nicer to be well than sick, nicer to be well fed than go hungry, nicer to be young than old, nicer to be handsome than plain, etc., yet the truth of her life's story would disclose an absence of many nice conditions and things, and she shows a strain of the old orthodox idea of "loafing round the throne" when she expects death to end everything that does not seem to her to be nice.

This objection, "because it is nicer not to reincarnate," we are gravely informed, "is in every sense as practical, as logical, and far more readily grasped by the common sense mind than many more pretentious essays and volumes." We agree with the last assertion—the common sense mind can see its silliness without effort.

INDORSES REINCARNATION.

Mrs. Ella Wheeler Wilcox indorses reincarnation in the following lines:

Before the stellar systems were conceived,
When nothing was but the Unnamable,
My spirit lived—an Atom of the Cause.
Through countless ages and in many forms
It has existed ere it entered in
This human frame to serve its little day
Upon this earth.

All reincarnationists agree with this.

THE CHRIST WITHIN.

The times are not degenerate. Man's faith
Mounts higher than of old. No crumbling creed
Can take from the Immortal Soul the need
Of that Supreme Creator, God. The wraith
Of dead beliefs we cherished in our youth
Fades but to let us welcome new born Truth.

Man may not worship at the ancient shrines,
Prone on his face, in self-accusing scorn—
That night is past. He hails a fairer morn.
And knows himself a being all Divine:
No humble worm, whose heritage is sin.
But, born of God, he feels the Christ within.

Not loud his prayers, as in the olden time.
But deep his reverence for that mighty force.
That occult working of the great All Source.
Which makes the present Era so sublime—
Religion now means something high and broad.
And Man stood never half so near to God.

ELLA WHEELER WILCOX.

SIN AND ITS PENALTY.

From "The Medical Brief."

It is often said that Liberal Religion treats too lightly the questions of sin and its penalty; that it preaches the goodness and love and mercy and forgiveness of God so as to blind men to the fact that He is "a consuming fire;" and that, instead of warning sinners to "flee from the wrath to come," it encourages them to continue in sin by teaching that all will finally be saved.

This objection to the liberal faith is altogether groundless. It is true that the advocates of that faith do not hold and teach the doctrine of sin and its punishment which is taught in the old creeds, but they condemn sin just as emphatically, and warn against it just as earnestly and strongly as the most orthodox minister can possibly do. They teach that sin is an awful reality, and that its penalty is an awful reality; and that these are so wedded together that no power in the universe can divorce them. As one of them has said: "While they reject the midnight fancies that have so long held sway, they discern but the more clearly that, in the structure of man's soul and body, in the constitution of society, in the law of Nature, there is written in new lines the old warning: 'Whatever a man soweth, that shall he also reap.'" They teach that sin is the fundamental and essential evil of existence—that which, more than all else, is to be dreaded and shunned: that in comparison with which all other ills are as nothing.

But what is sin? We read that "sin is the transgression of the law;" but, if we would rightly appreciate that definition, we must think of the law which sin transgresses as something other than a legal code for the regulation of human conduct, proceeding from and resting on no authority higher than the "sovereign will and pleasure" of a supernatural lawgiver. Sin is the transgression of a law which existed long before any legal code was given to man, and which rests on authority higher than the arbitrary will of any being in the universe. It is the transgression of the eternal law of right, fixed by Nature. In the words of a profound Christian philosopher: "The distinctions of right and wrong are immutable and inherent in the

nature of things. They are not the creations of expediency, nor of legal enactment; neither do they originate in the divine character. They have no origin. They are as eternal as the throne of deity, and immutable as God himself. Nay, were God himself to change, these distinctions would change not. Omnipotence can have no power over them. They make law. They are the source and spring of all obligation. Reason points out these distinctions, and the moral nature recognizes and approves them. The will and law and nature of God are in conformity to these distinctions, else that will and law could not be just and right and that nature could not be holy." To suppose, as some teach, that the will of God, as revealed in the Bible, is the ultimate ground of human obligation and the law of which sin is the transgression, is to suppose, that virtue would become vice, and vice be transformed into virtue, if the teachings of the Bible were changed. Such a supposition is absurd. Hence, we conclude that the law of which sin is the transgression is not a legal code, given to us in the Bible or any other book, but the supreme rule of duty which inheres in Nature.

The life of mankind to-day cannot be rightly regulated by statutory laws enacted by the wisdom which came to the world thousands of years ago. Things which are right on Monday are not wrong on Sunday because an old lawgiver said: "Remember the Sabbath day, to keep it holy." Obedience to an ordinance like baptism, because commanded in the Bible, is not more obligatory upon man, more pleasing to God, and more conducive to salvation than the performance of moral duties commanded by reason and conscience. What man's moral nature declares to be just and right and true and good is not to be held subordinate to what are called the "positive commandments of God" given to us in the Bible. Things are not sinful merely because they do not accord with the teachings of some text of so-called "Holy Scripture." On the contrary, it is sinful to believe and obey the teaching of that scripture, if, in so doing, we must transgress the law of right written in the constitution of things, discerned by our reason, and approved by our moral judgment. The law of right and wrong inherent in the nature of things is supreme, and sin is the transgression of its provisions. Sin is the failure to live in accord with the conditions of life established by Nature.

And sin being the transgression of Nature's law, the penalty is not arbitrary, but natural. It is inflicted by the operation of Nature's forces, and, in every case, its infliction is as certain as that effect follows cause. There is no easy method of forgiveness and salvation—no scheme by which man may continue in evil ways until the eleventh hour and escape the consequences of his wrong-doing by seeking refuge in the arms of a savior. Whosoever commits sin must pay the full and exact penalty of the sin which he commits. "The

wages of sin is death," and "the soul that sinneth, it shall surely die."

This death is not the cessation of being; it is something infinitely worse. It is the wreck of being. It is existence out of its natural element, out of harmony with its true conditions, out of correspondence with its environment—existence which, instead of being adjusted to its surroundings, is in hopeless conflict with them. As the death of a flower which, deprived of the light demanded by its nature, droops and withers in the darkness of a damp dungeon; as the death of an eagle which, with broken wings, wearily and painfully drags itself along on the ground instead of soaring aloft to gaze in the face of the Sun; such is the death to which sin dooms the sinner. It is a living death—the death, as Jesus described it, of the undying worm in the quenchless fire—the existence of an immortal being in conditions antagonistic to its true life and peace and joy. Sin being the transgression of Nature's law, to the extent that man sins he gets out of accord with Nature, his true environment, loses his true life, and becomes dead while living.

If the transgression be such as injures the eye and destroys the sight, to the exact extent of it, the transgressor becomes dead to all the beauties of art and all the visible glories of land and sea and sky. The delicate tints of the flowers, the manifold shapes and colors of the landscape, the gorgeous splendors of the sunset, the glory of the star-gemmed heavens, all things that appeal to mind and heart through the eye are to him as though they were not. If the transgression be such as injures the ear and destroys the hearing, he becomes, to the extent of it, dead to all the voices of the winds and waves, dead to all the endearing tones of friendship and love, dead to all sweet sounds and to all the inspirations and aspirations which they awaken. So he who transgresses the law of physical well-being in any way or degree, becomes, in that way and to that degree, physically dead while living.

And this is just as true of the spirit as it is of the body. The conditions of spiritual well-being are as fixed as the conditions of physical well-being, and the consequences of disregarding them are just as natural and inevitable. Just as the man who violates the natural law of physical life impairs his physical organs and cuts himself off from correspondence with his material surroundings, so the man who violates the natural law of spiritual life enfeebles his spiritual powers and cuts himself off from vital connection with spiritual good. For example, it is a spiritual law that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," that his soul shall be nourished not by material things alone, but by all divine truth. He who transgresses this law by giving all his time and strength to the pursuit of material good and making mammon the object of his worship, robs his soul of its natural nutriment, starves and

stunts his moral powers, and brings himself into a condition in which he is wholly dependent for happiness upon the "meat that perishes," and destined to become utterly wretched when, in the natural course of things, that meat also shall be taken from him. The powers of his soul, instead of being strengthened by exercise in the pursuit of spiritual things, are either misused or held in disuse; and, in accordance with Nature's decree that whatever is misused or disused shall decay and perish, they become deadened, so that he is cut off from the enjoyment of all divine things as surely as the man whose physical organs are paralyzed is cut off from the enjoyment of material things. He does not cease to exist, but he is brought into a condition in which he is powerless to appropriate the good which is essential to true life, peace and joy. No sentinel, armed with flaming sword, and guarding the gateway, is needed to keep him out of heaven. No personal devil is needed to drag him down to hell. His own moral state holds him back from the garden of delights. The blinded eyes of his own soul plunge him into darkness.

Thus, in all cases, Nature punishes the sinner in exact proportion to the character and extent of his transgression. Sin itself wrecks and destroys man. Every evil act depraves him, every foul word degrades him, every vile thought leaves its slimy trail upon his character. It has been truly said: "The thief steals from himself; the liar turns himself into a living lie; the swindler cheats himself; he who injures his neighbor injures himself. . . . If men will flatter themselves that they can escape God, let them know that they cannot escape Nature. He who runs in debt to her must pay unto the uttermost farthing."

This view of the case, instead of encouraging man to continue in sin, leaves no hope that he can commit a single sin with impunity. In this view of the case, the orthodox scheme of deliverance from the consequences of sin through the death of Christ becomes altogether impossible. Suppose that Jesus did die as man's substitute, and that, because of his sacrifice and intercessions, God does pardon the transgressor and treat him as though he were not a sinner—that does not meet the real difficulty in the case. The difficulty is not that God is unwilling to bless, but that man is incapable of receiving the blessing; not that God withholds the good, but that man is unable to enjoy the good; not that God shuts and bars the gate of heaven against man, but that man's moral powers are so perverted and deadened that he has no relish for and can find no delight in heaven. A thousand saviors might die as substitutes for the sinner; a thousand pardons might be issued to him; he might be taken up to the highest heaven and placed in the midst of heaven's brightest and best, and all that could not save him. He would be incapable of enjoying the pure pleasures and holy activities of heaven, just as a sick man is incapable of enjoying the food placed before him.

In the nature of things there is but one way of salvation. The sinner must work his way up out of spiritual death into spiritual life. By earnest, patient, arduous effort in the pursuit of good, he must quicken his deadened powers and bring himself into accord with the eternal verities of the universe. The longer this work is postponed, the more difficult it becomes; but, whenever man earnestly and truly enters upon it, he will find all the forces of Nature, hitherto combined against him, working together to heal and save him.

REV. R. C. CAVE.

3928 West Bell Place, St. Louis, Mo.

WHAT IS DEATH?

To say that death is the separation of soul and body, is to give what sounds like a theological rather than a physiological definition. Yet this is the final definition that is reached by Dr. Leon Meunier, after treating the question strictly from the physiologist's point of view. While thus acknowledging the existence of the soul, Dr. Meunier, who writes, in *Cosmos*, on "The Causes and Mechanism of Death," asserts that the soul and body can not separate until certain physiological conditions are fulfilled, and his endeavor is to ascertain and describe what the nature of these conditions is. Most modern physiologists tell us that these conditions differ, according as the organism in question is composed of a single cell or of a complex union of cells; some go so far as to deny that the one-celled organisms can properly die. With a union of cells, such as man, they tell us that the combination may die while many of its elements live on, and they recognize two kinds of death—cell death and body death. Dr. Meunier asserts, on the authority of the most recent thought and investigation, that these are one in essence. He says:

"When we study the phenomenon of death, the only true variety—that found among living organized beings—we must first, to get an idea of its mechanism, study it among simple unicellular organisms. Some writers have asserted that these have a kind of immortality.

"Professor Weismann, of Friburg, has thus formulated this opinion: Death, he says, is not a primitive attribute of living matter; it is of secondary origin. There are animals that never die; for instance, infusoria and rhizopods and, in general, all unicellular organisms. An ameba divides into two almost equal parts, each of which continues to live and later divides again, so that there is never any corpse. Death appears only among pluricellular organisms with differentiated cellules [and is then] based solely on utility. . . . Used-up individuals must give place, for the good of the species, to healthy ones. Hence we must regard death as an opportune institution, and not as a necessity of life."

This view of Weismann's, which has become quite celebrated among students of biology, has called forth a great deal of comment. It is asserted by a French

critic, Dr. Ferrand, to be founded on an error of observation. Says Dr. Meunier, citing this author:

"M. Maupas, in his investigation of the multiplication of the ciliated infusoria by fission, has shown that the reproduction of these organisms by fission, extended though it may seem to be, has its limits; sooner or later it gives rise only to imperfect individuals which are incapable of perpetuating themselves without recourse to a process comparable to that of fecundation among pluricellular beings, and Delboeuf has shown how little value must be attached to them."

In man and other higher organisms, the author goes on to say, death is a destruction of co-ordination among the cellular elements. These elements do not die at the same time and may even take up an independent course of life. The classical assertion that death must take place through heart, lungs or brain is inexact, Dr. Meunier tells us. Suppress on of the functions of any one of these organs may indeed cause death, but only when prolonged. As to the unicellular organisms, they die with the destruction of their correspondence with the nutritive elements in the surrounding medium. This may be lost by the action of chemical, physical or mechanical agents. The most frequent general cause of death in animals is the poisoning of the cells by the nutritive medium. According to Dr. Barth, a recent writer, this may take place in various ways. For instance, the blood may not be able to bring to the cells the matter for their renovation, because of inanition or indigestion; in other words, assimilation does not take place. Or, owing to lung or heart trouble, oxygen in sufficient quantities is not brought to the cells, and poisoning by carbonic oxid takes place. Again, failure of nutrition may result in the accumulation of all sorts of waste products in the tissues, preventing the throwing off of useless substance from the cells. This may result from injury to the large glands, such as the liver or the kidneys. Thus the mechanism of death can always be traced back to one source, both in the simplest organisms and in the highest, namely, cell poisoning. Dr. Barth is quoted on this point as follows:

"Modifying the usual formula, we may say then: Death is the result of an arrest of cellular nutrition, the protoplasm either becoming incapable of giving rise to the double movement of assimilation and dissimilation, or the medium in which the cells exist undergoing modifications that render exchanges impossible."

"The arrest of nutrition is a general phenomenon that is applicable to all creatures. With all it takes place by one of the two mechanisms indicated above, but in the higher organisms it is produced in more and more complex conditions, corresponding to the increasing complexity of the apparatus charged with keeping up the activity of the protoplasm and with the renovation of the organic environment."

Dr. Meunier makes the following comment in closing:

"As the catechism teaches us, death is characterized by the separation of soul and body; but we must recognize the fact that it begins with a condition of the organs that renders them incapable of following and manifesting the will of their master. Life may be only suspended; death becomes definitive when the cellular elements, profoundly altered, are positively unable to obey any longer."

SOLAR SECRETS.

Wonderful Discoveries Expected at the Eclipse of May 28.

We gave a short article on the spectroscopy in the March issue of the STAR, but the use that will be made of it on the occasion of the total eclipse of the Sun on May 28 suggests a further consideration of that instrument, which has strong claims to be called the most wonderful ever devised, as it solves the greatest riddles.

It would seem absurd to ask what a star is made of. A star is so far away that we can't even see it—we only perceive its light. Viewed through a telescope, it has no size whatever. Rule 20,000 black lines side by side on a piece of glass an inch wide and one of them will eclipse a star. It sends a beam of light to us that advances 500,000 times as fast as a cannon ball, and requires many centuries to traverse the vast space between. Yet the star's secrets are in that beam of light, and the spectroscopy is the instrument that can read them. It shows us the same elements in the stars that we find on earth; it informs us regarding their temperature and the condition of their atmosphere of flaming gas. It gives the most impressive proof we have of the unity of the universe.

Moreover, the spectroscopy promises to tell us—indeed, can almost be said to have already told us—more than we can learn in any other way about the constitution of matter.

Hold a prism in the Sun's rays, and cast a colored image on the floor. That is the beginning of the spectroscopy. The light is made up of different beams woven together, and the prism separates them. It bends some of them more and others less, so that they seem to spread out like a fan.

In the more common and older form of the spectroscopy the light is admitted through a slit into a tube to a prism or set of prisms, whence it passes into another tube and so to the eye of the observer. If he be examining sunlight, he sees a spectrum or band of color running from red to violet. If the light comes from a glowing gas or vapor the effect is wholly different. Whenever the source and conditions of the light vary, the spectrum changes. Every chemical element has its own spectrum, capable of being modified by conditions, but, in all human probability, absolutely characteristic.

For instance, if you look through a spectroscopy at sodium in a colorless flame,

you see the two bright yellow lines of sodium standing close together. Some elements show many lines, and some only a few, but they are always characteristic. And whether the light comes from a lamp on the laboratory table or from a star, it will show the lines of the elements that are present in the shining object.

When a white hot body shines through a gas, some of the rays are absorbed by the gas, and the spectrum is crossed by bands that look black because they are less bright than their surroundings. That is the case with the Sun. Its white hot surface shines through heated gases, and black lines consequently appear upon the spectrum. Men saw these lines a long time before they guessed what this riddle might mean. Now it is well known.

Every one of these black bands means that some element is absorbing its own kind of light from the rays of the white hot background. Under the same conditions, the lines due to a substance always stand precisely in the same place in the spectrum. Whether the substance is alone or with others; whether it shows bright lines from its own light or dark lines because it is holding back light that comes from behind it, the place upon the spectroscopy scale where the line appears determines the element that makes it.

That is why the spectroscopy tells us what is in the Sun and in the stars. Its records have been but partially read, yet they have added enormously to human knowledge. Its delicacy far exceeds that of chemical tests, and therefore new elements have been discovered by its use. Another may be found in the corona of the Sun on May 28. Its presence is suspected, and it has been named coronium.

The corona is a luminous appearance of irregular and varying form which surrounds the Sun. Nobody knows what it is. There are various theories, but none that is received by astronomers in general. Some of the greatest mysteries of the universe hang upon the determination of this question, and the spectroscopy may give the answer.

If the corona is a rain of meteoric dust, it will shine by reflected sunlight. So its spectrum should be that of the Sun, for all reflected light has the spectrum of its source. The moon and the planets give the spectrum of the Sun. Therefore if it can be shown that the corona gives the solar spectrum a great step will have been taken towards the understanding of its nature. If it is a glowing gas that also should be shown by the spectroscopy.

A total eclipse of course furnishes the most favorable time for observing the corona, as at other times the great glare of the Sun effectually cloak its secrets. The time during the eclipse varies from 78 to 106 seconds, and if it were not for the photospectroscopy—a combination of camera and spectroscopy, which photographs the spectrum—little could be recorded in so brief a period; but in the present state of that instrument the most valuable records may be anticipated. The most advanced

form of photospectroscope—that of Professor Henry A. Rowland, of Johns Hopkins University, Baltimore—will focus the spectrum direct upon the photographic plate—photographing it without a lens!

Aside from the examination of the corona there are many problems of interest. One of the most fascinating of them deals with what is called the Sun's "reversing layer." This is the term applied to the region in which the gases, which make the dark lines in the spectrum, exist in the most favorable form for that purpose.

Its position may be understood by a brief statement regarding the received idea of the constitution of the Sun. The great luminary consists of an interior core about which little can be ascertained. It is supposed to consist of intensely heated gases. Around it is the photosphere, a shell of luminous clouds, formed by the cooling and condensation of vapors upon which the cold of outer space has begun to have some effect.

The "reversing layer" is just over the photosphere, and above it is the chromosphere, composed of uncondensable gases (notably hydrogen), left behind by the condensation of the photospheric clouds. This envelope is of a rose tint. It rises at times into vast, flaming prominences, extending enormous distances beyond the apparent surface of the Sun.

Outside the chromosphere is the mysterious corona, a mystic, flashing pageant of fanciful design. Although it is certain that by no means all the absorption of light, which gives the dark lines of the spectrum, occurs in the reversing layer, yet it is a region of vast importance to the spectroscopist.

Upon the occasion of a total eclipse it furnishes one of the most wondrous and beautiful spectacles that the eye of a scientist could hope to see. When the moon advances across the Sun's face it at last reaches the point where the photosphere is wholly hidden. At that instant the character of the spectrum changes to the eye of the observer. He no longer sees the spectrum of the white hot Sun body through the reversing layer; he sees the reversing layer's own proper spectrum—bright lines for dark springing up as if by magic from the red to the violet end of the spectrum. This layer is only about a thousand miles thick, and the opportunities for observing the phenomenon just described—called the "flash spectrum"—are therefore crowded into a very brief period. It is probable, however, that on May 28 photographs of the flash spectrum far surpassing in interest and importance any ever before taken will result from the use of the photospectroscope.

There is also the study of the enormous and brilliant protuberances. They should yield rich results to the investigator, besides furnishing a spectacle of unequalled brilliancy to the observer. These spectroscopic studies of the Sun touch upon the most fundamental problems of science. Deep mysteries are yet to be revealed.

For instance, the ordinary Sun spectrum

and that of the chromosphere fail to show the slightest trace of the presence of nitrogen, bromine, chlorine, iodine, arsenic, boron or phosphorus; there are slight indications of sulphur, and as to oxygen, the case is still before the court of science. Now, these elements form a great part of the crust of the earth; and as the earth is supposed to have been flung off by the Sun why are not these common elements easily recognizable in that body?

They may not be there, but the chances are that they have not been recognized. A third possibility, and one in line with the claims of alchemy, is that these "elements"—so called because chemists of our age cannot as yet further analyze them—are dissolved by the awful heat and other conditions of the Sun's surface into their component parts. It may be that the spectroscope will reveal that truth. All astronomers admit this possibility. Spectroscopic researches already indicate very strongly the complex nature of what have been called "elements."

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

When writing, with a request for medical advice, give as briefly as possible the most important symptoms of your disease or illness. Should you wish advice regarding more than one ailment, write regarding each on separate sheets.

Every reader of this journal is welcome to free advice, which will be published in this column, provided the ailment is a common one and that the advice would seem to us to be of general interest.

★

Please tell me how to cure my burning feet. They burn so bad at night that I cannot sleep. Feel as though I had stepped on a hot iron and seared them.

Soak your feet in a basin of water, to which has been added a teaspoonful of acetate zinc. Put five drops each of aconite and ipecac, good tinctures, in two ounces of water, and take a teaspoonful four to six times daily.

I am troubled with sick headache: what can I do to relieve it?

Sick headache is often caused by overloading the stomach—by indigestion. It may be relieved very much by drinking freely of warm water, whether it produces vomiting or not. If the feet are cold, warm them or bathe them in water as hot as you can bear it. Soda or ashes in the water will do good. If the pain is very severe, apply a cloth wrung out in hot water to the head—pack the head, as it were. To prevent it, let plainness, simplicity and temperance preside at your table. In some cases medicine is necessary; but if the above is properly carried out, almost immediate relief is experienced.

I stand in a store, and my feet are sore at night. What should I do to relieve the soreness?

For painful sore feet, caused by excessive walking, long standing, or constant movement, as in the use of the sewing machine, a dusting powder of equal parts of precipitated chalk and tannin, or the tannin alone, will be of much service. Apply twice daily, after bathing the feet in warm water.

Will you please give me a remedy for night sweats? I have been troubled with them for some time.

Try aromatic sulphuric acid. Take ten drops in water at bedtime. If that does not relieve you, then get some one-sixth grain agaricine pills and take one just before retiring.

My nipples are quite sore from nursing. Kindly tell me what to do for them.

Paint the nipples several times a day with the white of an egg.

Can you tell me of a remedy for constantly recurring boils?

Get some one-fifth grain pills of sulphide of calcium and take one three times a day. Also take a good dose of Rochelle salts several times a week.

Please print a remedy for weak eyes. My eyes run water when I am out in the cold; they also itch and burn when I read.

You may find relief in a solution composed of ten grains of pure borax and two ounces of camphor water. Bathe your eyes with it several times a day.

Have been told that salt is good for weak eyes. Please tell me how to use it.

Take one teaspoonful of pure salt to a pint of warm water and bathe the eyes night and morning.

I am troubled with dyspepsia, and it causes distension of the stomach and palpitation of the heart. Will you kindly prescribe for me?

Avoid haste in eating, masticate your food thoroughly, and take a powder composed of two grains of pure pepsin and five grains of subnitrate of bismuth after each meal.

I feel great weakness and languor on rising in the morning. Aside from a failing appetite there does not appear to be anything else the matter.

Waste products, due to tissue changes, etc., are evidently forming faster in your system than they are being removed, and they clog and obstruct the natural processes of the body. The remedy is to take a glass of water—either hot or cold—just before retiring at bedtime. This will materially assist in the process, during the night, of removing the waste, and the strength and appetite will return. To let the matter go on will result in disease.

★

"Life is too short for any bitter feeling;

Time is the best avenger, if we wait;

The years speed by and on their wings bring healing—

We have no room for anything like hate."

★

A DOZEN DON'TS.

Don't get overheated—keep cool.

Don't comb an infant's hair; brush it.

Don't ignore your conscience, it is the handmaiden of health.

Don't begin a long journey until some breakfast has been eaten.

Don't drink ice-water when heated; sip it slowly or take through a straw.

Don't think when you ought to be sleeping; don't sleep when you ought to be thinking.

Don't let a child cry or sob itself to sleep. Learn the cause—there usually is a cause for the crying or sobbing of a healthy child—and remedy it.

Don't force a child to eat if its food is distasteful to it; a little rest to the digestive organs is beneficial.

Don't fail to do what you have resolved rightly to do; your word to yourself is as sacred as though to another.

Don't wear a hat that presses upon the scalp as it prevents free circulation and thus cuts off the nourishment of the hair bulbs, inducing baldness.

Don't shut out fresh air and sunshine from the living and sleeping rooms. Sleep is more refreshing at night for the flood of sunshine and air into the room during the day.

Don't drink ink! You do this every time you drink tea or coffee immediately before or after taking any iron preparation for the blood. The iron unites with the tannic acid of the tea or coffee and produces ink—common, ordinary writing ink.

★

BACON AS AN INFANT FOOD.

The lack of fat in an infant's diet, or improper digestion when present, is one of the most frequent causes of constipation. Continuation of this without change is almost certain to be speedily followed by the development of rachitical signs. The great difficulty of administering cod liver oil in some of these cases has led Dr. J. L. Morris to give the child small pieces of well macerated, crisply fried bacon once or twice daily. He has found that it is a perfect substitute, and has yet to meet with a case that does not take to it kindly.

TO REMOVE STAINS.

E. J. Waye gives the following to remove stains and dirt from the hands: Place a quantity of sal soda in a shallow dish, in a warm, dry place, and expose to the air. Desiccation will soon follow, and from a coarse, lumpy mass it will soon become an impalpable powder. If now the fingers are moistened with water and applied to the surface of the desiccated soda, a small quantity will adhere. Apply with a little water to any surface to be cleansed, and the result will appear magical. Dirt will disappear, without injury to the skin, if the soda be all rinsed off.

VALUABLE HAIR TONIC.

It is much easier to keep the hair in good condition by a little daily care than to cause a new growth after baldness is well established. When the hair first begins to fall, or to break off easily; when the scalp secretes oil to excess or dandruff becomes noticeable, is the best time to begin treatment. And what shall you use? Probably more harm than good is done by strong and caustic applications. It is the regular, daily use of a mild preparation which tells the tale. A hair tonic, unexcelled for practical results, is made by adding one dram of quinine to an original fourteen-ounce bottle of Listerine. One tablespoonful of this mixture should be rubbed into the roots each morning. In washing the hair, do not use soaps and alkalies, but beat up an egg, rub well into the scalp, wash out with diluted alcohol, and rinse several times.—*Medical Brief.*

DIETETICS.

Persons who change their way of living from the ordinary diet of meats, white bread, etc., to fruits and cereals with a liberal supply of fresh vegetables, very soon notice a difference in their general appearance. The skin becomes clearer in color and finer in texture: it is neither rough to the touch nor does it feel doughy. If there are pimples, they disappear: the blood circulates freely, the skin perspires and the breath has no unpleasant odor: a large amount of the waste matter in the system is thrown out by cutaneous depuration. The catarrhal conditions from which so many suffer are also removed, along with the causes which lead to them. Headaches are thus cured. If the hygienic dietary was universally adopted doctors would have little to do: each individual would be his own physician and very soon learn that prevention is better than a cure.

TREATMENT OF CORNS.

Dr. E. L. Wood, of Dansville, N. Y., writes: "A radical cure for corns consists in paring the callosity as closely as possible without causing any hemorrhage; then placing in the center of the corn a very small drop of croton oil, and bandaging for twelve hours. Then remove the bandage and paint the corn with reliable cantharidal collodion; a pustular bleb will result, in the formation of which the entire callosity, nucleus and all, will be raised without very much pain from the tissues beneath, and can be easily removed. The process should be conducted under the care of a surgeon to insure prompt sterilization of the part after the callus is removed. Healing has always been rapid, not requiring more than three or four days, with no liability to recurrence unless the foot is afterward abused. I have treated active working patients, without a loss to them of more than a half day of time."

EDITOR'S TABLE.

Personal.

The editor does not desire to obtrude his personal affairs into the columns of the STAR or burden his readers with a recital of his private griefs or joys. It is, however, proper to state the fact, that in pursuance of our determination to conduct the STAR in the interest and for the advancement of clean occult science and psychic truth, we necessarily run counter to the selfish interests of certain imposters who are in the occult field solely for what money they can make out of it by fake and false pretence.

Two of these unscrupulous persons, who are doing business in Chicago under the name of "The Psychic Research Company," in their inordinate ignorance and egotism have conceived the foolish idea that they can frighten us out of the field or silence our criticism of their "fake" schemes.

This unsavory pair of swelled heads have, therefore, in pursuance of their purpose, looked up the financial standing of

the editor of the STAR, and, finding it good, conceived the brilliant (?) idea of "getting a big bunch of his money" by bringing a libel suit, in the Circuit Court of this county, claiming \$25,000 damage to a seventy-five-cent reputation on account of the "roast" we gave them in our March number.

Of course they do not expect to prosecute the suit to a trial, or hope to obtain a verdict for any such preposterous figure against the STAR—the colossal "bluff" being made with the double purpose of frightening its editor into keeping silent and refraining from a complete exposure of their schemes, and in the hope that he might get scared at the big figures and rush to them with a proposal to pay a few cool hundred in settlement. Vain hope! they will never see a dollar of our money. The editor of the STAR will be found to have "thousands for defense, but not a cent for blackmail."

This mighty Daniel and his "little faded flower" and their fake schemes are being written up by the medical, psychic and occult press both far and wide, and they seem to enjoy it and flourish upon it. They have been heard to say:

"Its good advertising and brings us business; but we don't want any more of the kind of advertising Dr. Wood gave us, for it hurts, and if the newspapers once get onto certain facts, and open up on us, we will simply be gone."

Well, boys, let Dr. Wood give you this tip: He is older than you and had a thorough newspaper training and experience while you were playing with rattles and marbles—he is "on," dead on—so be careful how you monkey with the buzz-saw.

★

Since the foregoing was in type we learn that the great and only (?) Sidney Flower, alias Haggard, has thought it wise and prudent to leave Chicago for other fields. Great "Sid," why do you desert us so soon and so sudden? Why has the climate of Chicago, which has heretofore been so agreeable and charming to you, recently become so warm and unhealthy? Why have you deserted us before the fight had fairly begun? Why did you leave your "Haggard" shadow behind you? Why not take the tallow ("Jekyll") with the "Hyde"? We are surprised at your lack of self-control! We shall carefully preserve, as occult curiosities, the little mementos we have of you. We hope your honeymoon will be pleasant in Des Moines; but, "Sid," remember, you are supposed to be married now; do try and be good, just for a little while, and don't let the good people of Des Moines "get onto your curves." It is a moral town, and it will hardly be safe to practice there any of the things that even Chicago does not tolerate.

★

Dr. R. C. Cave,

whose article on "Sin and Its Penalty" is given in our present issue, is the pastor of the Non-Sectarian Church of St. Louis. He is a profound and logical thinker, and no one can read his article without benefit.

He is a shining light of the Religion of Humanity. The STAR would be pleased to hear from him regularly.

★

We find that the STAR attracts more attention and is quoted more by the occult press of the Orient than any other western publication of its class. Such papers as *The Dawn* and *The Light of the East*, both of Calcutta, India, are examples of this. The last mentioned reprinted three articles lately from our March issue. When the leading journals of the Orient see fit to quote the STAR in this manner it is good evidence that our subscribers are getting a first class occult journal. We hope they will bring us to the notice of their friends and thus enlarge our sphere of usefulness by inducing them to subscribe. Enlist your friends in the cause.

★

Secretaries Attention.

Secretaries of spiritual, theosophical, occult or other bodies devoted to mystic research and investigation are requested to forward roster of same for the purpose of mailing them sample copies of the STAR. All secretaries who comply with this request will receive the STAR for one year and its premium, THE MYSTIC THESAURUS, in return for their time and services.

★

Books Received.

We announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"A GUIDE TO ASTROLOGY." This is an elementary work on *heliocentric* astrology by Frederick White, editor of the *Adept*—the only astrological magazine in existence that promulgates the heliocentric system. This work will prove of great utility not only to beginners but to those who are more advanced. Mr. White has here given the results of years of practical experience, and may be regarded as the only valid teacher of heliocentric astrology in the field. Generally speaking, works on heliocentric astrology have this peculiarity—the more useless the book the higher its price. Therefore, when this work can be had for 50 cents, including an ephemeris for 90 years, that goes with it, one can readily see the need of addressing Frederick White, 417 Fifth St., S., Minneapolis, Minn., and obtaining it at once. 60 large, clean pages, paper bound. The 90-year ephemeris is a separate work and sells for 25 cents a copy, but is sent free to all who buy the "Guide to Astrology."

★

"A VISIT TO A GNANI." This is an excellent reproduction of certain chapters of a work by Edward Carpenter entitled "From Adam's Peak to Elephanta." The main work gives an extended account of an Oriental journey made by this world-famous author, and the many experiences he had with the Adepts, or Gnani, he there met. In "A Visit to a Gnani" one obtains, at a moderate cost, that portion of the main work eagerly sought after by

mystics of the more advanced class. It is a part of occult literature heretofore inaccessible to many, owing to its excessive price. These last will be grateful to the present publishers, Alice B. Stockham & Co., 56 Fifth Ave., Chicago, for producing these coveted chapters in a neat and durable form for a dollar, thus being brought within the possibilities of the most humble occult library.

The subject matter itself has been described as a "vivid pen picture," intensely interesting to "those investigating Oriental philosophy." This is strictly true. Mr. Carpenter gives the most faithful likeness of his Gnani's thought, and the result is a revelation to western mystics, in that a more "vivid pen picture" of what we know as "Intuition" has probably never before been written, though, curiously enough! the word—intuition—is used in no place throughout the work. We regard a faithful reading of these chapters as a wonderful help toward the occult quest. It is a masterpiece of descriptive portrayal, and will stand any test of the symmetrical, the useful, and the true.

Illustrated; 134 small pages; plain cloth.

★

"ETIOPATHY, OR WAY OF LIFE," by Geo. Dutton, A. B., M. D., a fine portrait of whom furnishes the frontispiece. The work is "an exposition of Ontology, Physiology, and Therapeutics," the whole constituting a "Religious Science and a Scientific Religion." As one picks up this superb volume he is impressed, before reading a line, with its many fine qualities of dress—there are nearly 700 large pages of beautiful letter-press, on fine paper, handsomely bound in cloth and gold lettering. Opening the volume at any place one will find something that he wants, and finds himself trying to remember for practical use, almost instinctively, just as a hungry man will reach for food. One will not wonder at this when the vast scheme of its masterful elaboration is caught sight of. It is the crowning harvest of a long, progressive and honorable career in all that makes for life, health, happiness and immortality. It immortalizes the life work of its author, and takes rank with such works as Buchanan's "Sarcognomy" or Barrett's famous "Principles of Light and Color." We find it difficult to convey a just appreciation of the far reaching importance of this era-making volume. To realize its value as "prophet, priest and friend" one should possess it and experience the pleasure and privilege of making it his daily companion and counsellor. So impressed is the editor with its great value to everyone that he will send it, postpaid, to any address during the next thirty days for \$4 (was published at \$5), its regular price, together with the STAR for one year. Those among our subscribers who obtain it of us will have their subscription extended one year and will also receive our new premium, now in preparation, when issued. Write us for "Etiopathy" at once as this offer is good for a very short time only.

Magazine Notes.

The Ideal Review for May shows a marked advance in the quality of its contents. A very valuable contribution is "The Psychic Atmosphere of Homes," by Ellen Burns Sherman. The Metaphysical Publishing Co., 465 Fifth Ave., New York City.

★

The Astrological Magazine, published at Madras, India, is deserving of the highest commendation for its excellent typography and instructive contents. It not only reflects great credit on its accomplished editor but will prove of rare help to any who take an interest in astrology.

★

The Lamp for May is a model of elegance and wisdom. As an exponent of theosophical thought it leads where others follow. It shines forth from 18 North St., Toronto, Canada, and Albert E. S. Smythe will turn its searchlight in your direction, every month for a year, on receipt of \$1. Try it.

★

L'Initiation, the leading French occult magazine, is the recognized publication of the four great occult societies of France—the Martinists, Kabbalistic Order of the Rosy Cross, the Gnostics, and the French Society of Alchemy. It is in its thirteenth year of publication, and has nearly a hundred editors and contributors, drawn from the ranks of the brightest and most scholarly intellects of France, headed by the great mystic, Dr. Papus.

★

The Sphinx for May is an unusually good issue of this superb astrological magazine. For various reasons Professor Chaney's "The Astrologer's Vade Mecum," is being republished, starting with this number. We hope he will emulate the illustrious Lilly who gave full honor and credit to whom honor and credit were due, and for this reason we are glad to see the work recommenced. As "important additions" are promised he will probably do this.

★

Equity publishes the initial chapter of "Nequa," an intensely interesting occult story, which will be given complete in a forth-coming quarterly magazine the Equity Publishing Company of Topeka, Kas., will publish. Each number of the new quarterly will contain from three to four hundred pages and be complete in itself. Subscription, \$1.50 per year; single copies, 50 cents. Until June 20 all subscribers to the new quarterly will receive *Equity* free for one year. We commend *Equity* to all.

★

The Morning Star hits the nail on the head when it says: "If you want to know how to square the circle, how to find the true shape of the earth, its distance from the Sun, standard of weights and measures, its latitude and age, the Lost Word, and a hundred other mysteries besides, you have only to seek the information from one source, that source being the Pyramid of Cheops in Egypt, to which the Prophet Isaiah refers thus (Isaiah xix, 19): 'In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.'"

We know of no more important work on the Great Pyramid than "The Source of Measures," by J. Ralston Skinner. See advertisement in another column.

New Exchanges.

L'Initiation. Monthly. 12 francs a year.
3, Rue de Savoie, Paris, France.
The Pacific Mason. Monthly, \$1 a year.
428 New York Block, Seattle, Washington.
Common Sense. Weekly, 50c. 145 Ervay St., Dallas, Texas.
The Realm. Monthly, 50c. Toronto, Can.
The Social Forum. Present day problems. Monthly, 50c. 822 Assn. Bldg., Chicago.
Field of Progress. Monthly, \$1. A. Lovell Bain, 185 Simcoe St., Toronto, Canada.
The Sermon. Monthly, 25c. Toronto.
Self. Monthly, \$1. Caroline E. C. Norris, 1229 Broadway, Oakland, Calif.
The Dawn. Monthly, \$2. 3, Puddopuker Road, Bhowanipur, Calcutta, India.
The Astrological Magazine. Monthly, 6s. B. Suryanarain Row, B.A., M.R.A.S., Bally, India. (Printed at Madras.)
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	♍	Earth	Aug 23 to Sept 22
Right Arm	♎	Air	Sept 22 to Oct 23
	♏	Water	Oct 23 to Nov 22
Left Arm	♐	Fire	Nov 22 to Dec 21
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TAOISM AND ITS TENETS.

The Teachings of Lao-Tze, an Ancient Mystic Philosopher of the Orient.

BY MARCUS JULIAN.

Lao-Tze, the founder of the once mystical and philosophical religion of China known as Taoism, was born in the Tehu principality in the year 604 B. C. He was therefore about contemporaneous with the more celebrated religious teacher of India, Gautama Buddha. Very little is known of his life and little or nothing of the place and manner of his death. At an advanced age he was curator of the Royal Library at Kao, from which position he retired to the Pass of Hsien-Ku, in the district of the Ling-Pao, in order to pass the remainder of his life in quiet seclusion and meditation.

Among the notable Chinese scholars who were exponents of Taoism were Lieh-Tze, Chuang-Tze, Hang-Fei, Hwai-Nan-Tze and Sze-Ma. The emperors of the Han dynasty were eager students of the mystical and ethical teachings of the great Lao-Tze. The striking identity which Taoism bears to the Vedanta philosophy of India confirms the tradition that he had visited that land of philosophers and mystics and had imbibed the wisdom of its great sages. Students of theosophy regard Lao-Tze as one of the world's great spiritual teachers. All that is now known of the teachings of this great sage is found in the Tao-teh-King, or Book of the Path of Virtue. Yet he is said to have written 930 books on ethics and religions and 70 more on the great science—Magic—1,000 in all, yet all that western scholars and orientalists know of the teachings of Lao-Tze are about one dozen pages of the heart of his doctrine, called "The Tao-teh-King," and these Professor Max Muller declares to be unintelligible without the commentaries. M. Stanislas Julien had to consult more than sixty commentators for the purpose of translating the "Tao-teh-King," and the earliest commentary he could find was as late as 163 B. C.



Where are all these works and commentaries which are known to have existed? There is a tradition in the orient, says the Secret Doctrine, that along the ridge of Altyn-tag and in the solitary passes of Kuen-lun lives an old lama (a hermit or monk) who guards a library that would fill the British museum! That these

precious books and manuscripts are kept secure in subterranean crypts and cave libraries cut in the rocks, where the profane gaze of the western world may not penetrate. Whether this tradition, told by many pilgrims, be true or not, the fact remains that an incalculable number of precious manuscripts and printed books known to have existed cannot now be found. The significant part of this discovery is that all these works which have so mysteriously disappeared are valuable commentaries and keys to important occult treatises. Among these mysterious disappearances are the commentaries on the works of the great Chinese mystic Lao-Tze.

The learned Japanese Taoists laugh at the blunders and hypotheses of European scholars and orientalists. They declare that the commentaries to which western sinologues have access are not the real occult records at all! Even of the works of Kong-fu-Tze (Confucius), whose philosophy was utilitarian, not mystical, therefore easier of comprehension, Max Muller says: "If we turn to China we find that the religion of Confucius is founded on the Five King and the Four Shu books—in themselves of considerable extent and surrounded by voluminous commentaries, without which even the most learned scholars would not venture to fathom the depth of their sacred canon."

The Japanese, Chinese and Buddhist initiates and ascetics are more reticent on the subject of the works of their mystics than are even the Hindoos.



About 1,300 years before the time of Christ the religion of China consisted of a blending of Nature worship, called Tchou-li, and ancestor worship, called shintoism, from the word "shins," meaning spirits. Humanity was regarded as the center of the universe and the result of the union between heaven and earth. At the head of the celestial spirits was Tshangti, the supreme ruler of heaven. Below him were five rulers and a host of celestial spirits, or intelligences, who directed and controlled the sun, moon and stars.

The human spirits (departed ancestors) belonged to the second order.

To the third order belonged the terrestrial or Nature spirits, elementals—such as the gnomes (earth elementals), undines (water elementals), sylphs (air elementals) and salamanders (fire elementals)—together with winged beasts and flying dragons, etc., whose forms were derived from a mixing of the four elements of earth, water, air and fire.

These "shins" were said to reside in these various

forms, although they themselves (viz., the forces behind the visible objects) were not visible.

They had a system of invoking and recalling the spirits of departed ancestors strongly suggestive of modern Spiritualism; but they recognized the fact that it was only the earth-soul (in Theosophical phraseology, the astral) and not the celestial soul (or real man-ego)—except in rare cases—with which communications were held.

One extremely interesting fact in connection with this ancient religion was that there was no mention of future rewards or punishments nor do we find that these shins or "spirits" were in any case considered evil. It was accepted as a matter of natural law that each principle or substance of which man was composed returned after death to its own plane. The terrestrial soul returned to its own sphere (the astral) and the celestial soul to its own sphere (the heaven worlds). Neither was called good or bad; each enjoyed according to its own nature.



At this time there was no order of priesthood, the public worship being conducted by one of the ministers of the state. No one but the emperor could sacrifice to the supreme Tien—the spirit of heaven. Such was the state religion immediately preceding the introduction of Taoism. The teachings of Lao-Tze spread rapidly among the more learned and the monarchs of the Han dynasty themselves were eager students of Taoism. However, it was never a popular or representative religion like Confucianism, and even now is in repute among the learned men of the Chinese empire. The reason for this is easy to find. A deep and mystical philosophy like Taoism could never find favor with such an ambitious and practical nation as are the Chinese. That the utilitarian and more materialistic philosophy of Kong-fu-Tze (Confucius) almost entirely superseded the mystical teachings of Lao-Tze does not detract from the inherent value of Taoism as a system of philosophy, but rather indicates that the nation had not yet evolved to where these abstruse and metaphysical concepts could be appreciated.



Kong-fu-Tze (Confucius) was born in the year 550 B. C., fifty-four years later than Lao-Tze. He divided his time between his duties as an officer of the state and his studies, which included magic (the study of causes or why and how phenomena are produced), history, philosophy and religion. The works generally associated with his name are the Yi-King (book of changes), the Shi-King (book of poems), the Li-King (rituals), the Shu-King (book of inscriptions) and Tshun-tsieu (spring and autumn). These are the famous five kings (books) which are regarded as canonical and are held as sacred by his followers. Kong-fu-Tze taught the unity of mankind, charity and the duty to one's neighbor. These ethical teachings were in no wise different (except in method of expression) from the moral and ethical teachings of all the world's great religious teachers; they were capable of practical and successful application to political, social and moral questions, but they contained no teaching as to the

origin and destiny of man. They were purely philanthropic and mundane. That such teachings failed to satisfy the mystical and spiritual nature of the Chinese thinkers is shown by the subsequent introduction and widespread acceptance of Buddhism, with which Taoism is found to have much in common.

In his commentary on the Tao-teh-King, Walter Old, F. T. S., says: "Because the majority failed to appreciate the abstruse and seemingly paradoxical philosophy of Lao-Tze the more materialistic teachings of Kong-fu-Tze, which better suited the active policy of the succeeding rulers, eventually prevailed."

It was not until the eleventh century A. D., when Buddhism was introduced into China, that Taoism began to degenerate from a mystical philosophy into a mere system of religious rites and ceremonies, with priests, acolites, parish schools, monasteries and all the meaningless and burdensome ritual of ecclesiasticism.



Taoism is not the only religious system in which we can trace this crystalizing tendency. Although Jesus warned his followers that "the letter killeth, but the spirit giveth life," yet the same law of birth, maturity and decay—the law from which not even religions are excepted—can be seen at work in the great religious system of the western world. No religion or philosophy or system of morality will ever last until men have evolved beyond that period where the spirit is sacrificed to the letter, and all the changes will be good—when man gets what he needs in each stage of development. Forms that have outlived their usefulness must perish in order that the evolving life may not be hampered. Those who see only the breaking up and extinguishment of forms regard life as a vast charnel-house; those who see only the escaping and liberated life hear always the hymn of praise.



The word "tao" escapes precise definition because of its wide suggestiveness. It has a mystical meaning synonymous with such words as the Hindoo "sat" (pure existence), "verbum" (the word), the way, the path, the truth, etc. Jesus proclaimed himself a mystic and an initiate in the words: "I [viz., the Christos or higher self] am the way, the truth and the life." Shri Krishna (5000 B. C.), the great teacher of India, said: "He who seeth me in everything and everything in me, of him will I never lose hold." (From the Bhagavad Gita.) The fundamental principles of the philosophy and religion of Tao-Tze are identical with the teachings of Theosophy. It is a system which at once engages the intuitional, rational and perceptive powers of man. In its ultimate analysis it is pantheistic, while at the same time recognizing a Creator or manifested God; but back of the manifested God it posits an unknowable principle, which is the cause of manifestation. Here we are presented with that paradoxical element common to all mystical and abstract conceptions of the universe. Unity and diversity are one, and that one is Tao. Tao is greater than God and greater than Nature because in Tao both God and Nature exist. "Before heaven and earth were Tao was. It has existed without change from all time." (Tao-

teh-King.) Then the idea of unity unfolded to duality, and duality to trinity—another teaching that is common to all religions. We find: "The Tao produced one; one produced two; two produced three."

The idea of the duality of the manifested universe, another teaching common to the philosophical and metaphysical form of every religion, is expressed thus: "The Tao shows itself in two forms—the pure and the turbid—and has two conditions (of nature and rest). Heaven is pure, earth is turbid. The radical (purity) descended and the turbid issue flowed abroad; thus all things were produced." Here we have the root of an idea common to all religions which in some—notably Zoroastrianism and Christianity—has degenerated into good and evil—per se, God and devil. It originally referred to the positive and negative, active and passive, masculine and feminine sides of Nature. The distinction between the unmanifested and the manifested, or between pantheistic and monotheistic conceptions is put thus: "The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name. Having no name it is the originator of heaven and earth. Having a name it is the mother of all things. . . . Under these two aspects it is really the same, but as development takes place it receives different names. Together we call them the mystery."



A most interesting passage, referring to cosmic rhythm, or the law of periodicity, which is one of the fundamental principles of Theosophy, is: "There was something undefined and complete coming into existence before heaven and earth. How still it was and formless! Standing alone and undergoing no change, reaching everywhere and in no danger of being exhausted. I do not know its name and I give it the designation of 'Tao.' Making an effort to give it a name I call it great. Great, it passes on in constant flow. Passing on, it becomes remote. Having become remote, it returns." That great cosmic law called in Theosophy the Law of Cycles, viz., that "force tends to return to its projector," is beautifully and poetically expressed by Lao-Tze thus: "After blossoming for awhile everything dies down to its own root. This going back to one's origin is called peace. It is the giving of one's self to the inevitable. This giving of one's self to the inevitable is called preservation. He who knows this preservation is called luminous. He who knows it not perpetuates his own misery. He who has learned preservation is great of soul. He who is great of soul is prevailing. Prevailing, he is king. Being king, he is celestial. Being celestial, he is Tao."



Taoism regarded man as a trinity. In the classic, *Of Purity*, said to have been written by Hsuan, a Taoist of the Wu dynasty (A. D. 227), the following passage is found: "Now, the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could send his desires away his mind would of itself become still. Let his mind be made clean and his spirit of itself becomes pure. The reason why men are not able to

attain to this is because their minds have not been cleansed and their desires have not been sent away." The following passage, referring to this ancient teaching, viz., the control and subjugation by man of his desire nature (in Theosophy this is called the astral or desire body), occurs in the *Tao-teh-King*:

"Always without desire we must be found,
If its deep mysteries we would sound;
But if desire always within us be
Its outer fringe is all that we shall see."

Another quaint example of the wisdom of this Chinese sage is the following, which our modern critics of "heathen philosophers" would do well to memorize: "Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it."

The original Taoist idea of reincarnation has become degraded into transmigration, or the theory that the human soul can re-enter the animal kingdom. This is not the true esoteric teaching. We must distinguish between the pure teachings of Lao-Tze and the later teachings of the Taoist sect.



Gradual teachings have finally added so much that was entirely foreign to the teachings of the mystical and philosophical Chinese sage that one must dig deep to find the pure gold of the original ideas of Lao-Tze. Advanced students of Theosophy claim that he taught pure Theosophy. The best known commentator of his works is Chuang-Tze, who has been called the Ezra of Taoism and the Democritus of his own time in China. The following brief extracts from the *Tao-teh-King* show the purity and wisdom of the teachings of this greatest of Chinese sages:



"Avoiding the distinctions of merit among the people prevents jealousy."

"Whosoever humbleth himself shall be preserved to the end."

"Whoever exalteth himself shall be abased."

"By conserving the natural and spiritual powers and retaining virtue it is possible to escape dissolution."

"The wise man knows no distinctions; he beholds all men as things made for holy uses."

"The inflated man is soon exhausted. Than self-restraint there is nothing better."

"The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the center where nothing exists."

"The wise man provides for the soul, not for the senses."

"He who is most unselfish is most secure."



There is one fact which deserves notice; that is, the great difference between the way in which the east and the west have always treated their sages and philosophers. The religious annals of the east record no martyr burned at the stake for the sake of truth—no "crucified" savior—their saviors have been received

with honor and reverence. We call our civilization "higher," yet our records are stained with the blood of Jesus, Socrates, Paul, Hypatia, Bruno, and thousands of lesser lights, who tried to show us truth. Were we of the west not so blinded by our own vanity and arrogance we could learn many a lesson in gentleness, charity and wisdom from the despised "heathen."

REINCARNATION.

The Important Conclusions that Follow an Acceptance of this Truth.

[In this series of articles we shall draw from both oriental and occidental authors in elucidating the subject. The present article being chiefly from the excellent work of Mr. E. D. Walker.]

X.

DEATH, HEAVEN AND HELL.

The latest developments of science agree with the occultists and poets that there is no death, and that nothing is dead. What seems to be extinction is only a change of existence. What appears to have no vitality has only a lower order of the life principle. Everything is pulsating with energy, stones and dirt as well as animals and trees. The same force which animates the human body, the beasts, birds and reptiles in their brief periods, also vitalizes the oaks and vines in a smaller degree with longer lives, and individualizes the mineral world into crystals on a still lower plane but with lifetimes reckoned by thousands of years. And below crystal-life, in the constituent atoms of shapeless matter, is a tremendous thrill of undiminished activity. Life, the occultists say, is the eternal uncreated energy. The physicists grasp at the same thing in their Law of Continuity, and modern science concedes that "energy has as much claim to be regarded as an objective reality as matter itself." This life is the one essential energy acting under protean forms. It always inheres in every particle of matter, and makes no distinction between organic and inorganic, except one of grade, the former containing life-energy actively and the latter in dormant form. Because the scientist is unable to awaken into activity the latent life of inorganic matter, he insists, by the law of biogenesis, that life can only come from life. But that only marks the limit of his knowledge. The world's development has bridged all the gaps now yawning between the different kingdoms of Nature, though nothing remains now to show how it was done, and science has to confess its ignorance. There is nothing to contradict and much to enforce the occult axiom that the same life animates man, plant and rock simply in different states of the one indestructible force—the Universal Soul—making all Nature what Goethe terms "the living visible garment of God."

It is impossible for a person to cease to exist. When the tenant of the body moves out, the forces binding together the dwelling scatter to the nearest uses awaiting them. The positivists would have it that the individual soul also dissolves into an impersonal fund of

being, a sort of immediate chilling Nirvana, out-freezing any eastern conception of remotest destiny. This melancholy result of western materialism is boldly confronted by reincarnation with a proven hypothesis, which illuminates the mystery of death and the future, and shows the unimpeachable reality of immortality. Reincarnation demonstrates that the personal ego, which permanently maintains its identity amid the constant changes of the bodily casement and mental consciousness, must continue its individuality. In addition to the evidences already adduced for the genuineness of this truth, is the reliable part of psychic phenomena—a small core of veritable fact, but buried in a vast concretion of mischievous deception and unwarrantable hypothesis—and the life experiences of some orientals whose intense devotion to pure invisible realities has pushed them into the perception of ultra-mortal things.

It is the strong attachment to physical existence which makes death the king of terrors. Those who have learned the lesson of life find him the blessed angel who ushers them through the golden gates. There shall at length come to every ascending soul the experience of those whose departure from this life cannot be called death, as Jesus, Elijah, or Enoch, who "walked with God and he was not, for God took him." They became so buoyed with spiritual forces that a slight touch shifted the equipoise and translated them into the invisible. The clarified spirit welcomes death.

When death severs the soul from its mortal encasement, says Mr. Walker, the ruling tendencies of the soul carry it to its strongest affinities. If these still dwell on earth, the soul hovers affectionately among the old scenes and insensibly mingles with its heart-friends, ministering and being ministered to, with no essential difference from the former condition. Many veritable experiences, apart from all possibility of delusion, confirm this, although the darkness of matter blinds most of us to the psychic life. At length, as shifting time unties the bonds of earth, the soul moves on with its strongest allies to the realms of its choice. There the soul lives out an era of its true life, an expression of its deepest nature, as much more full and more real than the late physical life as the waking state exceeds the dreaming. For the escape from material confinement allows the freest activity, in which the dominant desires, unconsciously nourished in the spirit, have the mastery. This liberty rouses the spirit from the earthly lethargy into its permanent individuality. The startling bound of the spirit into its own sphere must transfer the self-consciousness from its terrestrial form to a far higher vividness; but, as the wakefulness of day includes the somnambulism of night and knows itself superior to that dumb life, so the burst of unconstrained spiritual existence does not annul, but transcends the material phase.

The condition of the period intervening between death and birth, like all other epochs, is framed by the individual. The inner character makes a Paradise, a Purgatory, or an Inferno of any place. As Jesus said he was in heaven while talking with his followers, as Dante found all the material for hell in what his eyes witnessed, so in the environments beyond death,

where the subjective states of the soul are supreme, the appearance of the universe and the feelings of self are created, well or ill, by the central individual. There must be as many heavens and hells as there are good and bad beings. All attempts to describe the future state are inadequate and erroneous, and must necessarily be so. Plato, in the last book of the Republic, quotes the narrative of the Pamphylian Er, who had been killed in battle but came to life again on his funeral pyre, and declared that he was returned to earth to disclose the nature of the coming life. He found things about as Plato's allegory pictures them—the good and the wicked who had just died being assigned their places in heaven or under the earth. A number of souls whose thousand years of one or the other experience had expired were made to cast lots for a choice out of a large number of human and animal lives, and to drink of the River of Indifference, and to traverse the Plain of Forgetfulness before entering the world again. As with all the visions of after-death, this simply reflected the opinions of the Platonic thinker. St. John's Revelation paints the scene by colors obtained from his Jewish training, on the canvas of his Patmos imprisonment. Bunyan's description shows a simple imagination saturated with the Apocalypse. Protestant visionaries always discover a Protestant heaven and hell. Catholic ecstasies always add purgatory. Swedenborg found the gardens of heaven laid out in the Dutch fashion of his time. English clairvoyants and mediums are properly orthodox and evangelical. American spirits talk broad theology with ridiculous details. The divergence in all these alleged liftings of the veil betrays their subjectiveness.

It is impossible in the nature of things that one should permanently leave the physical condition until the business of that existence is accomplished in transferring the affections from material to spiritual things. While the ruling attraction to a soul remains in this world, all the forces of the universe conspire to continue the association of the two in repeated lives. On the other hand, a person dominated by spiritual proclivities finds infinite vibrations drawing him away from temporal surroundings to the inscrutable glories of the eternal. In Swedenborg's phrase, "a man's loves make his home." The residual impulses coming from the momentums of past lives determine what and when shall be the next embodiment. The time and manner of reincarnation vary with each individual according to the impetus engendered by his lives. Between these lives the spiritual effect of the earth-life is absorbed from the personal soul manifested on earth into the immortal and unmanifested ego. This process may require days, years, centuries or millenniums, depending upon the intensity of the mundane aspirations which draw the spirit to earth and hinder its liberation into pure spiritual life. But as in dreams a whole life's history is sometimes condensed into a few seconds, time has no existence to the disembodied spirit. Whether the interval be long or short, the entire spiritual effect of the last life must be assimilated and shaped into a form that will spring up in coming lives. The instances of alternate consciousness indi-

cate that some such marked difference from the previous incarnation appears in each earthly life, losing all remembrance of the previous chapter, and working out the tendencies which embodied that particular life in a career that will achieve redemption or condemnation.

At the first thought reincarnation carries the unwelcome inference that death and re-births separate us from the dearest present ties and introduce us as strangers into new phases of activity where everything—occupations, knowledge and friends—must be found afresh. This is a mistake. The unnoticed habits of thought and action derived from the alliance of cherished comrades strengthen into ungovernable steeds whose course directs the soul on every journey toward those favorite companions. Among the thousands of acquaintances made in a lifetime, the rare friends whose intimacy strikes down into the inmost depths of the soul must continue as irresistible attractions in the next life. Orpheus could not fail to discover Eurydice in the spirit realm. In this earthly existence, which is the Heaven, or Purgatory, or Hell of the last one, we go straying among unfamiliar forms, frequently mistaking them for true friends, until suddenly we meet a soul with which there comes so intense and permanent an affection that every other person is forgotten. Such a fusion of spirits must hail from the shores of long distant loves, and its new unrecognized mastery develops a mightier union than would be possible in one uninterrupted flow. The poets like to symbolize this as the blending of two hemispheres long since separated into their original perfect whole. The most probable explanation of such intimacies rests in the idea that they are repetitions of previous attachments. A sense of ancient familiarity grows upon these closest ties, notwithstanding the absence of memory's confirmation. The powerful attractions residing in families and kinships may well be the result of ancestral affinities which have bound together in many earlier combinations, like a turning kaleidoscope, the same individuals.

Says Professor Hedge: "The birth into the present was the death of the old—'a sleep and a forgetting.' The soul went to sleep in one body; it woke in a new. The sleep is a gulf of oblivion between the two."

XI.

KARMA—THE COMPANION TRUTH OF REINCARNATION.

Karma is the eastern word for the Law of Causation as applied to personal experience. In Christendom, says Mr. Walker, the full recognition of this great principle, like that of its mate, reincarnation, lies dormant; but it is merely an extension into the spiritual domain of the fundamental premise of all science, the substratum of common sense, the cardinal axiom of every philosophy—that each effect has an adequate cause, and each cause works infinite consequences.

Briefly, the doctrine of karma is that we have made ourselves what we are by former actions, and are building our future eternity by present actions. There is no destiny but what we ourselves determine. There is no salvation or condemnation except what we our-

selves bring about. God places all the powers of the universe at our disposal, and the handle by which we use them to construct our fate has been and is and always shall be our own individual will. Action (karma) of the spirit, whether in the inner consciousness alone, or by vocal expression, or in outward act, is the secret force which directs our journeys through infinity, driving us down into the gloomy regions of evil, of matter, and of selfishness, or up toward the luminous fields of good, of spirit, and of love.

The most adamant of facts is that of an infinite all-comprehending power, of which Nature is the pulsating body, an eternal reality shaping the shadowy appearances of time, and variously named Force, Fate, Justice, Righteousness, Love, Mind—God. The most essential attribute of this unfathomable Being is that of Almighty Equity. Confronting this fact is the puzzling fact of our spiritual personality enveloped in matter. The thought always associated with this is individual responsibility. "Two things fill me with wonder," says Kant, "the starry heavens and the sense of moral responsibility in man." When Daniel Webster was asked what was the greatest thought that ever stirred his soul, he replied, "The thought of my personal accountability to God." Every balanced mind agrees with these intellectual giants on this point. The inevitable outcome of grouping these two actualities—God and responsibility—is the conception that the Universal Sustainer is giving every creature the best thing for it, and that each soul is in some way accountable for its condition. Single observations seem to contradict this idea, but the long trend of life's experience verifies it. Because it offers no shelter for culpable actions and necessitates a sterling manliness, it is less welcome to weak natures than the easy religious tenets of vicarious atonement, intercession and forgiveness. But it rings through the inner soul-world as the fundamental harmonic tone, setting the key for all wholesome poetry, philosophy, religion and art, and inspiring the magnificent sweep of progress which is rationalizing modern Christendom. For it is identical with the essence of Bible truth, as these representative sentences will suggest: "Keep thy heart with all diligence, for out of it are the issues of life" (Solomon); "Sin no more, lest a worse thing come upon thee" (Jesus); "Work out your own salvation. Whatsoever a man soweth, that shall he also reap" (St. Paul).

The embryos of all animals are at the earliest stage indistinguishable from one another. The biologist who has lost his labels cannot tell which would become fish, cat or man; but Nature knows the past records and therefore the future possibility of each. So within souls apparently similar there hide unsuspected germs of vast difference, resulting from the forgotten pasts, which may develop into corresponding divergent futures. The ancient behaviors of every soul have accumulated a grand heritage of influences from which our present bequest is derived. The kernels of remote conducts eventually have their unfoldment in the revolution of our lives, until at last, if we refuse weeds and harbor only worthy germs, we shall bear a contin-

ual harvest from the good seed sown in forgotten lives.

The "bonds of action" include the whole range of material for character—not only the recognized habits of the soul, but the more important unconscious inner thought whence the outward manifestations spring. Impulses that are secretly cherished feed the acts of life and mould all our environments to fit them. Our favorite inclinations show what we have been doing in ancient ages. Within the germ of to-day's conduct are coiled interminable consequences of good and evil.

The relentless hand which metes out our fortunes with the stern justice most vividly portrayed by the Greek dramatists in their Nemesis, Fates and Furies, takes from our own savings the gifts bestowed on us. In the domain of eternal justice, the offense and the punishment are inseparably connected as the same event, because there is no real distinction between the action and its outcome. He who injures another in fact only wrongs himself. To adopt Schopenhauer's figure, he is a wild beast who fastens his fangs in his own flesh. But linked with the awful fact of our undivided responsibility for what we now are, goes the inspiring assurance that we have in our control the remedy of evil and the increase of good. We can, and we alone can, extricate ourselves from the existing limitations, by the all-curing powers of purity, love and spirituality. In eastern phraseology, the purpose of life is to work out our bad karma (action) and to stow away good karma. As surely as the harvest of to-day grows from the seed-time of yesterday, so shall every kernel of thought and feeling, speech and performance, bring its crop of reward or rebuke. The worthy soul now burdened with misfortune is shifting off the chains of old wrong-doing. The vicious soul enjoying comforts is reaping the benefits of old virtues. So intricately are all situations connected with untraceable lineages that only the Omnipresent can penetrate below appearances in the real natures of men.

The stupendous issues of conduct endure through all changes. After one has climbed to high summits of character the surprising reappearance of some forgotten sin may stay his progress and require all his powers to conquer the viper whose egg he long ago nested in his bosom. So in the depths, when life's environments imprison us in degrading conditions, we will find a lifting and sustaining power that preserves the soul's integrity as the fruit of past ameliorative acts, long forgotten, but treasured within the soul's secret ledger, where, in the end, debt and credit must find their equilibrium in the soul's final freedom.

It is karma, or our old acts, that draws us back into earthly life. The spirit's abode changes according to its karma, and this karma forbids any long continuance in one condition, because it is always changing. So long as action is governed by material and selfish motives just so long must the effect of that action be manifested in physical re-births. Only the perfectly unselfish soul can rise superior to the gravitation of material life. Few, comparatively, have attained this; but it is the goal of mankind. Some of those who have reached it have voluntarily returned as saviors of the race. Heed these messengers of the Light.

OUR ASTROLOGICAL PAGE.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this department should be addressed.]

PLANETARY INFLUENCE.

We strive to rule our planets, but in vain!
As night succeeds the day, so comes the gloom
Of Saturn, Herschel, Neptune, o'er our souls,
To follow Venus, with her mirth and song,
And years made opulent by Jupiter,
As well as those made bright by Sol, and those
By Luna's rays made peaceful and serene.
Again, the vibratory force of Mars
Hurls all his sons to conquest and to strife,
While Mercury leads to mental realms afar
Beyond the grasp of dull material minds.
'Tis true that Herschel, Saturn, Neptune, all,
May lead to psychic power and spiritual thought,
But those who reach this mystic goal are led
Through all the most Plutonian ways of earth.

ERNEST S. GREEN.

A SOLAR READING FOR YOU.

For Persons Born from June 21 to July 21, any Year, and Especially if also Born between 6 and 7 A. M.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but *generally* it will be found correct.

Persons born during the period above mentioned have Cancer as their solar sign, which is ruled by the Moon, but the first ten degrees have a sub-influence from Venus; the second ten, from Mercury and Jupiter, while the third ten degrees, or last decanate, is almost fully under the influence of the Moon, and natives of this decanate know many changes, are given to rashness, many foolish acts, and are, as a rule, unfortunate.

Generally the natives of Cancer are highly idealistic, sensitive and sympathetic, kind and thoughtful for others. They are also very magnetic and receptive to the influence of others, which makes them very liable to disease, and often they will take severe colds simply from being in the presence of those similarly affected. They are generally persistent, self-reliant and reflective, and are generally interested in occult and mystic studies. The imagination is usually very keen, and the intuitions highly developed. This sign gives discretion, a spirit of independence, liberal ideas and versatility. The Moon, which rules this sign (particularly the last decanate), gives the native at one time the appearance of stolidity, and at another of nervous irritability, without reason, springing from a too great impressionability. When Mercury is well aspected in the nativity Cancer gives versatility and a spirit of eclecticism.

The fortunate period for Cancer people, generally, is from July to January. The unfortunate period is March and April.

Solar Readings will appear monthly. ERNEST S. GREEN.

Who Will be the Next President?

As soon as the republican and democratic parties have nominated their candidates I will cast their horoscopes, and will then be able to tell which one will be elected. This information will be given in this department of the August number of the STAR; and if the testimonies of the planets emphatically favor one more than the other, as they probably will, I will stake my reputation as an astrologer that I will name the next president. The stars may not favor our own choice, but they will favor the man who will be elected.

ERNEST S. GREEN.

ASTROLOGY.

This sublime and dignified science is the queen and mistress of all science; older than all the knowledge of the world. Sages, poets, kings and prophets were all more or less astrologers. Ancient Egypt, Greece and Rome, and all the enlightened nations of antiquity believed in and practiced it. A great revival of it

took place in the seventeenth century. This grand old science is now again making itself heard, and thousands throughout the earth are now interested in its wonderful revelations. If man in the past had obeyed the prophets he would have escaped much sorrow and disaster. If Cæsar had obeyed he would not have been destroyed. If the great Napoleon had listened to Mlle. Le Normand he would not have died in exile. So with thousands of others. Astrology is a sure light to be guided by, to help the traveler on life's road, and to avoid the shoals and quicksands of its journey. So much can be said of its needful helps, that it is the part of wisdom to enlist its offices in every important undertaking and perplexing problem of the future.

URANUS, THE HISTORIAN OF AMERICA.

In Two Hundred Years of American History His Revelations and Configurations Have Never Failed to Leave an Important Chapter Therein.

During the past two hundred years both Uranus and Aldebaran, a fixed star of the first magnitude in the house of Gemini, have proven infallible prophets of all the wars that have been fought in the United States, as well as other disturbances recorded in the history of our nation.

When once the ruling sign of a nation has been determined the method by which astrologers follow its future history is very similar to that pursued in predicting future events in the nativity of a person, which demonstrates that man is a microcosm, and nations little more than a microcosm, of the universe. But in predicting the future events of a nation, the fixed stars and the slower moving planets are of chief importance. As Guido Bonatus says: "The Fixed Stars are most slow in motion, and consequently in mutation; whence it comes to pass that their impressions require subjects and patients of the same nature." ("The Considerations of Guido Bonatus.")

It was from the transiting of London's ascendant—17 d., 54 m. of Gemini—by "The Bull's North Horn," a star of the nature of Mars, that William Lilly, the famous English astrologer, was enabled to design two prophetic hieroglyphics—one showing the burial of the dead and the other a conflagration under the sign of Gemini, a pair of twins—which were later verified by the great London fire of 1666 and the plague.

If I am not mistaken it was William Lilly who first discovered that Gemini was the ruling sign of the United States, and the correctness of this discovery has been proven by the records of our nation's history from its discovery to 1900.

To write the effect of all the principal planets and stars in the horoscope of the United States, as they would have been written by such an astrologer as Lilly in 1690 (had he taken the pains to do it), with their transits for two hundred years, would have been to write the history of those two hundred years of America in advance, for in looking over the transits for that time I do not find an important event that is not in strict conformity with what would be shown by the transit of some planet at the time it occurred. However we will only follow the transits and some of the configurations of Uranus, which should be sufficient to convince any rational being of the fact of planetary influence.

By way of introduction, however, it might be well to explain *how* the planets exercise their influence. It may all be explained by the scale in music. We all know that two or three notes in an octave may be struck together that will produce harmony, and again two or three other notes may be struck that will produce discord. Just so with the planets. At a distance of 60 or 120 degrees apart they form what is called the sextile and trine. These are harmonious aspects and produce good, according to the nature of the planets. Again we find the quartile and opposition, when the planets are 90 or 180 degrees apart. These produce discord and are evil aspects. There are many other aspects, both good and evil, but these four will illustrate *how* it is possible for the planets to influence nations and men. It may all be explained by the law of vibrations.

Uranus manifests on the material plane in a spirit of iconoclasm, while spiritually he is reconstructive in nature. He

[CONTINUED ON PAGE TWELVE.]

STAR OF THE MAGI

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TO OUR READERS.

We are obliged to crowd out much good mat-
ter and will soon be compelled to enlarge the
STAR, as we do not wish to deprive our readers
of any of the good things to which they are en-
titled.

NEWS E. WOOD, A. M., M. D.,
Editor STAR OF THE MAGI.

A PRESIDENTIAL PREDICTION.

TO THE EDITOR OF THE STAR: From the
general heliocentric planetary aspects on
the dates of the Republican and Demo-
cratic National conventions, I wish to pre-
dict the success of the Republican presi-
dential ticket next fall.

WILLIS F. WHITEHEAD.
Heliocentric Astrologer.

EDITORIAL NOTES.

WHEN Saturn entered the third quarter
of the Zodiac—known as the quarter of
money—the panic of '93 commenced. This
was predicted early in '92. When Saturn
entered the fourth quarter of the Zodiac—
known as the quarter of labor—the great
labor troubles of 1900 commenced. These
will last and end in much the same manner
as did the panic of '93. The close will see
labor based strictly on its merits.

★

THE lesson of the great planetary as-
pects of June is that China has come, at
last, to the parting of the ways. Her civil-
ization, hoary with age, is about to be-
come one of the closed chapters of the past.
Her future will be determined, not by what
she may desire to do, but by the decrees of
stronger powers. To-day she is really in
her death-throes in her senseless and fa-
natical efforts to expel the "foreign dev-
ils." To-morrow she must be an ally and
not an enemy of western civilization.

★

THE entire east bids fair to become in-
volved in this downfall of Asiatic civiliza-
tion. The problems are so many and the

interests so varied that the final outcome
must be the sequence of years of diplo-
macy or war. If ever there was a need for
the leading nations of the earth to lay
aside all thought of self-aggrandizement
and other selfish interests, it is now. Only
by such a stand can conflicting interests
be settled without untold misery, butchery
and desolation. We are on the eve of the
most dreadful and terrible war known in
the history of mankind or entering that
period where the instruments of carnage
will be laid aside for the implements of
peace and Universal Brotherhood.

THE ASTRAL PLANE.

Some of Its Mysteries, Symbols and Serious Dangers.

In this article I shall endeavor to give a
brief and general reply to the numerous
letters received of late from our students
in all parts of the globe.

To begin with we find the astral plane
eloquently portrayed by the orientals in
their occult usage of the lotus flower. The
lotus is found in the streams and lakes of
many countries in the east. I have also
found them in abundance in Lake county,
Illinois. Especially beautiful ones may be
found at Long lake there, covering hun-
dreds of square yards of area. Both the
blue and white varieties are abundant
along the river Nile. The occult signifi-
cance of the flower is known to but few
outside the Initiates of ancient mysticism.
It is found graven upon the remains of the
famous cave temples of India, and also ap-
pears upon some very old papyrus leaves
in my possession.

The growth of the lotus begins with the
roots, buried deep in the mud, on the bot-
tom of some river or lake. The body of
the plant grows upward until the surface
of the water, flooded with sunlight, is
reached, and there blooms into the well-
known beautiful flowers.

The roots, obscured in the mud, repre-
sent the man who is conscious only of the
material part of his nature. When the
stem begins its upward journey, the awak-
ening of man is indicated. He then be-
comes aware of the existence of his soul
and spiritual nature; and his first experi-
ences are always the result of emanations
from the astral plane. The blooming of
the flower is emblematic of man's higher
unfoldment in the realm of true spiritual
sunlight.

The astral plane is also represented by
the Bohemian Tarot, which is a most won-
derful book, containing a vast store of ar-
cane knowledge. It represents, in what
is known as the ternary of the Major Ar-
cana, the Spirit of the Universe and the
Soul of the Universe, indicated by the em-
blems of Death, Corporeal Life, and Des-
tiny. Next in order, we have the Body of
the Universe, as shown by the emblems of
Plastic Force and Individual Life, which
brings humanity in contact with the As-
tral Light in circulation.

The Astral Light is so named from the

stars, which it renders magnetic, and it is
supposed to be the envelope of the soul.

It is a delicate, vitalized fluid that per-
meates the whole universe. It has inher-
ent power to record forever all sounds and
scenes that ever occur in the universe,
past or present. It is, without doubt, the
plastic force which yielded to the Logos
when the fiat went forth, "Let there be
light." Influences from the astral plane
are constantly entering the world of ef-
fects, or the physical plane. It was in the
attempt to enter the astral that the neo-
phyte, so graphically described in Bulwer
Lytton's "Zanoni," encountered Nahash,
the dragon of the threshold.

From this realm also comes the many
manifestations of the Elementals. The
Elementals are of four classes: Gnomes,
who inhabit the earth; Undines, who live
in the sea; Salamanders, who exist in the
element of fire, and Sylphs, or the spirits
of the air. The Sylphs are those first en-
countered by the occult student.

Every sincere student of true mysticism
will, sooner or later, have his or her occult
experience. Up to then, however, the
Chela will find his greatest difficulty in car-
rying out necessary operations, and his
lack of confidence in himself and in the
existence of the unseen world of entities
that surrounds us everywhere.

Every object or creature in the physical
world has its astral representation, which
lasts for an indefinite time in the Astral
Light, even after the passing of the orig-
inal. Thus every human being has an as-
tral body, which may endure a variable
length of time after death. When the
body becomes weakened by disease it loses,
to a certain extent, its power of cohesion,
which becomes less and less until, at the
final event—death—the astral is liberated.

One of my correspondents wrote me as
follows a short time ago:

"About one year ago a very dear friend
of mine, a young electrician, passed away.
During his last moments I was with him
and told him I earnestly desired some phe-
nomena to demonstrate the life beyond.
At the moment of his death all of the elec-
tric bells in the house commenced ringing,
which continued for several minutes. The
mysterious bell-ringing occurred again
when his body was removed for burial."

The writer of the above is an intelligent
scientific gentleman, who lives in Ohio,
and he mentioned this event as one which
demonstrated, what many millions desire
to know, the reality of a life beyond the
grave. As his friend was a young man,
and his illness had been of short duration,
his astral body was yet strong and active
at the time of liberation. And as it must
have been the shell, or envelope of the
soul, it still retained the intelligence of
being, which manifested by conforming to
the strong desires and will power of his
friend yet in the flesh, so that the above
phenomena was rendered possible.

CAUTION: The astral plane is the rec-
ord of sounds and scenes from the begin-
ning of time. There must, therefore, ex-
ist many horrors—such as blood-curdling

sounds and ghastly scenes—which can, under proper conditions, be recalled. It is plain to be seen that one should not attempt to enter into communication with that plane without due knowledge and preparation. Take, for instance, the confirmed drunkard, suffering from delirium tremens, who enters this sphere under wrong conditions, and attracting to himself, therefore, its horrors only—as serpents, devils and horrid phantasms.

Also bear in mind that when you voluntarily open communication between yourself and the entities of the Astral Light you should be prepared by a knowledge of your own worthiness, which should be still further augmented by a strong will and an unflinching faith in the great God who rules the universe and protects his creatures at all times and under all circumstances in the smallest particular. Otherwise you must not be surprised if you see before your eyes, at frequent though unexpected times, horrible, leering elementals, or hear loud, commanding voices, mingled with terrible shrieks, etc., as all who cross the threshold attract to themselves that class of reflections and emanations that correspond to the characteristics of their inner selves.

If you are strong enough to command, with firmness, those beings which will surely be attracted to you, there is nothing to fear. However, the insane asylums of the land are filled with many unfortunates who either voluntarily or otherwise entered this unseen astral world of strange surprises, thus recalling the old aphorism, "Fools rush in where angels fear to tread."

DR. T. J. BETIERO.

CARE OF THE MOUTH.

Perhaps no part of the body is so often neglected as the mouth. A new-born infant should have its mouth washed after each feeding. A soft cloth, wet in a weak solution of boracic acid, should be used for this purpose. If this were always done we would rarely find a case of infantile sore mouth. After the teeth come and the mouth is large enough, a small, soft brush should be used; the teeth and mouth should be cleaned at least twice daily. In illness, where sordes and mucus accumulate rapidly, and where the tongue and lips are parched and stiff, attention is needed every hour; the mouth should be kept moist and the same treatment carried out through the night as during the day. Boracic acid solution, listerine, lemon juice, glycerine and distilled water are all refreshing and soften the tissues. Where the lips are chapped or fissures appear, a lubricant of cold cream or sterilized vaseline should be applied. Where the gums are spongy or soft, and bleed readily, a few drops of tincture of myrrh added to pure water will help to harden them. Small squares of old linen or soft gauze should be used instead of a brush where one is ill or weak. These should be immediately burned after use. Every part of the mouth should be cleansed—behind the wisdom teeth, the roof of the mouth and under the tongue.

Lemon juice and water will remove the fur from a thickly-coated tongue. Where the teeth are sensitive use tepid water.

A BATTLE SONG.

We are they who will not falter—
Many swords or few—
Till we make this earth the altar
Of a worship new;
We are those who will not take
From prelate, priest or code,
A nearer law than brotherhood—
A higher law than good.

We are those whose unpaid legions,
In free ranks arrayed,
Massacred in many regions,
Never once were stayed;
We are those whose torn battalions,
Trained to bleed, not fly,
Make your agonies a triumph—
Conquer, while we die.

Therefore down to Armageddon,
Brothers bold and strong,
Cheer the glorious way we tread on,
With a soldier's song!
Let the armies of the old flags
March in silent dread;
Death and life are one to us,
Who fight for quick and dead.

EDWIN ARNOLD.

ABDEL KARIM EFFENDI.

He Visits America and Sets Aside the False Teachings of Dr. Kheiralla.

Occultists and mystics all over the civilized world have had their interest drawn of late years to the semi-mystic cult of Bab-ed-Deen in this country. That our occult brethren may be properly informed as to some important developments of the cult in America the STAR gives the following:

It is not our purpose, in the present article, to exploit the peculiar teachings of the Babists, further than to say that they are Oriental "Second Adventists," who hold that the advent has already taken place. The outcome of this necessarily includes the setting up of Christ's kingdom and the millennial era. Babism is universal in character, embracing among its fifteen million adherents, some nine million of whom are in Persia, members from all leading religions and countries. The rule of life is the sermon on the mount. Its mission is to teach all who apply for "the truth" without charge or fee. While it has a book of organization and conduct, it has no church, pope, priest or treasury. It is an universal democracy whose members worship in all churches, bow at all shrines and profess all faiths, yet all holding to Christ, his teachings as given in the New Testament, and his present advent on earth to establish his kingdom.

In the year 1894 the seeds of this cult were planted in America, at Chicago, under the name of Babists, from the word Bab, meaning door. The tenets of the Babists were brought from Cairo, Egypt, in the person of a "Dr." Ibrahim G. Khieralla, who conferred them in a series of "private" lessons, which, to be obtained, had to be assented to by the recipient as they were imparted. By means of this

system of teaching the particular doctrines that I. Khieralla promulgated became so many secrets and escaped public criticism. The "Dr." met, therefore, with practically no opposition and the Babist movement grew, in the course of time, to number some 800, the chief figure of whom naturally was Ibrahim G. Khieralla.

From its naturally broad, universal and democratic basis the new cult gradually assumed an autocratic and "official" character, all of which augmented the influence and *affluence* of the "Dr." and he exercised his dictatorial and self-assumed powers for "all there was in it." It is reported that if the "Dr." wanted anything, like a new wife for instance, he would have a convenient "revelation" to that effect.

To render himself secure in his position as a sort of "Supreme Pontiff," Kheiralla found it necessary to do violence both to the spirit and letter of the cult he had assumed the leadership of; and, as one lie requires another lie to bolster it up, the "Rev. Dr." diverged more and more from the moral and authorized Babist code. So glaring became these developments that they became a matter of deep concern to leaders of the cult in the Orient. Efforts to settle matters to rights from there resulted only in causing a division in the ranks of the Babists in America. A delegation to Persia, headed by a wealthy western lady, brought back incontestable proof of the "Dr's." scheming trickery and double-dealing. An expose of the facts deprived the "Dr." of a majority of his following, those who stood by him for the most part being his "officers" and those not fully aware of his duplicity. The Babists were thus divided into two camps.

Such was the situation up to about the middle of last April. At that time one of the leading heads of the Babist faith, Hadji Abdel Karim Effendi, was on his way from Cairo, Egypt, to personally confront Khieralla in regard to his false teachings.

A representative of the STAR visited the residence of Dr. C. I. Thatcher, 51 Aberdeen street, Chicago, and after being cordially greeted by that gentleman was accorded an interview with Abdel Karim, by the aid of M. Bozork, his interpreter.

One is much impressed with the venerable, dignified and kindly appearance of Hadji Abdel Karim. He makes one at ease instantly and you feel as if you were conversing with some old friend rather than with a new acquaintance. He possesses not only an air of sterling honesty, a merciful and brotherly presence, but a simple and unassuming manhood.

In the interview which followed, Abdel Karim, the teacher of Kheiralla, related how he first met him through some connection with Egyptian Masonry; that he had instructed him somewhat in the views of the Babists, which he accepted. Kheiralla claimed to have an improvement in foot wear which he was trying to place on the market, and went to Russia for that purpose, but met with no success. He then visited America for the same purpose, but wrote to Abdel Karim that he had no bet-

ter success than in Russia, and that he would "teach 'the truth,' and make a living that way." Abdel Karim wrote back that Kheiralla knew too little of it to be a teacher, yet, he considered it the wisest course to instruct him as much as possible through correspondence.

When Abdel Karim arrived at New York he was met there by Kheiralla, and the latter retracted, over his own signature, the teachings foreign to Babism he had promulgated. He also agreed to do this in Chicago, but later refused to do so, and Abdel Karim thereupon severed Kheiralla's connection with the cult. All that remains of the Kheiralla following now are some twenty-five, twelve of whom are "officers," and the "Dr." is no longer recognized as a Babist by the 780 remaining members here in Chicago. A strong representative gathering from Chicago, New York, Detroit, Cincinnati, and other cities, held at Kenosha, Wis., on the 4th of June, have also repudiated him.

RELIGIOUS INTOLERANCE.

Religious intolerance has done a great deal of harm in the world, and without a shadow of justification. There is no reason why a man who believes in the revelation of Moses should hate the man who believes in the revelation of Mohammed, or still another who believes in the revelation of Joseph Smith, the Mormon. No proof can be adduced in any case. The believer must take another man's word for his belief, and why should he not be allowed some natural choice?

Every man either accepts the religion in which he has been reared, or adopts that which best suits the needs of his nature, according to whether religion is, or is not, a vital thing with him. The man whose affectional nature is paramount, craves a religion of pure love. Such a religion is best suited to develop what is highest in him. The man whose esthetic nature is large, wants the forms and ceremonies which delight and impress the artistic sense to be distinctive features of his religion. And the energetic, practical man must have a religion of character and works to satisfy his robust nature.

Is this not the result of intuition? If religion is to be a guiding finger, a helping hand in natural development, shall not the man be true to his instincts in seeking that which is best for him? Where is there any room for intolerance? If these various forms of religion meet certain needs in human nature, does it not follow that all are good, within their limitations, because useful? In fact, is it not true that everything in life which is good is part of religion, and that religion is not, and can not be, sectarian?

Shakespeare makes Shylock say, "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." But does this intolerance prove that Moses' revelation was any truer than any other man's revelation? John Brown might have a dream and a revelation to-

night which is true for him because he believes in it, and it becomes true for others who see with his eyes and think with his mind. But intolerance does not prove anything; it only shows the natural ugliness, egotism and cruelty which may be practiced in the name of religion.

Intolerance is a disease which fastens on religion and destroys its helping spirit. Christ did not say that force, aggressiveness, or compulsion would free men from sin. He said: "The Truth will make you free," and that "Love is the fulfilling of the law."

Tolerance is a great boon to the world because it is the atmosphere of progress. Religious intolerance was the greatest obstacle to the development of the arts and sciences. Looking at both sides of all subjects makes men tolerant, and it is for this reason, rather than a desire to make converts, that the *Medical Brief* speaks thus freely on religious matters, as above. It concludes by saying that "The doctor who is unwilling to learn tolerance had better quit practicing medicine and become a preacher." This advice will properly apply to other professional classes. Intolerance should be confined to creed-bound churches from whence it comes.

A VINDICATION OF VACCINATION.

"There is basis for the claim of Dr. Herman Spalding, Chief of the 'Division of the Contagious Diseases,' of the Chicago Board of Health, that the records for the year should convince the most skeptical of the efficacy of vaccination as a preventative of smallpox. Since May, 1899, there have been forty-nine cases of the disease sent to the Chicago Isolation Hospital. Of these patients not one had ever been vaccinated. Nearly one-half of the sufferers came to Chicago from neighboring States, having contracted the disease before arriving here. Many persons were exposed to the contagion, but careful investigation at outside points has shown that no properly vaccinated person contracted smallpox from the exposure, and that elsewhere, as in Chicago, the sufferers were all those who could show no mark on the arm.

"Another feature of the records is that which shows that there was not a single case of smallpox among even the unvaccinated persons who were exposed but who received vaccination within a reasonable time after the exposure. Every policeman in Chicago has been successfully vaccinated, and though the smallpox patients are apt when weakness overtakes them to go at once to the police stations, not an officer has contracted the disease. Since the year 1894 there have been only four cases of smallpox among the school children of Chicago. The pupils are obliged to present certificates of successful vaccination before being admitted to school. Dr. Spalding says that the four children patients had such certificates, but in every instance the certificates were found to be false. The physician further declares, and it is certain that the carefully kept records bear him out, that the experience of

the last twelve months clinches the fact that proper vaccination is an absolute preventive of the disease."

The foregoing editorial of the *Chicago Tribune* is certainly a clincher, and ought to convince any sane mind of the value of vaccination, especially as it is but one of hundreds of like records confirming the experience and observations of thousands of competent medical men. Yet anti-vaccination societies flourish in England and America, magazines, tracts and periodicals are published protesting against this most salutary measure, and various so-called "reform" and "advance thought" publications echo and re-echo the senseless ravings and rot emanating from them. It is unfortunate that many honest and well-meaning people are thus deceived and deluded into the false belief that vaccination is an evil, and that the wise and beneficent laws and regulations of national, state and municipal health boards, making it compulsory, is an outrage on their liberty and an invasion of their private rights, etc.

The opposition to vaccination comes wholly from a few blind leaders of the blind, whose fanatical ignorance and bigotry is only equalled by their gross and persistent misrepresentations in reiterating exaggerated tales of isolated cases of baneful effects sometimes having resulted from the careless use of humanized or impure virus. It is high time that these fanatical frauds and their dupes who are disseminating anti-vaccination literature, were exposed and shown up to the people in their true light as enemies of the human race and as advocates and abettors of disease, pestilence and death.

THE MYSTERY OF SLEEP.

The most wonderful events in the world are the most common. If the Sun appeared, says Carlyle, only once in a long term of years, how excited everybody would be. But the miracle takes place every day unregarded.

The most wonderful thing that happens to a man from the cradle to the grave is also a daily event, and it excites hardly any wonder or curiosity. That phenomenon is sleep. We go to bed at night and expect sleep as a matter of course. It approaches us with no sense of surprise or apprehension on our part; we pass within the ivory gate with as little concern as we walk down the street; and yet sleep is as wonderful as death, to which not a few poets have likened it. Only the confirmed victim of insomnia realizes its beneficent influence; to the rest it is as commonplace as breakfast. And yet sleep is not only the profoundest mystery we know, but it is the result and the accompaniment of the most remarkable changes in our bodies—themselves also subjects of the deepest wonder.

The first fact relating to sleep is that the sum total of our energy is reduced. Whether this reduction of the play of bodily force causes or merely accompanies sleep it might be hard to say. It is a beautiful thought in "The Ancient Mariner."

that sleep is a blessed influence descending from above, but we suppose science will not listen to that, though it is not incompatible with the idea of the preparation for sleep by the bodily forces. The scientific statement would be that there is a general displacement and re-arrangement of molecules, but that does not help us much, for the movements of molecules are unintelligible as an ultimate expression of why things are so and so. Then the work of the glands is slackened; they are not called on to secrete so many products from the blood.

The most striking fact is the change in temperature. The temperature of the human body rises at a quick rate from 6 a. m. to 10 or 11 a. m., increases at a slower rate from that time to 6 p. m., and then falls, reaching the minimum point at about 4 a. m. It is probable, by the way, that colds are often caught in bed at this last hour, especially by restless sleepers who partially divest themselves of their bed-clothes, and so are exposed at the very time when the body demands the greatest protection. At this hour, too, the tissue changes are reduced to a minimum. The pulsations of the engine are, in a word, at their feeblest. The brain becomes paler, the appearance of even the ruddiest people grows more pallid, the resemblance to death is more apparent, so that it seems natural to speak of the dead as asleep.

We see clearly what physiological phenomena accompany sleep, but what of sleep itself, what of the human soul lately so active, now buried in a repose as still as death? Does the soul itself sleep? Does it, like the body, need repose? What happens to the mental and moral powers of man when overcome by slumber? Is the mind liberated from the bonds of time and place, and can it visit then "worlds not realized?" What of the strange phenomena of our dreams, wherein ordinary and familiar secular events connected palpably with some of our daily experience are either blended with others not so connected or are turned upside down, and presented in an unmeaning fantasy which, nevertheless, seems at the time natural? Is our full normal consciousness there? Hardly, or the dream could not be so incongruous and impossible, yet a partial consciousness there must be, or we would not recall the dream in the morning.

And what of those strangest, but well-attested, of all dreams, in which the dreamer sees with vivid intensity an event in the future? If the sleeping form held the complete and normal consciousness with the brain functioning in the usual way, one would suppose the activity of the connected brain cells to be more than usually vigorous in the light of such an astounding experience; yet the very sleep in which the dream occurs depends, we are told, on the quiescence of these cells. Can it be possible, then, that in sleep, whatever the physical accompaniments, the soul does become at least partly liberated, finding the cells for the time useless as functioning organs? In a trance is the

liberation still more completely effected? And in death is the liberation final and complete? We know nothing, perhaps we never shall know, but to us the problem of sleep can never be solved on any more material ground. All the scientific problems lead up to the mysterious problems of spirit.—*Spectator*.

ASTRONOMICAL.

The Inter-Mercurial Planet, Vulcan, Shown to be a Myth.

The result of the astronomical observations of the Sun's eclipse on May 28 last is of a most gratifying character, taken as a whole, and new discoveries in solar science cannot fail to be made from a scientific study of the many photographic exposures that were successfully carried out, both in America and abroad.

Not the least important of many special inquiries is the settlement, from the most reasonable and probable standpoint, of the long disputed existence of Vulcan, a supposed inter-mercurial planet, said to be discovered in 1859. An expedition was organized by the Harvard college observatory, equipped with instruments capable of easily detecting a body such as Vulcan was claimed to be, and specially sent out for that purpose, with no other result than a view of Mercury and the re-discovery of a lately recorded asteroid. At every point no other result was obtained.

The first search, says Mary Proctor, for a possible inter-mercurial planet dates back to 1859, when Leverrier, detecting certain changes in the orbit of the innermost planet, Mercury, suggested that some unknown planet or ring of planets revolving between Mercury and the Sun might be the cause. The part of the path where Mercury is nearest the Sun, and where he travels at his greatest rate of speed, had slightly shifted from its calculated line. Thus Mercury, having his region of swiftest motion somewhat differently placed than was anticipated, himself moved somewhat differently.

On March 26, 1859, the theory as to the existence of an inter-mercurial planet seemed confirmed by Dr. Lescarbault, a country physician living some eighty miles from Paris, who announced that he had actually seen this planet as a spot quite round and black passing across the face of the Sun nine months before.

Leverrier, surprised at the delay of Lescarbault in announcing his alleged discovery, made an investigation relative to the Doctor, became convinced that the latter had, indeed, discovered his theoretical inter-mercurial planet—although the Doctor's instruments were of a quite moderate character—and ended by congratulating him and procuring for him the decoration of the Legion of Honor.

The name of Vulcan was assigned to the supposed new planet, with a distance of about 13,000,000 miles from the Sun, and a period of about nineteen days, this data being based, of course, on Lescarbault's

rough observations. According to him its diameter was about 25,000 miles.

Nothing more was seen or heard of the planet until August, 1876, when astronomers learned that Herr Weber, an observer of considerable skill, stationed at Pecheli, in China, had seen a small round spot on the Sun, looking very much as a small planet might be expected to look. Imagine his surprise, on turning his telescope a few hours later toward the Sun, at finding that the planet had vanished. He forwarded the news of his observation to Europe, and Leverrier was delighted, while Abbe Moigno, who had given Vulcan its name, congratulated Lescarbault upon the return of the shy little wanderer.

Lescarbault, however, who had never forgiven the Germans for destroying his observatory and library during the invasion of France in 1870, did not welcome the news that a German astronomer had been the fortunate observer. It was doubtless, therefore, with some degree of satisfaction that he heard, according to a later report, that the observations made at the Madrid Observatory, where a careful watch is kept upon the Sun, and a photograph taken at the Greenwich Observatory incontestably proved that the so-called planet was an ordinary, every-day sun-spot, not even quite round, and disappearing at the identical time announced by Weber.

Later, a would-be weather prophet at Louisville, Ky., who conceived the brilliant idea that Vulcan would help out his wild weather theories, claimed to have seen Vulcan crossing the Sun's face in September, but it was shown that, according to Lescarbault's period for Vulcan, he must have looked *through* the Sun to have done so at the time specified, a very remarkable achievement, indeed!

Meanwhile Leverrier came to the conclusion that Vulcan would cross the Sun's surface on or about March 22, 1876. In compliance with requests to do so from him and Sir George Airy, president of the Royal Astronomical Society, observations were made at frequent intervals by observers in India, Australia, New Zealand, Santiago de Chili and elsewhere in Europe and America, but, like the observations of last May, no Vulcan was seen.

During the total eclipse of the Sun of 1878 Professor Watson announced that he had seen two star-like objects near the Sun, but they were probably the two stars Theta and Zeta in Cancer. Dr. Swift also announced that he had seen two bright stars, but they were in a different part of the sky, and his observations have remained unexplained. According to Professor C. A. Young, "Careful observations of total eclipses during the last ten years make it practically certain that there is no Vulcan. Probably, however, there is an inter-mercurial family of asteroids. But they must be very minute, or some of them would certainly have been found either during eclipses or crossing the Sun's disk. A planet as much as two hundred miles in diameter could hardly have escaped discovery."

URANUS, THE ASTROLOGICAL HISTORIAN OF AMERICA.

(CONTINUED FROM PAGE SEVEN.)

speaks to the soul, or intuition, rather than to the reason, and accordingly awakes the spirit of antagonism whenever in power. He is a celestial anarchist and seeks to destroy the conventional order of things and to establish complete independence for nations and individuals and causes them to oppose all restraint.

In 1690 we find Uranus entering Gemini, the ascendant of the United States. At this period an aggressive and independent spirit was rampant in the colonies, and the first decided action against taxation by the mother country was taken through laws passed at the first session of the legislature under the new charter. The colonists were also involved in warfare with the Indians and French, as shown in Hale's History of the United States.

It should be noted that Uranus is seven years in transiting a sign, and we shall find at least three periods where he caused a continual state of warfare through the entire seven years of his transit. Here is the first period, during his transit of Gemini, which began in 1690, as recorded in Hale's history, we have referred to:

"The war with the French and the Indians, which began in 1690, was not yet terminated. For seven years were the frontier settlements harassed by the savages, and the English employed in expeditions against them. A history of these would consist only of repeated accounts of Indian cunning and barbarity and of English enterprise and fortitude. Peace between England and France, which took place in 1697, was soon followed by peace with the savages."

Also in 1690, which marked the entrance of Uranus into the sign of Gemini, we find an epoch in our history made marvelous by several crude manifestations of a psychic character in Salem, Mass., known as "The Salem Witchcraft," during which a number of poor unfortunates who were under the full influence of the Uranian ray, or vibrations, were cruelly burned at the stake by the ignorant bigots of that age who knew nothing either of astrology or psychic manifestations, but explained it all with that convenient word—the Devil.

The revolution of Uranus through the twelve signs of the Zodiac requires eighty-four years; hence we find that he has circled his orbit again and entered once more the sign of Gemini in the spring of 1775, when we again find the spirit of belligerence rampant in the land, which culminated in the Declaration of Independence when Uranus reached nine degrees of the sign, just as he crossed the radical place of the Sun in the nativity of George III. This, too, was practically a seven years' war, as it is a historical fact that the Declaration of Independence did not end the war and that Cornwallis did not surrender until 1781, the final treaty of peace being signed in 1783, shortly after Uranus left the sign.

Of course, there were the two quartiles

and the opposition of Uranus to Gemini, and other evil aspects and transits in the eighty-four years during this revolution, each of which produced a corresponding evil effect on the colonies, but our readers will be more interested in later events, hence I will pass these by.

The Declaration of Independence was signed on July 4, 1776, at 15 minutes p. m. Sibley, a noted English mathematician and astrologer, wrote in 1788 regarding a horoscope he cast for the time of the signing of the Declaration: "The State of America shall in time have an extensive and flourishing commerce, an advantageous and universal traffic to every quarter of the globe, with great fecundity and prosperity among her people." This in the face of the prediction of all the leading statesmen of Europe that "No republic could last," and that the United States of America would be no exception.

It might be interesting to know upon what configuration Sibley based his prediction. It was this: In the ninth mundane house were posited Venus, Jupiter and Mars, with Uranus in the same sign and close to the cusp of the ninth house, and Aldebaran, the fiery, martial star—by some claimed to be the ruler of our country—also 6 degrees and 42 minutes in Gemini. For the benefit of those who are not versed in the language of the stars, I will explain that the ninth house governs mind, science, commerce, religion and inventions, and such a collection of planets in this sign could not fail to strike any astrologer as having a great signification. Who can deny that the then infant nation has since led the world in inventions, in science and commerce, when her population and wealth are considered. She has also been the mother of many religious movements, some of which are growing to great proportions. Also the martial spirit of Aldebaran and Mars have also enabled her to withstand all her foes in a manner that has amazed the older nations of the earth and which has seemed to them little less than miraculous.

Again, at the outbreak of the war of 1812 we find Uranus in Scorpio, the sixth house of the radix, which in a nativity is called the house of sickness. He is also in opposition to the radical place of the earth, assisted in his work by a sextile with Saturn, and Mars at the same time is quartile to the radical place of Aldebaran and Uranus, and within two months it passes the quartile of all the planets in the ninth house of the figure set for the Declaration of Independence. Such a condition would certainly cause trouble. This war came to an end December 24, 1814, shortly after Uranus left the sign of Scorpio and entered Sagittarius.

In 1832, when the Sac and Fox Indian war broke out, Uranus was crossing the "Dragon's Tail," in Aquarius, and Saturn was in Virgo, forming an exact quartile with the radical place of Aldebaran and Uranus. The latter was at the same time trine to his radical place and that of Aldebaran in the ascendant—Gemini.

This war was immediately followed by the Seminole war in Florida, and these two wars lasted until 1839—just seven years. It ended immediately after Saturn's passage over the opposition to the radical place of Aldebaran and Uranus.

In 1837, while this war with the Seminoles was yet in progress, and at the exact time when Saturn was passing the opposition to the radical places of Uranus and Aldebaran, there was a great financial crisis, attended by many commercial disasters.

In 1846, at the outbreak of the war with Mexico, we find Uranus in the fiery sign of Aries, sextile to Aldebaran and his own radical place. Saturn is in the last degrees of Aquarius and is applying to a quartile with the radical places of Aldebaran and Uranus, being most of the year within orbs of this aspect with the former. The Mexican war came to an end February 2, 1848, just as Uranus passed out of orb of the sextile.

On December 20, 1860, at the very date when Uranus (retrograde) arrived at the ninth degree of Gemini, having exactly completed his revolution after the signing of the Declaration of Independence, South Carolina took the first decisive bellicose measure by declaring her independence.

Dr. Broughton, one of our best known astrologers at that time, made the following prediction, which was ridiculed by nearly everyone, as it was thought the war would only last a few months at the most: "Until Uranus gets out of Gemini, which will not be before the summer of 1865, I do not look for any peace for this country!" ("Broughton's Planet Reader," Philadelphia, January, 1861.) As to the accuracy of this prediction history bears witness.

During the war with Spain, in 1898, Uranus and Saturn were both in opposition to the radical places of Aldebaran and Uranus, and were both retrograde during the summer. The war began at the very time these two planets turned retrograde within orbs of the opposition (a very evil omen), and practically ended in September, when they again moved forward!

These are a few of the multitude of facts in connection with the history of our nation which challenge any explanation outside of planetary law, and the same is true of the nativity of every individual.

"There is a destiny that rules our lives,
Rough hew them as we may."

We may expect the next disturbance from Uranus in 1913, when he will be crossing the "Dragon's Tail," as he was at the beginning of the seven years' Indian warfare, which began in 1832, but this time Saturn will be transiting the radical places of Uranus and Aldebaran in the ascendant. Unless there is a powerful benefic influence from some of the fixed stars and the other planets at that time (which I have not yet calculated) there will certainly be another war at that time. At least, 1913 and 1914 will leave an important page in American history.

The next complete revolution of Uranus will occur in 1942, when Aldebaran will

have exactly reached the conjunction of the radical place of Uranus, and he himself will be there. Just what will be the result of such a powerful magnetic influence at the vital point of our nation's nativity is uncertain, but if there is not a great war there will be a reconstructive period covering seven years, out of which the nation will arise as it did in 1783 and in 1865; but it is to be hoped that before that time gory conflict will be no more and that the grave problems of that time will be settled without the thundering of cannons and flashing of sabres, but we fear it will be the same as of yore. However this may be, the war of 1942, from an astrological standpoint, will be the last, for it will probably be the greatest war ever fought in modern times, and the reaction following will result in the burying of the sword forever, and the "nations shall learn war no more."

ERNEST S. GREEN.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

A SLIGHT DIFFERENCE.

Yabsley—Did I understand you to say your uncle's attack of rheumatism was cured by Christian science?

Mudge—No; I said his attack of Christian science was cured by rheumatism.

★

HINTS ON EATING.

Eat only what agrees with you.

Hurried dinners make worried sinners.

A bad cook makes a good executioner.

Never let your temper block your appetite.

Eat slowly and masticate food thoroughly.

Do not bathe after eating for at least two hours.

Don't tickle your taste when your stomach is satisfied.

There is a time to eat and a time to abstain from eating.

How we eat is quite as important to our digestion as what we eat.

True appetite is satisfied by the quality and not by the quantity of food.

Do not exercise physically or mentally for at least half an hour after eating.

Eat when the stomach calls for food, give it what it demands and as much as it desires.

The stomach requires a little hard work to keep its digestive powers in order, just as our muscles require vigorous exercise to keep them strong.

Drop all thoughts of the shop at the table. You might as well try to play the flute in boxing gloves as to expect to enjoy a dinner with your mind muffled in the cares of business or other matters.

★

POISONOUS WILD FLOWERS.

Recently a small boy ate buttercups and as a result died. Since then there has been published a list of poisonous wild flowers, popularly considered harmless, but certain to be fatal if eaten by a careless

person or ignorant child. These flowers are buttercups, celandine, wood anemone, daffodils, narcissus, lily, snowdrop, jonquil, wild hyacinth, monk's hood, briony, nightshade, foxglove, mezeron and henbane.

DIVINE HEALERS.

Several "divine healers" have come under the ban of the postoffice department lately, and are now excluded from the use of the mails. The matter was first brought to the attention of the department by complaints coming from a small town in Missouri, where a so-called divine healer conducting his business by mail endeavored to collect payment for treating a patient after the patient was dead, although the fact of the death was unknown to the divine healer. The relatives communicated with the postoffice department, and in the investigation that followed it was disclosed that exactly the same scheme had been tried in the case of a man whose Missouri relatives were asked to pay the divine healer for services rendered after the death of the patient.

★

Vaccination.

On account of the wide dissemination of anti-vaccination literature and the evil results that so often follow a refusal to be vaccinated—in contracting smallpox and endangering the health and lives of other likewise prejudiced people—and in view of the present smallpox epidemic in many localities, we deem it opportune to publish the following from a late report of the State Board of Health:

"The verdict of the medical profession at the end of a century of vaccination is that with the exception of an infinitesimally small number of unsusceptible individuals, every unvaccinated person would contract smallpox in the course of a natural lifetime if exposed to the contagion, and fully one-half of these attacked would die, while of the survivors a large number would be hideously disfigured, maimed and disabled; on the other hand, if efficiently vaccinated and re-vaccinated an equally infinitesimal number of hyper-susceptible individuals would contract the disease on exposure, and of this small number less than one in a hundred would die.

"One-tenth of the human race, on the average, died annually of smallpox for centuries before the discovery of vaccination; during which period, in the language of Macaulay, 'the disease was always present, filling the churchyards with corpses, leaving on those whose lives it spared the hideous traces of its power, turning the babe into a changeling at which the mother shuddered, and making the eyes and cheeks of the betrothed maiden objects of horror to her lover.'

"For this devastating and constant pestilence Jenner substituted a mild affection of only a few days' duration, never causing death, suffering or disfigurement, when properly and intelligently produced, and conferring an immunity from the graver disease proportionate to its thoroughness and efficiency. To neglect or oppose its universal introduction is to invite avoida-

ble suffering, disaster and death—either carelessly, ignorantly or criminally.

"There is no possible chance of causing any other affection or of introducing into the system any disease where the glycerinated lymph is used with the careful antiseptic precautions which are now known to be as necessary as in a surgical operation. For this latter reason only competent physicians should be allowed to vaccinate. Under these conditions vaccination has been reduced to a science, securing the maximum of protection against smallpox with the minimum of discomfort and absolute freedom from danger."

Every case of smallpox in Chicago during the last year and a half—both the imported cases and those contracted by residents from the imported cases—has, without exception, been unvaccinated. There has, thus far, been no case among the vaccinated. The introduction of the glycerinated vaccine lymph has removed the last tenable ground for opposition to vaccination; there are no longer the painfully sore arms, swollen glands, corroding ulcers and hideous scars that so often followed the use of the old-time vaccine points.

EDITOR'S TABLE.

I know as my life grows older.

And my eyes have clearer sight.

That under each rank wrong, somewhere.

There lies the root of right;

That each sorrow has its purpose.

By the sorrowing oft unguessed;

But as sure as night brings morning.

Whatever is—is best.

ELLA WHEELER WILCOX.

★

We commence a new department in our present issue, entitled "Our Astrological Page," under the editorial care of Ernest S. Green. It will prove a popular feature of the STAR from now on.

★

THE August STAR will contain a verification of Mr. Whitehead's prediction, concerning the great Sagittarius conjunction, contained in our June issue. It far exceeds the expected eighty-five per cent.

★

THE series of articles on "Reincarnation," that have appeared in the STAR from our first issue to the present, will be completed with the August number. We believe our readers have found them interesting and instructive as we have received quite a number of requests to publish them in book form. Those of our subscribers who have not all the back numbers may yet procure them at our regular rates.

★

A Rare Treat

is in store for the readers of the STAR, in that our August number will contain the first installment of a new occult romance of a high order from the pen of Dr. T. J. Betiero. The scene of this story, which abounds in occult lore, is laid in India, and our readers do not need to be told that Dr. Betiero, who has spent many years in the far East, is exceptionally well qualified to treat his theme in a most fascinating, instructive and masterful manner.

"The Garden of Eden."

We have received the following communication which explains itself:

"TO THE EDITOR OF THE STAR:

The Garden in Eden and the Heart in the Body.

Sir—In your May issue (page 10) on the above subject [by Dr. Dutton] there occur these words: 'We shall attempt to show that the human heart is the Eden of Scripture, and the human body the Garden of Eden.' I beg to point out that this is contradictory, for the human body is not *in* the heart, but the heart is *in* the body. I notice the same contradiction in the Scripture account. Gen. ii, 8: 'The Aloh-
him planted a garden eastward and in Eden.' But in the verse after it says, 'a river went out of Eden to water the Garden.' That is, according to the writer of this ingenious interpretation, the rivers of the human body flow to the heart instead of from the heart to the body! This seems to upset his theory. Readers of 'Genesis Revised' will not find any such discrepancy.

Yours, REV. G. OUSELY,
Editor of 'Genesis Revised.'

3, Evelyn Terrace, Brighton, England."

Dr. Dutton's Reply.

"The *entire body* may in a sense be called Eden because, when properly kept, it is a *place of delight* to its occupant; but the *heart*, which is itself a part of the body, is Eden in a *special sense*, because it is the seat of the affections, and is very sensitive to the varying emotions of the soul. Again, the Home of the Soul, wherever it may be, when properly kept, may very truly be described as Eden (a place of delight). Every garden, properly kept, is an Eden. These definitions help to reconcile the apparent contradictions in Gen. ii, 8 and 10. Verse 8 may refer to the Home of the Soul, wherever it may be; and verse 10, to the human heart, and human body. Our critic says that 'The rivers of the human body flow to the heart, instead of *from* the heart to the body.' If he will consult works on anatomy he will admit that the *veins*, only, carry blood *towards* the heart, while the arteries always carry blood outwards from one of ventricles of the heart to other parts of the body; and it is the *arterial blood*, and not the venous, that so closely represents the river (not rivers) that went out of Eden to water the garden. The aorta and its four heads, or branches, supply the entire body, outside the heart, with arterial blood, and thus represents the river that went out of Eden (the heart) to water the garden.

GEO. DUTTON, M. D.,
Author of 'Etiopathy.'

A Card from Ernest S. Green.

TO SUBSCRIBERS OF THE "PSYCHICAL SCIENCE REVIEW." Having found the difference between the cost of publication and the receipts for subscriptions too great for my purse to bear, and that my astrological work is growing to such proportions that I have not the time necessary to devote to its proper management, I have arranged with the editor of the STAR OF THE MAGI to run out the subscription list of

the PSYCHICAL SCIENCE REVIEW. Those who are already subscribers to the STAR will have their subscriptions extended to the extent of the number of issues due on the PSYCHICAL SCIENCE REVIEW.

The STAR OF THE MAGI is an able exponent of occult, scientific and psychic research, and a much better journal than I could possibly supply with my limited time and means: besides it is understood that I am to contribute reviews, articles on astrology, etc., and a Solar Reading each month for persons born during that month in any year. Any new researches or discoveries I may make from time to time will be announced in the STAR.

ERNEST S. GREEN,
Editor and publisher *Psychical Science Review*.

Books Received.

WE announce all new books received, and give them such review as we consider their contents warrant: those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"ART MAGIC." This truly remarkable volume is the most notable occult work ever issued from the Spiritualist press. Spiritualism has given the world a voluminous and varied literature, but among them all ART MAGIC stands unapproachable and supreme. At a time when Davis, Denton, Randolph, Owen and others are all but forgotten, this cap-sheaf of spiritual and recondite thought still presents its assuring motto—"God Understands"—to every seeker of the "Mysteries" and all who have traced the steps of Isis among the sand-covered civilizations of antiquity. Such a reputation among mystics and occultists everywhere has ART MAGIC made for itself that it would be idle to attempt any review of its contents. It deals with the various branches of the occult from the standpoint of the "Spiritual Philosophy," and, on that account, is a representative work, and one, therefore, that cannot be overlooked by the student who desires an impartial view of the occult field. The author's name is unknown, we believe, but that he was an indefatigable student and was exceedingly well informed on many of the most abstruse and arcane points of occult research is beyond dispute. One citation alone will show this: "The day will come when the Magic of the ancients will be the Science of the moderns, and in that morning light of revelation the GREAT PYRAMID OF CHEOPS will be known for what it really is—the alphabet which spells out the signification of the divine Drama of Existence." (Page 207.) This work was first issued by Emma Hardinge Britten, and later by John R. Francis, as a premium to his paper, and from whom it can still be obtained. Copies of the first edition are very rare and difficult to procure, but this later edition of over 350 pages, tastefully and substantially bound in cloth, can be procured for \$1.50, which price includes a year's subscription to *The Progressive Thinker*, the representative Spiritualist paper of the world, edited and published weekly by John R. Francis, at 40 Loomis St., Chicago, Ill.

Paracelsus.

"The Life and Doctrines of Paracelsus," edited by Franz Hartmann, M. D., a volume of 367 pages, the best published work extant on Paracelsus, can be obtained at this office for 50 cents, postpaid.

Pamphlets Received.

"*Rational Worship*," a lecture by Dr. T. B. Gregory. Frontispiece of author; secular and liberal. H. L. Green, 213 E. Indiana St., Chicago. Price, 10 cents.

"*Health Recipes and Catalogue*." Metaphysical; 25 pages of reading matter; 39 pages of "catalogue;" 15 cents. Ernest Loomis & Co., Chicago.

"*Dialogue between Reason and Ignorance on the Interpretation of the Bible*," by A. C. Doan, Summerland, Calif. Poetical; 16 pp., 10c.

"*Psychometry; Its Science and Law of Unfoldment*," by J. C. F. Grumbine, 1718 W. Genesee St., Syracuse, N. Y. Second edition; 53 pages; 50 cents.

"*Auras and Colors*," also by J. C. F. Grumbine; 72 pages; 50 cents.

"*Love and Wisdom*," by S. Lincoln Bishop. Metaphysical; 16 pages, 25 cents. Address author at Daytona, Fla.

"The Sphinx"

for June presents the usual fine list of contents that have so universally attracted the attention of astrologers, among which we note "The Star of Bethlehem" and "A Chapter in Chaldean History and Philosophy," as being of general interest.

"The Dawn,"

"a monthly magazine devoted to religion, philosophy, science, etc.," and published at 3, Puddopuker Road, Bhowanipur, Calcutta, is one of our most creditable foreign exchanges. The March number contains the first installment of "The Indian Economic Problem," wherein the editor in a clear, able and vigorous manner produces a view of his subject that cannot fail to attract widespread attention.

"The Progressive Thinker."

This weekly paper is, beyond all question, the largest and best Spiritualist periodical published in America. Its many contributors are the best in its chosen field, and a close inspection of its columns is not only essential to all who keep pace with spiritual evolution but is absolutely necessary in order to know what is going on among Spiritualists everywhere, as it prints more genuine news than all the remaining Spiritualist papers combined. It is published by John R. Francis, a sturdy veteran of his class, at 40 Loomis St., Chicago at one dollar per year.

New Exchanges.

The Patent Record. Monthly, \$1. 341 St. Paul St., Baltimore, Md.

The Humanitarian. Monthly, \$1.50. By Victoria Woodhull Martin and Zulu Maud Woodhull. 17, Hyde Park Gate, London.

The Advanced Science Journal. Monthly, \$1. Harry Gaze, Oakland, Cal.

Triumph. Monthly, 50 cents. Florence E. Roberts, Riverside, Cal.

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QUICKENE, Wash., May 11th, 1900.

This is to certify that on the 3rd inst., of my own motion, I wrote to Ernest S. Green, of San Francisco, giving him the dates of birth of Annie Donovan, born May 26, 1886, and Mary Donovan, born November 27th, 1887, and stated that one of them is blind, asking him if the science of Astrology could tell him which one is afflicted.

On this date I received Mr. Green's reply, stating that Annie is the one afflicted, and that the cause of the affliction was close to Feb. 1, 1897.

Annie is the afflicted one, and her mother tells me (without knowing this correspondence) that it was in the spring of 1897 that Annie's eyes began to be afflicted, and, as near as she remembers, it was about six months before blindness was total.

I regard this as a most satisfactory test of the value of Astrology as practiced by Ernest S. Green; for I solemnly affirm there is no fraud or collusion in this matter, which is voluntary on my part. (Signed) J. MARION GALE.

A circular, containing other testimonials as to my work, sent free on application.

The following is a translation of an article in "Nya Tilden" (The New Era), edited and published by Carrie Swenson, Minneapolis, Minn. It appeared in the number for May, 1900, over the editor's signature, headed "An Able Astrologer:"

Mr. Ernest S. Green, 1804 Market St., San Francisco, Cal., editor of the "Psychical Science Review," on receiving hour, day, year, and place of my birth, sent me six typewritten sheets of astrological description of my life; all surprisingly accurate. He especially mentioned certain times when the planets would have a favorable influence over me, and also times when they would have an unfavorable influence over my life, also dates of certain events, all correctly given. Mr. Green does not know me personally, and an able astrologer than he I do not know. CARRIE SWENSON.

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NEDOURE; The Priestess of the Magi.

By T. J. BETIERO, M. D.

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AN EXPLANATORY PRELUDE.

I am what may be called a "globe-trotter;" was forty-one years of age last month; am also looked upon as a rather eccentric bachelor; neither have I ever been considered good looking. In fact, I have shared the fate of many others who, being neither rich nor handsome, pass through earthly life in comparative solitude. At the age of twenty-two years I had the good fortune of being generously remembered by a deceased uncle, whom in life I had never met. I found one day in my mail a large business envelope, which contained a notice from his attorney that I was the sole heir to his estate. Inquiry brought me the information that my uncle, John McKay, had worked hard the greater part of his life, had exercised marked frugality, and had been able to amass, during a lifetime of seventy years or thereabouts, a modest competency of forty thousand dollars which was invested in United States bonds, and a ranch of three hundred and sixty acres in the western part of Kansas, near the Colorado state line. If I remember aright, it was near the site of the present town of Rocky Ford, which lies in the heart of the great water-melon producing region; which is now well known to every Denverite on account of its luscious melons and annual picnics.

As I had no desire at that time to become either a rancher or vaquero, it was soon disposed of for a fair price.

I now found myself able to cultivate my desire for travel and study. My attention had for several years previous been directed toward the occult; and, as the reader may have realized, when once this science is undertaken, the investigation is rarely if ever relinquished until we are ourselves liberated from the physical tenement.

Nineteen years have now elapsed since I began my still hunt for knowledge, or, as may be expressed by that illustrious man who, in passing, exclaimed, "Light, more light."

During this time I have given silver to the Fakirs of India and the Fortune-tellers of China. I have a speaking knowledge of seven languages; and my face is well known to most of the old book stalls and curiosity shops of both the new and old worlds.

About seven years ago, while looking over a collection of old books and manuscripts in the Quai des Grand Augustin, in Paris, I found stowed away in one of the dusty pigeon holes, a roll of papyrus, which showed unmistakable signs of great age. It was written in the Pali-Sanscrit, a meagre knowledge of which enabled me to decipher, at the beginning, the word, "NEDOURE."

Curiosity tempted me to purchase it and love of knowledge caused me to seek an old Hindu and bargain for its translation.

Thinking it may be of interest to the modern brotherhood and lovers of mysticism, both ancient and modern, I give it here as translated. With the exception of a long letter of warning to the uninitiated, who might read it, and several of the mystic rites of the Magi, which might not be right to publish as they still flourish, it is here given as found.

CHAPTER I.

While awaiting the hand of the Great Transformer, which, I am given to know, will soon overtake me, I am working in feverish haste to record the events of a strange life.

Why I am impelled to write of things held sacred and secret in this age I know not. Perchance this papyrus will endure to "the age of light," the coming of which has been foretold by the prophet.

My life upon the whole has been a strange one. My childhood held mysteries as great as those I daily sought to comprehend.

My earliest remembrance found me within the walls of the Ouri Monastery, situated upon the side of the great mountain range that overlooks the valley of Kashmir.

Here I had remained, studying the religion of our fathers, and reading the sacred manuscripts. A few days after my sixteenth birthday, in the company of Gobab, my preceptor, we were bathing in the refreshing waters of the Jhelum. As we were about to leave the water, to return to the monastery, we heard the loud blowing of conch shells, mingled with the voices of elegantly dressed messengers, who loudly proclaimed:

"The Maharaja! The Maharaja! Child of Brahma, comes!"

My preceptor, who belonged to the Order of Yellow Monks, had always treated me with marked courtesy and kindness, yet, as a wholesome precept, no doubt, he maintained, at all times, a noticeable dignity and reserve.

However, I noted, strange to say, that when he heard the announcement of the King's approach, his features relaxed their proud expression and assumed one of actual fright. Grasping me by the arm, with a grip that was almost painful, he said:

"Come quick; it is late."

He then seemed to have lost his power of speech, but continued to make excited gestures, as if our very existence depended upon haste. During this time we were standing in water up to our arm-pits, comparatively alone, although but a little way from us, both up and down the stream, could be seen hundreds of bathers of both sexes. Wherever the announcement of the Maharaja's coming fell upon their ears, the bathers at once made preparations to leave the water. Some of them sought the river bank, others entered the bathhouses, of which hundreds could be seen along the river bank. This was according to a custom long observed, as I afterward learned. When royalty

desired to bathe, the people were expected to retire.

The Maharaja, who at this time enjoyed his annual hunting trip, came rapidly forward in his gorgeous palanquin, surrounded by his tall, dignified body-guard. Three servants walked on either side of the palanquin holding rich shades aloft to shield the royal occupant from the fiery rays of the afternoon sun. All of this I observed in a hasty glance, as Gobab, who had now recovered his tongue, fairly yelled:

"Run; Hari, run!"

I rushed out toward the bank with all the agility of boyhood, leaving behind my companion who, being past the prime of life, had attained a corpulency which impeded his efforts at flight.

Upon reaching the shore I turned, laughingly, to mock him, but the look of terror upon his face at once dispelled all thoughts of mirth. Wondering what could have given him such an unusual shock, I turned around in a confused and absent-minded manner to seek our robes, which seemed to have vanished, as they were nowhere to be found.

An instant later Gobab, coming out of the water from behind, seized my hand, and with the same look of alarm, said:

"Come; we must not meet the King!"

He then made an attempt to drag me forward, which was, however, unnecessary, as without awaiting further explanation, I leaped forward, and together we both bounded, in a state of nudity, toward the trees which covered the hillside.

Seeing our ludicrous flight up the hillside the Maharaja, in a spirit of amusement, no doubt, gave orders that we be brought before him. As we rushed on and on, heedless of all surroundings, it soon became apparent that we were being pursued; between our heavy and tired breaths rapid footsteps were heard approaching. About this time my corpulent companion, who was well nigh exhausted, stumbled and fell, pulling me over with him as he rolled upon the ground. I regained my feet in an instant, and, not being aware of the real cause for flight, sought to raise my preceptor. While assisting him to his feet I heard the stern command:

"Halt; in the name of the Maharaja we command."

A few seconds later we were surrounded by half a dozen tall, handsome men, dressed in long, heavy gowns, with wide, flowing sleeves, and wearing upon their heads dazzling white turbans.

Gobab, who had regained his presence of mind, explained to them, while wiping the mud from his face and eyes, that we were from the Ouri Monastery which could be seen far up the mountain side.

Two of the Maharaja's servants appeared at this time, bearing our clothing, which we in our excitement had been seeking in the wrong place, as they were found a short distance up stream, where we had disrobed. It required but a moment to don them, when, as I thought, our sacred calling would become apparent, and we would be allowed to proceed on our way. But the Maharaja, who was watching us from his palanquin, a few hundred cubits away, sent a messenger to say:

"His Majesty wishes to give alms to the two monks and desires their blessing."

A hasty glance at Gobab's face, which, no doubt, appeared perfectly placid to others, showed to me, quite plainly, that he would have preferred to forego the alms than meet this haughty ruler from Kashmir. Yet, as a monarch's wish, once expressed, immediately becomes a command, we had no recourse other than to obey.

With slow and measured step our guards, for such they now were, conducted us back toward the river bank, where the Maharaja awaited our coming. As we neared his resting place, all of our party made low bows or salaams at regular intervals until within a short distance, when, following the example of our guides or captors, we all fell upon our faces. We remained thus in silence until we heard the deep, sonorous voice of the King, which seemed out of all proportion to his size, bidding us arise. When we arose, I, being at that time unaware of the customs and etiquette in the presence of royalty, dared to look upon "the Lion of the Punjab."

He had left the royal palanquin, with its hand-worked cushions, tapestry and curtains, some of the designs of which must have required the efforts of a lifetime.

As he stood forth he appeared every inch a monarch, although insignificant in stature. He was truly a handsome man, but smaller than the members of his suite. His expression was not unkind, yet when he smiled, displaying two even rows of beautiful white teeth, which contrasted with his dark brown skin and regular features, there was that in it which savored of contempt and made one feel ill at ease, which was not dispersed by his glittering dark eyes which seemed to possess the power of penetrating one and laying bare their innermost secrets. His attire was simple yet rich, consisting of a short blue gown, girded at the waist by a beautiful belt of snakeskin, inlaid with costly gems. Attached to it, at his side, could be seen a small sword, whose jewelled handle his left hand sought absently from time to time, leaving his right arm, which was unadorned save a bracelet of gold, free to make those gestures which swayed his attendants as the gentle though irresistible winds which sweep over tall fields of waving grass. Around his neck was suspended a unique chain of gold from which hung a large diamond, that danced and sparkled on its sky blue background like a huge ball of fire, as with every movement it seemed to concentrate and disperse the vivid rays of the afternoon sun. I did little more than glance at his face, which showed that he was a man past the prime of life, when my gaze became strongly attracted to the diamond attached to his golden neck chain. The sparkling jewel held me spellbound. Although I felt certain that his penetrating eyes were upon me, I was powerless to look either above or below. As I stood gazing abstractedly at this flashing gem, it appeared to grow larger and larger and, if possible, more brilliant. It finally assumed the appearance of a huge eye that rapidly grew in proportions until I could see my own reflection therein. I beheld myself as if looking into a mirror.

Strange to note, however, I appeared, by reflection, to be dressed in the identical costume of the Maharaja.

During this state of fascination, my surroundings appeared dim and changeable as if in a dream. I was conscious of moving figures and heard the hum of voices as if from afar. How long I remained thus, or what occurred during my strange trance, I may never know, as when I returned to consciousness I was lying on my cot in the little plainly furnished room of the monastery. Old Gobab was at my side. Save the pained and troubled look which still clouded his features no explanation was given me. In fact, further than a few solicitous queries concerning my condition, he apparently did not desire to discuss the episode.

My life had again resumed its dreary course, yet I was no longer contented with the mechanical duties and routine of study pursued at the monastery. For hours Gobab, the Yellow Monk, would read to me from the Pouranas; which was always followed by an equal amount of time devoted to the Oupopouranas or commentaries, all of which now seemed to me a waste of time.

What change had come over me? Had I suddenly become stupid? Or was my reason impaired? Such queries flitted almost constantly through my mind. From a youth who had been considered more than ordinarily bright, I was changed into a gloomy, day-dreaming man.

If my old preceptor and companion noticed the change, he evidently did not desire to speak of it. He now left me abruptly after reading the daily lessons with the commentaries. Whereas, previously, our greatest mutual pleasure followed the prescribed lesson, as nothing gave me greater pleasure than his personal narratives concerning the great Cakya-Mouni and his twenty incarnations; to which I listened with rapt attention.

All was now changed. When the manuscripts were laid aside he would at once bid me farewell with a strange look of indecision, doubt, fear and pity in his kindly eyes, and more than once, as I passed the open door of his plainly furnished cell, where beside his slowly revolving prayer-wheel he sat wrapped in the usual meditations, I fancied he was about to call me to him for some explanation, the nature of which I could not even guess.

We no longer took our accustomed strolls together through the lovely vale of Kashmir; nor did we any more bathe in the refreshing waters of the Jhelum.

Time passed drearily within those gray walls! The quiet days passed into the still more silent nights, and the nights, in their turn again, gave place to uneventful days. In my dreary, trance-like state it made but little difference whether the sun reigned in the heavens or whether the moon poured upon us her reflected light. The present was fast becoming a blank to me, as the past had ever been. I knew nothing of my past and, as a matter of course, imagined it could not have been very eventful. From my earliest childhood I remembered no home other than the monastery, and had known no other friend than Gobab, who had been as a father. What he knew concerning my origin could

only be surmised, as he said nothing concerning my past, but he often told me I would one day become a monk. Whether of the Red or Yellow class would depend upon my inclination and temperament. The former are allowed to take wives, while the latter must take the vows of celibacy.

But one thing to me was certain. I knew my family must have been a good one, for I was permitted to wear upon my brow the painted emblem which proclaimed me a Brahmin of the highest caste. By the luxuries that were granted me, and from a careless remark of Gobab, I felt sure that a sum of money came at regular intervals from some unknown source. Further than that I knew not, nor cared.

One year had passed since meeting the Maharaja on the banks of the Jhelum. It was the exact anniversary of the uncertain and, to me, unsatisfactory event. For some strange and unknown reason it had been the turning point in my life. In my listless, dreamy condition, the diamond worn by the Monarch danced almost constantly before my eyes and, on account of this hallucination, it was impossible for me to become interested in anything else.

There were also strange sounds ringing in my ears, and whether offering the usual chants to Brahma, or singing the sacred chants to Ohm, diabolical shouts of laughter would shock my nervous organism. When assisting at the ceremonial rites, behind the High Priest I would often see a most horrible grinning face, whose distorted visage always bore a striking resemblance to the Maharaja of Kashmir. At times the great sparkling diamond, that had so strangely fascinated me, dangled upon the breast of the apparition. At other times this Phantom appeared with one eye only, the socket of the other being filled with the glittering gem.

I often wondered if these strange sights and sounds were detected by eyes and ears other than my own, but I dared not ask.

So time had slowly moved on—days, weeks and months—and the setting of the sun on this particular day would exactly complete the year, which had wrought so great a change in my life.

Silence reigned over the old monastery. It was near the hour of midnight. The monks had long since retired to their cells.

The historic gray walls of the old building were now surrounded by a mantle of darkness, now and then penetrated by the pale rays of the moon, that peered out ever and anon through mountains of sombre clouds.

TO BE CONTINUED IN OUR NEXT.

An Earthquake Alarm.

The Japanese are said to have discovered that a few seconds previous to an earthquake the magnet temporarily loses its power, and they have ingeniously constructed a light frame supporting a horseshoe magnet, beneath which is a cup of bell metal. The armature is attached to a weight, so that upon the magnet becoming paralyzed the weight drops, and, striking the cup, gives the alarm. Every one then seeks the open air, leaving the house for safety.

REINCARNATION.

The Acceptance of this Truth by Many Leading Thinkers of all Classes.

XII.

WESTERN WRITERS ON REINCARNATION.

There is a larger indorsement of reincarnation among western thinkers than the world knows. In many of them it springs up spontaneously, while others embrace it as a luminous ray from the East which is confirmed by all the candid tests of philosophy. When Christianity first swept over Europe the inner thought of its leaders was deeply tinctured with this truth. The church tried ineffectually to eradicate it, but in various sects it kept sprouting forth beyond the time of Erigena and Bonaventura, its mediæval advocates.

Every great intuitional soul, as Paracelsus, Boehme and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, Hegel, Leibnitz, Herder and Fichte the younger, it is earnestly advocated. The anthropological systems of Kant and Schelling furnish points of contact with it. The younger Helmont, in "*De Revolutione Animarum*," adduces in two hundred problems all the arguments which may be urged in favor of the return of souls into human bodies, according to Jewish ideas.

Of English thinkers the Cambridge Platonists defended it with much learning and acuteness, most conspicuously Henry More; and in Cudworth and Hume it ranks as the most rational theory of immortality.

Glanvil's "*Lux Orientalis*" devotes a curious treatise to it. It captivated the minds of Fourier and Leroux. Andre Pezzani's book on "*The Plurality of the Soul's Lives*" works out the system on the Roman Catholic idea of expiation.

Modern astronomy has furnished material for the elaborate speculations of a reincarnation extending through many worlds, as published in Fontenelle's volume, "*The Plurality of Worlds*," Huygens' "*Cosmotheoros*," Brewster's "*More Worlds than One; the Philosopher's Faith and the Christian's Hope*," Jean Reynaud's "*Earth and Heaven*," Flammarion's "*Stories of Infinity*" and "*The Plurality of Inhabited Worlds*," and Figuier's "*The To-morrow of Death*." With various degrees of fancy and probability these writers trace the soul's progress among the heavenly bodies. The astronomer Bode wrote that we start from the coldest planet of our solar system and advance from planet to planet, nearer the Sun, where the most perfect beings, he thinks, will live. Emmanuel Kant, in his "*General History of Nature*," says that souls start imperfect from the Sun, and travel by planet stages, farther and farther away to a paradise in the coldest and remotest star of our system. Between these opposites many savants have formulated other theories.

In theology reincarnation has retained a firm influ-

ence from the days of Origen and Porphyry, through the scholastics, to the present day. In Soame Jenyns' works, which long thrived as the best published argument for Christianity, it is noticeable. Chevalier Ramsay and William Law have also written in its defense. Julius Muller warmly upholds it in his profound work on "*The Christian Doctrine of Sin*," as well as Dr. Dörner. Another means of its dissemination through a good portion of the ministry is Dr. Edward Beecher's espousal of it, in the form of pre-existence, in "*The Conflict of Ages*" and "*The Concord of Ages*." English and Irish bishops have not hesitated to promulgate it. Henry Ward Beecher and Phillips Brooks have dared to preach it. James Freeman Clarke speaks strongly in its favor. Professor William Knight, the Scotch metaphysician of St. Andrews, and Professor Francis Bowen, of Harvard University, clearly show the logical probabilities in which reincarnation compares favorably with any other philosophy.

The following extracts from some of the most interesting of these and other authors who refer to the matter, may represent the unsuspected prevalence of this thought in our midst.

In the remarkable little treatise on "*The Divine Education of the Human Race*," by Lessing, the German philosopher, a book so sublimely simple in its profound insight that it has had an enormous influence, the author outlines the gradual instruction of mankind and shows how the enlightenment is still progressing through many important lessons. His thought mounts to a climax in suggesting the stupendous programme by which God is developing the individual just as he has been educating the race:

"The very same way by which the race reaches its perfection must every individual man—one sooner, another later—have traveled over. Have traveled over in one and the same life? Can he have been in one and the self-same life a sensual Jew and a spiritual Christian? Can he in the self-same life have overtaken both?

"Surely not that—but why should not every individual have existed more than once upon this world?

"Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once?

"Why may not even I have already performed those steps of my perfecting which bring to men only temporal punishments and rewards? And once more, why not another time all those steps to perform which, the views of eternal rewards so powerfully assist us?

"Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much from once that there is nothing to repay the trouble of coming back?

"Is this a reason against it? Or, because I forget that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And that which even I must forget *now*, is that necessarily forgotten forever?

"Or is it a reason against the hypothesis that so

much time would have been lost to me? Lost? And how much, then, should I miss? Is not a whole eternity mine?"

"The Destiny of Man," by J. G. Fichte, whose great thoughts still heave the heart of Germany and grandly mould the world, contains these paragraphs:

"These two systems, the purely spiritual and the sensuous—which last may consist of an immeasurable series of particular lives—exist in me from the moment when my active reason is developed, and pursue their parallel course. The former alone gives to the latter meaning and purpose and value. I *am* immortal, imperishable, eternal, so soon as I form the resolution to obey the law of reason. After an existence of myriad lives the super-sensuous world cannot be more present than at this moment. Other conditions of my sensuous existence are to come, but these are no more the true life than the present condition is.

"Man is not a product of the world of sense; and the end of his existence can never be attained in that world. His destination lies beyond time and space and all that pertains to sense.

"Mine eye discerns this eternal life and motion in all the veins of sensible and spiritual Nature, through what seems to others a dead mass. And it sees this life forever ascend and grow and transfigure itself into a more spiritual expression of its own nature. The Sun rises and sets, the stars vanish and return again, and all the spheres hold their cycle dance. But they never return precisely such as they disappeared; and in the shining fountains of life there is also life and progress.

"All death in Nature is birth; and precisely in dying, the sublimation of life appears most conspicuous. There is no death-bringing principle in Nature, for Nature is only life, throughout. Not death kills, but the more living life, which is hidden behind the old, begins and unfolds itself. Death and birth are only the struggles of life with itself to manifest itself in ever more transfigured form, more like itself.

"Even because Nature puts me to death she must quicken me anew. It can only be my higher life, unfolding itself in her, before which my present life disappears; and that which mortals call death is the visible appearing of another vivification."

Among the wealth of German geniuses there is none more lofty and broad than Herder. One of the most suggestive of his works is a series of "Dialogues on Metempsychosis," in which two friends discuss the theme together. As the outcome of their colloquy is a stanch vindication of that hypothesis, it is not unfair to group together a few of the paragraphs:

"Do you not know great and rare men who cannot have become what they are at once, in a single human existence? who must have often existed before in order to have attained that purity of feeling, that instinctive impulse for all that is true, beautiful and good; in short, that elevation and natural supremacy over all around them?

"Do not these great characters appear, for the most part, all at once? Like a cloud of celestial spirits, descended from on high; like men risen from the dead born again, who brought back the old time?

"Have you never had remembrances of a former state, which you could find no place for in this life? In that beautiful period when the soul is yet a half-closed bud, have you not seen persons, been in places, of which you were ready to swear that you had seen those persons, or had been in those places before? And yet it could not have been in this life? The most blessed moments, the grandest thoughts, are from that source. In our more ordinary seasons, we look back with astonishment on ourselves, we do not comprehend ourselves. And such are *we*; we who, from a hundred causes, have sunk so deep and are so wedded to matter, that but few reminiscences of so pure a character remain to us. The nobler class of men who, separated from wine and meat, lived in perfect simplicity according to the order of Nature, carried it further, no doubt, than others, as we learn from the example of Pythagoras, of Iarchas, of Apollonius, and others, who remembered distinctly what and how many times they had been in the world before. If we are blind, or can see but two steps beyond our noses, ought we therefore to deny that others may see a hundred or a thousand degrees farther, even to the bottom of time, into the deep, cool well of the fore-world, and there discern everything plain and bright and clear?"

To this last strain the listener responds: "I will freely confess to you that those sweet dreams of memory are known to me also, among the experiences of my childhood and youth. I have been in places and circumstances of which I could have sworn that I had been in them before. I have seen persons with whom I seemed to have lived before; with whom I was, as it were, on the footing of an old acquaintance." He then attempts to explain them as returned dreams, which his interlocutor answers with more wonderful impressions necessarily requiring a former life.

"Have you never observed that children will sometimes, on a sudden, give utterance to ideas which make us wonder how they got possession of them; which presuppose a long series of other ideas and secret self-communings; which break forth like a full stream out of the earth, an infallible sign that the stream was not produced in a moment from a few raindrops, but had long been flowing concealed beneath the ground, and, it may be, had broken through many a rock, and contracted many defilements?

"You know the law of economy which rules throughout Nature. Is it not probable that the Deity is guided by it in the propagation and progress of human souls? He who has not become ripe in one form of humanity is put into the experience again, and, some time or other, must be perfected.

"Purification of the heart, the ennobling of the soul, with all its propensities and cravings, this, it seems to me, is the true palingenesis of this life, after which, I doubt not, a happy, more exalted, but yet unknown metempsychosis awaits us."

Dr. Henry More, the learned and lovable Platonist of the seventeenth century, wrote a charming treatise on the "Immortality of the Soul," in which he speaks for pre-existence as follows:

"In Egypt, that ancient nurse of all hidden sciences,

that this opinion was in vogue amongst the wisest men there, the fragments of Trismegist do sufficiently witness—of which opinion, not only the Gymnosophists, and other wise men of Egypt, were, but also the Brachmans of India, and the Magi of Babylon and Persia. To these you may add the abstruse philosophy of the Jews, which they call their Cabala, of which the soul's pre-existence makes a considerable part, as all the learned of the Jews do confess."

One of the rare volumes of the early eighteenth century is Chevalier Ramsay's remarkable book entitled "The Philosophical Principles of Natural and Revealed Religion," in which he elaborates the idea that "the sacred mysteries of our holy faith are not new fictions unheard of by the philosophers of all nations," but that "on the contrary Christianity is as old as the creation." In this "History of the human mind in all ages, nations, and religions, concerning the most divine truths," he shows that reincarnation is the common possession of Christianity and of all the other great systems of sacred thought:

"The holy oracles always represent Paradise as our native country, and our present life as an exile. How can we be said to have been banished from a place in which we never were? This argument alone would suffice to convince us of pre-existence, if the prejudice of infancy inspired by the schoolmen had not accustomed us to look upon these expressions as metaphorical, and to believe, contrary to Scripture and to reason, that we were exiled from a happy state, only for the fault of our first parents. Atrocious maxim that sullies all the conduct of Providence, and that shocks the understandings of the most intelligent children of all nations. The answers ordinarily made to them throw into their tender minds the seeds of a lasting incredulity.

"In Scripture, the wise man says, speaking of the eternal Logos, and his pre-existent humanity: 'The Lord possessed me from the beginning of his ways, before his works of old; I was set up from everlasting, from the beginning or ever the earth was!' All this can be said only of the eternal Logos. But what follows may be applied to the pre-existent humanity of the Messiah: 'When he prepared the heavens I was there, when he encircled the face of the deep, when he established the clouds above, when he appointed the foundations of the earth—then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of the earth, and my delights were with the sons of men.' It is visible that Solomon speaks here of a time soon after the creation of the world, of a time when the earth was inhabited only by a pure, innocent race. Can this be said after the fall, when the earth was cursed? It is only a profound ignorance of the ancient, primitive tradition of pre-existence that can make men mistake the true sense of this sublime text.

"Our Savior seems to approve the doctrine of pre-existence in his answer to his disciples when they interrogated him about the man born blind: 'Master, who did sin, this man or his parents, that he was born blind?' (John ix, 2.) It is clear that this question

would have been ridiculous and impertinent if the disciples had not believed that the man born blind had sinned before his corporeal birth, and, consequently, that he had pre-existed in another state. Our Savior's answer is remarkable: 'Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him!' Jesus Christ could not mean that neither this man nor his parents had ever sinned, for this can be said of no mortal; but the meaning is, that it was neither for the sins committed by this man in a state of pre-existence, nor for those of his parents, that he was born blind, but in order to manifest one day the power of God. Our Lord, therefore, far from blaming and redressing this error in his disciples, answers in a way that seems to confirm them in the doctrine of pre-existence. If he had looked upon this opinion as a capital error, would it have been compatible with his wisdom to pass it over so slightly, and taciturnly authorize it? On the contrary, does not his silence indicate that he looked upon this doctrine, which was a received maxim of the Jewish church, as the true explication of original sin?"

The novelist Bulwer thus expresses his opinion of this truth: "Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home, ever to fairer scenes and loftier heights. Age after age the spirit may shift its tent, fated not to rest in the dull Elysium of the heathen, but carrying with it evermore its two elements, activity and desire."

Hume's skeptical essay on "The Immortality of the Soul" argues thus:

"Reasoning from the common course of Nature, and without supposing any new interposition of the supreme cause, which ought always to be excluded from philosophy, what is incorruptible must also be ungenerable. The soul, therefore, if immortal, existed before our birth, and if the former existence noways concerns us, neither will the latter. . . .

"The metempsychosis is, therefore, the only system of this kind that philosophy can hearken to."

James Freeman Clarke, in his notable "Ten Great Religions," writes: "That man has come up to his present state of development by passing through lower forms is the popular doctrine of science to-day. What is called evolution teaches that we have reached our present state by a very long and gradual ascent from the lowest animal organizations. It is true that the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest. If we are to believe in evolution, let us have the assistance of the soul itself in this development of new species. Thus science and philosophy will co-operate, nor will poetry hesitate to lend her aid."

[We intended to conclude this series of articles in the present issue, but lack of space obliges us to finish them in the September STAR, which will contain Mr. Walker's conclusion on the subject.]

OUR ASTROLOGICAL PAGE.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this department should be addressed.]

A SOLAR READING FOR YOU.

For Persons Born from July 22 to August 22, any Year.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

Persons born during the period above mentioned have Leo, the Lion, as their solar sign, but, as a rule, are quite opposite to the lion in nature. This sign is ruled by the Sun and governs the heart. Its natives are warm hearted, generous and faithful, and love all that is noble, magnanimous and free. They have very strong internal wills, which only love and sympathy will overcome. Socially, they love to mingle with the highest and to be in the grandest surroundings. Pride is the hardest thing in their nature to overcome and they are often disposed to be overbearing and imperious. They are usually hasty in temper, and do not soon forget an insult, either real or imagined, but this will depend on the aspects of the planets at birth. They are very sensitive and generally sympathetic.

Leo persons seldom have any difficulty in obtaining employment, unless the Sun is afflicted by Saturn or the Moon. Usually they have many friends. Mentally, they are fixed and somewhat dogmatic, but aspiring, and incline to poetry and the drama more than to science and metaphysics. They usually "think with the heart" more than the brain, to use a common phrase. But if Mercury, Saturn and Uranus be in the first, third or ninth house, and in good aspect, it will reverse these mental conditions and give an inclination for science, occultism and originality.

The health is usually good, providing they are temperate in their habits, but they are liable to suffer from poor circulation, impure blood and rheumatic complaints.

They generally succeed best in the latter part of life, and seldom marry young, but are generally given to flirting. They generally marry a partner with greater mental capacities than their own. Their best partners in marriage are those born from March 21 to April 19, and those born from November 22 to December 21, in the signs of Aries and Sagittarius.

Their mystical gems are the ruby and diamond; their astral colors, orange and gold. (Some authorities say red and green.) Their fortunate day is usually Sunday, but this depends upon day and year of birth. Their most fortunate period is usually from July to January, and their unfortunate period is usually April and May.

ERNEST S. GREEN.

A FEW PREDICTIONS.

Pope Leo is liable to accident or illness between December 25 and January 2; I should judge, December 29, 1900. This may be the end of his mortal career.

On November 2, 3 or 4, 1900, Mr. Bryan is liable to an accident, illness, or something of the kind. Theodore Roosevelt is liable to something similar on November 10 to 12, 1900.

In August business conditions will *greatly* improve, the only very evil aspects being on the 16th, when Saturn will be in opposition to Neptune, and on the 25th, when the Sun will be quartile with Jupiter. Individuals may have many evil transits and aspects in August, but generally there will be a vast improvement in all commercial centers.

I have figured out, from scraps of Chinese history, that China is ruled by Sagittarius. Hence the conjunction of nearly all the planets in that sign last winter has an ominous significance. It naturally causes a clash in the celestial empire, which will not end until Uranus passes out of Sagittarius. I look for no peace for China until 1904 or 1905, and as the United States is ruled by the opposing sign, Gemini, this country will be one of the most important factors in the conflict; and England's ruling sign, Aries, shows that she will be closely allied with the United States throughout the conflict. A vast amount of devastation is indicated in China in October and November, 1900. And in October and November, 1901, will be the greatest devastation from war known in China for many centuries.

ERNEST S. GREEN.

THE PRESIDENTIAL ELECTION FOR 1900.

Having cast horoscopes for the exact hour and minute of the nomination of both Bryan and McKinley, at the place of the respective conventions, on the Geocentric system, as taught and practiced by Dr. Broughton in his successful prediction of McKinley's election, four years ago, and several preceding presidents, including Cleveland; also as practiced by Simmonite, Raphael, Zadkiel, Alan Leo, and other noted astrologers, I predict the defeat of the Republican ticket this fall and the election of Wm. Jennings Bryan.

I have also cast charts of the nativities of both Mr. McKinley and Mr. Bryan, and the transits in their nativities on November 6th corroborate the planetary aspects on the day of their nomination—defeat for McKinley and success for Bryan.

The planets did not smile very favorably upon either convention, as will be seen by the leading aspects.

At the hour when McKinley was nominated by the Republican convention, Libra was on the ascendant, and the Moon and Mercury represented the common people, while Venus was ruler of the figure. Both Venus and Mercury were afflicted by a quartile aspect from the Moon, which means that the people will not accept the work of that convention, at that hour, on November 6th. Further, all through the convention, the Sun was applying to the opposition of Saturn, a very evil affliction, and Mars was applying to the opposition of Jupiter, the great benefic, another evil aspect.

During the Democratic convention at Kansas City, at the hour when Bryan was nominated, Aquarius was the ascendant and Uranus lord of the figure, while the Moon alone represented the common people. Jupiter, the great benefic, is on the midheaven, or near it, and Uranus within the orb of conjunction with Jupiter. The Moon is applying to a semi-sextile with Jupiter and the lord of the ascendant, Uranus, which is a good aspect, but not very strong. However, it is not an evil aspect, as the other convention had. The Moon is also applying to a sextile with Saturn, which indicates the success of the party leaders through determined effort and perseverance. It is a good aspect. The Sun is separating from an opposition to Saturn, and Mars is separating from the opposition of Jupiter, which shows that public opinion is against the Democratic party at present, but that there will be a change of sentiment before the election and the leaders of this convention will triumph. The worst aspect is Mars applying to the opposition of Uranus. This shows a hard and fiercely contested battle ahead of the Democratic leaders, but the general testimonies are that they will triumph in November.

Jupiter is Bryan's ruling planet, and Uranus is McKinley's ruling planet, hence Mars' separation from the opposition to Jupiter and his application to the opposition of Uranus shows that this "God of War," has ceased to oppose Mr. Bryan and is now getting ready to give battle to Mr. McKinley's planet, Uranus.

At the time of Mr. McKinley's nomination, the affliction of Mercury by the Moon shows that the Republican leaders will resort to falsehoods and misrepresentations and deceit of all kinds during the campaign, but they will not triumph for all that; while the good aspect of Saturn with the Moon at the Democratic convention shows that honesty and fair dealing will mark the work of the Democratic campaign.

Personally, at the present time, I have not had time to study up the political situation, hence have not decided which party to support. Thus it will be seen that I am unprejudiced in the matter, but give the true voice of the stars. ERNEST S. GREEN.

NOTE BY THE EDITOR.

Two days after the July STAR went to press containing Mr. Whitehead's prediction of McKinley's re-election next November, the Chicago *Tribune* published a horoscope by R. A. Campbell, a geocentric astrologer, in which he also predicted the election of Mr. McKinley. The *Tribune* also printed a horoscope of Mr. Bryan, on July 15, by Mr. Campbell, who predicts Mr. Bryan's defeat. The *Adept* for August contains two geocentric figures of the Republican and Democratic nominations by Mr. Fredrick White, who considers the testimonies so conflicting that he declines to give a decided opinion. A Mr. Brixey, who is known to the editor as one of the most expert geocentric astrologers in Chicago, has also made figures of the two nominations, and he says "no one can decide either way from them without showing prejudice, as they can be read either way." It will be seen that Mr. Green's position is unique as he is the only astrologer, so far as we have learned, who predicts Bryan's election.—ED. STAR.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

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TO OUR READERS.

We have decided to enlarge the STAR, by the
addition of eight more pages. This increase of
fifty per cent will begin with the October num-
ber. There will be no increase in the price, which
will remain as at present, but the first year being
then completed, the premium will be withdrawn.
Those who have not yet subscribed, who wish to
obtain THE MYSTIC THESAURUS as a premium
must send us their dollar before October 1 or
they will not receive it. NEWS E. WOOD,

Editor STAR OF THE MAGI.

EDITORIAL NOTES.

In a deplorable affair Occultism teaches
that each party whom it affects should
candidly and justly examine *themselves*
to ascertain, as far as possible, wherein they
may have committed error, and thus con-
tributed to the final disaster.

★

FOLLOWING this rule in regard to the
terrible events in China, we affirm that as
missionaries and their converts have been
especially made the victims of insurrec-
tionary forces, that the various Christian
sects should seriously question the wisdom
of further employing missionaries there.

★

IT appears that the missionaries them-
selves are not in accord as to what con-
stitutes the *real* Christian religion. The
Methodist missionary and the Catholic
missionary teach widely opposing creeds.
The natural inference is that they are
both in error, and that it is Sectarianism,
instead of *real* Christianity, that is being
taught to the so-called "heathen."

★

THE sects, whose numbers run up into
the hundreds, are forever disputing over
the doctrines that are regarded as essen-
tial to salvation. It is not certain, there-
fore, that any of them have a more good
or true religion than the Chinese. Until
they can agree among themselves it seems
an audacious effrontery on their part to
send missionaries to them.

SECTARIANISM has notoriously come in
conflict with Chinese laws, customs, habits
and morals. In this it has sown the wind
and in return has reaped a whirlwind of
blood and fire. And to what lasting good?
To contend that only those who are "con-
verted" by the missionaries will be saved,
or that the devout believers in Buddhism,
Taoism, Confucianism, and other Eastern
religions do not stand an equal chance
with Christians for heaven is to blaspheme
the conception of an All-Wise Deity and
to deny the existence, in fact, of a loving,
just and Universal Father of Mankind.

WHO ARE THE BOXERS?

The world has, so far, been unable to de-
termine who and what the revolutionary
Chinese, known as "Boxers," really are.
Various accounts are given regarding this
society but none that satisfactorily ex-
plains the many peculiar developments in
connection with their marvelous and wide-
spread uprising. We find the ruling dy-
nasty of China apparently encouraging
them in some cases and endeavoring to
disperse them in others. At one point the
Boxers appear in full possession of govern-
mental authority; at other places they
clash with China's authority. How may
this political paradox be explained?

We are indebted to *L'Initiation*, the lead-
ing occult journal of France, for what we
believe is a solution of the enigma. A con-
tributor therein, under the mystic name of
Auras Mundus, writes at some length con-
cerning the great secret society of China,
and known under various titles, such as
"Burners of Incense," "Society of the
White Lotus," "Association of Hung,"
and "Three United Societies of Heaven,
Earth and Man."

The rise and origin of this society is
veiled in obscurity, but in 1644 it took on a
political character in consequence of the
victorious invasion of China by the Tar-
tars. In 1734 a certain Buddhist monas-
tery was attacked by the Tartars and one
hundred and twenty of its monks were
slain. Only five monks escaped and these
reorganized the society.

The political objects of the society, as
thus reconstituted, were as follows: The
extermination of the Tartars, the destruc-
tion of the Tartar dynasty of Tsing, the
restoration of the old Chinese dynasty of
Ming, and the attainment of universal po-
litical power in China.

The Tartars obliged the Chinese to grow
queues, under penalty of death, as a mark
of subjection, and to make them a nation
of women. They forced vices upon the
Chinese under the sanction of religion,
and otherwise degraded them.

The lodges of the great Chinese secret
society, which espoused these objects and
sought to correct these evils, were known
as "bushes," and from which, through
some peculiarity of pronunciation, the
word "boxers" could easily arise. This is
but a surmise, however.

These "bushes" were invariably located
in wild regions, very difficult of access and
well guarded by several successive stations

on the way to them. They were appointed
in the most elaborate and profuse manner
with various decorations, banners, arms,
altars, flags, and other lodge parapher-
nalia, most of which were inscribed with
mottoes, declarations, etc.

The members of the society, numbering
at the present time over eight millions,
were drawn from every grade of Chinese
society. They went through a very elab-
orate initiation, being sworn by the most
terrible vows to unhesitatingly uphold and
carry out the objects and mandates of the
order. At the conclusion of the ceremo-
nies the new brother was given something
that served as a diploma, badge, or safe-
guard, as its possession insured him from
ill if he fell into the hands of pirates who
might be members of the society. A ban-
quet and theatricals concluded the cere-
monies of initiation.

The present uprising in China may be
the consummation of hundreds of years of
preparation. The hatred shown to mis-
sionaries and their converts would seem to
show that the extermination of the "for-
eign devils" and their friends has been
made a part of the political creed of the
order, which, by a sure, steady and silent
growth, has developed a genuine Chinese
empire beneath the outer corrupt and
weak dynasty. The two may be compared
to iron and clay, between whom there can
be no adhesion. This unseen empire, in
showing its iron teeth, like magic, all over
China, alone will account for the uprising
under and coincident with the great plan-
etary conjunctions of the past few weeks.

WILLIS F. WHITEHEAD.

A NOTABLE FORECAST.

On the 22d of May the June issue of the
STAR went to press containing a forecast
for the following thirty-one days—from
May 22 to June 22—by Mr. Whitehead.

A summary of the news during the fore-
going period shows that it was "a month
of unusual events and conditions." There
were extreme temperatures, severe storms
and earthquakes in South America; labor
troubles, especially severe in Chicago and
St. Louis; turbulent conditions in stocks,
and a remarkable rise in the price of
wheat; several steel manufacturing indus-
tries closed; odd events were especially
numerous, a one-day war over the "Dis-
trict of Lake Michigan," otherwise known
as the "Streeter tract," being one of the
most notable, and occurring in Chicago;
the British had several victories in South
Africa and occupied the Transvaal capital;
there were great fires, mine horrors and
collisions; infectious diseases spread very
widely, the smallpox especially, which got
as far as Cape Nome, Alaska; the famine
was pronounced to be at its height in In-
dia, where some 50,000,000 suffered with
but a tenth of that number receiving re-
lief. A multitude of events in line with
the forecast occurred, a particularized
summary of which would fill the STAR to
the exclusion of everything else. But the
startling developments in China, however,
overshadowed all other conditions and

events, and verified the spirit of the forecast in so strong and conclusive a manner that it takes rank with the most notable predictions of history.

The forecast, as we have heretofore noted, was published in the *Sunday Tribune* of this city on July 16, 1899, some three months before the STAR first went to press. The *Tribune* of last Sunday, July 22, gave it favorable mention, the article mentioning it as "a remarkable case of true prophecy" and "based on the juxtaposition [conjunction] of the planets maintained during the period between May 21 and June 21 of this year," saying further that in it "many persons see a forecast of the labor troubles in Chicago and the war-like conditions now prevailing in China."

The STAR claims the forecast, *as a whole*, is abundantly verified. It is a demonstration that heliocentric astrology, *without any geocentric trimmings*, is the equal if not the superior of any other system or art of forecasting the future.

The STAR will pay some attention to the heliocentric system in the near future.

SHAKESPEARE AND THE PSALMS.

Though Ignatius Donnelly, through the wonderful discovery of the Bacon cipher, may have proved to his own satisfaction that Shakespeare did not write the plays credited to him for three centuries, he has not robbed the Bard of Avon of literary honor, for another cipher proves just as conclusively that Shakespeare wrote the Psalms. Of course, this is a joke, but there is as much evidence to support it as there is to support Donnelly's theory.

In Shakespeare's name lies the key to this wonderful cryptogram.

As Mr. Donnelly says, the spelling of "Shakespeare" was the poet's *nom de plume*, while "Shakspere" was his name, an evident change from "Shakespear." In each of the two spellings last given are ten letters—four vowels and six consonants. Combine these two figures and we have the number forty-six—the key to the mystery.

Turning to the *Forty-sixth* Psalm in the Revised Version, it is found that the psalm is divided into three portions, each one ending with "selah." Remember the key number—forty-six.

Counting *forty-six* words from the beginning of the psalm one reaches the word "shake," in the first portion; and counting *forty-six* words from the end of the psalm, one reaches the word "spear." There is "Shakespear" as plainly as letters can make it.

Now, turn to the middle portion of the psalm and apply the rule of averages. To get this average one goes to the middle verse, which is the sixth, as it has five verses on each side of it. Observe the significant six, the last figure of our key number. Now, six in Roman letters is "VI," and so one looks for a word in the verse that has the letters *v* and *i* in it. There is only one—"voice," the letters coming in the proper order to make the number six. —*American Tyler.*

THE INMOST CENTER.

I searched through strange pathways and winding
For truths that would lead me to God;
But further away seemed the finding
With every new by-road I trod.

I searched after wisdom and knowledge—
They fled me the fiercer I sought;
For teacher and text-book and college
Gave only confusion of thought.

I sat while the silence was speaking
And chanced to look into my soul;
I found there all things I was seeking—
My Spirit encompassed the whole.

ELLA WHEELER WILCOX.

THE SOVEREIGN WILL.

An Esoteric Study of the Divinity of the "Inmost Center."

BY URIEL BUCHANAN.

There is an Inmost Center in us all
Where truth abides in fullness . . . and to know
Rather consists in opening out a way.
Whence the imprisoned splendor may escape,
Than seeking entrance for a light
Supposed to be without. ROBERT BROWNING.

Turn the introspective eye and in silent thoughtfulness contemplate the wonders of the supreme and invisible self, whose subtle and mysterious power controls the elements of Nature and holds undisputed sway over animate creation. Life, with its center of rest in the heart's sanctuary, flows forth with enkindling power through every nerve, beams through the eye and gives magnetic tone to the voice. Personal and self-conscious life, how marvelous and inestimable its power! It sees the universe, yet remains forever invisible to itself; centered within the body, it penetrates the deep realms of infinity and moves with a velocity that annihilates space and leaves a track of light in its course. Itself formless, it fills the firmament of mind with images of its own creating. Itself unheard, it catches the faintest sound from the external world. Born of the spirit of love, of the illimitable and eternal; clothed with the elements of water and earth, of air and fire; shaped by the impress of vibrant spheres and nurtured on the breast of Nature's bounteous store, it emerges from the deep darkness, enveloping the infinite and unknown, and enters the firmament of light. Clothed and re clothed by the countless atoms which move unceasingly with the restless stream of change, this invisible, mysterious I sits serenely on the everlasting throne, undisturbed by the mutations of time. Centers of consciousness in the boundless realm of Being, we live and move and have existence. The primal element which sustains us is an unfathomable ocean of spirit, of mind and life, and embraces everything that is. All are pilgrims of the Infinite wandering over the fathomless sea of eternity. The material form is the bark of life, built from the elements of Nature by the hands of Creative Power. The indwelling life, the indivisible part of us—the ego, the I, or the spirit—acting through the brain and ganglionic center, controls and inspires the body, and shapes and renews it like the potter who moulds the

clay. The body is plastic and negative to the mind; and the mind manifests its powers over the body in an ever-increasing degree as we advance toward perfection.

Evolution as applied to the human race is the divine life within us awakening to self-consciousness, and coming to a more perfect expression through the body. From the inmost depths of our being there comes forth to the objective mind the audible echo of a voice which proclaims the eternal inner union of God, Man and Nature—the inseparable trinity of Being. In the human will resides that potential power which inflows from the universal fountain of life; and its presence in man enables him, by co-operating with the divine purpose, to control the material conditions which surround him. He who feels this oneness with the divine source is thrilled with a sensation of infinite purity which makes him know that he receives this life from God. In the degree that man becomes receptive to the influx of divine love and creative life, he experiences that joy which is inseparable from that love and life. There is a magnetic power of affinity and sympathy which is ever working to bring the finite mind into conscious union with the Infinite Mind; and in response to the regenerative power of this law, the advancing pilgrim passes from grade to grade along the ascending spiral of destiny, the measure of his inspiration and the depths of his consciousness increasing as he approaches nearer the summit of the supreme ideal, until at last he feels his nearness to the Great Heart of Being, and knows the bliss of that union which brings the conserved forces of the Creator into conscious touch with the human heart.

There are potentialities asleep within the soul which remain unrecognized by the majority of mankind, only awaiting the magic word of a positive command to be awakened from lethargy to the realization of supremacy and power. Men toil unceasingly in the conflict with opposing forces, dominated by a paralyzing belief in their own weakness, and having a misconception of the obstacles which always confront them. But the chains of centuries are being riven at length; the night of ignorance gives way to the full dawn of Truth's bright day; the dreamer awakes from the bond that comes of darkness, the WILL is set free—his thoughts soar in the limitless empyrean, he casts off the shackles of false environment and emerges into light and freedom. The forces which were once cruel and relentless are now obedient servants; the conditions which once retarded the soul's progress are now used as stepping stones to higher realms of usefulness. The WILL is now the sovereign upon the throne, altar of the spirit, the doorway to highest attainments. The will concentrates into a tiny cell the immensities of the universe. Fundamentally it is identical with life. It is a function of the universal spirit of God, acting in us either consciously or unconsciously, as determined by choice and desire!

When every faculty of the mind, every

nerve center of the body, every muscle and every cell become completely polarized to the spark of life which glows within the invisible center of the higher self, then every word will be a sovereign decree and every act a perfect manifestation of the word. So long as you remain ignorant of the fact that life is omnipresent and that you are an inseparable part of that life, you will fail to appropriate that which is rightfully yours, and will live and move in a circle that is limited by your own thoughts and acts. That universal force which gives to the blazing suns their quenchless flames of fiery energy, that spiritual subsistence through which the innumerable planets move in their perpetual journey through appointed orbits with magical equilibrium and unvarying precision, which gives to the flowers their perfume and to the birds their song, is the one eternal life of the universe; it flows into the soul of man, and the breath of its spirit feeds and renews him like the air that flows into the lungs to energize and purify the blood.

Hold ever in mind an image of the ideal you are seeking to make manifest. That image will become a central living magnet which will begin to draw to you the experiences that must be encountered and the conditions that must be overcome before the ideal can be attained. Concentrate all the forces of your being on the undoubted duty of the moment; then the numberless wants will be forgotten, and the trouble and uncertainties of life will pass away. The pathway of to-day is illumined by the experience you have gained from the yesterdays; and the light that dispels the mystery surrounding the present gives greater knowledge, which will shine with increased brightness to-morrow. The things that are true, the things that are good, and all that is helpful, will gravitate to you only in proportion to the degree that you desire and invite them.

Have faith in the harmony, the love and the goodness of the immutable laws which govern life, destiny and change. Though there are times when we ignore the monitions of the higher self and grope in the darkness where we hear but a faint echo of the voice of Truth and catch only a gleam of the light; times when we see only the cold hand of inexorable fate compelling obedience to its inflexible laws; yet, if we look more deeply and listen intently, there will come to our vision a glimpse of the beckoning ideal and a foregleam of nobler achievements. In the most trivial occurrences of daily existence there will come to those who have faith a whispering of the voice which calls out in the wilderness and leads through life's turmoils to the soul's final awakening and deliverance.

Though the unwelcome duties of the hour may cause unrest, and the barren outlook of the future may discourage, have faith in the soul's innate power to finally triumph over all things which would wrest from its grasp the heavenly heritage. A glorious and exalted destiny awaits your fulfillment. Go forth, you who have

doubted the wisdom and justice of the Invisible Monarch, go forth in the majesty of your strength and the dignity of your knowledge; and by the virtue of that sacred word, I WILL, which was uttered in the long ago when worlds were created, that name inscribed over the door of the threshold in letters of fire, go forth and win for yourself a place commensurate to the gifts which are yours to command.—Condensed from *Universal Truth*.

VISITS TO THE SPHINX.

The Great Mother as Seen by Moonlight and in the Sun's Glare.

BY JOSEPHINE C. LOCKE.

Our first visit to the Sphinx of Gizeh was by moonlight. The sky was cloudy, and we had to wait and watch for the silver beams, which lighted with a solemn radiance the majestic face. I was glad it was so, the uncertainty and the expectation heightened the impressiveness, and we willingly suffered ourselves to feel and breathe the stillness of the desert atmosphere. We saw and heard, not with the eyes and ears of sense, but with the psychic powers of the soul.

This "Great Mother" was ours and all men's; the coming and the going of the endless procession of nations and races disturbs her not; in prophetic silence she waits and waits the maturity, the full ripeness, of her child—man. Time is, time is not, to her.

A cloud of memories obscured our vision, but gradually they vanished, and as we yielded ourselves to the wonderful atmosphere, which here as nowhere else laughs at time and space, we realized that the mystic light which isolated her from the environment of pyramids, sand banks, Bedouin villages, trees and temples, was a great assistance in eliminating details of form and line, leaving us free to enjoy the ensemble. Unconsciously our eager eyes sought for expression, and expression only; we made ourselves empty, and prayed that her influences might fill us, for surely this universal mother had a message for us, had we but eyes to see, ears to hear, and hearts to feel.

On the luxurious porch of the Mena House half an hour before I had read and reread Emerson's masterpiece, his poem on the Sphinx. His powerful imagery filled my soul, and I wondered if, like us, he had visited her by moonlight, if like us he had experienced the same lingering desire to catch a smile; the same yearning hunger to hear her speak; the same fascination of attraction, abandonment and worship.

Thus more than an hour passed. The dragoman and the few Bedouins, who rose like specters from the sands at our approach, showed an appreciative, not to say sympathetic, silence, and by gesture and motion were content to guide us from one point to another, watching as intently as we did the changeful light, as it illuminated the great mass of hair, or the wonderful mouth and chin.

The Moon was now in midheaven and overclouded. No more might we depend on her appearing. No longer did shadow and flickering beam play hide-and-seek in the cavernous depths of that awful yet venerable face. Quietly we stole away.

Our second visit was in the forenoon. No sooner had we arrived at Gizeh than we were greeted by a blinding wind, which, long before the great pyramid was reached, became a sand-storm. More than once we thought of turning back, but no! The assurance that on such a day there would be but few people to disturb our solitude, and the hope of another visit with the Mighty One awaiting us in the hollow beyond lured us on. So, tying on hats and buttoning coats, with set lips and closed eyes, we heroically pressed on. Progress was slow. Now it was one, now another, who sought refuge in a sand bank or fell supine, or stood stock still or twisted around, or frantically laid hold of her neighbor. To Bedouin offers of help we shook our heads. To take a donkey or camel would have but aggravated the conditions. "No pyramids, no pyramids," our choked voices kept crying, "only the Sphinx, the Sphinx!"

Our first hope was to find a shelter between the lion-like paws, but in vain. Driven from there we climbed up against the rough hewn breast; we went to the right, we went to the left. The sand-storm was pitiless. It drove us away from one chosen spot after another until we were compelled to seek refuge among the Bedouins, who were lying half asleep in their accustomed nook by the granite temple, discovered by Mariette Bey in 1843. Courtously they made room for us, and I soon lost myself in reverie, intent only on becoming *en rapport* with Her, the Indefinable One.

I remembered Ruskin's test—that a man is known by his work—and thought "surely he who wrought this work, who conceived so vast a thought as is here expressed, must have been mentally head and shoulders above his brethren." The unknown one who planned this colossal being, wrought not with his brains alone nor with his hands alone, but with insight of the mind, with his hands, his head and his heart.

This Homeric quality, this trinity of effort and artistic power, makes itself felt from ear to eye, from eye to mouth and chin and throat. One feels it in the poise of the head, sees it in the far away, half upward look of the sightless eyes, traces it in the massive shock of hair and in the crude, primitive body. From crown of head to outstretched paw, in every line and angle, it exists, witnessing to an art greater than schools and critics and that transcends technique—an art that looks down pityingly on modern methods and ideals. Homeric, not classic, it seeks to express power and wisdom by immensity and symbol; it would limit and inclose the infinite in the finite. Crude as the huge mass is in its lines and proportions, yet it knows but one theme—the infinite and the infinite only!

The large, mystical ear that has listened for centuries is capable of receiving the secrets of the heavens and the earth—it is placed high up on the head. The indescribable face, said by Abdel Latif in his time "to be pleasing, of a graceful and beautiful type; one might almost say that it smiles winningly," is now defaced and sorrow stricken. The once winsome mouth is quietly yet firmly closed, voiceless yet questioning. The nude sands and winds have robbed it of the fullness and ripeness of youth, but a charm still lingers—the charm of an omniscient patience, of a long suffering forgiveness—a charm greater than that of any rosy-cheeked maiden. Truly, there were men of prophetic vision in those days.

I was aroused from my dreams by my companion announcing that the storm was over and it was time to take a picture. Instantly the half-sleepy Bedouins awoke and off we went to group around some camels and have our pictures taken.—Cairo correspondence *Chicago Tribune*.

BIBLICAL HISTORY VERIFIED.

A century ago, as Professor Ira M. Price says in "The Monuments and the Old Testament," the Bible stood alone as the record of past ages. Except for dim tradition, all the knowledge the world possessed of many of the nations of antiquity was contained in the unsupported assertions of the scriptures; and it was never thought that in the hieroglyphs which decorated the temples and obelisks so unintelligently lay the proofs of much contained in them.

Then came the Rosetta stone in 1799, and its interpretation by Champollion in 1818. By the discovery of a single inscription in Greek, written Egyptian and sacred hieroglyphs, all meaning the same thing, the secrets of the dead were unlocked, the world gazed upon the Pharaoh of the captivity, and Joseph's presence in Egypt was made plain by the fact that men of his own race were then in power.

In 1842 a Frenchman named Botta called attention to the great mounds in Mesopotamia by the astounding results obtained from their exploration. He discovered a palace the vastness of which puts modern buildings to shame, the relic of an empire whose grandeur surpassed that of Rome in many particulars. With this came a series of records, not pictorial like the Egyptian, but consisting of variously arranged marks like wedges or arrow-heads, called cuneiform. These awaited decipherment as had the Egyptian hieroglyphs before them.

In 1835 a young Englishman, Henry C. Wilkinson, who had taken service in the Persian army and had an intimate acquaintance with the Persian tongue, discovered on the side of one of the Zagros mountains a great inscription, which he succeeded in copying, after years of painful effort. This, the famous Behistun inscription, turned out to be in three languages—old Persian, Median or Susian and Babylonian. Slowly the first column of old Persian yielded to the same methods that had made the Rosetta stone clear, and the

result was published in 1847. Slowly, also, the others gave up their secrets, until a history of civilized men was unfolded which reached back to 6,000 years before Christ. Persia, Assyria, Babylon, Sumeria, Akkadia—a veritable panorama of extinct nations came to light, confirming the Bible at every step.

Nor does the story stop here, though the greatest of the discoveries are included in the foregoing. The tale is a wonderful one, and it is by no means all told.

THE PLANET VENUS.

Her Short Rotation Period—Silurian Age of Development.

The Harvard College Observatory has received an announcement that Herr Belopolsky of the Pulkowa Observatory has confirmed spectrographically the short rotation period of the planet Venus. The news is of especial interest for two reasons. In the first place, the observation, if it proves to be correct, is a fresh triumph for the spectroscope; and, in the second place, it decides a question which has been the subject of some controversy among astronomers during the last ten years.

The older text books of astronomy teach that Venus probably rotates on its axis in about the same time as does the earth. This was the conclusion reached by Cassini from observations made in 1667, and was confirmed generally by subsequent astronomers who attempted to decide the question, though one of them, Bianchini, made the period twenty-four days eight hours. All found the planet an exceedingly difficult object, there being little to be seen upon its disc from which to determine whether it rotated or not, much less to fix upon a definite period of rotation.

This was the state of the question when M. Schiaparelli, the keen-eyed discoverer of the "canals" of Mars, announced, in 1890, that from observations made by himself some years before he had reached the conclusion that the planet's period of rotation was nearly, if not exactly, the same as that of its revolution round the Sun—about 225 days. In other words, Schiaparelli concluded that Venus always turns the same face to the Sun, as if connected with it by a rigid bar, just as the moon, for a like reason, always exhibits the same face to us.

Several distinguished observers have confirmed Schiaparelli's conclusion, while other equally competent observers have declared the case not proven and still hold by the short period. The same discussion, it may be added, exists over the rotation period of Mercury, which Schiaparelli had previously announced to be probably the same as that of its revolution.

Among those who have corroborated Schiaparelli's views respecting both Venus and Mercury is Mr. Percival Lowell, who made a series of observations of these planets at his observatory at Flagstaff, Ariz., in 1896, and decided unhesitatingly in favor of the long period in each case.

Mr. Lowell claims to have seen the planets with such distinctness as to leave no room for doubt in the matter; and he has published charts of both, which show them criss-crossed by a series of dark lines totally unlike anything seen upon them by any other observer, either before or since. In spite of Mr. Lowell's confidence in his observations, the more conservative of astronomers, taking due account of all the difficulties involved in the observations and the chances of deception, have been inclined to regard these questions of rotation as still open. Professor Barnard, one of the most keen-sighted of our American observers, who has made a series of measurements of the disk of Venus through the Lick telescope, has declared that, while markings can certainly be seen upon it, they cannot be made out with sufficient distinctness "for rotational purposes."

What Herr Belopolsky is now said to have done successfully has been to employ the spectrograph—the spectroscope with a photographic plate—upon Venus in the same way as it has been employed a few years ago by Professor J. E. Keeler upon the ring of Saturn. Keeler found that the inner margin of the ring rotates faster than the outer, and thus confirmed Maxwell's theory of the meteoric composition of the ring. The principle involved in these observations is that motion in a luminous object toward us or from us causes a displacement of the dark lines which cross its spectrum, toward the red end if the motion is from us, toward the violet end if the motion is toward us—the same principle as has led to the discovery of the numerous "spectroscopic binaries," stars revolving round each other.

The Harvard observers at Arequipa, Peru, have been making a special study of the planet Venus, and have embodied the results of it in a contribution to the "Annals of Harvard Observatory," which is also accompanied with pertinent comments by Professors Serviss and Pickering, the latter being at the head of the Harvard staff. The substance of their observations is to the effect that the atmosphere of Venus is several times more dense than that of the earth at sea level, and that this density favors the suspension of water and vapor above the planet. Professor Pickering compares the vaporous condition of the planet with that of the earth millions of years ago:

"In other words, Venus is broiling and laying down her coal measures, or may be still in her silurian age, waiting for the animals and plants of the carboniferous era. If the nebular hypothesis is fairly correct, Venus is one of the latest children of the Sun nebula, and, as a consequence of lateness, is not so far developed as the earth."

An astronomical expert in the Rochester, N. Y., *Democrat* office is of the opinion that the brilliancy of Venus is due to this cloud or water surface, as it alone could reflect such light, and, as observation reveals no surface markings of consequence, it is to be assumed that the real surface is

not visible and that the cloud covering alone is seen.

The importance of these observations may be realized when it is remembered that until the Peruvian observatory was erected but little more was known of Venus than was known by the early astronomers.

FEATS OF INDIAN FAKIRS.

While tales of Indian fakirs may, from an uninformed standpoint, excite distrust, the fact remains attested by many well authenticated cases that certain men can voluntarily put themselves into a state in which no vital phenomena are demonstrable by more or less careful examinations, and can awake later to normal life. In this connection the hibernation of animals must be mentioned; also the observation of Leeuwenhoek that in the dust of houses and towns animalcules exist which are capable of drying up completely without losing the power of awaking to active life upon being moistened with rainwater, as well as cases of prolonged trance, both conscious and unconscious, with suspended animation, and the well known accounts of stone-incased frogs, etc.

A remarkable case of suspended animation of an Indian fakir is recorded by Dr. James Braid, whose observations on mesmerism are noted. At the palace of Runjeet Singh—a square building having a square room in its center—a fakir who had voluntarily put himself into an apparently lifeless condition was afterward put into a sack, sewed up and walled in, the single door of the room having been sealed with the private seal of the Runjeet. In order to exclude all possibility of fraud, Runjeet, who was not himself a believer in the wonderful powers of the fakir, had established a cordon of his own bodyguard around the building, while in front of the latter four sentinels were stationed who were relieved every two hours, and were continually watched. Under these conditions the fakir remained in his grave for six weeks, when the building was opened in the presence of the Runjeet Singh, and the seal and all the walls were found uninjured. In the dark room, which was examined with a light, the sack containing the fakir lay in a locked box which was provided with a seal, also uninjured. The sack, which presented a mildewed appearance, was opened, and the crouching form of the fakir taken out. The body was perfectly stiff. A physician who was present found that nowhere on the body was a trace of a pulse beat evident. In the meantime, the servant of the fakir poured warm water over the head and laid a hot cake on the top of his head, removed the wax with which the ears and nostrils had been stopped, forcibly opened the teeth with a knife, drew forward the tongue, which was bent backward and repeatedly sprung back again into its position, and rubbed the closed eyes with butter. Soon the fakir began to open his eyes, the body began to twitch convulsively, the nostrils were dilated, the skin, heretofore stiff and wrinkled, assumed gradually its normal fullness

and, a few minutes later, the fakir opened his lips and in a feeble voice asked Runjeet Singh, "Do you now believe me?"

BEYOND.

Despair.

Beyond the heights of "The Great Divide,"
Beyond the surge of the swelling tide,
Beyond the river—so deep and wide—
What is it that awaits us there?
Darkness and death in deserts of gloom,
Drifting, for aye, on the Sea of Doom,
Whose surges roll with an endless boom—
It is this that awaits us there.

Doubt.

Beyond the borders of human life,
Beyond the valleys of sinful strife,
Beyond a world with misery rife—
What is it that awaits us there?
Sleep, oblivion, eternal rest;
Darkness forever, like a mantle, pressed
Around each aching, throbbing breast—
It is this that awaits us there.

Faith.

Beyond the range of the keenest sight,
Beyond the confines of Day and Night,
Beyond the Sun's universal light—
What is it that awaits us there?
Glory, grace and immortal life,
Freed from sorrow, sin and strife,
Palms of victory—with glory rife—
It is this that awaits us there.

Reason.

Beyond the reach of sublimest thought,
Beyond the worlds by our fancy wrought,
Beyond what wisdom, revealed, hath taught—
What is it that awaits us there?
The ultimate weal of all human kind,
Progression, for aye, toward the Infinite Mind,
The opening of eyes that once were blind—
It is this that awaits us there.

ALVIN W. STOWELL.

INTUITION.

The rudimentary sixth sense, which we call intuition, is stronger in animals and children than in man, because man depends more upon reason for his guidance. Animals and children know intuitively whom to trust, and we, ourselves, have intuitive likes and dislikes for people, frequently justified by experience, however unreasonable they may appear.

A man has intuitive knowledge of form, color, music, truth, mathematics, etc. He can not tell you how he has this knowledge, but it is unerring, and when largely developed, constitutes genius. Blind Tom the pianist, and Colburn the lightning calculator, are familiar instances.

By intuition, savages discern certain indescribable changes in the face of Nature, subtle atmospheric influences which portend changes, and upon which animals base their preparations for the different seasons, and seek protection from approaching storms.

The sixth sense is likewise the basis of the gift of prophecy. By it we are enabled to read human nature, and to forecast the drift of events.

Intuition is the source of all knowledge of right and wrong. Education has simply trained and disciplined conscience; its origin and growth are intuitive. Before churches, creeds, books or priests were invented, men were capable of discerning right and wrong, and had an intuitive belief in immortality. In spite of all the fol-

lies and iniquities perpetrated by churches and theologies, these fundamental natural elements of all genuine religion have persisted. They are, to-day, the best assurance that we have of a future life. But experience has taught us that by cultivating our intuitions—by bringing our lives into harmony with Christian principles—by searching out and obeying the natural laws which govern the various departments of life in accord with the overreaching, universal moral law, our belief in immortality grows and strengthens.

In the world of materialism we learn that supply and demand are inseparable. It is logical, then, to conclude that this natural belief in immortality, growing stronger through the culture of the intuitive nature, this constant striving after right living, is the condition, the preparation for immortality. The culture of the spiritual nature endows it with generous feelings, sublime aspirations, noble ideals, divine attributes, which may serve the ego in a future existence as the members of the body obey human wills. Before we can live again it is essential that we develop a Nature capable of living and sustaining itself under other conditions.

For instance. In this life we can not live without air. In another existence we may find life unsupportable without the capacity to love. People do not love naturally and unselfishly. They have to learn to love through generous, lofty, self-sacrificing devotion to ideals, principles, human weal, etc.

We bring with us to this world the powers and organs by means of which we nourish and cultivate our natures here. Our earthly estates depend upon our mental and physical qualifications. Those who are blind, deaf, maimed, miss sources of pleasure and development which others enjoy. So those who do not cultivate the sixth sense, the gem of the higher nature, lose the purest and sweetest of all pleasures. Growth, development, progress are essentials of immortality as well as of physical health and material prosperity. If these conditions are neglected dry rot will attack the soul.

We are placed, also, in such relationships to other men, by environment and social connections, that we must help educate each other or suffer for each other's transgressions. The scheme of redemption does not contemplate any narrow-minded selfishness, whatever a corrupt and power-seeking priesthood may have taught men. Experience demonstrates over and over that men suffer for their own wrongdoing directly and indirectly for that of their fellowmen. God has arrayed every natural human instinct in favor of an honest, upright, benevolent life. Men would long ago have learned this lesson by simple observation and inference, but for the perverted teachings of orthodoxy, which made opinions and professions paramount in importance to life and works.

Develop intuition, live right, help to educate your brother man, come closer into communion with the Great Source of All

Things, and shallow skepticism, obtuse atheism, corrupt infidelity and diseased pessimism, will be seen as mere mists, storm-clouds, beyond which the warm, fertile, joyous sun of eternal life and light shines on forevermore.—*Medical Brief.*

A TRAGEDY.

The following tale was related to the writer as true, and he believes it to be true, says the editor of *The Alkaloidal Clinic*. A woman came to Chicago for treatment at the hands of the notorious Dowie. This man claims to take no fees for his services, but charges his victims board. Time wore on, and in spite of faith, prayer and the rest, the patient found herself no better. Dowie said to her: "Have you made your offerings at the altar?" She replied that she had "offered" everything she had in the world but her return ticket. Dowie retorted: "I thought you were holding back something from the Lord. You have not enough faith." So she sold her ticket and offered the proceeds at the "altar." Still she did not recover her health, whereupon she received from Dowie the comforting assurance that the devil had a grip upon her too strong to be broken, and that she was doomed for this life and the hereafter!

And yet people wonder why so many "floaters" are fished out of the lake! What other resource is there left for them? Allured by the specious appeal to a faith that has been taught them from infancy, they embark their all in the plan, strip themselves of their last penny at the suggestion of this self-styled vicegerent of God, and finally, crushed by the awful condemnation, or shamed to return to friends and confess their folly, the friendly waters close over them.

Are there any limits to human gullibility?

Has Dowie any conscience at all, any dread of the hereafter and the final accounting to be made by him to the Deity he so shamefully misrepresents? Or is his rhinoceros hide impervious alike to contempt from without and stings within?

HOW YOUR WATCH IS A COMPASS.

All watches, says a late writer in *Notes and Queries*, are compasses. Point the hour hand to the Sun, and the south is exactly half way between the hour and figure XII on the watch. For instance, suppose that it is four o'clock. Point the hand indicating four, "IIII," to the Sun and two, "II," on the watch will be south.

The rule is based upon the principle that if the Sun is on the meridian the hour hand, being upon twelve, "XII," would indicate south. Now, the hour hand moves only one-twelfth of the circle, or thirty degrees, every hour, while the Sun moves one-half as fast, or only fifteen degrees an hour. The rule is not strictly accurate because solar time is not mean time, and also because we use standard time, which is not usually the local mean time, but by making allowance for mean time the rule will be sufficiently accurate.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

CHRISTIAN SCIENCE HEALING.

Judge Neelen, of Milwaukee, holds that christian science as a religious belief is one thing, but as a system of healing another, and that those who follow this practice of healing are subject to the laws regulating the practice of medicine. This is common sense, and it is to be hoped that other courts will sustain this decision.

★

A green little boy in a green little way
A green little apple devoured one day.
And the green little grasses now tenderly wave
O'er the green little apple boy's green little grave.

★

LEMON JUICE.

A cloth dampened in lemon juice will rub off the freckles.

A fairly strong lemonade at bedtime is of great value to the system.

The outward application of lemon juice will allay the irritation caused by the bites of gnats or flies.

A teaspoonful of lemon juice in a small cup of black coffee will almost certainly relieve a bilious headache.

The juice of a ripe, plump lemon in a bath renders it delightfully cooling to the skin and promotes sound sleep.

A dash of lemon juice in plain water is an excellent tooth-wash. It not only removes tartar but sweetens the breath.

The juice of a lemon in hot water on awakening in the morning is an excellent liver corrective, and for stout women is better than any anti-fat medicine.

Lemon juice and glycerine, half and half, and a bit of absorbent cotton, is the best thing in the world to moisten the lips and tongue of a fever patient with.

The finest of manicure acids is made by putting a teaspoonful of lemon juice in a cupful of warm water. This removes most stains from the fingers and nails and loosens the cuticle more satisfactorily than can be done by the use of a sharp instrument.

★

FOR THE FEET.

Never wear a shoe that pinches the heel.

Never wear a shoe or boot tight anywhere.

Never come from high heels to low heels at one jump.

Never wear a shoe that presses up into the hollow of the foot.

Never wear a shoe that will not allow the great toe to lie in a straight line.

Never wear a shoe or boot so large in the heel that the foot is not kept in place.

Never wear a shoe or boot that has depressions in any part of the sole to drop any joint below the level plane.

Never wear a shoe with a sole turning up very much at the toes, as this causes the cords on the upper part of the foot to contract.

Never wear one pair of shoes all the time unless obliged to do so. Two pairs of boots, worn a day at a time alternately, last longer and are much more healthful.

Never wear a shoe with a sole narrower than the outline of the foot traced with a pencil close under the rounding edge.

Never think that the feet will grow large from wearing proper shoes. Pinching and distorting make them grow not only large, but unsightly. A proper, natural use of all the muscles makes them compact and attractive.

Never wear a short stocking or one which, after being washed, is not at least one-half inch longer than the foot. Bear in mind that stockings shrink. Be sure that they will allow your toes to spread out at the extreme ends, as this keeps the joints in place and makes a strong and attractive foot, besides insuring comfort.

★

GRAPE CURE FOR DYSENTERY.

Tissot, the foremost occult artist of the world, tells a story of a regiment of soldiers decimated by dysentery which vanished in a marvelous manner on encamping where they could get plenty of grapes.

HOW TO DETECT IMPURE WATER.

To detect impure water draw a tumbler full at night, put a piece of white lump sugar in it and place it on the kitchen mantelpiece or in any place where the temperature will not be under 60 degrees F. In the morning the water, if pure, will be perfectly clear; if contaminated by sewage or other impurities, the water will be milky. This is a simple and safe test well known by chemists.

TO KEEP THE HANDS SOFT AND WHITE.

The following preparation will keep the hands soft and white, is not inelegant to use, and will be found to be one of the very best formulas for the purpose: Oil of rose, fifteen drops; glycerine, one dram; spirits of myrrh, three drams; oil cajaput, twenty drops. Apply at night, before retiring, after washing the hands thoroughly in hot water. In cold weather this can also be applied to the hands before going out.

FACIAL MASSAGE.

Massage of the face has the same effect as that of any other part of the body. The manipulation of the muscles quickens the circulation of the blood and betters the local nutrition, not only of the muscle, but of the skin and other structures that are associated with it. In this way the complexion may be cleared, the facial expression may be improved, and skin disease may be greatly benefited. It is also often very useful in the relieving of neuralgia of certain nerves of the face.—*P. H. Journal.*

HOW TO BREATHE.

Many people are either too indifferent or too lazy to breathe. They simply pant, and panting is not breathing. To breathe naturally and scientifically you must stand erect, the shoulders well back, and then inhale long breaths through the nostrils. A certain time each day should be devoted to deep breathing. Every air cell of the lungs should be filled and refilled times without number each day. Inhaling slowly you take in the oxygen, the ozone and the invisible atmosphere auras which impart strength and vitality to the system.

HYGIENE OF THE EYES.

A famous oculist once gave this advice to a lady who consulted him about her eyes: "Use much cold water in washing the eyes. It is a tonic to them. One's sight begins to fail as the eyeball begins to flatten, so when you bathe the eyes gently squeeze them from side to side—the forefinger at the side of the nose, the thumb at opposite side of the eye—and thus the convexity will be preserved. When the eyes are weary, give them rest, and if they smart, bathe them with a weak salt water, allowing it to go inside the lids."

SCIATICA.

Dr. W. S. Cline writes: "I suffered from sciatica and rheumatism the torments of hell for six weeks, and was cured in less than three minutes by rubbing in from hip to heel half an ounce of carbon bisulphide. Give it to suffering humanity. A gentleman from Canada called to see me, saw my intense sufferings, and told me a wealthy man spent a large fortune in trying to get cured of rheumatism, and that ten cents' worth of the above cured him. Like a drowning man grasping at a straw I tried it and was well before I got dressed."

THE HOUR WHEN MAN IS STRONGEST.

At what hour of the day is a man at his strongest, and so fitted to do hard work with the least weariness? The question is a strange one; and probably the answer occurring at once to most persons will be, "When he gets up in the morning." This is by no means the case; on the contrary, according to the experiments of Dr. Buch with the dynamometer, a man is precisely at his weakest when he turns out of bed. Our muscle force is greatly increased by breakfast, but it attains to its highest point after the mid-day meal. It then sinks for a few hours, rising again towards evening, but steadily declines from night to morning. The two chief foes of muscular force, according to Dr. Buch, are overwork and idleness. Sweating at work deteriorates the muscles. We know that many of the great workers of the world, though not all, have been early risers. But early rising, according to Buch's doctrine, ought always to be supplemented by early breakfasting.—*Health*.

DOG BITES.

A correspondent says: "I have been bitten by dogs repeatedly, once severely. A pet dog of a neighbor's was very sick, and I was attempting to relieve it. It bit me, in the left thumb, just below the nail, and that member became black as far down as the wrist. It remained so until the nail came off. The owner talked of hydrophobia, and said that the dog had not tasted water for two weeks. Had I been afraid I should no doubt have taken nervous fits and died. The verdict would have been hydrophobia. But I simply applied a solution of salt and vinegar—a little more vinegar than salt—washed the wound with it, tied a clean rag around the thumb, keeping it saturated well with the solution, and moved the rag so that a fresh part of it covered the wound at intervals. This remedy

was once applied to my wrist by a colored woman for a snake bite. My arm was then black, hard and painful. The remedy acted like a charm. In two hours the discoloration had disappeared, and with it the pain, and only the needle mark where the fang had entered was visible."

EDITOR'S TABLE.

Announcements.

THE October issue of the STAR will contain as its leading article, "The Star of the Magi," by Willis F. Whitehead.

THE November issue of the STAR will contain an occult science article of extraordinary merit on the "Quadrature of the Circle," by Mr. Zeno T. Griffen.

WE will, as soon as we enlarge, start a new department in the STAR devoted to heliocentric astrology, which will be conducted somewhat on original lines and be of considerable value to students.

The "Great Red Dragon."

WE are in receipt of the following novel theory regarding the "Great Red Dragon."

TO THE EDITOR OF THE STAR: *Dear Sir*—Is China the "Great Red Dragon" of Holy Writ, and is it there that the prophesied battle of Armageddon is to be fought? It is a significant fact that the flag of China shows a Dragon as her national emblem. The "arms" escutcheon of China shows a beast—half animal and half man. Peking, the city of China's seat of power, and the scene of the late horrible atrocities that have so shocked the entire world, is a great city "divided into three parts." The following Biblical texts, in view of these facts, are alive with meaning:

Rev. xii, 3: And there appeared another wonder in heaven; and behold, a Great Red Dragon, having seven heads and ten horns.

Psalms lxxiv, 8: They said in their hearts "Let us destroy them together." They have burned up all the synagogues of God in the land.

Rev. xvi, 19: And the great city was divided into three parts, and the cities [legations] of the nations fell; and great Babylon [Peking] came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Isaiah li, 9: Awake! Awake! Put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the Dragon?

Rev. xvi, 13, 14: And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

Rev. xvi, 16: And he gathered them together into a place called in the Hebrew tongue Armageddon.

Rev. xx, 2, 3: And he laid hold on the Dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more. **SCRIPTURE STUDENT.**

SIMILITUDES and correspondences, however valuable they may be as indicators of the existence of some desired hypothesis are not proofs of its truth when found. Chicago is a city divided into three parts, as well as Peking, and it might be claimed by some, with equal justice, that it is the "great city" referred to. We would call the attention of our correspondent to the lately expressed views of Lieut. Totten on this subject. As they are of general interest to students of scriptural prophecy we will print them in our September issue.

The Poem, "Beyond."

What Despair, Doubt, Faith and Reason each say about the "Beyond" (page 12) is a gem. We found it in "The Poets' Corner" of *Progress*, of Minneapolis, Minn.

Paracelsus.

"The Life and Doctrines of Paracelsus," edited by Franz Hartmann, M. D., a volume of 367 pages, the best published work extant on Paracelsus, can be obtained at this office for 50 cents, postpaid.

Pamphlets Received.

Old Moore's Almanack. Astrological predictions for each month of the year 1900, fortunate days, and a large variety of useful and practical information. We will be able to supply our readers with this almanac shortly at ten cents a copy. Edition for 1901 also ready. Published by W. Foulsham & Co., 4 Pilgrim St., Ludgate Hill, London, E. C., England.

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[From the Minneapolis "Nya Tilden" (New Era—Swedish) for May, 1900.]

Mr. Ernest S. Green, 1804 Market St., San Francisco, Cal., editor of the "Psychical Science Review," on receiving hour, day, year, and place of my birth, sent me six typewritten sheets of astrological description of my life; all surprisingly accurate. He especially mentioned certain times when the planets would have a favorable influence over me, and also times when they would have an unfavorable influence over my life, also dates of certain events, all correctly given. Mr. Green does not know me personally, and an abler astrologer I do not know. CARRIE SWENSON (Editor).

QUILCENE, Wash., May 11th, 1900.

This is to certify that on the 3rd inst., of my own motion, I wrote to Ernest S. Green, of San Francisco, giving him the dates of birth of Annie Donovan, born May 26, 1886, and Mary Donovan, born November 27th, 1878, and stated that one of them is blind, asking him if the science of Astrology could tell him which one is afflicted.

On this date I received Mr. Green's reply, stating that Annie is the one afflicted, and that the cause of the affliction was close to Feb. 1, 1897.

Annie is the afflicted one, and her mother tells me (without knowing this correspondence) that it was in the spring of 1897 that Annie's eyes began to be afflicted, and, as near as she remembers, it was about six months before blindness was total.

I regard this as a most satisfactory test of the value of Astrology as practiced by Ernest S. Green; for I solemnly affirm there is no fraud or collusion in this matter, which is voluntary on my part in quest of truth. (Signed) J. MARION GALE.

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	♎	Air	Sept 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
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NEDOURE; The Priestess of the Magi.

An Historical Romance presenting a true conception of
White and Black Magic.

By T. J. BETIERO, M. D.

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CHAPTER II.

The Ouri Monastery had been constructed several hundred years previous to the time of which we write.

In harmony with the prevailing custom its site was selected high upon the mountain side, almost upon the extreme summit, so as to place both the Neophytes and Initiates in a region of purest atmospheric conditions, far above the disturbed vibrations continually emanating from humanity.

The mountain peak upon which it was thus located formed a part of the range that inclosed the beautiful and picturesque valley of Kashmir.

That side of the mountain which sloped toward the valley was thickly covered with trees and foliage; the other side was, however, totally barren of any vegetation. A steep, rugged road, along which here and there could be seen a vehicle or pedestrian, took its course in zig-zag fashion down the steep incline, toward the village of Horis, which was plainly visible and about a dozen miles distant.

Horis was a small hamlet, containing about four hundred inhabitants, composed principally of guides and inn-keepers, who waited in comparative idleness the greater part of the year that they might reap a golden harvest in the pilgrim season.

As the road was part of the great highway which led to the shrine at Mecca, many of these pious travelers sought shelter at the monastery, when accommodations could no longer be had in the town of Horis. The doors of the gloomy building, which sometimes seemed a prison to me, were always opened to any weary pilgrim or belated traveler who might apply.

As stated in the previous chapter, it was now past the hour of midnight, and all were asleep. Did I say all? All, perhaps, but one. I had prepared to retire more than once, but as many times refrained. I felt restless, apprehensive and, I might say, fearful; but fearful of what? That question I was powerless to answer.

I took from a shelf, suspended against the wall, one volume after another. First, I tried to decipher some problems from the Chastras. Failing in this, I endeavored to become interested in the Pouranas, which treat of law, theology, medicine, of the creation and destruction of the world, etc., but all to no purpose. When, in disgust, I had replaced the last of them, an unearthly, mocking laugh of derision rang in my ears. Such phenomena had long since ceased to surprise me, and upon this night I actually felt defiant.

In a decidedly unpleasant state of mind I turned from the book shelf and started to again resume my seat at the little wooden table which stood in the center of my room, when, to my surprise, I plainly saw what appeared to be *my own self* seated in the chair that I was about to occupy. At any other time such an apparition would, undoubtedly, have startled me; but that shrieking laugh, which even now echoed in my ears, had awakened such a spirit of resistance in my nature as would have given me strength to defy even Siva, the great destroyer, himself. But the mild expression upon the visitor's face, which was turned full toward me, indicated most plainly that he was not a destroyer; on the contrary I felt impressed that he was a messenger of good tidings.

Though sufficiently familiar with my own appearance to recognize in this strange being a double, yet I also felt certain that my facial aspect had never shown such an illumination as I saw in the one before me.

Thick, massive dark curls fell about his well shaped shoulders and formed an appropriate setting for the thoughtful young face, with a forehead of such size as to become the noticeable feature. The large, expressive dark-brown eyes, small mouth and full lips, with the dark-brown complexion of the Brahmin, presented a perhaps flattering likeness of myself. It may again be added that the exalted expression of the face was not mine—from it beamed a blissful, contented and happy light, rarely seen upon this earth.

As I gazed wonderingly into those large, liquid eyes, a smile lit up the features of this being, beyond the power of words to portray. At the same time he held out his hand assuringly to me. Seizing it, I felt a powerful magnetic current flowing up my arm, and from thence it pervaded my whole system, as it flowed up one side of my spinal column to the brain, then down on the other side to the Lotus of the Kundalini. The most delightful thrill I had ever known permeated my whole frame. I felt revived, exhilarated; in short, I was perfectly happy.

While I was lost in this state of bliss he began the beautiful chant of the Upanishad, in a low, musical voice, which held me spellbound. The words, as I remember them, are:

"Ohm! To Brahm that Is! All hail!
Ohm! May Brahman of the Sacred Teachings, All in
All, perfect my members—
Speech, Life, Sight, Hearing, Strength,
As well as all my powers.
May I not be cut off from Brahman; Brahman not cut
off from me;
May there be no cutting; for me no cutting off.
Let all the virtues in the Sacred Lore repose in me,
Who find my sole delight in that Self;
May they in me repose.
Om! Peace, peace. Hari Om!"

As this bright being sang an ecstasy took possession of me, so that when the last of the chant was reached my voice had unconsciously blended with his own. When the last sounds had died away he arose and motioned me to the seat which was, by the way, the only stool in the room. I started to remonstrate, but he placed his finger to his lips to enjoin silence and again motioned me to the seat, which I reluctantly accepted. He then folded his arms upon his chest and regarded me with a look of ineffable kindness and love.

He remained thus for a few seconds, but in my state of suspense I thought it much longer. Finally, in the same low, musical voice, he said:

"Brother, as you possess not the knowledge which would have enabled you to come to me, I have now come to you."

I essayed to speak and ask him who he was and why he had favored me with such a visit. Though my lips moved no words came forth; however, he must have read my thoughts, as he answered:

"*I am your higher self*, and have come to tell you that which you should know. You must choose, this night, whether you will be a king, ruler of men, or a priest, servant of Brahma."

"I do not know if I entirely comprehend your meaning," I ventured, hesitatingly. "To begin with, I do not understand exactly what is meant by my 'higher self.'"

"Ah," said he, "that is as I supposed. Man is and ever will be in his infancy concerning things of most import. It is for that reason the great Self incarnates from time to time during the ages of the earth. It is through the great Buddhas or teachers that the wise Creator propagates truth throughout the world.

"Man is composed of soul, spirit and matter. Everything, animate and inanimate, has a Spirit, but man alone, of all the corporeal creatures, has a Soul. What you now see before you, my brother, *is your soul*, clothed in the shell of your astral body. Since the time you beheld the sparkling gem upon the breast of the Maharaaja you have existed apart from your own soul. You were at that time entranced, or, in other words, became so negative that the adhesive power of your constitution was overcome by the law of spirit attraction, which is ever struggling between the World of Causes and the World of Effects."

"Kind sir," I said, "may I again expose my ignorance by admitting I do not know what you mean by the 'World of Causes and the World of Effects.'"

"The World of Effects," he replied, looking at me with a kindness akin to pity, "is the material world, with which you are most familiar. In the material world you observe constant changes. There is ever growth and decay, the masculine and feminine, the positive and negative, organic and inorganic. The difference between the latter is not near so complicated as many suppose, consisting only of what is called vitality; which is, in reality, simply the power to retain heat, saturated with light, indefinitely. The World of Effects is also justly called the great illusion. As no material thing is lasting, it cannot, therefore, be real. Change is the universal cry of earth; nothing ever remains the same for one minute.

"You would now ask concerning the great World of Causes, all the truths of which you are not at present prepared to receive. But I may say that in the World of Causes there is also an endless chain of transformations as in the World of Effects. Castes are also observed in the spiritual sphere, of which there are seven grand divisions. Here let me impress upon you the importance of the number seven, as success will in a measure depend upon your familiarity with the properties of this sacred number, in the studies you will assume later. Know, also, that there is one, unity principle which operates in all spheres."

"Pardon me, one moment," said I, at this point.

"Speak without fear, brother," said he, "for he who asks questions and he who answers them are one."

"You have said that seven is the number of power; at the same time you tell me that the Unity principle operates in all spheres."

"True," he replied, in the soft, melodious voice, which gave me confidence and again restored my equilibrium. "It is true that man has seven principles. The earth has seven ages; the solar universe contains seven planets, there are seven great colors, etc. The number seven consists of two trinities with the unit for a pivot or equalizing principle.

"As my visit to you this evening is for your enlightenment, I will begin by instructing you in esoteric addition, so that you may better comprehend the qualities of the number seven. When we begin at the unit—1, 2, 3, 4, 5, 6, 7—and add together the figures, we have twenty-eight as the sum. If we continue, and add together the 2 and 8, we have 10—the unit in a different octave; dropping the cypher, we have 1, and thus the added powers of seven give unity. The process of reducing any given figure thus is called esoteric addition, which you will do well to remember, as from the ultimate atom to the Central Sun of the universe nothing is the result of chance. Everything vibrates according to the exact law of numbers.

"But, my brother, as I may not converse with you too long, perhaps it were better if we discuss those things upon which our future depends."

He paused for a moment and cast his gaze upward. His lips moved as if uttering a prayer or conversing with some invisible being. He then continued:

"Fifteen years ago grief and lamentation filled the vale of Kashmir. Both old and young were ruthlessly stricken down by that great invisible monster, the oriental plague, which is even now following its cruel vocation in the land of Cathay. Among the first to fall was Randjid Sing, followed by his beautiful wife. Their bright, orphan child was left in the care of the deceased King's only brother, Pundit Sing. The surviving brother faithfully promised to love and care for the child as his own. With sacred vows of fidelity and protestations of love he also agreed to hold the throne for him in trust until he should arrive at the proper age to rule.

"Pundit, whose grief seemed deep and sincere, retired within the beautiful palace at Kashmir that he might exclusively devote himself to the memorial services for his departed kinsman. For weeks he denied himself to all visitors, and, as the plague was still ravaging the land, the royal palace was placed in a state of strictest quarantine. No one was allowed to enter or depart, except messengers on the most important business.

"Although the inhabitants of the valley yet believe him to be the soul of honor, there are those nearer to him who have become cognizant of his crafty and cruel nature, which has led to the darkest crimes that man can conceive. And to-night, as the Maharaja sits upon the throne, he is to all intents a murderer and perjurer; a slayer of the infant kinsman he had sworn to protect.

"When Pundit Sing, the regent, conceived the dark, tragical scheme to remove from his path the innocent child who alone stood between himself and the throne, he took to his side and admitted to his confidence one person only—the old royal physician who had assisted at the parturition of both the victim and destroyer. When informed of the Maharaja's or regent's intention he was sorely shocked and horrified, as the brutal and cold-blooded purpose could not be obscured by soft words and elegant phrases.

"Yet the old physician did not betray his wounded feelings by either word or expression. With a grave brow, his only reply was, 'Thy will, O great Maharaja, is the will of Brahma; so it shall ever please thy humble servant to do thy bidding most faithfully.' Saying which, he begged leave to retire to his private apartments.

"As he entered his gorgeously appointed rooms, furnished with all the elegance that wealth and a refined mind could suggest, he paused a moment in deep meditation. A wave of anguish swept over his features and a mist gathered in his eyes. Then a halo of light seemed to play, for an instant, around his venerable brow; the air moved, as though disturbed by an invisible presence, and shook an embroidered hanging at the further end of the apartment. He smiled, nodded his head, and, approaching the still swaying silk, he drew it aside. Now was disclosed a being of frightful mien, who, with upraised sword of glistening steel, seemed to start half through the gilded wall, ready to strike any rash being who should unveil him.

"Drawing the hanging to behind him, the venerable physician reached his left hand upwards and grasped

the fist closed fast around the hilt of steel; then, with his right hand, he pressed upon a little sash ornament over the left breast of the menacing figure.

"The image here moved noiselessly backward and aside, its body straightened, and its sword came to a salute. 'Ah! my sentinel,' murmured the royal physician, 'how well you have guarded my secret place all these years; would that I could be as calm and unfeeling as you when I am as terrible.' Releasing his hold on the figure, it again assumed its menacing attitude and moved swiftly around to its former place.

"Stepping from a niche into which he had retreated on releasing the guarding image, a flight of narrow stairs presented themselves, down which he passed. Opening a massive door, by means of a secret spring, he entered his secret laboratory. This hidden retreat appeared to be cut out of the living rock on which the palace of Kashmir had been built. Absolute quiet here reigned supreme. Its ample dimensions were lit up by a swinging globe, whose oil of gold gave forth a perpetual radiance, the glory of which disclosed such a multitude of those wonderful treasures of the secret sciences as would have delighted the heart of the most exacting alchemist.

"Walking slowly over to a row of shelves, he selected a small, black ebony box. This he carefully carried to a stool, a small key was brought forth from the seclusion of his robe with which he soon opened it. Within could be seen half a dozen small and peculiarly carved horns. Scrutinizing them closely, he found the one he sought and lifted it from its resting place.

"As he did so the suspended light of the secret laboratory grew dim. The flood of sunlike light that filled the spacious apartment grew to a sickly red. A cloud of shadow grew upon the face of a large mirror hung upon the further wall. The shadow assumed the form of two figures, one bending over the other. The one above was that of the Maharaja, the other was *his own*.

"'The omen,' he muttered. 'I must initiate my successor.'

"Again the golden globe shone with sunlike radiance. He quickly relocked the ebony box, replaced it, hid the key and fantastic horn in the deep folds of his robe, and hastened away.

"A few days later it was whispered around that the infant heir to the throne had been seized with the plague. The child was isolated in the same old wing of the palace that had witnessed the passing of his parents. No one was permitted to visit him save the old trusted physician, Pondichery, and a number of nurses and attendants. Finally, the sad news was proclaimed that young Keshavah was no more.

"So dreadful had been the ravages of the plague, however, that the populace gave but little attention to the event, which under less distressing circumstances would have called forth widespread grief and sympathy. The perfidious regent appeared almost overcome by his assumed grief, and after the most ostentatious funeral ceremonies had been held over the young heir, Pundit Sing was proclaimed Maharaja over all Kashmir, and the royal child was soon forgotten.

TO BE CONTINUED IN OUR NEXT.

REINCARNATION.

A Plea for this Truth from the Modern Scientific Standpoint of Natural Evolution.

XIII.

MR. WALKER'S CONCLUSION.

We are lotus-eaters, so engrossed with the ignoble attractions around us as to have forgotten the places through which we have long strayed away from home, and to heed not the necessity of many more perilous journeys before we can reach our glorious destination. It is only by rousing ourselves to the important fact of the past pilgrimage by which we have traveled hither, and to the still more vital reality of the incalculable sequences of our present route, that we can attain the best progress. Our repugnance to the idea of a cycle of lives, with myriad meanderings through varied forms, is the cry of Tennyson's Lotus-Eaters:

While all things else have rest from weariness,
All things have rest, why should we toil alone?

* * * *

Nor ever fold our wings
And cease our wanderings.

Why should we only toil, the roof and crown of things?

This is virtually the longing for Nirvana, and the cause of the irrational belief in an eternal Heaven immediately following this life. But it is neither wise nor religious to ignore the necessity of continuing our ascent at the present pace, until we have journeyed all the way to that distant goal. The restlessness of our nature comes from the established habit of straying about in temporal realms, and has developed a love of adventure in which the occidental world finds profounder delight than in the oriental yearning for inactivity, and which shall have abundant exercise before it disappears. The only path to that perfect satisfaction which is found in complete oneness with the Supreme winds through the ascending planes of material embodiment.

In which one of its various guises we shall receive reincarnation depends upon the individual. Whether it shall be in the crude form of transmigration through animals as received by most of the world; or in the Persian and Sufi faith as the unjust banishment from our proper home by the powers of evil; or, following Egypt, Pythagoras, Plato, Origen, and the Druids, as a purgatorial punishment for pre-natal sins; or, in the form of some Christian teaching, as a probationary stage testing our right to higher existence and ushering us into a permanent spiritual condition; or, as maintained alike by the acutest Eastern philosophy and the soundest Western thought, as a wholesome development of germinal soul-forces—through all these phrasing the same central truth abides, furnishing what Henry More called "the golden key" for the problem of life, and explaining the plot of this "drama whose prologue and catastrophe are both alike wanting." But the broadest intelligence leads us directly into the evolutionary aspect of reincarnation, and

finds the others inadequate to the full measure of human nature. In this view the present life is one grade of a stupendous school, in which we are being educated for a destiny so far beyond our comprehension that some call it a kind of deity. The experiences through which we have come were needful for our strengthening. Even though we have descended below former altitudes, the only path to the absolute lies through the sensuous earthly vale. Sin itself, after we have escaped it, will lead to a mightier result than would be possible without it, or it would not be permitted. The richest trees of all the forest world spring from the unclean miasmatic fens. The severest present disciplines, coming from our earlier errors, are training us for a loftier growth than we ever knew. Our physical schooling, through all the grades necessary to our best unfoldment, will build a character as much sublimer than our primitive condition as virtue overtowers innocence, and when the race finally emerges from the jangling turmoil of self-will into complete harmony with the Perfect One, as it must at last, the multitudes of our lives will not seem too enormous a course of experience for the establishment of that consummation. The victorious march of Evolution through all the provinces of thought will at length be followed by the triumphal procession of Reincarnation.

The Father's purpose with us seems to be to educate us as his children so that we shall be in complete sympathy with the divine mind. The only method of accomplishing this glorious result is for us to enter with him into all the phases of his being. Our long series of physical lives will finally give us a thorough knowledge of the grosser nature with which he cloaks himself. We penetrate the animal existence in human form more successfully than would be possible if we transmigrated into all the species of zoölogy; for here we carry sufficient intelligence, along with the material condition, to comprehend these creatures around us which cannot understand themselves. We cannot expect to permanently leave this department of God's house until we have essentially grasped the secret of all earthly life. The highest individuals of mankind, the saviors of the race, the true prophets and poets, attain this intimate communion with Nature, this mastery over the lower creation, which demonstrates their fitness for introduction to a higher stage.

It is difficult to account for the great geniuses except by the consideration that they are the result of many noble lives. Emerson arrives at this conclusion in his essay on Swedenborg:

"In common parlance, what one man is said to learn by experience, a man of extraordinary sagacity is said, without experience, to divine. The Arabians say that Abul Khain, the mystic, and Abu Ali Scena, the philosopher, conferred together; and on parting the philosopher said, 'All that he sees, I know;' and the mystic said, 'All that he knows, I see.' If one should ask the reason of this intuition, the solution would lead us into that property which Plato denoted as reminiscence, and which is implied by the Brahmans in the tenet of transmigration. The soul having been often born, or, as the Hindoos say, 'traveling the path of

existence through thousands of births,' having beheld the things which are here, those which are in heaven, and those which are beneath, there is nothing of which she has not gained the knowledge—no wonder that she is able to recollect, in regard to one thing, what formerly she knew. For all things in Nature being linked and related, and the soul having heretofore known all, nothing hinders but that any man who has recalled to mind, or, according to the common phrase, has learned one thing only, should of himself recover all his ancient knowledge, and find out again all the rest, if he have but courage, and faint not in the midst of his researches. For inquiry and learning is reminiscence all."

It is significant that the young prodigies in any particular kind of skill do not come until that skill has been well established on the earth. Guido followed generations of great painters, Pascal was preceded by a long course of mathematicians. Pope "lisped in numbers" after a vast procession of poets. And Mozart waited until the new era of musical harmony had been well inaugurated. The colossal characters who stand out from the race, with no predecessors equal to them, like Homer, Plato, Jesus, Raphael, Shakespeare, Beethoven, all reach their maturity later than other prodigies, after infancy and youth have fastened the Lethean gates upon the prehistoric scenes from which they seem to hail. But the unfathomable vagaries of the soul, as it works out successively its dominant impulses, easily disguise the individual in different personalities, so long as the physical realm is most attractive to it. Yet it is noticeable that the great minds of history come together in galaxies, when the fullness of time for their capacities draws them together. Witness the Sanskrit sages, the Greek poets and philosophers, the Augustan writers and generals, the Italian artists of the Renaissance, the German masters of music, the Elizabethan authors, the nineteenth century scientists. The traits of the commonest child, however, as much as the miracles of a genius, have no satisfactory explanation outside of the philosophy of re-births.

Evolution of the physical nature and of material strength attaches our future to body and matter. But the attachment hastens toward a release by at length proving these to be low steps in the ascent of life. As in the geological programme of animal development each era carried its type to gigantic dimensions and then was surmounted by a higher order of creatures, which in turn grew monstrous as tyrants of their age and then succumbed to a still higher rank; so the soul's progress from the earthly domain lies through the mastery of physical things to mental, thence to psychic, and at last to spiritual. And the passion for material achievement animating our side of the planet should not be underestimated, since it governs an important epoch in the world's growth. But the danger lies in esteeming it a finality. It is chiefly valuable as the foundation upon which we may build skyward, in an evolution of character. When the structure is made high enough, the buoyancy of the upper stories will conquer the weight of the base and float away our abode to ethereal climes. Only the education of the

spiritual in us, of sacrifice, nobility and divinity, can divorce us from these uneasy earthly affinities to the permanent rest of union with God. While we must not abandon the glories of physical beauty, power and pleasure, we must not forget that the true business of life is to wean our affections from the visible to the invisible, to transfer the preponderance of our magnetisms from shadows to substances. For we bridge the two kingdoms of matter and spirit, and we have the choice between them more freely than we know.

The mechanical transmigration which was fancifully told in Grecian mythology, gathered and beautifully rendered by Ovid, which was taught in the Egyptian and Pythagorean dogmas and still floats broadcast throughout the vast realms of Brahmanism, Buddhism, and barbarism, which fascinates the thought of our poets, and which is daily enacted by a myriad object lessons in Nature, is merely the objective expression of a subjective truth, discerned by all the mystics, seers, and philosophers, and most elaborately stated by Swedenborg. It means that the infinite progress of the soul conveys it through countless epochs, moving in perfect succession by the dynamic laws of its own being. During this development, the universe arranges itself peculiarly to each individual according to his thought and character. We shape the outer world by our inner nature, and we say just how long our stay shall be among dust and mortality.

Instead of being a cold pagan philosophy, as it is frequently considered, reincarnation throbs with the most vital spirit of Christianity. It is no more Buddhism than kindness is Christianity. It is the hidden core of the gospel of Jesus as of all other great religions and philosophies. This is what has preserved them in spite of their degrading excrescences. It is "the religion of all sensible men" who refuse the weak sentiment and bigoted dogmas that obscure the light of Christianity in the churches, for it clearly unfolds what they unconsciously believe, in the laws of cause and effect. It spurns the despairing doctrine of total depravity, but shows the cause of partial depravity. It teaches salvation as Jesus did, not by heaping our sins upon him, but by recognizing the Fatherhood of the Supreme, entering the new birth into spiritual life and watchfully growing Godward. It revolts against the thought of everlasting punishment for brief errors but provides infinite opportunities for restoration and advancement, while emphasizing most vigorously the unescapable results of all action. It is therefore a corrective of modern Christianity holding fast to the strength and beauty of what the Nazarene taught and lived, but including those very principles which breed religious skepticism in the extreme advocates of science and evolution. It enlarges Christianity to a grander capacity than it has hitherto known, and so furnishes at once an inspiring religion for the loftiest spiritual aspiration, a most satisfactory philosophy for the intellect, and the strongest basis for practical nobility of conduct.

As Christianity has degenerated in the West, so has reincarnation in the East, and the hope of the race lies in an exalted marriage of them. They need each

other, as husband and wife, allied in purest devotion, supplementing the defects and strengths of each other and regenerating their lower unassociated tendencies.

Reincarnation unites all the family of man into a universal brotherhood more effectively than the prevailing humanity. It promotes the solidarity of mankind by destroying the barriers that conceit and circumstances have raised between individuals, groups, nations and races. All are alike favored with perfect poetic justice. The children of God are not ordained some to honor and others to abasement. There are no special gifts. Physical blessings, mental talents and moral successes are the laborious result of long merit. Sorrows, defects and failures proceed from negligence. The upward road to the glories of spiritual perfection is always at our feet, with perpetual invitations and aids to travel higher. The downward way into sensual wreckage is but the other direction of the same way. We cannot despise those who are tending down, for who knows but we have journeyed that way ourselves? It is impossible for us to scramble up alone, for our destiny is included in that of humanity, and only by helping others along can we ascend ourselves. The despondent sadness of the world which dims the lustre of every joy, chanting the minor key of Nature, haunting us in unaccountable ways, cropping out in all literature and art, making the grandest of poetry tragic and the sublimest music sombre, is the unconscious voice of mankind, humming its keynote of life. While we continue to dwell in the murky realm of sense, that must prevail. But the bright rifts illuminating the advance guard herald the approach of day, and assure us that the trend of restless human gyrations is away from that condition.

Contrary to the common opinion of eastern thought, reincarnation is optimistic. The law of causation is not a blind meting of eye for eye and tooth for tooth. It opens out into a scheme of beneficent progress. Science recognizes this in the *vis medicatrix remedia nature*, the healing power of Nature. What was once denied in the creed of the alchemists concerning the ascending impulse of all things is now preached by science, which declares in Tyndall's words that "matter contains within it the promise and potency of all life." All minerals have the rudimentary possibility of plants and animals. Crystals strive after a higher life by assuming arborescent and mossy shapes. Plants display the embryonic qualities of low animals. No naturalist can mark infallibly the boundaries of the three kingdoms, so closely are they interlinked. A zoölogist does not doubt the possibility of minerals becoming plants and these mounting into animals. The movement of vital energy is manward, and the cry of mankind is "excelsior," towards God.

The strongest objection to reincarnation, our ignorance of past lives, is met by the fact permeating all Nature and experience, that progress depends upon forgetfulness. Every great stage of advancement is accompanied by the mental loss of earlier epochs. One of Montaigne's best essays shows the blessedness of defective memory. All deep philosophy agrees that after an experience is absorbed into the soul, its pur-

pose is accomplished, and the only chance of improvement consists in "forgetting those things which are behind and reaching forth unto those things which are before." It would be intellectually impossible for the memory to grasp anything new, if it clung to all it had known. One of the grandest discourses of that greatest English preacher of the last generation, Frederick W. Robertson, is upon the theme of "Christian Progress by Oblivion of the Past." The experience of the race affords no sufficient endorsement of the continuation of our mortal memories. It is impossible to escape the liberal scientific teaching that the mind is only an instrument of the soul, and when it decays with the body the soul retains of its earthly possessions only what has sunk down into the character. The logician of the Scriptures expresses this in saying, "Whether there be knowledge it shall vanish away." But the everlastingness of character insures the permanence of our identity and of our dearest ties. And as the scale of being on earth shows a gradual development of memory from the lowest protozoön to man, so in man the unconscious memory shall become more and more conspicuous, until it reveals the course of our complete career.

The glorious unfoldment of our dormant powers in repeated lives presents a spectacle magnificent beyond appreciation, and approaches more grandly than any other conception to the sublimity of human development. Addison wrote:

"There is not, in my opinion, a more pleasing consideration than that of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine forever with new accessions of glory and brighten to all eternity; that she will be still adding virtue to virtue and knowledge to knowledge, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creatures forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance."

Reincarnation shows the programme by which this stupendous scheme is being worked out, step by step, in the gradual method of all God's doings, and glorifies the present cycle as a specimen of eternity which shall ever grow brighter until the full brilliancy of the Highest shall radiate from every life.

The practical application of this truth not only dispels the haunting enigmas of life, but incites us to the strongest habits of virtuous conduct in ourselves, and of generous helpfulness toward others. It inspires us to nurture all the means of developing noble traits, since the promise of all good, and the only highway out of the bogs of physical life into the mountain heights of spirituality, is character.

It is not strange, therefore, that Professor William Knight, one of the leading writers of Great Britain, says of reincarnation: "The ethical leverage of the doctrine is immense. Its motive power is great. It reveals as magnificent a background to the present

life, with its contradictions and disasters, as the prospect of immortality opens up an illimitable foreground, lengthening out the horizon of hope. It binds together the past and the present and the future in one ethical series of causes and effects, the inner thread of which is both personal to the individual and impersonal, connecting him with two eternities, one behind and the other before. With peculiar emphasis it proclaims the survival of moral individuality and personal identity along with the final adjustment of external conditions to the internal state of the agent."

Alongside of the Scotch professor's words we place these sentences from an adept of India, that the wisdom of the antipodes may grasp hands in one common brotherhood for the instruction of the world:

"There is in each incarnation but one birth, one life, one death. It is folly to duplicate these by persistent regrets for the past, by present cowardice, or fear of the future. There is no Time. It is Eternity's *Now* that man mistakes for past, present and future.

"The forging of earthly chains is the occupation of the indifferent; the duty of unloosing them through the sorrows of the heart is also their occupation.

"Liberate thyself from evil actions by good actions."

Emerson, who unites in one personality the sublimest intuitions of the Orient with the broadest observations of the West, may well represent a noble harmony of these distant kinships when he says:

"We must infer our destiny from the preparation. We are driven by instinct to live innumerable experiences which are of no visible value, and we may revolve through many lives before we shall assimilate or exhaust them. Now there is nothing in Nature capricious, or whimsical, or accidental, or unsupported. Nature never moves by jumps, but always in steady and supported advances. . . . If there is the desire to live, and in larger sphere, with more knowledge and power, it is because life and knowledge and power are good for us, and we are the natural depositaries of these gifts. The love of life is out of all proportion to the value set on a single day, and seems to indicate a conviction of immense resources and possibilities proper to us, on which we have never drawn. All the comfort I have found teaches me to confide that I shall not have less in times and places than I do not yet know."

We conclude, therefore, with the conviction that all the best teachers of mankind—religion, philosophy, science and poetry—urge the soul to

Be worthy of death; and so learn to live
That every incarnation of thy soul
In varied realms, and worlds, and firmaments,
Shall be more pure and high.

Ecliptic and Zodiac.

The ecliptic is the Sun's path, the great circle of the celestial sphere in which the Sun appears to describe his annual course from west to east, really corresponding to the path which the earth describes. The ecliptic is divided into twelve equal parts, of thirty degrees each, and these are occupied by the twelve zodiacal constellations, the zodiac being a belt of the heavens extending nine degrees on each side of the ecliptic.

OUR ASTROLOGICAL PAGE.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this department should be addressed.]

A SOLAR READING FOR YOU.

For those Born between August 24 and September 23.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

Persons born during this period are more or less under the influence of Virgo, with Mercury as their chief ruling planet, and more particularly if they were born about sunrise.

Virgo people are industrious, thoughtful and contemplative, but often very sensitive and changeable in opinion. They have very strong likes and dislikes, and make many enemies by being too severely critical of others. If Mercury be afflicted by Mars in their nativity, as is often the case, they have almost ungovernable tempers. Although very persistent and industrious, they lack confidence and are often pessimistic in ideas.

When Mercury and Jupiter are well aspected, Virgo people succeed best as journalists, printers, and other occupations, where they can use their wits; but those who have not trained themselves for a professional life will best succeed in agriculture or mining, as Virgo is an earthy sign, and often gives its natives a fortune from the products of the earth.

Virgo people generally suffer more from bowel trouble than any other complaint, but this also depends upon the signs in which the malefics happen to be posited. They often make good physicians, are fond of scientific studies, and are very intuitive.

The pink jasper and hyacinth are generally considered the mystic gems belonging to this sign, but some give the topaz and diamond. The astral colors are azure-blue and black; also gray or dove-color.

Virgo people are generally healthier and happier away from the bustle and worry of city life, where they can enjoy the beauties and harmonies of Nature.

ERNEST S. GREEN.

CAMPAIGN PREDICTIONS.

TO THE EDITOR OF THE STAR: Mr. Ernest S. Green says:

"At the time of Mr. McKinley's nomination, the affliction of Mercury by the Moon shows that the Republican leaders will resort to falsehoods and misrepresentations and deceit of all kinds during the campaign, but they will not triumph for all that; while the good aspect of Saturn with the Moon at the Democratic convention shows that honesty and fair dealing will mark the work of the Democratic campaign."

I desire to predict the exact contrary of this, especially during the *last two weeks* of the campaign. I also predict that Mr. Bryan's popular vote will be over a million less than it was four years ago. Also that some Southern states that have never gone Republican before will be carried for McKinley, and that Bryan's avowed policy of pulling down the American flag will be *overwhelmingly* repudiated by the people.

Chinese developments of great importance will come between August 24 and October 5. I regard September 5, or contiguous days, as the most critical point.

WILLIS F. WHITEHEAD.

NOTE BY THE EDITOR.

Mr. Julius Erickson, a geocentric astrologer of St. Louis, publishes, in the *Star* of that city, horoscopes of the candidates for president, in which he agrees with Mr. Campbell that President McKinley will be re-elected. We have received criticisms of the work of both Mr. Campbell and Mr. Erickson from Mr. Green, who does not agree with them, which we do not publish as we have not the space for the horoscopes they apply to. We note that Fredrick White, in his September *Adept*, makes a rectification of some twenty-one minutes later in Mr. Bryan's horoscope, and says that "if we follow the rules given by old authors—Lilly, Simmonite and Ptolemy"—all *geocentric astrologers*—that we must conclude Mr. Bryan will be elected. A gentleman friend suggests that figures of the acceptances of nominations would show the final result of the campaign.

This department is necessarily curtailed in the present issue.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

CHICAGO, ILL., U. S. A., SEPTEMBER 1, 1900.

NEWS E. WOOD, A. M., M. D., EDITOR AND
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TO OUR READERS.

We have decided to enlarge the STAR, by the
addition of eight more pages. This increase of
fifty per cent will begin with the October num-
ber. There will be no increase in the price, which
will remain as at present, but the first year being
then completed, the premium will be withdrawn.
Those who have not yet subscribed, who wish to
obtain THE MYSTIC TREASURY as a premium
must send us their dollar before October 1 or
they will not receive it. NEWS E. WOOD,
Editor STAR OF THE MAGI.

EDITORIAL NOTES.

OUR Theosophical brethren have been
aroused by an article written by Wash-
burn Hopkins, professor of Sanscrit at
Yale, and several replies in the daily press
of Chicago voice the resentment of their
leading lights. It is not our intention to
criticise either party to the discussion,
but for the enlightenment of our readers
we will quote the words of Dr. Papus in the
"Traite Elementaire de Science Occult:"

★

"TRUE initiates, whether of the Orient
or of the Occident, always recognize each
other, and understand how to communi-
cate with the same source, as both are
cognizant of the divine mission of Christ.
But certain Europeans have attempted to
present, as a pure oriental initiation, an
adaptation composed entirely of hetero-
clitical elements gathered from every
source. This has been one of the greatest
mistakes of the Theosophical Society, from
which all of the French initiates retired
abruptly. No one more than the author of
this present work respects loyal conviction
and sincerity; no one more than he real-
izes that the Orient contains initiates of
the most profound knowledge; but these
initiates are attached to the secret sanctu-
aries of Brahmanism, and never of Bud-
dhism. Among the Brahmins may be found
initiates of the grand mysteries who pos-
sess the key to the primitive language of
the Atlanteans, the Watan, which is the

fundamental root of the Sanscrit, Hebrew
and Chinese, as well as the hieroglyphic
writings. However, we affirm that the
doctrines propagated by the Theosophical
Society are the result, not of initia-
tion, but of compilation."

★

WE refrain from further quotation, but
our readers can readily comprehend the
sentiments of this learned man with re-
gard to the society. We have watched
with some interest the progress of the
Theosophists, and the recent entangle-
ments have not been entirely unexpected,
as many brilliant intellects have been at-
tracted to them whom we could hardly
expect to remain satisfied with discon-
nected parts of truth, however great.

★

THE sublime teachings of Yogi cannot
be comprehended by those still confined to
the realm of physical sense. By the aid
of the spirit alone can one realize the pro-
fundity of oriental philosophy, and as long
as the elementary training for develop-
ment is wanting no definite and practical
result, other than the breaking down of
sectarian thought, can be accomplished.

A YEAR'S PROGRESS.

The course of the STAR since its incep-
tion, not quite a year ago, up to the pres-
ent time, has been one of steady growth
in the quantity and quality of its contents,
and its circle of enthusiastic friends, as a
consequence, increases daily. The first
number contained much less than the sec-
ond, and each succeeding issue thereafter
saw such a pressure upon our columns that
we were obliged to curtail many features
that will, hereafter, have ample room.

With our increased size next month new
departments will be added, as announced,
and we will also give our readers such im-
portant matter as may come within our
purview at the time it comes up instead of
waiting for a chance to appear in our
present overcrowded pages.

We are sure that those who have fol-
lowed closely the evolution of the STAR
will rejoice at this increase in its size, and
that they will bring it to the notice of all
interested in real Occultism—the kind that
is "all wool and a yard wide"—the only kind
that the STAR has any use or desire for.

The future of a journal may be judged,
we hold, by its past. The steps taken by
us have never been backward but ahead.
The light of the STAR will continue to
shine brighter and better, with each suc-
ceeding volume, until it is the acknowl-
edged leading occult journal of the world.
This is our aim and certain destiny, and
we are now quite a way on the road to that
point. Every future issue of the STAR
will be worth its subscription price for a
year, and all true occultists will have it.

THE OVERTHROW OF POMPEII.

In digging out the ruins of Pompeii,
says Emmett, every turn of the spade
brings up some relic of the ancient life,
some witness of imperial luxury. For far
the greater part these relics have a merely
curious interest—they belong to archæ-
ology, and find appropriate resting places
in historical museums. But there are
some exceptions. Here, for instance, the
excavator drops, an uninvited guest, upon
a banquet; there he unexpectedly ob-
trudes into a tomb. In one place he finds
a miser cowering on his heaps, another
shows him bones of dancing girls and
broken instruments of music lying on the
marble floor. In the midst of painted
chambers, baths, halls, columns, fountains
—among the splendid evidences of mater-
ial wealth—he sometimes stumbles on a
simple incident, a touching human story,
such as strikes the imagination, and sug-
gests the mournful interest of a great dis-
aster, as the sudden sight of a wounded
soldier conjures up the horrors of a field of
battle. Such, to our mind, is the latest
discovery of the excavators in this melan-
choly field. It is a group of skeletons in
the act of flight, accompanied by a dog.
There are three human beings, one of
them a young girl, with gold rings and
jewels still on her fingers. The fugitives
had bags of gold and silver with them,
snatched up, no doubt, in haste and dark-
ness. But the fiery flood was on their
track, and vain their wealth, their flight,
the age of one, the youth of the other.
The burning lava rolled above them and
beyond, and the faithful dog turned back
to share the fortunes of its mistress—dying
at her side. Seen by the light of such an
incident, how vividly that night of horrors
looms upon the sense! Does not imagina-
tion picture that little group in their own
house, by the side of their evening foun-
tain, languidly chatting over the day's
events and of the unusual heat? Does it
not hear, with them, the troubled swell of
the waters in the day—see as they do how
the night comes down in sudden strange-
ness, how the sky opens overhead and
flames break out, while scorix, sand and
molten rocks come pouring down? What
movement, what emotion, what surprise!

The scene grows darker every instant.
The hollow monotone of the bay is lifted
into yells and shrieks. The air grows thick
with dust and hot with flames, and at the
mountain's foot is heard the deadly roll of
the liquid lava. Jewels, household gods,
gold and silver coins are snatched up on
the instant. No time to say farewell;
darkness in front and fire behind, they
rush into the streets—streets choked with
falling houses and flying citizens. How
find the way through passages which have
no longer outlets? Confusion, danger,
darkness, uproar everywhere: the shouts
of parted friends, the agony of men struck
down by falling columns; fear, madness
and despair unchained. Here penury
clutching gold it cannot keep, there glut-
tony feeding on its final meal, and frenzy
striking in the dark to forestall death.

Through all fancy hears the young girl's screams—the fire is on her jeweled hand. No time for thought—no pause; the flood rolls on, and wisdom, beauty, age and youth, with all the stories of their hopes, their rank, wealth, greatness—all the once affluent life—are gone forever. When unearthed after many ages, the nameless group has no other importance to mankind than as it may serve “to point a moral or adorn a tale.”

AN EARNEST MAN.

One of the most potent elements of success is earnestness, says the *Masonic Standard*. The man who is thoroughly imbued with the spirit of earnestness is sure to succeed in whatever he undertakes. There are measures of success as there are grades of earnestness. It is the earnest man who reaches the top rung of the ladder of fame. It is the earnest man whose labors are fraught with good to others. It is the earnest man who acquires wealth and scatters good deeds broadcast over the earth.

Earnestness in the abstract is simply throwing one's whole soul into any work undertaken. Faith is the strongest element of earnestness. A man must have faith in his ability and faith in the cause he espouses. Without faith earnestness is like a bird with a broken wing, its flying is difficult; or a ship without a rudder, which is at the mercy of the waves.

The history of the world in every department, in letters, in science, in commerce, in war, in peace, in everything, is but the record of earnest men. Galileo said the world moves, and his earnest assertion of the fact led to his own undoing. Alexander was called great, because in his earnestness he conquered the world. Columbus declared that a new world existed toward the West, and by his faith and earnestness, his perseverance and persistence, he was enabled to prove that he was correct in his assertion. Our forefathers had faith in the cause of liberty and freedom, and in their ability to secure them. Their earnestness wrought deliverance from the oppressors' tyranny. Fulton believed in the power and force of steam, Morse in the subtle and unknown qualities of the chained lightning, and right earnestly did they labor to prove their faith.

The importance of being earnest is manifest to everyone who will for a moment reflect upon the subject. Everyone admires an earnest man, even though he may be earnest in a cause not to their liking. Earnestness begets enthusiasm, and fills the soul with power. The earnest man sends forth an influence well nigh irresistible. He thinks of the cause he espouses as he walks the streets, he dreams of it as he sleeps. He talks of it everywhere and to everybody, until he is styled a crank. Such a man is sure to succeed.

The world to-day needs earnest men, those who will earnestly espouse the right for the right's sake, and facing opposition will overcome difficulties and plant the banner of truth firmly in the world.

WAITING.

Serene I fold my hands and wait,
Nor care for wind or tide or sea;
No more I rave 'gainst time or fate.
For lo! my own shall come to me.
I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day.
The friends I seek are seeking me;
No wind shall drive my bark astray,
Nor change the tide of destiny.
What matters if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs from yonder height;
So comes the good, with equal law,
Unto the soul of pure delight.
The stars come nightly to the sky.
The tidal wave unto the sea;
Nor time nor space nor deep nor high
Shall keep my own away from me.

JOHN BURROUGHS.

A GREAT SECRET DISCLOSED.

The secret of happiness is so simple it is no wonder we often overlook it. Simplicity is the height of wisdom, and, therefore, difficult to attain. Christ told us that a little child should lead us, that truth issues from the mouths of babes, and that except we become as little children we could not enter into the Kingdom of Heaven, which is everywhere in the Universe that happiness reigns.

What Jesus especially referred to in these often misunderstood statements was the blissful unconsciousness of self, the teachableness, the enthusiasm and absence of malice which make healthy children the happy and lovable beings that they are. No man, however hardened by disease, self-seeking or vice can look upon the innocent sports of healthy childhood without a sigh of regret, an involuntary quickening of the heart's best impulses.

It is selfishness, self-consciousness and sensitive vanity, egotism and a morbid desire for sympathy, notice, etc., exciting, harmful emotions, leading to base actions and placing men in wrong attitudes towards life, that causes unhappiness. There are people whose presence we cannot enter without an intuitive and oppressive feeling that we must render tribute to their vanity to get along with them. In others natural egotism incites them to speak in censure or detraction of everything and everybody. Selfishness leads men to take advantage of others in the attempt to secure riches, personal ease and indulgences.

The sensitive, self-conscious man is embarrassed and hampered by a constant sense of his deficiencies. Fear of criticism and failure paralyzes his energies. He wearies his friends with continual draughts on their sympathies. He magnifies and exaggerates the misfortunes of his condition until everybody dreads his company.

All of these people are unhappy because happiness lies in self-forgetfulness. To be happy one must cheerfully accept the conditions and circumstances of his lot, hope

for the best, have faith in the final issue, and exert his powers intelligently to do the best he can for himself and fellows, leaving the consequences to take care of themselves.

The vain man is unhappy because he fritters away his time and energies chasing the will o' wisp, popular approbation, which cannot satisfy the soul's hunger for immortal principles. The egotistical man is not happy because he is wronging others, and conscience pricks. Selfishness hardens and vulgarizes. The selfish man's finer sensibilities atrophy. He ceases to grow morally and intellectually. Sources of pleasure dwindle. Abused appetites and functions refuse to serve purely animal ends. Strife between soul and body after much discord and friction terminates in disease and death.

The self-conscious man can steel himself by doing his best systematically, losing himself in enthusiasm for his work and love for those dependent on his labors. Those who crave sympathy or adulation should cultivate the sense of justice, for they are weakening and demoralizing their associates. Unhappiness attends attempts to satisfy these cravings because the keen intuitions of the soul are bruised and lacerated by every violation of right, whether the intellect understands the cause or not. Happiness is the natural reward of right living. It is a sort of joyous peace or untroubled calm. It is stirred by passing moods, as the wind ripples the stream, but abides in the depths of the soul.

Happiness varies in degree and kind with the character and development of the man who harbors it, of course. In the shallow, it shows itself as simple good-nature. In those who have suffered, learned and grown strong, it is manifested in broad charity, a diffusive kindness and helpfulness, while there are a few whose seem to radiate a pure exquisite sense of happiness, as beings who walk always with God. These are the fragile vessels over whom we sigh with foreboding, feeling that we must all too soon surrender them to a less harsh and rigorous world.

Happy people attract us all as a loadstone does magnetic particles. We feel, intuitively, that happiness is the natural destiny of man, but most of us set out on the wrong road, make many mistakes and endure the inevitable penalties before we are willing to become as little children and enter into our natural inheritance of love.—*The Medical Brief*.

PSYCHIC LIGHT.

Dr. E. D. Babbitt, in a lecture on “The Higher Forces,” gives the following description of psychic light: “There must be different octaves of light and color which the ordinary eye cannot see, just as there are different octaves of sound in music. The first upper octave has sometimes been termed fluorescent, being revealed in part by fluorin and other substances. This octave is really the odyllic grade of light and color, which Baron

Reichenbach discovered, and includes the X-Ray which we hear so much about. This grade of light is so fine as to penetrate opaque substances, and thus render them more or less transparent, being twice as fine as ordinary light. The next color octave is the *psychic light*, which is four times as fine as ordinary light, and constitutes the interior and mighty influence by which a more magnificent universe is revealed, compared with which the outer universe is hardly worth looking at."

A STRANGE STORY.

One day a beautiful Corsican lady was brought to me, says Dr. Paul Edwards in *Light*, suffering most acute pains in her head. She was scarcely able to give me an intelligent account of herself at first, but later she made me understand that she was the victim of a near neighbor—a Mexican woman—who was her enemy. This woman had purchased a small doll with a rubber head, into which she would thrust pins constantly, declaring that the pains would be reflected upon the head of my patient—which, strange to say, *seemed* to be the fact, for until the pin-pricking of the doll's head began my patient was in good health, but when she came to me for treatment the pain was so severe that the case had baffled two medical men, while the patient was fast growing worse. I gave her a treatment and sent her home, telling her I would prevent the Mexican woman from further stabbing the doll's head. That night, from my office, I mentally acted upon the Mexican woman, directing her to desist from her fiendish persecution, and the next day she told the Corsican lady (my patient) that she desired to become friendly, and that she had sent the doll away, as she did not wish to torture her further. I will here add that this is a well known means of torture in Mexico, and I have treated several patients for similar pains.

Three weeks later I asked the patient to move into town in order to be nearer my office, which she did; but suddenly she became financially embarrassed, and told me that there was a young Corsican gentleman in the city whom she had known in her childhood in Corsica, and that if she could see him she could borrow a little money. My patient was very modest, and at this time in a perfect mental condition. She would not send for her old friend, and asked my advice in the matter. I told her to leave the whole affair to me, not saying what course I would adopt.

Here is what I did: That night I sent out a mental message to the young Corsican, telling him to seek out and assist his old friend, who was in distress. Now observe, I had never seen this young man, nor have I seen him since, and I have never even heard his name; but the next day but one when I called upon my patient she told me, weeping, that the Corsican had been out to her residence and found where she was stopping in town, and rushing into her presence had demanded what he could do for her, for *he knew* she was in

need of help. My patient was so surprised that she at first denied her true condition, but her old friend became so much in earnest that he left a considerable sum of money on the table, and continued calling nightly till the lady was completely restored to health. He, perhaps, has never known what aroused his latent friendship in his old schoolmate. I have not given the explanation how thrusting pins into a doll's head will reflect such excruciating pain upon a human being, but it *will* do it.

My explanation of these phenomena is that they are all due to *telepathy*, for I did not at any time appeal to the spirits. Let others do so if they wish—for me, I am satisfied with the possibilities found in telepathy and mind.

RELICS OF BABYLON.

Finding of Over 23,000 Valuable Cuneiform Tablets.

The Rev. Prof. H. V. Hilprecht, Ph. D., D. D., writes the following interesting letter from Babylon:

"Nippur, Babylon, May 9, 1900.—Dear Friend—About the middle of May I propose to bring to a close this year's campaign of the University of Pennsylvania's expedition, and to leave the scene of so many historical and biblical recollections. Before setting out from this place with my companions I send you greetings from the plain from which Ezekiel comforted his people groaning in captivity, and pointed them to a future full of grace. The ground on which I stand and work is holy ground, the fatherland of Abraham, and the land of bondage of his descendants, whom the Lord led for the last time into Babylon, into the school of his discipline, before the final catastrophe, in the destruction of the second temple after the rejection of Christ, and the dispersion of Israel into all lands, came to pass. He had often called and allured them—but they would not.

"And Babylon, that proud kingdom which so long ruled over the nations of the Orient with a rod of iron, has also disappeared. Under the curse pronounced by Israel's great prophet, its beautiful and fertile country has become a desert and morass. The burning rays of the Sun beat upon the parched fields, upon which only bushes of thorn here and there break the monotony of desolation. The jackal and hyena, the wildcat and the owl make their habitation in the cavities of sunken palaces, and soon silence will again have fallen upon the glad outcries and laughter of the Arabs who have been digging in the ruined halls of the proud temple of Baal, stretched out, like a mighty bull, upon the plain.

"And yet a mighty change has taken place in the land since last I wandered through Babylonia. It seems as if a silent peace were resting in expectation upon the parched fields, and soon the spirit of God, long ago called into being, and heard in the cool of the day in the Garden of Eden, will bring together the dead bones. The German railroad, in the service of a

higher power, is becoming the means to bring about the resurrection of Babylonia from a long sleep of death. For the wondrous ways of God the redeemer move within the laws of historical development laid down by God the creator and preserver. It is so in the life of every individual, and it is so in the movements of nations.

"Although each of the preceding expeditions had its great and even greater results in proportion as we penetrated deeper and deeper into the oldest strata of human occupation, the campaign now drawing to a close surpasses all others in the number and importance of the antiquities found, as well as in the scientific, topographical and architectural results achieved.

"Without at this time entering into particulars, I may mention that on the very spot which I pointed out eleven years ago we have found the great temple library and priest school of Nippur, destroyed by the Elamites 2,280 years before Christ, and that we have taken more than 16,000 clay tablets with inscriptions from its eastern wing. They are of the very greatest importance, because for the most part they consist of religious, astronomical, linguistic and didactic cuneiform texts, besides letters and other historical monuments. From other parts of the extensive ruins we have taken out 5,000 other inscriptions, mostly referring to business transactions, so that our entire find of valuable cuneiform tablets amounts to over 23,000. In addition to this, I have to a large extent uncovered and determined the eastern fortifications, which reach back to the fifth thousand year before Christ, together with the northeast gate of Nippur.

"One of the most important discoveries was the southern facade, over 600 feet in length, of a palace deeply buried in the earth, belonging to the fourth thousand year before Christ, and the complete uncovering of a large government building, with a colonnade belonging to the first thousand years before Christ.

"You will readily understand that I devoted special attention to the reconstruction of the temple of Baal at Nippur, the greatest National sanctuary in the whole of ancient Babylon. But in regard to this and the great number of articles of art, ornaments of gold and silver, and other antiquities, you will excuse me from speaking to-day, as the time is far advanced and I have been at work since 3:45 this morning, as is the case daily. My daily allowance of sleep since I have come to Babylonia has been between three and five hours. The rest is work—hard work—and but little time is left for meals.

"With the exception of the shooting of one of our Arabs at 4:30 o'clock in the morning by a number of hostile Arabs—in accordance with their law of retaliation—we have not been disturbed by the Bedouins. I am in the enjoyment of good health, but look forward with pleasure to the comparatively quieter eight weeks before me, which are to be devoted to the

exploration of Southern Babylonia, Assyria and Cappadocia. On the first of June I shall start northward on horseback for a journey through entire Western Asia to Angora, from whence about the middle of July, I hope, by way of the German railroad to reach Constantinople in two days, in order to present in person my thanks to the Turkish authorities for the extraordinary attentions I have at all times received at their hands. I expect to reach Germany at the beginning of August, and there, in our summer home in Jena, I shall work out the scientific results of our discoveries. I expect to reach Philadelphia in the beginning of October.

"With heartiest greetings to you and to all who remember me, yours faithfully,
"HILPRECHT."

Since the foregoing letter was written, mail advices from Constantinople, dated August 8th, announce the arrival there of Professor H. V. Hilprecht, head of the University of Pennsylvania expedition to Nippur.

"The yet unexplored remains of the library," says the correspondent, "will require five years for excavation. If those parts prove as rich in results as the portion already found, there will be no example in the world's history, not even in Egypt, of so complete a recovery of the records of ancient civilization."

HORSESHOE MAGIC.

A writer in the *St. Paul Magazine* says that horseshoe magic has nothing to do with horseshoes. It existed long before horses were ever shod, and it has left traces of its presence in places where horses have never been known.

In comparatively modern times the horseshoe over the door—nailed to the lintel with the points uppermost, be it noted—has been chiefly regarded as a protection against witchcraft, a belief which has survived in its modified "luck-bringing" form to the present day. But the horseshoe shaped mark has been a mystic symbol from immemorial days, and all that modern superstition has done has been to fit it to the horseshoe. I have seen the mark, he says, sometimes painted and sometimes cut on ancient shrines and temples in the interior of China; it has been in use for many centuries in India; it is to be found in the Aztec ruins and on the stonework of buried cities discovered recently by Dr. Schlichter in the region now known as Rhodesia.

It has been found incised on the sacred Churinga stones of the tribes of Central Australia and painted on the bodies of such of the tribesmen as have gone through the religious mysteries peculiar to those aboriginal survivors. Messrs. Spencer and Gillen tried last year to induce the tribal priests to expound the horseshoe mystery to them, but it was either too sacred or too obscure, and they learned nothing save that the mark was an indispensable part of their mystic rites. The horseshoe mark is found also in British Guiana, in the region of the Amazon, in

Georgia and Illinois, in Zululand, in the temple of the Goddess Mut in upper Egypt, and on innumerable dolmans, kists and boulders in the British Isles, and always with the points uppermost. In so far as antiquity confers respectability, horseshoe magic is pre-eminently respectable. The only awkward thing about it is that we do not know what terrible mysteries it may have originally signified, or to what pagan rites we may be unwittingly committing ourselves when we nail the rusty symbol over our lintels.

NEW LIGHT ON MARS.

The Ganges Canal Separates and Runs in Parallel Lines.

Observations made at the Lowell observatory by Mr. Lowell, Mr. Drew and Dr. T. J. J. See, have made plain many things regarding the canals of Mars. The doubling of the Ganges Canal is confirmed. This is a conspicuous canal in one of the most interesting regions of the planet. The Ganges is situated largely in the northern hemisphere, in longitude fifty-five degrees. It extends from eleven degrees of south latitude to twenty-four degrees or more of north latitude, and may be seen upon any good map of the planet. It is north and east of the Solis Lacus, a marking which, from its eyelike appearance, has been noted by observers for many years.

The dark areas, formerly called seas, and now considered to be vegetation, appear as faint greenish shadings crossing the upper or Southern Hemisphere of the planet.

The canals are lines so narrow that at the very first view they often do not seem to be there at all, but by persistent watching and allowing the eye to adapt itself to the particular kind of work which it is attempting, one canal after another becomes plainly visible and is located.

The doubling of canals, the separation of one of these narrow straight lines into two parallel lines, is a phenomenon seen by so few, and questioned by so many, that all data in regard to such channels are valuable. The Ganges, partly on account of its size, has been the first, or one of the first, to be seen double, and so it has happened this time that although more than half of the planet has been scrutinized and drawn, no double canal was seen until the Ganges came into a favorable position for observation.

The appearance of a double canal is as singular as it is an interesting phenomenon. It consists in the absolute parallelism throughout their whole distance of two fine lines traversing the disk. Sometimes there is a shading between these lines less dark than themselves, but darker than the adjacent surface of the planet; sometimes the part between is quite bright, like the surrounding regions. This depends apparently upon the particular canal.

The appearance of the Ganges at the time of the detection of its duplication was that of twin lines, about six degrees apart, absolutely paralleled throughout

their whole length of about thirty-two degrees, and connected in the middle by a sort of shading, the width of each line being a fifth of the distance between them. A degree on Mars is thirty-seven of our miles long. Consequently, these twin lines were about two hundred miles apart, and each about one thousand two hundred miles long. In this observation the planet was magnified five hundred diameters, making it appear in the telescope two and one-half times the size of the moon, or six times its area.

Besides being interesting as a phenomenon, the duplication of the Ganges is important in its bearing on the seasonal changes that take place each Martian year on the surface of the planet. Observations begun by Schiaparelli in 1877, and continued almost to the present time, have shown that all the markings on the planet's disk were periodic in their appearances, and that this periodicity is synchronous with the Martian year. In other words, that each marking is quite different in appearance, according to whether the season be spring, summer, autumn or winter in the Martian year at the place upon the planet where it is situated.

The changes thus detected by Schiaparelli were observed in still greater detail at the Lowell Observatory. Not only did the observations verify Schiaparelli's conclusion that regular changes took place each year, but they revealed the gradual developments of such changes. In consequence, it becomes evident that they were dependent upon the Martian year, while their order and character pointed to a certain factor as their cause, very familiar to us upon the earth, namely, the sprouting, growth and decay of vegetation.

The chief argument for this lies in the channels observed, for large areas of the planet, and especially dark areas of the southern hemisphere, exhibit a certain succession of tints, first yellowish, as if desert land, then land green or blue upon the melting of the neighboring polar snows, as if produced by the development of vegetation, then yellow again, as if due to the drying up of the vegetation from disappearance of the water supplied by the snow.

We have begun this allusion to large, dark markings on the planet because they lead directly to that much more curious set known as the canals of Mars. The canals of Mars, discovered by Schiaparelli and more than doubled in number by the Lowell observations in 1894, are markings of a most peculiar, and, so far as we know, a unique character. They have but one counterpart in anything celestial or terrestrial of which we are acquainted. If a mesh of fine network be drawn over a globe and then viewed from a distance, the effect will be like that produced by the canals of Mars in the telescope. If, now, where the lines of the mesh cross one another we conceive small dark dots, we have then the system of the so-called oases. Then, furthermore, supposing the mesh to be irregular, so that in places only three or

four of the lines meet at one of these dots, while, at others some eight or ten of them do, we shall have a still better idea of the appearance of the planet, and it will at once be seen how similar the appearance is to that which the city of Washington, for example, would present at a distance, with its streets running from square to square. This network is not permanent. Sometimes a large part of it is invisible. At other times it seems to overlie all the light areas of the planet.

As with the dark areas, these metamorphoses belong to certain periods of the Martian year, thus identifying them with the season and the canals in which they occur with a something on Mars which must be very like our vegetation.

ARMAGEDDON.

Views of Lieut. Totten Regarding the World's Last Great Battle.

Last March C. A. L. Totten, formerly lieutenant of the United States army, and as such detailed to Yale as professor of military science, at his home in New Haven, Conn., gave his views regarding the possibility of war in the future. In speaking of the European outlook, he said:

"I believe that all the movements on the European checkerboard are pointing to Russia's ultimate design upon Palestine, carrying out the famous will of Peter the Great, verifying General Upton's own convictions that the plain of Esdraelon would soon be the final battlefield of the world. All this is merely in fulfillment of the prophecies of Ezekiel, which really anticipated Peter the Great's will. The present war in Africa is but a phase upon the outer rim of international affairs that must all concentrate at that center from whence all truths have sprung—Palestine. It has been the battlefield of the ages. Every empire has marched her armies across it to ruin, and the prophets anticipate a final conflict there, previous to the incoming of the new age, no matter by what designation we call it.

"The course of empire, in its westward way, has been with arms in its hand from Babylon to Persia, to Greece, to Rome, and, note this—a great mountain fell into the sea when the Anglo-Saxons crossed the channel and their descendants, radiating out from that little impregnable island, have conquered the earth, and are conquering it.

"From my position, England and America represent the lineal descendants of the ten tribes of Israel. They built the world with their colonies, occupied their desolate heritages, and are beyond all odds the dominant people of the earth. United they could defy the rest combined. Though relatively iniquitous, yet they have done more toward the amelioration of the human race, in the spread of civilization and commerce, and truth and education, than all other races put together.

"For fifty years the gathering of a tremendous army has been going on, and this

bitter burden upon the people of Europe will lead their rulers to the final battle with which the Scriptures are loaded. With the assistance of the prophets, I foresee that the old battlefield, Palestine, which, in Hebrew, is the 'Navel of the Earth,' is to be the bone of contention. The power that owns Palestine sits at the gate of the universal commerce of the future.

"Spread out a map of the world on an equal surface; see how the lines cross and crisscross through that wonderful track, the Arabian inclosure. I maintain that this is the strategic point of empire; that every great soldier has seen it; the Czar knows it; Napoleon knew it; Upton knew it; Miles knows it; King William knows it; the Jews know it. The Turks, whom I believe to be the descendants of Esau, will be most likely to sell out Palestine for a mess of golden pottage. In fact, it is practically sold now, for the Rothschilds and others hold mortgages on all the land, and will ultimately secure its possession."

"About the final gathering of the nations, who will be antagonists and who allies?" he was asked.

"Russia against England, America and Germany, with a complete wiping out of Russia. Believe it or not, the end of it all will be a promised time when war shall be no more. That age will be the millennium, and I have not the slightest doubt but that it will be personally ruled by the Savior and those that are counted worthy to be his coadjutors, in the day immediately following that besom of destruction, which ends at Armageddon."

As long ago as 1872 Lieut. Totten foretold the wars that are marking the close of the century. He believes that all things tend toward the carrying out of the prophecies of the Bible. Regarding the Boxer uprising, he says:

"Of course, it is impossible to forecast the outcome of this uprising. The present crisis is one of the most remarkable the modern world has been called upon to face.

"All the eagles are already gathered about the most ancient carcass of empire that the world contains. The military aspect is suggestive of an Armageddon upon a scale quite gigantic enough to promise us at least a tremendous type of the final conflict itself—promised to all nations."

In 1880 Mr. Totten published his singularly prophetic dream, and Secretary of War Ramsey published it. Two years later Secretary Folger, at Mr. Totten's suggestion, struck off the great seal medal for the United States. This dream occurred as far back as 1872, and Mr. Totten used it in a story—"Strategos." It was as follows:

"It seemed that a terrible struggle of races was in progress; it was a war a'outrance. Myriads of Mongolians had landed upon our coast and an endless fleet of junks and rude barbarian crafts of every description continually re-enforced the vast army of invaders. America, fully awakened to the magnitude of the invasion, and to the

desperate chances involved, had risen as one man to meet the issues. The struggle was to be one of existence, for the Mongolians had profited by their intercourse with their civilized neighbors, and it was understood had, with true Celestial aptitude, copied all our arts in the interior of their closely guarded empire, and were now sallying forth from the lands that had at last become 'too strait' for them, armed and equipped like Europeans and in hordes as countless as the sands of the seas.

"A vast American army was collected together and in the best array, and commanded by the first military talent of the country, had taken up its position in the interior. When the army of Mongolians at last came into view it was noticed that they had arranged themselves in a quincunx order, extending far to the rear and beyond the limits of sight. The mind instinctively carried this awful array back to the very shores of the Pacific, upon which their endless hordes were ever disembarking. Their onward movement was like that of a vast machine, a perfect horror of tactical precision and blind obedience. The vast army seemed to be actuated by the same impulse which sends an army of ants onward in spite of fire and water, and smothers all opposition with the very bodies of 'forlorn hopes,' 'sacred bands' that lead the rest.

"Far back in the distance, dimly descried by the best glasses in our army, one who seemed a military mandarin of highest rank at length made a signal which was quickly repeated by others throughout the mass, and from the nearest ranks a word of command was faintly distinguished by our foremost pickets. It sounded like 'Cobah!' and was apparently some order similar to our 'Forward!' or 'Ready!'

"On they moved with dreadful, fascinating precision. They were as yet far beyond the range of any of the weapons of the main army and seemed to pay no attention to the fusillade that our skirmishers and outposts, located far in advance, sent among them. The smoke of their friendly arms could be seen readily, but their reports could hardly be distinguished on account of the distance.

"At last the irresistible advance swept over these devoted lines of skirmishers, and with direful significance to our main army, still too far back to use or waste its ammunition, the smoke of their hopeless resistance died away only to show the continued onward and unchecked movement of the barbarians.

"And now another signal was made by the central chief, and duly repeated right and left as far as the eye could reach. At this signal each Celestial, without in the least altering his peculiarly swinging gait, that could now be almost individually distinguished by the motion of the whole mass, turned to his weapon, and borne upon the air toward us was heard a faint murmur, like the word 'ching,' repeated in unison by the myriads of the host before us. With every step they took this word was uttered—'Ching, ching, ching, ching!'

"At the next signal from the mandarin the line of pigtails in his immediate vicinity opened fire into the air. This peculiar tactics was astonishing, but soon explained itself. The 'firing line' was just far enough in the rear to sweep a zone commencing about eight hundred yards in front of the most advanced line of the defending army. This zone had, from the distinctly visible fall of the projectiles, a dangerous width of some 500 yards extended back.

"Again a signal was given, at which another line, the next in front, took up this fire, and then the next, and next, and with each successive addition to the widening firing line the belt of dangerous space leaped, as it were, toward us by bounds, while the whole area, swept by the spatter of that 'rain of death' kept constantly approaching with the onward motion of their advance.

"As the nearest ranks opened fire we could distinguish indistinctly the nature of their weapons, and excited imagination filled up the description. It flashed upon our lines almost at once. 'They all have Gatlings,' was the subdued remark muttered along the front. Then came the order, passed along our lines, to hold fire until the now rapidly approaching zone should get within one hundred yards. Word was also passed along to encourage us that their ammunition would give out. So with bated breath, mid awful strain, we held our fire and waited.

"But a new change in their tactics now appeared, and one of boding significance. The widening belt of their firing line had barely reached the front rank of their army, when these ranks halted, continuing, however, their fire unabated. Rearward on the distant hilltops we could see that the motion did not cease, but the low-lying smoke concealed the movements going on immediately behind the front and now stationary lines of Mongolians.

"At last some one in our ranks, catching the purport of their tactics, and assisted by the wind, which for a moment carried the smoke from off a part of the field, exclaimed: 'They are effecting a passage of lines!' And, surely enough, we soon saw, advancing between the stationary mouths of flame that marked each halted Celestial, other mouths in motion. At length the new lines emerged from the intervals, continued the deadly advance as at the first, and those relieved fell back to replenish their ammunition, or to be in turn relieved by others further back, as the vast process of unrolling should reach them.

"The zone of death now crept towards us; the air was disturbed as by a cyclone, and the sward sank beneath the hail of lead as though before a scythe. Our lines could be restrained no longer; instinctively they opened fire. It was none too soon for with a rush like that of a tornado, the hostile fire reached our ranks. The observer, stationed with a group of staff officers in the rear, could see the front lines wither at its guns. The gaps their feeble efforts made in the ranks of the enemy were

quickly filled by those continually pressing to the front, and, as the remnants of our first line at length fell back upon the second, it too, in useless effort, plied the advancing hosts with shot and shell, with musketry and mitraille, and yet, amid the havoc that it wrought, it suffered worse. The wild frenzy of the battle now reached the third line. Here the same scenes were enacted, and the same relentless fate doomed all its efforts useless—there were no other lines left and no reserves!

"Bleeding beneath a gun where he had fallen, the narrator lay in a semi-conscious state, and heard at length the onward tread around him of the foe, heard the monotonous 'Ching, ching, ching,' with which they still kept unison to march and fire, and consciousness then left him."

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

SUCCESS OF A SWINDLER.

Dowie, the notorious "faith healer," has gone to Europe. He is estimated to be worth five million dollars, which he has wrung from his dupes, all vested in his own name. Report is made he will not return, and his followers are uneasy about it.

EARTHLY IMMORTALITY.

The insane idea is becoming more prevalent that people, by living rightly and eating proper food to supply the wastes of the body, may succeed in forestalling death itself and establishing an earthly immortality, says Dr. E. D. Babbitt in the *Medical Brief*. It makes no difference with these theorists that all the billions, and no doubt trillions of human beings that have lived heretofore, have had to meet the great transition without a single exception. The STAR wishes to warn its readers against physical immortality fakirs who, for a consideration, promise to point out a possible way of avoiding the common end.

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Unto the pure all things are pure;
So some expounders claim;
But still it's always well to boil
The water just the same.

★

WORTH REMEMBERING.

Drugs which are deleterious to the well are poisonous to the sick.

Fruit skins of all kinds are full of germs. Wash the fruit well; in cold running water if handy.

Never wet the tip of a lead pencil with the tongue. It not only spoils the pencil but is an unhealthy habit.

Deep breathing in the open air with the mouth closed will oxygenate the blood, expand the lungs and enlarge the chest.

Cabbage is said to be a cure for intoxication. Natives of Egypt eat boiled cabbage before their other food if they intend to drink wine after dinner.

A raw cranberry, crushed, laid over a pimple or boil on the face, and kept in place with a daub of stiff-boiled starch, will relieve pain, if any, and cure the trouble in twenty-four hours.

Never wet your finger or thumb to turn the leaf of a book. The books of circulating libraries are very apt to become infested with tubercle bacilli in this manner from the consumptives who read them.

Too much leisure often leads to mental indolence and ill-health. A useful hobby or pursuit of some kind to provide occupation will give zest and enjoyment even in old age. "Ease is the way to disease."

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HOME HINTS FOR EMERGENCIES.

To treat a child in convulsions, place him in a hot bath to which mustard has been added. Wring a cloth out in cold water and wrap it about his head, changing it when it becomes hot. Sponge him and roll him in a blanket.

To stop a bleeding nose, keep the patient's head thrown back and his arms raised. Hold a cold cloth to the nose and press the fingers on each side of the nose where it joins the upper lip. At the back of the head place a piece of ice.

To care for a person who has fainted, lay him down, keeping the head low, and loosen the clothing. See that he has fresh air in abundance and dash cold water in his face. Use stimulants and smelling salts when consciousness has returned.

When the boy's knife works too well, bathe the cut with clean, cold water. Cut strips of plaster an eighth of an inch wide, draw the edges of the cut together and strap it, leaving a space between strips. Cover the whole with absorbent cotton.

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TREATMENT OF HICCOUGH.

M. J. Noir records the case of a girl, six years and a half of age, who suffered from persistent attacks of hiccough. M. Noir, on seeing her in one access, which had continued for six hours and a half, drew out the tongue and held it protruded for the space of a minute and a half, which calmed the spasms as if by magic. They did not reappear. This procedure is not altogether new, but is not, we think, sufficiently appreciated.

OIL OF TURPENTINE FOR DIPHTHERIA.

Dr. Wilbur C. Wright, of Unionville, Mich., writes that he has treated thirty-seven cases of diphtheria without a death or any alarming symptoms. "To a child from ten to sixteen years old I have given teaspoonful doses of undiluted turpentine every two hours until from four to six doses have been administered, and then wait about forty-eight hours before repeating the dosage. In only five cases out of the thirty-seven have I had to repeat the medication. In nearly every case the temperature returned to normal inside of twelve hours, and remained so. In two cases the temperature went up a second time, but returned to normal when the turpentine was again given. The only reason I can suggest in explanation of the absence of any manifestation of urinary disorder following the administration of such large and frequently-repeated doses of turpentine is that in diphtheria turpentine is an antidote to the toxins as well as an antiseptic."—*Post-Graduate*.

HIVES.

When a child is attacked with hives, a good rule to follow is to give a good dose of castor oil, for in most cases there is some gastric or intestinal trouble that is acting as the cause. After administering the oil, the diet should be simple for a few days. Bread and milk is sufficient.

PREVENTION OF CONSUMPTION.

Consumption prevails most among those who are stunted or who stint themselves of butter and bacon. These are the ideal and most digestible of food-fats. We have never known a family or an individual that was "brought up" on a liberal supply of butter and bacon that became tuberculous. Moreover, such food fortifies the system against other diseases as well as consumption.

TO MAKE THE HAIR GLOSSY.

Shake the yolk of an egg in half a pint of alcohol till thoroughly mixed. Strain, and you will have a clear fluid left, which will keep for an indefinite period. Into each basin of water used for washing the hair put one or two tablespoonfuls of this liquid. Rub well into the scalp and through the hair. Rinse in clean, warm water. Rub with a linen towel till partly dry and then take a large fan and fan the hair vigorously till it is perfectly dry, when it will be delightfully soft and glossy.

GOOD EFFECTS OF SINGING.

Singing is a most important exercise on account of its influence on the respiratory movements and the consequent development of the lungs. Nothing better shows the beneficial effect of singing in developing the chest and warding off lung diseases than the great pulmonary development and freedom from pulmonary diseases among professional singers. Their general health, moreover, is exceptionally good, and this is probably in a large measure attributable to the mere exercise of their calling. It is especially useful in defective chest development and in chronic heart disease.

SMALL-POX CURE.

I herewith append a recipe which has been used to my knowledge in hundreds of cases of small-pox. It will prevent, or cure, though the pittings are filling. When Jenner discovered the cow-pow in England the world of science overwhelmed him with fame, but when the most scientific school of medicine in the world, that of Paris, published the recipe, it passed unheeded. It is as unfailing as fate, and conquers in every instance. It will also cure scarlet fever. Here is the recipe as I have used it to cure small-pox: Sulphate of zinc, one grain; digitalis, one grain; sugar, one-half teaspoonful. Dissolve in a wine glass of soft water or water which has been boiled and cooled. Take a teaspoonful every hour. Either small-pox or scarlet fever will disappear in twelve hours. For children the dose must be diminished according to age. If countries would compel their physicians to use this treatment there would be no need of pest-houses. If you value your life use this recipe.—Correspondence *Southern Dental Journal*.

EDITOR'S TABLE.

The Editor's Vacation.

The editor of the STAR, accompanied by his "better half," left Chicago on August 2d for Atlantic City, N. J., via the Pennsylvania Line, for a brief vacation and a much needed rest. After a pleasant journey, and a brief stop at Philadelphia, we arrived at the famous seaside resort and secured suitable rooms at the "Bleak House," immediately on the Boardwalk, where we spent a delightful three weeks—in the surf, on the sands and piers, listening to the murmurs of the ocean waves and the notes of the famous Innis Band, and in feasting our eyes on the fair forms and gay costumes of the twenty thousand fair maidens who daily bathe in the surf or parade the sands of the beach at this popular resort.

We returned by the way of New York, visiting for a few days at the old home and birthplace of the editor, where much pleasure was had in renewing old acquaintances and shaking hands with friends we had not seen for twenty years.

We arrived in Chicago August 23d, after a day's stop over at Niagara Falls, and found the STAR ready to go to press with this issue, for which credit must be given to our associate editor, Dr. Betiero, and Mr. Willis F. Whitehead, who has been in charge during our absence and has gotten out an excellent number.

TWO new features of the STAR, commencing with our next issue, will be a series of selected articles, of general interest, drawn from Masonic sources, and a "Quaint and Curious" department.

THE offer of sending our premium and the STAR for one year to secretaries of occult societies does not include little bands of some four to a dozen people. We wish to send the STAR as an honest remuneration for honest services rendered—where a society numbers at least fifty enrolled members or more.

WE cannot agree to send back numbers of the STAR to such subscribers as fail to notify us of any change in their address. If you move and do not notify us of the change, you cannot blame us if you do not get your STAR regularly.

"Faith and Hope Messenger."

Every issue of this bright monthly contains much to instruct and practically help the occult student, especially if he is studying along astrological lines. It is one of our best exchanges, and we always examine its contents with much interest and pleasure. If you have never seen it, consult the advertisement of Albert and Albert, in another column, and send for it.

We wish to acknowledge the personal courtesies and kindness extended to the editor of the STAR and his wife, while sojourning at Atlantic City, by Prof. and Mme. Albert. Our visit with them was one we will always recall with pleasure.

"The Future."

We have received an astrological treasure in the shape of a bound volume of many of the first issues of *The Future*, a monthly magazine edited by the great English astrologer, Alfred J. Pearce. This excellent publication is the leading astrological journal of England, and we commend it to our readers.

Occult Book Catalogue.

An extensive catalogue of occult works is sent us from Paris, by Lucien Bodin, No. 43, Quai des Grands-Augustins, which tabulates some nine hundred volumes, chiefly in the French language, which he has for sale. His assortment covers every branch of the occult and is very complete.

A New Book on Economics.

We have received a cloth-bound volume of 175 pages, by J. B. Herboldshimer, Gibson City, Ill., entitled "The Enslavement and Emancipation of the People," which he will send to any address, postpaid, for 75 cents. The work is well written, and argues for a higher social order founded upon certain well defined propositions. These make land, labor and capital the trinity of human economy and the basis of all wealth. Labor is proposed as "the unit of value," and his plan adjusts all other relationships to it. He would reduce the hours of labor until all are employed, and then increase the wage earnings until all products find a home market. He considers "female industry" in a vigorous and manly fashion, and would enable the gentler sex to regain her natural sphere of the home from which the struggle for bread now tends to force her. The author does not weary us with a lot of "drudge" reading as he has his subject well digested and knows what he wishes to say and how to say it. We regard his title, however, as one that could be bettered. "The Attainment of Social Justice" more clearly expresses the individuality of the book, which is really a valuable contribution to the economic literature of the day.

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(Extract from letter from an Arizona Miner.)

JEROME JUNCTION, Arizona, June 17, 1900. Your horoscope of April 18th arrived April 30th. Your delineation of my temperaments, characteristics and fortunes in the past (including some startlingly accurate dates of misfortunes in the past), I know to be correct; furthermore, your dates for the future have come so true that I can with pleasure recommend any person to you who is desirous of getting an astrological reading, and I know they would be astonished as well as highly pleased. (Signed) GEORGE A. SMITH.

[From the Minneapolis "Nya Tilden" (New Era-Swedish) for May, 1900.]

Mr. Ernest S. Green, 1804 Market St., San Francisco, Cal., editor of the "Psychical Science Review," on receiving hour, day, year, and place of my birth, sent me six typewritten sheets of astrological description of my life; all surprisingly accurate. He especially mentioned certain times when the planets would have a favorable influence over me, and also times when they would have an unfavorable influence over my life, also dates of certain events, all correctly given. Mr. Green does not know me personally, and an able astrologer I do not know. CARRIE SWENSON (Editor).

QUILCENE, Wash., May 11th, 1900.

This is to certify that on the 3rd inst., of my own motion, I wrote to Ernest S. Green, of San Francisco, giving him the dates of birth of Annie Donovan, born May 26, 1886, and Mary Donovan, born November 27th, 1887, and stated that one of them is blind, asking him if the science of Astrology could tell him which one is afflicted.

On this date I received Mr. Green's reply, stating that Annie is the one afflicted, and that the cause of the affliction was close to Feb. 1, 1897.

Annie is the afflicted one, and her mother tells me (without knowing this correspondence) that it was in the spring of 1897 that Annie's eyes began to be afflicted, and, as near as she remembers, it was about six months before blindness was total.

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THE STAR OF THE MAGI.

New Conclusions which Afford Much Light on the "Word" that was "Lost."

BY WILLIS F. WHITEHEAD.

"Now when Jesus was born in Bethlehem, of Judea, in the days of Herod, the King, behold, there came Wise Men, *from the East*, to Jerusalem, saying: 'Where is he that is born King of the Jews? For we have seen his Star, *in the East*, and have come to worship him.'" (Matt. ii, 1 and 2, *repunctuated*.)

A great deal of controversy has been indulged in as to what Star it was that the Magi saw. It is proper, in attempting the solution of this question, that we should, first of all, obtain a correct conception of what the Scriptures teach us regarding it. Thus informed, we are less liable to err in our conclusions.

The two verses from Matthew we give above are punctuated as we believe they should be. In the original text there were no punctuation marks. The translators punctuated the text to read, "for we have seen his Star in the East," omitting the comma we insert. As it stands in the ordinary version, "we have seen his Star in the East" may mean any one of three different explanations: The Star may have been eastward, as respects the face of the earth; it may have been in the eastern portion of the Zodiac; or, they may have seen it while *they* were in the East. Mixtures of these *plain* interpretations will produce others, but they become intricate and therefore *obscure*, and one becomes lost in speculation in following them.

The last explanation of the three we present is preferable as to the first two, for two reasons: The text informs us that the Wise Men were "from the East," and as they came to Palestine on purpose to find the new-born "King of the Jews" they *must* have been in the East *when* they saw "his Star." Second, the inserting of the words "in the East" after "we have seen his Star" is in strict harmony with the previous text explaining from whence the Wise Men came, and accords with the manner of expression of the Scriptural writer. Besides, if it was eastward in the Zodiac or eastward as the points of the face of the earth, we might reasonably expect some such expression as "we have seen his Star *Eastward in the Heavens*." While the text is barren of such expression, we must admit, however, the possible truth of such suppositions, but subordinate to the fact that the now proven meaning of the text is that the Wise Men saw the Star when they were in "their own country"—the East.

Students of the occult generally agree that the ancient Wise Men of the East were Astrologers. And if we assume this to be the case we may reasonably conclude that they saw, not a supermundane manifestation merely, but a *real star*—"fixed or "wandering," as the case might be. It may have been the planet Venus that these Wise Men saw, thus furnishing a beautiful correspondence of the Planet of Love symbolizing the Religion of Love taught by the Christ. What star is more effulgent and glorious? What planet more appropriate, more in touch with the Cosmic Purpose?

While we tread here on transcendental ground, and know no chart save the brilliant star-set scroll of the Zodiac—binding the sparkling constellations of the sky in an infinite sheaf—and with no compass save the intuitive spirit—springing to vaster ends than logic-clad reason may achieve—we join each to each and voice the inspiration.

Aries, *the Lamb*, was culminating from its unity of "house" and "constellation;" the mighty galaxy of glorious suns that typified innocence and the first-born of the seasons in the figure of a Lamb, was slowly departing from its heavenly mansion—that "house" of the Zodiac that bears its name. The Divine Spirit of Innocence was to incarnate in *flesh*, and, as a Lamb, be sacrificed—for the constellation of the Lamb was about to enter Taurus, the *earthly* manger of the Bull, and the Earth *always* crucifies Innocence.

Above the constellation of the Lamb, like a banner held aloft by OM, watching over the advent into earth from supernal fire, moved the sign-manual of the Cosmic Man To Be—the constellation of the Triangles! And these were *right-angled*! Who shall say that Euclid, three hundred years before, drew not his master inspiration from their divine depths? They represented the mysterious properties of 3 and 4 and 5, the *only* digits that build a true right-angled triangle—the geometrical WORD; that, taken collectively as 345, is the cabalistic sum of Pyramid Cheops, the WORD in stone. Significant, indeed, was this banner of the LAMB! Significant, indeed, its rising over the earthly "house" or manger of the Bull! The WORD was to be incarnated in flesh, the Divine Man was to appear!

As the Cosmic Creator hath set his signs in the configurations of the heavens so, also, hath he appointed rulers celestial for all things terrestrial. As the Sun rules the day and the Moon rules the night so planets and constellations apply to Man. As the WORD, all the starry angels of the morning sang before him at the right hand of the Father—eastward from the great Sun

throne of the Zodiac; as a *Man*, the King of the Jews would have "his Star" or ruling planet, and *only* Venus among the planets *could* represent the WORD in flesh.

As Venus is "in the East"—in Aries—twice every year, it could not have been such an aspect *alone* that sent the Wise Men of the East westward to Palestine in search of the new-born King of the Jews. They expected the advent of the WORD in flesh for they were wise in celestial things and knew the *time* of the birth of the Divine Incarnation from the aspect formed by the slow entry of the constellations of the LAMB and the WORD into the house of Taurus. They would determine, also, the Ruling Planet in the matter, and the *place* of its *daily* culmination; and finding that it culminated over the meridian of Jerusalem (the royal city of Palestine, the latitude of which would bring it beneath the planet, *at midnight, at the time of year that Christ was born*—from which may be deduced the true date of our Master's nativity), they found the *place* with practical exactness. Thus knowing the time and place of the appearance of the WORD in flesh, they journeyed from "their own country" in the East that they might have the supreme honor and satisfaction of personally witnessing and worshipping the WORD, "lost" to the Jews, then, for *a thousand years*. Truly they expected to find a "King of the Jews," the mighty one could not be less, though spiritually so, and he would surely be of the race native to Palestine, even though she was subject to the iron rule of the Roman.

"Their own country" may have been Persia, long known as the home of many of the ancient Magi, or it may have been much further east. India or Tibet, between whom rise the mystic Himalayas, which afford numerous natural observatories of the heavens and an ideal retreat for a great and unknown Mystic Brotherhood, may have been their abode. Their journey, in any event, seems to have required some months to accomplish as they saw "his Star" *two years* previously, as they informed Herod (Matt. ii, 16), the time they identified it as the Ruling Planet of our Divine Master.

As King Herod died B. C. 4 (the Christian Era really starting with the *fifth—cross or pyramidal*—year of Christ), on November 25, probably but a short time after Christ was born, the "two years" above become highly significant, as many hold that in B. C. 6 all the planets entered into and formed, heliocentrically, a great Celestial Cross in the heavens.

History gives us no account of this notable journey of the Wise Men. We are informed, not in Scripture however, that they were *three* in number—Caspar, Melchior and Balthazar. Their thoughts and words were undoubtedly inspired by their common object—again they reviewed the ground-work on which their humble though glorious journey was based, and sought not only to verify but to discover some new helping light. Especially must have Venus been an object of their most attentive regard. This gives a reason why much of their journey, especially the latter portion of it, may have been at night. That they traveled on foot is also a reasonable supposition, as they could thus converse, observe and confer together, and therefore they journeyed by easy stages, timing their arrival at the Jew-

ish capital so as to afford abundant time in which to successfully attain their object. That they journeyed alone is self-evident to the mystic mind, who finds no sympathetic response or companionship outside his own immediate class, and they would have avoided the natural curiosity of people in general.

Matthew records the events which followed their arrival at Jerusalem: King Herod was troubled at their inquiry as it announced the coming of some other than himself as a "King of the Jews." He called together the "chief priests and scribes" and "demanded of them where Christ should be born." They replied:

"In Bethlehem of Judea; for thus it is written by the prophet [Micah]: 'And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, and he shall rule my people, Israel.'" (Matt. ii, 5, 6.)*

If Herod was "troubled" before, we may easily imagine how he felt on hearing this prophecy. Solicitous regarding his crown, he resolved to remove the danger to him that it implied. So he craftily and "privily," at night, "called the Wise Men" to him and "inquired of them diligently what time the Star appeared," thus showing a friendly interest in their mission, and cunningly told them of the prophecy, charged them to find the child, and, when found, to bring him word, "that I," the King! "may come and worship him also." He thus sent them to Bethlehem. In the economy of Cosmic Ends, King Herod here furnishes a striking example of how evil, in seeking its prey, ever falls under and is unable to surmount the Higher Law of Good.

"When they had heard the King, they departed; and lo! the Star, which they saw in the East, went before them, till it came and stood over, where the young child was.

"When they saw the Star, they rejoiced with exceeding great joy." (Matt. ii, 9 and 10.)

Joseph and Mary were at Bethlehem, about seventy miles south from Nazareth and six miles south from Jerusalem, "to be taxed" according to the royal decree of Cesar Augustus, the Roman Emperor, under whom reigned King Herod. According to the decree the Jews went "every one into his own [tribal] city," and they, being of the "house and lineage of David," went to Bethlehem, that being the city of David. Thus *royalty* served to draw them, as it sent the Wise Men, to the place named by the prophet Micah. Arriving there, they found the inn filled, as they had journeyed far, and had to take refuge in a bull's stable and later laid "the child in a manger."

The same night the Wise Men were "privily" called before Herod, they traveled the few miles south that brought them to Bethlehem. On their way they saw Venus, "his Star" (then in conjunction with the Earth), rising stately in the heavens towards the zenith; above her sparkled the constellation of the *Lamb*, and above both rose supreme the supernal sign of the WORD, *now refound*, to be no more "lost," forever!

* This reply of the scribes is found in the Book of the Prophet Micah (v, 2): "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall HE come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting."

Seeing the Star "they rejoiced, with exceeding great joy." Their toil and travel was to end in triumph, for they intuitively *knew* that they would see Him, and as "his Star" "stood over,"—directly in the zenith—they came to "where the young child *was*."

"And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshiped him; and, when they had opened their treasures, they presented unto him gifts—gold, and frankincense, and myrrh.

"And being warned of God, in a dream, that they should not return to Herod, they departed, into their own country, another way." (Matt. ii, 11 and 12.)

Again the Celestial Signs portend the coming of the Mighty One—bearing a water pitcher—follow Him. They who have eyes to see shall behold Him—even as did the Magi of old—the Wise Men of the East.

NEDOURE;

The Priestess of the Magi.

An Historical Romance presenting a true conception of
White and Black Magic.

By T. J. BETIERO, M. D.

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[This romance commenced in the August issue of the STAR. The two previous installments can be obtained of the publisher at regular rates.]

CHAPTER III.

"The night that followed the funeral services of little Keshavah was dark and dismal, and but few lights shone in the stricken city of Kashmir. As midnight approached these began to vanish, one by one, until it looked almost as gloomy as a city of the dead.

"Upon the winding road that led up to the royal sepulchre on the lonely mountain side the old physician, Pondichery, might have been seen slowly ascending, bearing upon his shoulders a small coffin which contained the body of a child.

"The solitary guard who walked to and fro in front of the sepulchre of the royal family, now and then cast an impatient glance down the tortuous road. Finally the old man reached the city of the dead, where a few words passed between himself and the guard. An exchange of the small bodies of two boys was then quickly and carefully made, and, after the bestowal of a final word of caution, to which the guard nodded his head, and a handful of gold, that was a little eagerly received, Pondichery left the gloomy abode of the dead, bearing upon his shoulders the same small coffin. But it now contained life instead of death. When he reached the wide, dusty road, at the foot of the mountain, he found Gobab awaiting him, with a cabriolet.

"The narrow box, with its precious contents, was placed across their knees and, a few seconds later, they were speeding away to the Ouri Monastery."

"What! To *this* monastery!" I exclaimed, as I perceived the overwhelming significance of his words.

"Yes," said my higher, Astral Self, "to *this* place;

and as you have already comprehended the truth, I will confirm your belief that the coffin contained the infant Maharaja—*yourself*."

"On the way here, Pondichery and his companion exchanged but few words, Gobab contenting himself with asking:

"How did you manage the guard?"

"His auric color caused the mystic pentacle to vibrate," Pondichery replied, "therefore a few gold pieces was all I needed to use. Have no fear for his silence, for he would not live a day if the regent had a suspicion, even, of the truth."

"What is the mystic pentacle," I asked, "and how did Pondichery use it?"

"The mystic pentacle," he replied, "is one of the four great emblems of the most secret book of divine wisdom among the Magi, or wise men of Egypt. The other three symbols are a cup, the Magi's wand, and a sword. The use of these emblems—in determining the starry spaces, in measuring the interstellar depths and distances, in navigating the deep to unknown shores, in evoking and commanding the elementals of earth, air, fire and water, and in discovering the most secret things of the triune worlds of Divinity, Man and Nature—is the reward of the Magi initiate. You have but to choose to obtain this sacred wisdom."

"But how was the regent deceived as to the infant Maharaja's death?" I here asked.

"Under pretense of carrying out the murderous design of the scheming regent, Pondichery administered to the child one of his secret potions. This potent draught induced a state so nearly resembling death that the heartless usurper was easily deceived, and even the old physician feared he might have administered a drop too much.

"After making arrangements with his old friend Gobab to receive and care for the young Maharaja, he substituted the body of a poor child, that had passed over that day, and which he had secretly secured for the purpose.

"Arriving at the monastery, Pondichery, in the seclusion of Gobab's private apartment, quickly restored the child to normal life. This accomplished, his face lost its look of haggard anxiety. His face radiated with satisfaction, and, kneeling by the side of the infant, he gave thanks to Om that he had been enabled to protect and preserve his 'sacred trust.'

"A short time afterward the great, good and learned Pondichery was secretly executed, or murdered rather, by order of the usurper, who said to himself that 'dead men tell no tales.' He was struck down while making obeisance to the regent—who had summoned him to a retired room of the royal palace for the purpose—and fell at his feet a corpse from one swift and treacherous blow from behind. Thus was the dread omen of the secret laboratory fulfilled.

"The concealed assassin did not escape. As the regent looked down at the lifeless body of his victim, a fearful flash of blue light pervaded the apartment. The swordsman fell dead beneath its stroke. With a cry of mortal fear the regent fainted and fell across Pondichery's bleeding body and the sword of the exe-

cutioner. Again the blue lightning flashed, and indelibly imprinted on the flesh of the regent a vivid picture of the sword and the wound it had made. The sight of this, which he carefully conceals, has ever filled the regent's heart with fear, and he would gladly give his throne to be rid of it.

"Before his tragic end, Pondichery, with his usual forethought, had placed a sufficient sum of money in the care of Gobab for the education and proper maintenance of the royal child.

"He charged the faithful monk not to impart to the boy, for some years, any information concerning his royal birth; and, as a necessary precaution, you was renamed Hari in place of Keshavah."

He paused a moment and then continued:

"Now you know all. You are the rightful ruler of Kashmir. Proofs are now in the possession of Gobab and others, and witnesses are also at hand, to place you upon the throne. This will, of course, give you earthly power. Yet, as I said before, you are to choose this night whether you will become a ruler of men or a servant of God. To-morrow the Lama will arrive and you have already been decided upon as the chela selected for initiation in the Egyptian mysteries."

After giving out this unusual information, which, strange to say, neither startled nor surprised me, my visitor stood silent and regarded me with a look of mute appeal. I felt sure that he wished me to spurn the kingly honors. After reflecting a moment, I asked:

"What benefits will one receive by initiation into the Egyptian mysteries?"

"He will learn the hidden laws of Nature? He will learn how the worlds are constructed. He will come to know the manifestations of Universal Life; of what man is composed, whence he came, why he is here, and whence he goeth. One will also learn how to develop the soul, which will hasten his return to Unity."

"Cannot one learn to develop without so much preliminary study?"

"One may walk around the base of a building and closely examine the materials, yet such an inspection, alone, will give him no knowledge of the general form of the structure. He may, on the other hand, view the structure from some neighboring eminence; he will then have an idea of its form, but no knowledge of its materials. To know the secret of an atom is to know the secret of God. Hence to become an initiate you must learn the hidden laws of life and creation. To attempt a use of the great forces of Nature without knowledge results only in destroying the ignorant operator. One who enters the domain of occultism must become either a Magus or a Sorcerer. The former understands the forces evoked and knows the results, while the latter is like a child playing with fire."

As my higher self continued to talk in a low, musical voice, with scarcely any change in his position, I began to feel an indefinable sensation creeping over me, and to feel a love for this being that words are powerless to express. I also became filled with an abhorrence for the throne and its attendant power and pleasures. Nor did I find in my heart a desire for revenge. I experienced, instead, a feeling of compassion and pity.

As I sat thus reflecting, my visitor made a movement as if to depart, when I impulsively rose to my feet and cried out in a voice that sounded strange and husky:

"Stay! Do not leave me!"

He smiled sweetly and sadly as he again motioned me to my seat.

"Brother, it is not my desire to go hence from you. I have longed for you every day, every hour and each minute since our separation."

"Why, then, did you leave me?" I asked.

"Because, as before stated, you had not the necessary power of cohesion. It is dangerous for one to enter such a negative state without the assistance of a strong guiding spirit. The human body is but an incompatible compound, held together by vitality. When this vitality or life departs the physical body soon returns to the elements from which it came. But this is not all; man consists of other principles, among which may be found the spiritual, that is ever seeking separation from the physical."

"Where, then, O mysterious one, have you been during these months of absence?"

"Ah!" said he, "the question was not unexpected. Though separated from you, in one sense, I was and am still attached by the invisible silver thread.

"To begin with, everything upon the earth has a spirit. As there is an ascending scale upon the physical plane, so will the same be found upon the spiritual. Some make the error of dividing things into animate and inanimate forms of existence. The correct terms of differentiation are *organic* and *inorganic*, as everything has life, varying only in degree.

"As man consists of the most perfect physical form, so the perfect man has also a superior spiritual essence. Thus it is possible for the developed man to hold intercourse upon the two planes. The ordinary mortal develops the physical only; he is, therefore, restricted to the physical plane alone. Yet there are those who develop their spiritual sense while yet in their earth life, and are thus enabled to receive knowledge from the Universal Spirit.

"Since our separation I have dwelt in companionship with such spiritual mortals, and their harmonious chain of vibration gave me strength to exist apart from you."

"Tell me more of them, I pray," said I, hardly able to suppress my great interest; for I had often meditated upon that part of earth life of which we have so little knowledge.

"Before you can comprehend much concerning them, dear brother, you must know more of Self; you will then realize the One Great Self that embraces all. Though we cannot go beyond that first inconceivable beginning, we may study and comprehend the immutable laws that follow its manifestation.

"In the study of occultism we shall find that a few general laws apply to a vast number of facts. Man works during the day and rests at night. So, also, after a great period of creative energy, the Universal Creative Principle rests. As all things are only visible by vibration, when that ceases they merge again into the great invisible matrix. Such a period of inac-

tivity is called the Night of Brahm. Then manifestation begins again. The first motion is produced by the Unity dividing itself and again seeking reunion.

"The first, or active Unity-principle, is represented by the number One, and is called Intelligence.

"The second principle, resulting from this division, is passive, and may be represented by the number Two. It is called Matter.

"The action of these two principles upon one another gives birth to a third, and represented by the number Three. This principle is called Force.

"These principles form the Sacred Trinity of the Infinite, and are further expressed as the Father, Son and Holy Spirit. . . .

"The Universe of mighty suns and planets, stars and worlds, came forth from the womb of this great Intelligent First Cause.

"As man is but an infinitesimal miniature of the Great Father, he, also, is a trinity."

"Tell me more of these great truths," said I, as he appeared about to cease.

"No one can learn much in a single lifetime," he gravely replied, "and few can learn all the great lessons of Self in many incarnations. In my present free and untrammelled state I can look back over the vista of past incarnations and recall the teachings of all ages, but, as yet, I am no more than a neophyte.

"In my present state, however, no earthly considerations can compare with knowledge. I desire nothing so much as that light of truth which will hasten my return to the Father. When you and I are again reunited, the lucidity of my vision, and my knowledge of right and wrong, will be entirely subservient to your active mind. I will be able to manifest my desire and guide you through the faculty known as your conscience. Yet, my dear brother, I look forward to the time when we may again contemplate each other. Such a time will come when you enter the inner circle of light in the Brotherhood of the Magi.

"The life of a true Magus is a brilliant, shining light for men. He reflects the light of the Creator as the Moon reflects the life giving rays of the Sun. The choice now remains with you."

My decision was formed long before he ceased speaking, and I promptly responded to his appeal:

"I choose to become one of the Magi."

"Well said!" he exclaimed, with joyful emotion.

"You have chosen the reality instead of the illusion. I am with you now to part no more," saying which he threw himself into my arms.

A feeling of inexpressible happiness stole over me, my eyelids became heavy as if under the influence of some powerful soporific, and I remembered no more as I sank into a deep and peaceful sleep.

CHAPTER IV.

Early the next morning I was awakened by the usual rap upon my door.

While resting one elbow upon the small table beside me and wonderingly rubbing my still drowsy eyes, I tried to recall to my mind the strange and occult cir-

cumstances that had caused me to go to sleep in my chair in this unusual manner. As I mechanically extinguished the still burning candle the events of the previous night began to flit through my brain like the memory of a realistic dream. Arising, a stiffness was observed in my limbs. A few rapid strides up and down the small room did much to arouse me, and I began to feel a vigor of body and clearness of mind to which I had been a stranger for many months.

"Peace be with you, Hari, my boy; you are looking well, and I see, for once, that you have arranged your room before breakfast," said Gobab, as he appeared at the door and cast a glance of friendly greeting at me and then another of surprise toward my undisturbed cot. "You must have known that our great master, the Lama, comes to-day," continued the corpulent little monk, as he rubbed his hands slowly together and fastened his thoughtful eyes upon the floor. He seemed about to say something more, but he suddenly turned about and walked away, down the corridor, while my mind had been so active that I neglected to make reply to his remarks, though I should have liked to hear something more about the Lama's visit.

It was the custom of the Dalai Lama to visit the various monasteries of India and Thibet once in every seven years. At such times he selected seven of the most promising chelas for initiation into the order of the Magi. Such selections were regarded as rewards of merit and, as such, were highly prized by the students. The selected neophytes were then assigned to one or other of the seven great temples of the world.

As I pondered over his coming I was happy and sad by turns. Later in the day I found myself strolling down the road that led past the house. The morning sun charged my system with magnetic energy, as I stood upon an elevated knoll, by the side of the road, and gazed admiringly upon the picturesque valley below. Its settings of wooded mountains and green covered hills sloped grandly downward to the junction of the Indus and the Jhelum, whose placid waters here joined to flow away southward to finally become lost in the Arabian Sea.

The valley of Kashmir is about eighty-five miles in length, and dotted here and there along the river, as far as the eye can see, by beautiful hamlets and villages. It formed, that day, a picture that would have delighted the eye of an artist.

As if to complete the natural beauty of the scene, scores of many-colored boats and floating houses, in which whole families resided, lined the river.

As I stood thus, silently admiring the scene, I was touched lightly upon the shoulder. Turning, I beheld the sad yet kind face of Gobab, who said, as he placed in my hand a sealed roll of manuscript:

"Take this, my son and master, for of right you are my master, though the hand of fate made you my son. You will soon be called to the higher walks of life and must leave your humble friend and servant, who loves you as a father. I may add that it will, perhaps, be for the best if you do not read these documents until you have attained the illumination.

"Hari, my son," he continued, as tears began to dim

the old man's eyes, "when you are far away beyond those great mountains, I hope you will think, sometimes, of your old friend and servant, Gobab. Send to me an occasional thought of love and strength and I will be happy."

Although I had not before admitted it, this honest and faithful old monk, who had been to me tutor, companion and father, held a strong place in my heart. As I contemplated his genuine grief it was hard to restrain the tears that involuntarily welled up in my eyes. Before I was scarcely aware of it I had thrown my arms around him, saying:

"Dear Gobab, I shall never forget you. Although I know not all you may have done for me, yet enough is understood of the past to make you my best and dearest friend."

"Say no more, Hari. I am happy. Yours is a peculiar nature that shows neither love nor hate, which is correct according to the Master. But your kind words have made me happy in the midst of my loneliness."

Thus happily understanding each other we wandered for hours about the vale, conversing as only dear friends can before a long and uncertain separation. He spoke with less reserve than usual. Though known to all as a man of great learning, especially in regard to religion and the science of life, few, if any, had ever guessed the profundity of his knowledge.

It was past midday when we returned to the monastery. As we entered we knew by the strange servants about that the Dalai Lama had arrived.

Three days afterwards found me on my way to the home of the Magi—Egypt, the land of Mystic Light.

CHAPTER V.

Six years quickly passed, during which time I studied hard in order to master the preparatory studies for initiation into the great Egyptian Mysteries. Although even more secluded than before, time passed quickly, as under the tutelage of that world-famed instructor, Pheros, and in the company of half a dozen other neophytes, my mind had reached that degree of unfoldment wherein I realized that a long life was far too short for one who would delve into the wisdom of infinity.

In the great enclosed gardens of the temple, myriads of strange plants were cultivated, whose virtues were known only to the student of occult science.

In fact, a lifetime might alone be spent in studying the secret virtues of herbs and plants. In the basement of the grand Temple of Edfou, where both my days and nights were so interestingly spent, was the most perfectly appointed laboratory for alchemical experiments in the known world.

At the time of which I write, 527 B. C., Thebes was not only the beautiful pearl of the upper Nile but was also the grand repository of art and science.

Surrounded by a great wall, adorned with many gates, over each of which towered that handiwork of the sculptor which immortalized heroes, the great city extended, on both sides of the river, from mountain to mountain, and with sufficient length, from north to

south, to form a perfect square. On the eastern side of the river Nile, amid gorgeous palaces and princely homes, towering stately in their magnificence were the temples of Edfou and Medinet-Abou. To the westward, amid architecture scarcely less grand, were the famous temples of Luxor and Carnac.

Edfou and Medinet-Abou were for the exclusive use of the Magi, while those on the western banks of the Nile were for the use of the pagan priests.

The day had arrived for our initiation into the first degree of the mysteries.

Following behind our beloved instructor, Pheros, and dressed in the plain white robes and peculiarly constructed caps of the neophytes, six in number, we stepped lightly, yet with apprehension, into the graceful river-boat that awaited us at the foot of the wide stone stairway that led from the temple gate to the waters edge.

Mindful of the wholesome advice of Pheros, each neophyte felt himself imbued with sufficient courage to meet with boldness any unknown horror that might await us in the dread initiation of Medinet-Abou.

The Sun was about to sink behind the great Libyan mountain range, to the westward, as the six powerful Nubian boatmen dipped their oars, like a single man, into the placid waters of the Nile. As the boat sped lightly over the water the oarsmen burst forth into a rude barbaric chant that seemed to soothe and calm the suppressed excitement which filled each student's breast. As they warmed to their work their great muscular cords played under the surface of their black skins like entwined serpents.

On the raised deck at the stern sat a tall, morose Egyptian with his hand upon the long pole rudder with which he guided the boat as it threaded its way through the maze of craft that filled the stream.

As we sat around in the open cabin all, save one, held within his bosom a fluttering heart. Pheros alone was devoid of excitement. Tall, thin and angular, he towered like a giant above his students. With a small head, black hair, and eyes that glittered and contrasted strangely with his sallow complexion and thin lips, he looked anything but the genius he really was.

Totally devoid of beard; his face looked much like an aged mummy. It was left for the eyes alone to express the intelligence with which that small but powerful brain was stored.

As our boat glided on its way, each member of our party maintained an outward silence, being content to listen to the din of noises that rose at times above the monotonous river song of our boatmen. Yet I, for one, spent the time in a mental catechism of myself.

When we had passed the most crowded portion of the river and found ourselves comparatively alone, Pheros, whose keen eyes had been swiftly moving from one to the other of us, said abruptly:

"My dear boys, though I cannot go with you through the mysteries that confront you, I hope that each of you will bear in mind my parting advice and caution. To KNOW, to DARE and to KEEP SILENT are the watchwords of the Magi."

At these last words he fastened his glittering black

eyes upon us as if he would burn these thoughts into our very souls. Continuing, he said:

"Where the profane are content to study physics, the Magus proceeds into the realm of Natural Magic and metaphysics. The former ends with chemistry, while you progress through alchemy and Hermetic philosophy. The uninitiated study natural history only, whereas you investigate still further into living Nature and her higher principles. The profane may learn physiology, or even psychology, but you soar into the realms of Psychurgy and Theurgy. Where one is content with the shadow the other demands the reality.

"With souls filled with faith, hope and courage, you will be honored, and I will be made supremely happy. Nothing will give me more pleasure than to salute you as brothers Pastophoris." (First degree.)

As each neophyte bowed a mute reply of thanks our boat swept with a majestic curve into the canal which led to the temple of Medinet-Abou.

On each side of the canal could be seen wide promenades, constructed of large, smooth stones, interspersed at short intervals by gateways that led down, by broad stone steps, to the water of the canal.

Along the promenades a vast concourse of people walked slowly to and fro, gravely discussing the temple discourse, to which they had just listened.

Richly dressed men and women mingled with plainly clad sages, and formed a throng that extended back within the temple gates.

The ceremonies during the day were public, but the night services were reserved exclusively for the Initiates and their sacred and solemn rites.

With our preceptor in the lead, we left the boat and ascended the stone steps from the landing, and continued onward until we reached the imposing gateway leading to the temple of Medinet-Abou.

This great, massive structure was built in the form of an immense oblong. Around it, constructed so as to form a perfect square, was a stone wall about twenty cubits in height. Pursuing our way through the vast throng we soon reached the wall's outer gateway. On each side of this entrance stood two tall pillars of pyramidal form. Entering the open gateway we found ourselves in a spacious paved avenue, about sixty cubits in breadth by two hundred in length.

"This is the sacred dromos of Anubis," remarked Pheros.

Through the whole length of the dromos, and on each side of it, sphinxes were placed, facing each other, at a distance of six cubits apart.

As we followed along the avenue of Sphinxes, our master, who rarely omitted an opportunity of imparting knowledge to his pupils, stopped suddenly in front of one of them and, with a wave of the hand, said in his rather harsh voice:

"Observe that this mystic emblem, the Sphinx, combines the characteristics of an angel, an eagle, a lion and a bull. It has the claws of a lion, the flanks of a bull, the wings of an eagle and the head and breasts of a woman.

"The head is to *know*, the claws are to *dare*, the flanks to *desire*, and the wings to *keep silent*.

"The symbol of the Unity is expressed by the combination of all these strange forms in one.

"Truth is indicated by the head, or knowledge being placed above the lower elements.

"The symbol of the Absolute is shown by the mystic quaternary."

After leaving the avenue of Sphinxes we passed through three propylæ, when the grandeur of the temple, proper, burst upon us.

On each side of the great doorway were two tall, artistically carved pillars, extending the full height of the structure. As we stepped upon a huge marble slab the ponderous doors swung slowly open. Continuing, we passed through a vestibule with six richly carved marble pillars on each side. With Pheros still in the lead, we silently entered a large rotunda, filled with priests and other high functionaries, who were divided into groups, conversing in low but earnest voices.

An officer, who was apparently expecting us, moved quickly over to the side of Pheros and after a short whispered consultation, made a sign for me to follow him. I glanced hurriedly toward my preceptor who, with a look of assurance, advanced and gave my hand a farewell pressure. Then, without speaking a word, I set forth upon my unknown mission.

Following my conductor up many flights of stone stairs, we finally arrived in front of a pair of closed doors, upon the upper floor of the temple.

After a few peculiar knocks the doors silently swung open and we were admitted.

CHAPTER VI.

The scene that now met my eyes was a most impressive one. Around the onyx-covered walls of the spacious room, which embraced the entire upper floor of the temple, were seated hundreds of the Magi. With their white robes and many colored faces they formed a truly strange picture.

Extending the full length of the room, on both sides, were a number of sandstone pillars, so ingeniously streaked with red that they gave forth a rich glowing tint. On each of the walls, graven upon their huge slabs of onyx, numerous astrological emblems were pictured in magnificent designs of gold and silver.

At the eastern end of the hall was a most realistic representation of the Sun, wrought in solid gold. In the center of this gorgeous emblem was a round white light of such power and brilliancy that the eye was powerless to look upon it. On each side of this great central light two gigantic prisms were so placed that a flood of many colored lights streamed forth to the adjacent walls.

The gorgeous rainbow effects were not only grand but awe-inspiring, and filled me with a holy respect for these men of wisdom and a thirst for the great divine principles so beautifully symbolized.

At an altar, a short distance in front of the great light, was seated the Grand Magus.

Similar altars were also located in the west and south. These were incrustated with precious stones.

Through the center of this great hall, amid an impressive silence, I was led to the officer at the south altar who recorded my name, age, experience, and other personal matters upon papyrus.

From thence I was conducted to the officer at the west altar. He questioned me as to whether or not I had any friend or acquaintance in the order who would be willing to act as my Sponsor or God-Father! On being answered in the negative he began to scan a long list of names.

I was then brought before the Grand Magus. He paid but little attention to me; in fact, he seemed hardly aware of my presence. As I stood thus motionless before the old man the officer of the south arose and read, in a loud voice, the data concerning me. This was followed by the officer of the west crying out:

"Moeris, Sponsor!"

As my eyes wandered around they fell upon one I had hitherto unobserved. A being far surpassing in beauty the most extravagant dream, sat, like one entranced, to the left and a little behind the Grand Magus. She appeared more like an angel than a being of earth. With her perfect features and skin of alabaster whiteness, surrounded by a profusion of golden hair that fell about her exquisitely moulded shoulders, she presented a picture whose fascinating loveliness I cannot hope to describe.

Instead of being slight and fragile, like the few women I had seen in my country, she was of large and generous proportions, yet perfectly formed.

As I gazed upon her, enraptured and lost in admiration, she slowly raised her large brown eyes and looked curiously at me for a moment and then, assuming her former abstracted pose, she again appeared to continue a train of thought that, seemingly, bore her far away from her mystical surroundings.

During the moment that this transcendental beauty turned upon me her great, expressive brown eyes, half hidden by their marvelous drooping eyelashes, I felt as if electrified or raised up. Though I turned my eyes in every direction, save toward her, I found it utterly impossible to banish the dream of loveliness that had imprinted itself upon my now whirling brain.

This sudden apparition of beauty was for me most inopportune, as it filled me with a strange confusion at what was, without doubt, the most important moment of my life.

With the desperation of despair I looked full into the eyes of the old Magus who sat thoughtfully before me, but her large, lustrous eyes and face of classical beauty could not be so readily banished from my impressionable mind. Though I dared not look toward her again, now and then I felt a strange tremor that made me aware of her gaze.

In the meantime the old Magus, whose kindly face was framed in a profusion of gray hair, fastened his keen eyes upon me for several minutes, as if he was reading my past, present and future. He was, no doubt, awaiting the arrival of my Sponsor.

Presently a dignified looking Magus came forward and, without noticing me, bowed low before the old man, saying:

"Most revered Master, your servant, Moeris, was hastily called away to Heliopolis."

"It is well," replied the Grand Magus; "then must Nedoure assume the care of this young neophyte."

With another low bow the brother retired.

The Grand Magus then straightened himself in his seat, and, while his eyes assumed a preternatural brightness, he gave three loud raps upon the altar with a small iron gavel.

This was followed, at once, by absolute silence.

Then, in a clear, strong voice, he said:

"Brethren, extend your aid to the neophyte, who is about to travel the rough and narrow path."

At this point he leaned back in his chair, closed his eyes and appeared to go into a self-induced sleep.

As I stood there alone in front of this strange old man and beautiful woman, with my conductor standing at a respectful distance, I exerted all my will power to maintain a serene demeanor, though I was unable to forget the vision of the lovely creature near me.

Presently I felt myself lifted, or raised as it were, into the air. Yet no hands could be felt upon any part of my person. It was as if I was yielding to some irresistible attraction. During this time my mind or inner self also underwent a change; I grew strong, hopeful and fearless.

Although this experience, which resulted from powerful concentration, as manifested through the great magnetic chain of the brotherhood, lasted less than one minute, it seemed much longer, when I was again, by the mutual desire of the brothers, returned to the floor. The old Magus aroused himself, looked around in a satisfied manner, and, turning to the beautiful young woman, said:

"Nedoure, fair Priestess of the Magi, you will now impose the sacred and terrible oaths upon the humble neophyte."

Thus bidden, the beautiful Priestess arose and approached, with a lithe and graceful step, to the side of the Magus. As she stood there, draped in spotless white, and wearing upon her bosom a small bouquet of lotus flowers—one blue and two white—her incomparable loveliness grew more pure and majestic than my soul had ever pictured Isis, the Great Mother.

After she had read the binding oaths, which I am not permitted to record, she remained standing by the side of the old man, who proceeded as follows:

"The primordial doctrine of our esoteric religion is the real essential unity of the Divine Nature.

"There is one sole producer of all things, both of heaven and earth—Himself not produced by any—the only true and living God, self-originated, who exists from the beginning, who has made all things, but has not, Himself, been made.

"The name of this great being it is unlawful to pronounce or write. He is not graven in marble. He is not beheld; and vain are all representations. His commencement is from the beginning; He is the God who has existed from all time. There is no God without Him. No mother bore Him; no father hath begotten Him. He is a God-Goddess, created from Himself. All gods came into existence when He began.

"Though many gods are worshiped in this land, the Initiate recognizes in them naught but the attributes of the Supreme Deity. Num represents the creative mind; Phtah, the creative hand, or act of creating; Maut represents matter; Ra, the Sun; Khons, the moon; Set, the earth; Khem, the generative powers of Nature; Nut, the upper hemisphere of the heavens; Athor, the lower world. Thoth personifies the Divine Wisdom; Ammon, the Divine Mysteries, and Osiris, the Divine Goodness. These gods are but symbolical of the One.

"In the mysteries of our order we must first recognize the great Triple Gradation:

"First, the infinite domain of Facts;

"Second, the restricted domain of Laws, or secondary causes;

"Third, the restricted domain of Principles.

"Following this gradation, man is but a relative unit, contained in the absolute Unity of the great whole; and, like the universal ternary, contains three modifying principles of Body, Soul and Spirit.

"The Soul is that which contains the passions, and presents, in its turn, three divisions—the rational soul, the irascible soul, and the soul of appetite.

"The appetite faculty of the soul consists of intemperance or avarice.

"The faculty of irascibility of the soul consists of cowardice.

"The faculty of the soul's reason consists of folly.

"In this degree, O untried Neophyte, it must be your aim to banish all cowardice from your nature.

"Each of the four physical elements—Fire, Earth, Air and Water—embrace within themselves myriads of Elementary Spirits. These beings willingly become the servant of the man who has both courage and wisdom.

"In order to control the Gnomes, or the elementals of the earth, he must descend to the bottom of some dangerous pit. To control the Undines, the elementals of water, he must swim through a whirlpool, or do something equally as daring. He must, in fact, show an utter contempt for the elements before he can hope to control any class of their spirits.

"As you go forth in your search for knowledge many real dangers will beset your path. None, however, will be so great that you cannot overcome them with a strong will and undaunted courage. But he who hesitates is lost. Bear in mind that when you enter the gate that swings ever inward, there can be no turning back. Death awaits the unfortunate one who would retrace his steps."

The Grand Magus here ceased speaking for a moment and whispered a few words to Nedoure, who gravely bowed her assent. Then, fixing his bright black eyes full upon me, he resumed:

"Henceforth you will be known to the brothers as Althos, and my daughter, Nedoure, the priestess of our order, will be your physical sponsor—your spiritual guru will be met on your journey to the goal."

Notwithstanding the dangers implied by his words of warning and advice, I am proud to record that I felt no apprehension where many neophytes become frightened and withdraw.

At this moment the lovely Nedoure stepped to my side and, grasping my hand, gave me a look of encouragement as she said:

"Althos, my dear brother, be brave and strong; you cannot fail. Remember, I await your return. Spurn all temptation and look ever forward to the goal."

Then without waiting for a reply she again took her position by her father's side.

The features of the Grand Magus now relaxed and he regarded me, for the first time, with a kind expression, and, in a lower and more kindly voice, said:

"Althos, you are now aware of the dangers of the rough and narrow way and the trials and perils that will beset you therein. Do you still desire to go forward, or would you rather retire?"

All the assembly seemed, from the silence that followed these words, to wait most eagerly my answer to them—an answer that most surely involved my eternal future. Clearly and firmly I responded:

"I will go forward!"

And now the hush of the vast assembly was broken; I knew they approved my decision as they leaped to their feet and with one voice cried:

"God speed the Neophyte!"

The venerable old Magus raised his hands as though to bless me:

"Amen!" said he, "God speed thee!"

Hardly had his words ceased to vibrate in my ears than I felt myself *sinking—sinking—I knew not where.*

TO BE CONTINUED IN OUR NEXT.

THE SPIRIT OF THEOSOPHY.

Replies Made by Leading Theosophists to the Adverse Criticisms of a Yale Professor.

We give herewith the several replies made by leading Theosophists of Chicago to an article that strongly reflected on Theosophy in general, lately published in an eastern periodical, and which was editorially commented on by one of our local dailies.

THEOSOPHY AND PSYCHISM.

TO THE EDITOR:—The article in the *Independent* of June 28, from the pen of Washburn Hopkins, professor of Sanscrit and comparative philology in Yale college, entitled "Theosophy, New and Old;" also an editorial on said article, which appeared in your paper, impels me to write a reply which you may publish if you wish. It is only fair to give the public both sides of the questions involved.

The gentleman is ignorant of even a most elementary knowledge of Theosophy, and interprets Mrs. Besant's address before the Central Hindu college at Benares in such a manner as to make Theosophy appear the reverse of what it really is. All criticism, to be of value, implies some knowledge of the thing criticised. A philosophy, or system of thought, that has attracted some of the most thoughtful minds of Europe, India and America, is worthy the consideration of even the professor of Sanscrit and comparative philology.

"A presumptuous skepticism which rejects facts without examination of their truth is, in some respects, more injurious than unquestioned credulity," says the great Von Humboldt.

"Those who assume, as is assumed by some popular writers, that we are now acquainted with all, or even with any assignable proportion of the forces at work in the universe, show a limitation of conception that ought to be impossible in an age like this, where the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, indubitable ignorance," says Sir William Crookes, president of the Chemical society of Great Britain and member of the English section of the Theosophical society.

How different the attitude of these intellectual giants from that of the narrow minds—and we shall find narrow, very narrow minds even in our universities—who gauge all knowledge by their own limited experiences. "I do not know, therefore it cannot be known!" says the man of limited knowledge and small brain capacity. This is the attitude assumed toward Theosophy by Professor Hopkins of Yale college. Let us examine the objections he brings forward in the article referred to.

This article is based on two erroneous assumptions:

First. That formerly Theosophy was Esoteric Buddhism, but now, "since it has been shown that Buddhism has no esoteric doctrine," Theosophists have changed their position and claim that "Theosophy is the teachings of the Masters of Yoga."

Second. That "the teachings of the Masters of Yoga" (with which Mrs. Besant identifies Theosophy in her address before the Central Hindu college, Benares, India) are synonymous with those of the school of Hatha Yoga—a system of psychic development which has for its ultimate object the control of Nature's forces for selfish ends—with which Professor Hopkins, either maliciously or ignorantly, identifies it.

It is to be expected that such statements, coming, as they do, from one who occupies the chair of Sanscrit and comparative philology in Yale university, will gain credence with the great unthinking majority, but they will be rated at their true value by that small minority which insists that intelligent criticism is characterized by an absence of abuse and ridicule, and a knowledge of the subject criticised.

Let us examine the errors into which Professor Hopkins' vanity has led him.

First. The assertion that "Buddhism has no esoteric doctrine." Think, for a moment, what this assertion implies. It implies all knowledge on this very much disputed point; it implies a familiarity with Buddhist literature, with all the sacred canons of the Buddhist scriptures. This is the acme of arrogance to one who understands even a little of the difficulty of arriving at the facts of the case. Will Professor Hopkins tell us where and when it was proved that "Buddha taught nothing esoteric?" The Buddhists themselves are divided into two sects on this very point. As a result, there is the Northern church, based on the esoteric teachings, which are very similar to the teachings of Theosophy, and the Southern church, "popular," or

"orthodox," Buddhism, based on the moral and ethical teachings of the Buddha, and who claim Buddha "held no closed fist." Probably it is only the latter form of Buddhism with which Professor Hopkins is familiar. The distrust and aversion with which the Oriental regards the Occidental is especially noticeable in the secrecy with which the Eastern scriptures have been guarded. It is a form of vanity which prompts Western Orientalists to assert that they have fathomed the depth of the Buddha's teachings, and that they are merely ethical and moral!

There are a number of learned Buddhists in the Theosophical society who assert that the Buddha did have an esoteric teaching; that it was only for those who had assimilated and practiced the ethical and moral precepts; that these teachings are synonymous with the ancient wisdom, Theosophy; that this ancient wisdom is found under different forms and guises in all lands, in all religions; that Zoroaster in Persia, Buddha in India, Lao-Tze in China, Pythagoras in Greece, Jesus in Palestine, were great spiritual reformers, not iconoclasts, who came "not to destroy, but to fulfill the law and the prophets," that is, to revive the ancient wisdom which men had forgotten; that this is the teaching that the Gnostics and Neo-Platonists tried to restore; that this knowledge is given out from time to time by superhuman intelligences, among whom are the great spiritual teachers—Zoroaster, Buddha, Lao-Tze, Pythagoras, Jesus; that these intelligences have finished their human evolution, but stay within the earth's sphere to watch and guide struggling humanity; that such mighty intelligences appear in physical bodies from time to time at periods when evil becomes so rampant that it threatens to impede the normal course of evolution.

The ancient wisdom affirms that as man is to evolve into a self-controlled and self-governing entity, therefore he must learn through his own mistakes. In "The Secret Doctrine," H. P. Blavatsky predicts the crisis through which the world is now passing. We are now at the end of a 5,000-year cycle—known in Theosophy as the end of the first 5,000 years of the Kali Yuga (dark or black age). "The Secret Doctrine" states that this period will be marked by disturbances of all kinds—social, political, and religious—that it will be a period of adjustment. Karmic debts between nations will be paid (Nature is making an effort to equalize and balance her forces), that a large rent will be made in the veil of Nature, and materialism will receive its death blow! The world is now bearing witness to the truth of these statements and will some day honor the memory of her who revived these ancient teachings.

The second mistake which Professor Hopkins makes suggests the probability that it is made with "malice aforethought," for surely the professor of Sanscrit and comparative philology in Yale university knows the difference between the Hindoo fakir, or representative of the Hatha Yoga school, and such profound sages and philosophers as Patanjali and Shri Sankaracharya. The former sits with matted hair and vacant eyes, practicing Pranayama, in order that he may develop psychic powers for his own selfish ends; the latter are

those great altruistic sages whose great knowledge is given out to help humanity to know and to understand something of this vast cosmos and man's place in it.

Theosophy is opposed to the form of psychism known in India as Hatha Yoga. It is this form of psychism which is now becoming so rampant in this country—lessons in which can be had from numerous deluded exponents even here in Chicago. Theosophy points out the danger attendant upon such practices and explains the cause. Theosophy is not psychism any more than an electric light is the science of electricity.

The objects of the Theosophical society are three:

1. To form the nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of comparative religion, philosophy and science.

3. To investigate the unexplained laws of Nature and the powers latent in man.

Theosophy is purely altruistic, not selfish. It has for its object the elevation of humanity to a higher plane of thought, and it is not a system of psychism—Hatha Yoga or any other—such as Professor Hopkins claims.

MARCUS JULIAN.

SANSKRIT AND THE OCCULT.

TO THE EDITOR:—A recent editorial in the *Inter Ocean* refers to an article by Washburn Hopkins, professor of Sanskrit in Yale, published in a current magazine. The comments of the *Inter Ocean* upon the article are very interesting and seem worthy of notice. Leaving on one side for the moment the statement (quoted) that Theosophy is the teaching of the masters of yoga, let us suggest that a professor of so profound and refined a language as Sanskrit (which is called the language of the gods) should always endeavor to enlighten—not confuse—the public mind. He should make a very clear differentiation in his interpretation of single and root words.

Sanskrit is essentially a language which contains within itself its own roots, thus differing from any western-world language. Each letter of the Sanskrit alphabet has a definite meaning. Each root word is used generically and has many applications. Just as in English, the word man (which, by the way, is from a Sanskrit root) includes in the generic sense the professor of science and theology as well as the uneducated tramp and the savage, so in Sanskrit the word yogi includes those who through spiritual evolution have become Christs, as well as those who have devoted themselves wholly to the practice of physical torture in order to develop in themselves will power and an indifference to bodily demands.

Any one at all conversant with Sanskrit has abundant opportunity to find in the Sanskrit scriptures the two great divisions of yoga practice distinctly set forth. They are called Raja Yoga, which includes preliminary control (not suppression) of the mind, in order that supreme conscious spiritual union with the divine may be attained; and Hatha Yoga, that which brings the physical body and the desire body under

control of the will, and yet leaves the mind uncontrolled and the spiritual nature unevolved. The Raja Yoga leads to Christhood, the Hatha Yoga, if joined to any thought of selfishness, leads to black magic. Western-world scriptures make the same distinction between those who seek the purity and truth of life eternal and those who, professing to do the same, follow the outward practices and leave the mind "full of ravening and wickedness." These two methods of yoga are called in India the true and the false yoga.

Simply "releasing the soul from the body" does not constitute true yoga. Some forms of release are, however, brought about by the Hatha (false) Yoga practices, as any insane asylum will demonstrate. What is a more patent fact in many insane cases than that the soul has been released from the body? And the cure of such cases will depend upon the reuniting the souls with the bodies again. But the release by true yoga means an expansion of consciousness, which, while not losing possession of the physical, widens into greater possibilities for the uplifting of humanity.

It is true that the higher consciousness becomes active, as instanced by St. Paul, Plotinus, Thomas à Kempis, and many others, but such results as those great souls attained are not secured by the long fasts and painful postures of the false yoga. The Sanskrit scriptures say that "yoga is not for him who eateth too much, nor who abstaineth to excess," but for him who has acquired "fearlessness, purity of heart, steadfastness in the yoga of wisdom, self-restraint, truth, absence of wrath, compassion to living beings, uncovetousness, forgiveness, absence of pride, sacrifice, and the study of the Shastras." Note that the last qualification, that of study, refers to definite training of the mind.

The object of yoga is not to suppress and thus eventually destroy the mind. The student knows that "to think of absolutely nothing" would lead in time to the utter deformation of the intellectual principle, and that is not what he seeks, but his effort is to gradually bring the mind into subjection to the real I, who is to be its master. The mind has to be made an obedient servant, so that it shall think purely, clearly, one-pointedly, for as long a time as its master, the real I, directs. This mastery of the mind, united with a highly evolved or unfolded spiritual nature, constitutes a "Mahatma, or a master soul."

[The conclusion of this reply, by Mary Weeks Burnett, also one by Oliver C. Speer, will be in our next.]

CLIMBING TO REST.

Still must I climb if I would rest:
The bird soars upward to his nest;
The young leaf on the tree-top high
Cradles itself within the sky.

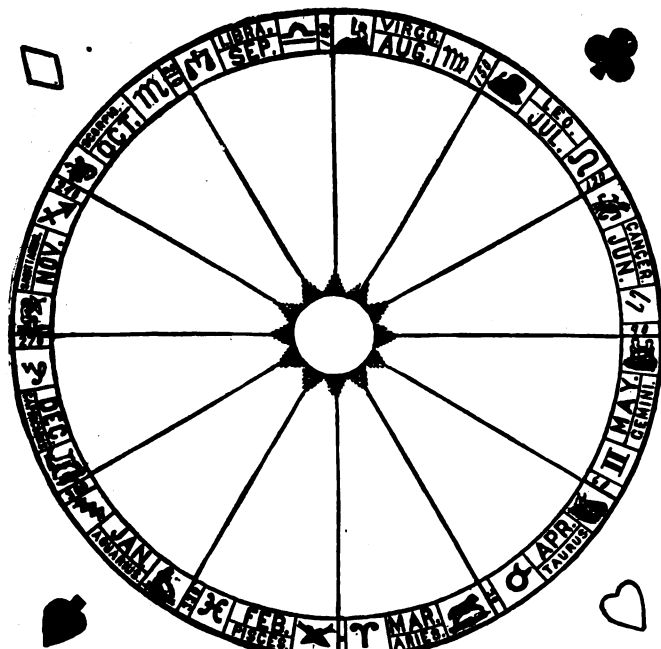
I cannot in the valley stay;
The great horizons stretch away!
The very cliffs that wall me round
Are ladders into higher ground.

And heaven draws near as I ascend;
The breeze invites, the stars befriend.
All things are beckoning to the Best:
I climb to Thee, my God, for rest!

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

PLANETARY POLARITIES FOR OCTOBER.

Mercury—October 1st, in Scorpio; 5th, in Sagittarius; 15th, in Capricornus; 26th, in Aquarius, and in degrees 20-23 of it on 31st.

Venus—Enters Gemini on the 1st; 19th, in Cancer, and is in degree 21 of that house on the 31st.

Earth—In 8th degree of Aries on the 1st, travels one degree a day through it and Taurus, which it enters on the 23d.

Mars—27 degrees of Gemini on the 1st; enters Cancer, or degree 91 of the Zodiac, on the 6th; 12 degrees therein on the 31st.

Jupiter—In degree 17 of Sagittarius on the 1st; in degree 18 on the 7th; in degree 19 on the 20th; there, also, on the 31st.

Saturn—1st, in degree 5 of Capricornus; in degree 6 on 31st.

Uranus—1st, in degree 12 of Sagittarius; 31st, in degree 13.

Neptune—In degree 28 of Gemini the entire month.

EVENTS AND THEIR ASPECTS.

On September 5 the fiery triplicity was filled by Venus in Aries, Mercury in Leo, and Jupiter and Uranus in Sagittarius. Mars was in Gemini, in exact opposition to Jupiter, and in conjunction with Neptune therein. Saturn, in square to Venus, was in Capricornus; and the Earth—in square to Mars, Jupiter, Uranus and Neptune—was in Pisces, the watery house of death.

Over 8,000 people perished on the Texas coast, through storm and tidal wave, on the 8th. Rumors of trouble in the coal regions culminated in a strike of 125,000 miners on the 17th. Germany forced a crisis in the Chinese situation on the 18th.

[Mercury entered Virgo on September 9th. Libra on September 16th, and Scorpio on September 24th. Venus entered Taurus on September 12th. Earth entered Aries on September 23d.]

GEOCENTRIC SECTION.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this section should be addressed.]

A SOLAR READING FOR YOU.

For Persons Born between September 23 and October 22, any Year.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

All persons born during this period are more or less under the influence of Libra, the Scales, and, as the symbol implies, they

mentally weigh all subjects which attract their attention, and are very thoughtful and contemplative.

In character they are even tempered and love peace and harmony, but under the affliction of Saturn, Mercury and Mars, they may become extremely demonstrative and sarcastically critical. This is the exception, however, rather than the rule, with Libra people. They are generally very affectionate, and love harmony, peace and order.

Physically, they are noted for their perfect forms and clear complexions, and often look ten to twenty years younger than the average person. This is particularly true if they are born about sunrise, with Libra on the ascendant.

Mentally, they are very intuitive, impressional and sensitive, and are apt to be very easily influenced by their friends or acquaintances.

Their precious stones are the diamond and opal; and their astral colors are pale or light blue or violet. Some give it black and crimson. Their fortunate day of the week is Friday, particularly if born on Friday.

Libra people harmonize best with those born with the Sun in Aquarius or Gemini. The former rules from January 20 to February 18, and the latter from May 21 to June 20, any year. However, it is best to have an astrologer examine the nativity of any person with whom you wish to enter into partnership, to see that the planets in the two nativities harmonize. If they do, you would agree with persons in other signs than those mentioned; and if they do not you might, in some cases, disagree with persons born in the sign mentioned. ERNEST S. GREEN.

IN REPLY TO MR. WHITEHEAD'S COMMENTS.

Mr. Willis F. Whitehead has seen fit to severely criticise my prediction, made in the August STAR OF THE MAGI, in an item in the September number, in which he quotes from said prediction. The language there used was taken almost verbatim from Raphael's text books for the aspects found on the date of Mr. McKinley's nomination. If Mr. McKinley is re-elected it will simply prove that horary astrology cannot be relied upon to forecast a presidential election or anything else, but it will not disprove the science of natal astrology, which I have tested a thousand times under every conceivable condition, without a failure, when directions for a certain date were fully calculated.

I will say, however, that I still firmly believe that Mr. Bryan will be elected, for there never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—all agreeing that he would be defeated. If he is not, then I shall emphatically proclaim that horary astrology is non-scientific and unreliable, and that all in astrology that is scientific is natal astrology, based upon the date of birth of individuals. But next November will settle the affair. Until then I am in favor of letting the matter rest. ERNEST S. GREEN.

IN REPLY TO MR. GREEN'S COMMENTS.

I am unwilling to have Mr. Green put me in a false position. He says I have "seen fit to severely criticise" a prediction of his. This is not so. Mr. Green predicted as follows:

"At the time of Mr. McKinley's nomination, the affliction of Mercury by the Moon shows that the Republican leaders will resort to falsehoods and misrepresentations and deceit of all kinds during the campaign, but they will not triumph for all that; while the good aspect of Saturn with the Moon at the Democratic convention shows that honesty and fair dealing will mark the work of the Democratic campaign."

As this was exactly the reverse of my judgment of the heliocentric aspects obtaining at the time of the nominating conventions, I quoted him, as above, and predicted as follows:

"I desire to predict the exact contrary of this, especially during the last two weeks of the campaign. I also predict that Mr. Bryan's popular vote will be over a million less than it was four years ago. Also that some Southern states that have never gone Republican before will be carried for McKinley, and that Bryan's avowed policy of pulling down the American flag will be overwhelmingly repudiated by the people."

The first sentence of the above, only, applies to the matter I quoted. It is merely a joining of issue of our respective judgments. It cannot be said that it is the Heliocentric system vs. Geocentric astrology, either, for the majority of geocentric as-

trologers who have given us their judgment on the election have predicted in favor of McKinley. Such reputable astrologers as Richard A. Campbell (a good astrologer, author of an authoritative work on phallic worship, mastered French, translated the works of Elephus Levi, etc.), whose predictions appeared in the *Chicago Tribune*; Julius Erickson (whose former political predictions have been thoroughly reliable), in the *St. Louis Star*; and Prof. G. W. Cunningham (a graduate of Prof. W. H. Chaney, and predicted Mr. McKinley's election four years ago), in the *Press of Philadelphia*—all bear me out in this. McKinley's election would not show any superiority for either system of astrology, it would merely verify our respective judgments, while Mr. Bryan's election would merely verify Mr. Green's judgment and could not be said to show, in view of the foregoing, that either system of astrology was wrong, but that all who predicted in favor of McKinley were wrong in their judgments.

While Mr. Green or myself must be wrong in the present case, it may happen, four years hence, that the outcome of our judgments may be reversed, or we may both be right, or both wrong; yet, if we continue our political predictions, I am certain that both of us will be far oftener right than wrong. Such results would speak well for both systems of horary astrology as a scientific art. Therefore I would not advise Mr. Green to "emphatically proclaim that horary astrology is non-scientific and unreliable," in case Mr. Bryan is defeated, Messrs. Campbell, Erickson, Cunningham, *et al.*, would surely claim they had shown its value. What I would advise would be for him to include himself in that class of astrologers—which includes all astrologers, except Mr. Green, of all schools—who sometimes make mistakes. Having done this, I would advise him to look for the cause of his erroneous judgment, not in horary astrology, but in other quarters.

Mr. Green says in regard to that part of his prediction I called attention to: "The language there used was taken almost verbatim from Raphael's text books for the aspects found on the date of Mr. McKinley's nomination." Very good. Let us see what kind of an astrologer the "great" Raphael is:

"Raphael's Prophetic Messenger" (London) for 1865 contains predictions for that year, made in the Fall of 1864, just before the election of Abraham Lincoln, as President, the second term. Gen. McClellan was the Democratic nominee opposed to Lincoln. The great war of the Rebellion was at its height, with Gen. Grant and his armies struggling to subdue it, and things looked gloomy for the Union cause at times.

The "great" geocentric astrologer gives, in this almanac, the geocentric aspects of the planets at Lincoln's birth (February 12, 1809, at 9 a. m.), and then those for McClellan's birthday (December 3, 1826), and then, on page 66, says:

"I do not hesitate to predict that General McClellan will be elected to the presidency of the Federal States."

Referring to the affairs of the Northern and Southern states, Raphael gives the geocentric aspects of the planets when South Carolina's delegates seceded, at Columbia, and thus predicts:

"I infer it will be TEN and a HALF years ere the seceding States will settle down into a permanent, free, and consolidated condition. They will maintain the independence which they have declared, there can be little doubt."

So Raphael predicted the defeat of Lincoln, the success of the Confederate cause, and a "TEN and a HALF" (caps are his) year period, etc., all of which proved false.

I desire to call particularly attention to the following prediction of Professor G. W. Cunningham, especially as Mr. Green here says that "there never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—all agreeing that he would be defeated," and especially, also, as Mr. Fredrick White, of the Minneapolis *Adept*, says that we must conclude that Mr. Bryan will be elected "if we follow the rules given by old [geocentric] authors—Lilly, Simonite and Ptolemy." (I notice that Mr. White, after getting on the fence only to fall off on the wrong side, is now back on the fence again, as he "don't know," he says, who will be elected, "the testimonies are so conflicting and numerous." As an astrological agnostic he is a great success.) After giving the geocentric aspects of the two nominations, Prof. Cunningham says:

"Let us first examine some rules laid down by William Lilly, the noted astrologer of the seventeenth century.

"His book of over eight hundred pages, entirely devoted to astrology, was printed in 1658, and it is most remarkable that his rules admit of practical demonstration at the present time and will in the future. True it is, they were not electing presidents at that time, but men were receiving appointments to office, and these questions must be judged in accordance with rules relating to the tenth and first houses. The tenth signifies the office in such cases, or as Lilly puts it: 'Of Government, office, dignity, preferment, or any place of command, whether obtainable or not.'

"Rule 1—See if the Lord [ruler] of the first be in the tenth, he shall then attain what he desires, if that planet be not impeded [afflicted].

"Rule 2—If the Moon be joined [in aspect] to the Lord [ruler] of the tenth, or first, the Querent [candidate] shall achieve the preferment expected.

"Rule 3—See if an ill planet behold [is in aspect to] the Lord of the ascendant [first house] by square or opposition, for he hinders or disturbs the Querent.

"Rule 4—If the Lord of the tenth receive the Lord of the first, the matter will be effected.

"These rules are all that is needed to show from the nomination horoscopes that William McKinley will win.

"When the Philadelphia convention nominated President McKinley (June 21, 1900, 0:48 p. m.), the ninth degree of Libra was rising at the eastern horizon. Venus rules Libra and is, therefore, the ruling planet of that horoscope and the first house or ascendant. The tenth degree of Cancer was on the meridian or cusp of the tenth. Therefore, Venus and the Moon are the most important symbols to be considered. Venus is retrograde, which is a debility or weakness, yet she is free from affliction, in good aspect to Mars and has the accidental dignity of being in the tenth house. This is a favorable testimony for McKinley. See rule 1.

"The Moon is forming a square aspect to Venus, which is another favorable testimony for McKinley. See rule 2.

"The Moon rules the tenth and receives Venus, the ruler of the first house. In other words, the Moon rules Cancer, and Venus is in the twenty-fourth degree of that sign. Therefore Venus is received or entertained in the house of the Moon. This is another favorable omen for McKinley, and it is not found in the other horoscope. See rule 4.

"In horary questions, the fourth house rules the end of anything, says Lilly. We find no evil planet in the fourth in McKinley's figure, but Mars, an evil planet, is in that house in the Bryan horoscope. Therefore, we must add another good testimony to the McKinley side of the affair.

"Let us now apply the rules to the Bryan horoscope:

"The seventh degree of Aquarius, which Uranus rules, was rising. Therefore, Uranus is the ruling planet. Uranus, like Venus, is in the tenth and retrograde, so rule 1 will apply, but only to the extent that 'the Lord of the first is in the tenth,' for Uranus is 'impeded' or afflicted by the opposition of Mars. See rule 3. The best we can get out of this in Bryan's favor is that Uranus is in the tenth, but owing to the opposition of Mars, it renders it of no avail. Rule 1 has an 'if' in it, which applies in this case.

"The Moon does not apply to the ruler of the tenth, or first, so rule 2 cannot be applied in this case. This must be considered a negative point.

"McKinley's birth horoscope is more fortunate than Bryan's, which is much in McKinley's favor. And, at the time of the election, McKinley has a favorable transit of Jupiter, and Bryan has an evil transit of Saturn.

"Summing it all up, McKinley and his friends will be well satisfied with the result when the votes are counted in November."

Prof. Cunningham's statement as to the birth horoscopes of the candidates flatly contradicts Mr. Green's prediction in the August STAR, wherein he says:

"I have also cast charts of the natiivities of both Mr. McKinley and Mr. Bryan, and the transits in their natiivities on November 6th corroborate the planetary aspects on the day of their nomination—defeat for McKinley and success for Bryan."

I quote the next statement that Mr. Green then made:

"The planets did not smile very favorably upon either convention, as will be seen by the leading aspects."

Therefore, as the planets were not very favorable to either candidate, they *did* show some favor to each. Compare this with what Mr. Green now says, viz.:

"There never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—all agreeing that he would be defeated." (Italics mine.)

While I hold that Mr. Green errs in his judgment on the general election, I cannot but commend his decision of "letting the matter rest" until "next November." Even a short "rest" will do him good, especially as he will need all of it in which to "figure out" which side will win in the above hypothetical case of Green vs. Green.

WILLIS F. WHITEHEAD.

STAR OF THE MAGI

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EDITORIAL NOTES.

THE mystery as to whether or not there is an opening at the North Pole that leads to a vast hollow inside the earth is, as yet, unsolved. But if Arctic explorers maintain their efforts of the present century and meet with the same success in advancing the limits of exploration for another hundred years, the year 2000 will doubtless see degree 90 of north latitude added to the known geography of the world and the region of the North Pole will no longer be the occult realm that it is to-day.

NEWS came from Tromsø, Norway, on September 7, reporting the return of the *Stella Polare* with the Duke d'Abruzzi's expedition on board, and says that latitude 86:33 north (241 miles from the North Pole) was reached, thus penetrating nineteen miles further north than Dr. Nansen, who reached to 86:14, in 1895, over three degrees further than Greely went in 1882.

THE Duke d'Abruzzi, better known as Prince Louis of Italy, sailed for the arctic regions on June 12, 1899. The Duke is a nephew of the late King Humbert and a cousin of the present King of Italy, and is but 27 years of age. He has always been an adventurous explorer, his ascent of Mount St. Elias in Alaska, in 1897, being one of his notable achievements. The crew of the *Stella Polare* was composed of three other officers of the royal navy besides the Duke, two special sailors, four Alpine guides, and twenty picked Italian and Norwegian seamen under the command of the noted Captain Evensen.

THE *Stella Polare* remained fast in the ice for eleven months. The pressure stove in its side, making a hole fifteen inches in breadth. The ship's machinery was also damaged. The members of the expedition suffered many hardships and were com-

pelled to eat their sledge dogs. A Norwegian and two Italians perished. News of the expedition was but once before received. On August 9, 1899, the Duke's ship was met by the ship *Capella*.

RECORD of polar expeditions to date:

YEAR.	EXPLORER.	LATITUDE REACHED.	MILES FROM POLE.
1596.....	Barentz.....	79: 40.....	713
1607.....	Hudson.....	80: 23.....	654
1700.....	Phipps.....	80: 48.....	635
1806.....	Scoresby.....	81: 30.....	587
1827.....	Parry.....	82: 47.....	500
1878.....	Nares.....	83: 20.....	460
1882.....	Greely.....	83: 24.....	455
1895.....	Nansen.....	86: 14.....	260
1900.....	Abruzzi.....	86: 33.....	241

THE return of the Duke d'Abruzzi leaves few explorers in the arctic regions at the present time. Lieutenant Peary is still in the far north of Greenland, and when last heard from was well and in good spirits. He expected to remain in the arctic circle at least five years, his expedition being the best equipped and most elaborate in the field at the present time.

THE PSYCHIC WAVE.

The telegraphic and local reports of our daily papers contain abundant food for the thoughtful mind. Horrible details of wars, glowing accounts of crime, strange freaks and suicides innumerable constitute the cream of news. It will also be noted that the superlative degree is used with great frequency, as "the most horrible atrocities," "the most cruel murder," "strangest suicide," etc. It is not our intention, however, to criticise the great dailies which furnish such news. Yet, as they are managed by live, energetic men, it is reasonable to infer that they are catering to a deplorable demand, in their embellishments of horrors. It is to the psychic forces, that have brought about such morbid desires and curiosities, that we would call attention.

Mankind has in the last decade been overwhelmed with the great tidal wave of psychism. Some are riding the crests in safety, while many have sank beneath its irresistible force. The great flood of occult literature, occult societies and "teachers" demonstrate plainer than words that the universal struggle for light is now on. As the world is controlled by facts, laws and principles, we will first examine the former.

We must, then, recognize the great law from which we cannot escape—Evolution. It is inexorable in its onward march to higher and greater productions. He who would read the future history of the races in their universal destiny, has but to review the laws underlying evolution as manifested in past, forgotten and decaying nations. In such a study one must first take into consideration the rise and fall of the black races, then the red, yellow and white races, in regular order.

The black race had not only a stable form of government, but it was skilled in the arts and sciences when the white race was composed of mere savages, who lived in caves near the north pole.

We will find in the study of Nature the true history of man.

Each race must advance, according to well defined laws, through the successive stages of childhood, youth, the prime of life and old age.

Alarming accounts have been spread forth, warning the world against the so-called "Yellow Terror."

Such apprehension cannot disturb the man of wisdom, as he knows full well that the yellow race is now in its old age and we might as well expect to see an octogenarian successfully contend for athletic honors.

The white race, being the last created, is now in the prime of life, and as did the other races at the same time, they have become the dominant factor of the world. The time is now at hand for the white race to cross the line that divides mid-life from old age. What then happens?

The law of evolution teaches that each class of beings must, in time, create a superior class of beings. As the acme of physical and mental development has been attained, we must, like our predecessors, undertake the task of developing a perfect soul from the divine spark within us. It is in response to this great psychic wave, called forth by the evolutionary necessities of soul development, that we behold the dominant race of the world plunged into the present confusion.

They cannot realize that the great law of evolution has sounded a halt in their material pursuits, whether they be "for greed of gold or thirst for pleasure." The fiat has gone forth and we must all obey.

Many sensitive souls, unable to withstand the new vibrations, which, if understood, would be but a pleasant call to duty, find themselves too weak to withstand or act in harmony with them, and therefore sink beneath the wave as suicides, murderers or lunatics. Others pervert the new energy by seeking the field of battle; many others, who remain at home, are like powder magazines about which sparks are flying, ready to explode at any moment, and such persons form the mobs of which the daily papers make frequent mention.

The same causes that now produce wars have existed for centuries, and the same crimes that now call forth avenging mobs have been committed from time immemorial, yet the peculiar psychic frenzy now manifested in connection with these things has previously been lacking.

Those whom fortune has placed beyond the plane of necessity no longer enjoy their accustomed pleasures. In their madness, produced by the psychic wave, novelties in the way of amusement are sought with feverish persistence—entertainments in the branches of trees, receptions where all must dress in the clothes of their servants, etc.—all tending to show that the honey has been sipped from their flowers of dissipation.

It is only the cool, self-controlled individual who rightly interprets the call and proceeds to the development of his soul.

Let all mankind devote more time to

meditation and concentration. Let the golden calf be relegated to a secondary place in the aspirations of man. We may then look forward with equanimity to the accomplishment of our last and greatest work—the development of a perfect soul.

THE COMING MAN.

Scientists say that all animals should live five times the number of years occupied in growth and development; but the man of to-day does not fill out his natural term for want of the knowledge which the coming man will enjoy.

The coming man will not abuse his constitution and dissipate his vitality recklessly, because he will know the laws which govern his being better than his ancestors did.

The coming man will not run after fads. He will not go to extremes in behalf of any ism or pathy. He will be teachable instead of dogmatic, and will refuse to fence his mind around by creeds or codes of any kind.

The coming man will see that optimism is natural religion. That we live in a world of law, of progress, and of evolution. That the sum and substance of these forces is Being—*ego*. That only a fool would build artificial walls of prejudice about the ever-growing mind. Faith, hope and work are man's best weapons. To use them to advantage, he must have all the light he can get, whether its source be orthodox, conventional, established, or the opposite.

Intuition will be more strongly developed in the coming man. He will be able to distinguish right and wrong with less suffering. The multiplication of man's attributes, the cultivation and strengthening of his powers will increase his self-respect and self-reliance. The wisdom born of suffering and trial will have taught the coming man that, inasmuch as he must reap what he sows, and what others sow, the straight and narrow path is safest and happiest.

The coming man will not be a hypocrite, that odious creature whose ideals compel him to profess the possession of virtues and attainments that he is too base to live and too negligent to acquire.

His ways will be more straightforward and simple, his manners gentler and more sympathetic, his conscience more scrupulous. Altogether, the coming man will find and make this old world a very pleasant place to live in.

It goes without saying that he will speak the English language, for he will be the product of Anglo-Saxon civilization, the world over. No other language can fitly express the ideas and conceptions of the coming man. No other language affords scope to properly describe him or to make him live before our eyes. No other language is so elastic, yet so definite and concise, so suggestive and symbolical in its meaning, yet so plain and exact. No other language is capable of such fine distinctions, or such delicate shading in portraiture.—*The Medical Brief*.

THE CREEDS TO BE.

Our thoughts are molding unseen spheres,
And like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our future by the shape
Of our desires and not by acts.
There is no pathway of escape;
No priest-made creed can alter facts.

Salvation is not begged or bought.
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shriveled leaves these worn-out creeds
Are dropping from religion's tree.
The world begins to know its needs.
And souls are crying to be free.

Free from the load of fear and grief
Man fashioned in an ignorant age:
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved.
But mounting up on daring wings,
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt.
He hears the still, small voice of Love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
"Go roll the stone of self away,
And let the Christ within thee rise."

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

Voiced by the Eloquent Words of
the late John J. Ingalls.

"OPPORTUNITY" — INGALLS' BEST POEM.

Master of human destinies am I:
Fame, love and fortune on my footsteps wait,
Cities and fields I walk: I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate;
If sleeping, wake: If feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death: but those who doubt or hesitate,
Condemned to failure, penury and woe.

Seek me in vain and uselessly implore.
I answer not and I return no more.

INGALLS, THE AGNOSTIC—JAN. 25, 1883.

Ben Hill has gone to the undiscovered country. Whether his journey thither was but one step across an imperceptible frontier or whether an interminable ocean, black, unfluctuating and voiceless, stretching between these earthly coasts and those invisible shores, we do not know.

Whether on that August morning after death he saw a more glorious sun rise with unimaginable splendor above a celestial horizon or whether his apathetic and unconscious ashes still sleep in cold obstruction and insensible oblivion, we do not know.

Whether his strong and subtle energies found instant exercise in another forum, whether his dexterous and disciplined faculties are now contending in a higher Senate than ours for supremacy, or whether his powers were dissipated and dispersed with his parting breath, we do not know.

Whether his passions, ambitions and affections still sway, attract and impel; whether he yet remembers us as we remember him, we do not know.

These are the unsolved, the insoluble problems of mortal life and human destiny which prompted the troubled patriarch to ask that momentous question for which the centuries have given no answer: "If a man die, shall he live again?"

Every man is the center of a circle whose fatal circumference he cannot pass. Within its narrow confines he is potential, beyond it he perishes; and if immortality is a splendid but delusive dream, if the incompleteness of every career, even the longest and most fortunate, be not supplemented and perfected after its termination here, then he who dreads to die should fear to live, for life is a tragedy more desolate and inexplicable than death.

INGALLS, THE BELIEVER—FEB. 26, 1889.

Unless we survive, the structure of laws and customs upon which society is based are a detected imposture; the codes of morality and justice, the sentiments of gratitude and faith are empty formulas, without force or consecration. Why should their inculcations be heeded if in this life only we have hope (and consciousness)? Our passions and our pleasures should be the guides of conduct and virtue is indeed a superstition, and a duty must be a chimera, if life ends at the grave.

Unless we survive, the ties of birth, affection and friendship are a delusive mockery. Neither veneration nor reverence is due to the dead, if they are but dust. If the life of Burnes terminated on this bank and shoal of time, if no morning is to dawn upon the night in which he sleeps, then sorrow has no consolation, and the impressive and solemn ceremony which we observe to-day has no more significance than the painted pageant of the stage. If the existence of Burnes was but a troubled dream, why should we pause to recount his virtues and that his associates should assemble in solemn sorrow around this voiceless sepulchre. No cenotaph should be reared for posterity, to the memory of their achievements, if those who come after them are to be only their successors in annihilation and extinction. Why should their inculcations be heeded? Perjury is a (derisive) jest. The latest prayer of Burnes' departing spirit has no more sanctity to us, who soon or late must follow him, than an arrow that is spent or a taper that is burned out. This is the conclusion which the philosophy of negation must accept at last. If these teachings are right, then obedience to law is an indefensible servitude; rulers and magistrates are despots, tolerated only by popular imbecility. Justice is a denial of liberty. Honor and truth are trivial rhapsodies; murder and perjury are derisive jests, and their harsh definitions are frivolous phrases invented by tyrants to impose upon the timidity of cowards and the credulity of slaves.

This is the conclusion which the philosophy of negation must accept at last. Such is the felicity of those degrading precepts which make the epitaph the end. If these teachers are right, then we are atoms in a moral chaos.

MORMON MYSTERIES.

In such fear of the blood atonement is every Mormon placed, says the *Indianapolis News*, that it is difficult to secure from any apostate a statement of these rites. Under pledge that his name would never be revealed, one told of the ceremonies attending his admission to full membership in the church, and the manner in which Roberts became a full-fledged Mormon.

Carrying their new garments, the candidates of both sexes assembled at the annex of the temple, where no Gentile is ever permitted to set foot. Credentials from their bishop are recorded in church books that are never scanned by Gentile eye. After a thorough washing they are anointed from head to foot with olive oil, prayer being continued during the process. The candidates don the endowment robes, which during the rest of their lives are never entirely removed.

In every garment is a triangular slit over the heart, a slash over the abdomen and another over the right knee, as a reminder that should he violate the oaths of the temple the testator's heart would be torn out and he would be disemboweled and disjointed. The celestial name of each, which is never to be revealed, except from wife to her husband, is whispered, and they are ushered into the "Garden of Eden," where the biblical story of the temptation and fall of man, including the serpent and the apple, is enacted. The grip of the lower priesthood is given each candidate, and he takes an oath to obey the laws of the Mormon church in preference to those of the United States, should the two conflict.

The candidates are ushered into the portion of the temple representing the world, where in succession representatives of the other creeds seek to convert (with satires on the creeds they represent) the travelers. The devil urges the half-fledged Mormons to live a life of pleasure and is dismissed with contempt. An oath of chastity is taken by both women and men. The women take an oath to obey their husbands, and a priest appears with the announcement that the gospel has been restored to earth, as foretold in a revelation by God to Joseph Smith.

Until recent years the candidates were at this stage sworn to avenge the death of Joseph Smith and his brother Hiram on the American people, and to teach this spirit of revenge to their children. The informant believes this oath is no longer administered. The grip of another priesthood is then given the candidates, who are then shown through the prayer circle room and instruction room. In the former the men kneel at the altar in a circle, with the women, veiled, behind them.

The final stage is the admission to the portion of the temple where they are permitted to view the beauties of the world to come in a "heaven on earth," which the devout Mormon believes was, like the rest of the temple, designed by divine eyes and hands, and revealed to the archi-

fects through his prophets of the Mormon faith.

The marriage ceremony is similar, up to the point where the candidates enter heaven. In it the woman yields obedience as to a god to her husband-elect. Sometimes certificates are given. The first wife of the man must "go through the temple," as the ceremony is denominated, with each succeeding wife her husband takes. A few women have refused to do this, and they have been promptly expelled from the church. Married converts are required to be remarried. The endowment ceremony lasts eight hours, and the marriage ceremony a little longer. The ceremony is slightly varied from time to time in order to bar apostate Mormons from "good standing" in their knowledge of the secrets of the church and that the priesthood may swear the story of the temple, if told by an apostate, is incorrect or false.

TEL-EL-HESY.

Biblical History and Prophecy Verified by Recent Discoveries.

Only a short distance to the northeast of the City of Gaza is the mound of Tel-el-Hesy, in which explorers have been finding proofs of the history and the prophecies of the Bible. It is the site of the ancient City of Lachish, and a recent discovery of a cuneiform letter, written by Zimride, one of its governors, makes this location of Lachish certain.

THE MOUND OF MANY CITIES.

On behalf of the Palestine exploration fund, the excavations into this mound were begun by Dr. William F. Petrie in 1890. Subsequently Dr. W. Bliss took up the work, and called the place a "Mound of Many Cities."

From the fact that the ruins of so many cities are there, the Bible student finds one of the proofs of prophecy. For Jeremiah has written:

"Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have no mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof."

CITIES ON TOP OF EACH OTHER.

Excavators have found eight or nine cities, builded one upon another, on this site. Uppermost of these is the city of the later Jewish period, supposed to have been destroyed by Nebuchadnezzar. Below this is the city besieged by Sennacherib in 701 B. C. Below this are several cities dating back to the time of the Judges, and still below are ruins of the settlements of the pre-Israelite builders, the Amorites.

Lachish was one of the cities fortified by Rehoboam. According to II Chronicles:

"And Rehoboam dwelt in Jerusalem and built cities for defense in Judah.

"He built even Bethlehem and Etam and Tekoah,

"And Bettizur and Shoco and Abdullam, "And Gath and Moreshah and Ziph, "And Adoraim and Lachish and Azekah, "And Zorah and Aijalon and Hebron, which are in Judah and in Benjamin, fenced cities."

DIFFICULTIES ENCOUNTERED.

Unfortunately, one side of these ruins has been undermined by the Wady Muleibah, a branch of the Wady Hesi. These streams become torrents from the winter rains, and the smaller stream especially has wrought damage to the ruins.

The hill covers about 40,000 square feet of ruins at the surface. Its base is the crest between the small valleys of the two rivers. The nature of the soil invites the scouring action of the rainfall, as it is a deep bed of sand with a cap of clay on the top of it. Thus the rain is shed to the small watercourses, which have already cut through into the soft sand, resulting in a strange furrowing of the ground.

From the top of the Tell to the level of the stream is a depth of 120 feet. At sixty feet above the water are the rocky foundations of the first Amorite city. Above this lie the others.

Only this side of the hill of Tel-el-Hesy has been exploited. The other sides of the mound are less steep, and the soil to the top of the mound was cultivated by the Bedouins, so that it was only on its steeper sides that Dr. Petrie could make excavations without buying out the crops and afterward restoring the surface of the land to cultivation.

CITY OF GREAT STRENGTH.

The Amorite city has been of especial interest, and seems to have been a city of great strength. Its walls were of sun-dried brick, twenty feet in thickness, and frowning high above the level of the streets. Buildings were of the same material, and when the upper portions of these walls crumbled and fell in they protected and preserved the lower portion of the houses as well as all but the most fragile of their contents. On these "heaps" of rubbish the subsequent inhabitants built their new cities of a like material. So, as city after city fell into decay, it made a foundation for its successor, and buried its records to await the explorer.

IMPORTANT CUNEIFORM TABLET.

In the ruins of the City of Lachish was found the remains of the residence of the governor, with a kind of primitive barrack before it. In one of the chambers of this building was a small clay tablet, in shape and style of writing resembling those found at Tell-el-Amarna. This tablet is most important, as it shows that the cuneiform writing was in common use in Palestine about 1400 B. C., a century before the conquest by the Israelites.

From the depth of the accumulations and the character of its remains, Dr. Petrie thinks that Lachish may have been built in the seventeenth century before Christ. This is known to correspond with the eighteenth dynasty in Egypt, in the time when it was making foreign con-

quests and when the Syrians must have had need of fortifications.

FORTIFIED BY REHOBAM.

Of the fortifications of Lachish there is much remaining. Dr. Petrie finds that its walls date from 970 B. C., and in proof of this he suggests that neither David nor Solomon would have been likely to fortify a place so near home; the Jewish kingdom had too much vitality in it to need defenses in its interior. He holds that it was not until the weakened power of Rehoboam laid him open to foreign invasion that strongholds were needed within the country.

Among the most important objects found at Lachish are the stone slabs bearing pilasters in low relief. They are supposed to date from the time of Solomon and are the first intimations of the style of early Jewish architecture and suggestive of the form of the famous Temple of Solomon. The use of ram's horns to decorate a pillar is much like the bull skulls affixed by the Greeks to the architecture of their buildings. The shaft of the pilaster is doubtless more sloping than would be the case in pillars, but it suggests that the pillars were greatly tapered in proportion. The original purpose of these slabs remains a mystery.

SCULPTURES FROM NINEVAH.

In the British Museum are sculptures from the ruins of Sennacherib's palace at Ninevah, showing the assault upon Lachish and its surrender. Of this siege by Sennacherib the Bible story from II Kings reads, simply:

"Now, in the fourteenth year of King Hezekiah, did Sennacherib, King of Assyria, come up against all the fenced cities of Judah and took them.

"And Hezekiah, King of Judah, sent to the King of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest on me will I bear. And the King of Assyria appointed unto Hezekiah, King of Judah, 300 talents of silver and thirty talents of gold."

FORETOLD BY MICAH.

This destruction was foretold in Micah ii, 13, in the following:

"O thou inhabitant of Lachish, bind the chariot to the swift beast; she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee."

In the first portion of these museum bas-reliefs is shown the fenced City of Lachish, resting upon its "heap." Above, its towers are filled with archers and others, who rain lighted torches upon the wooden cars, under cover of which the battering rams are worked, and upon the tall wicker screens, behind which bowmen and spearmen and slingers are busy assailing the defenders. Here and there are scaling ladders reared against the walls. From the principal gate captives are issuing, and in the immediate foreground two soldiers are in the act of impaling a youthful prisoner, side by side with his father and brother. This was an atrociously cruel mode of execution, devised by the Assyrian Kings for

important captives, and practiced by the Turks until quite recently.

In the second portion of the sculptures Sennacherib sits on his splendid throne of bronze and ivories, while his great officers present the prisoners from the fallen city. Above is the inscription:

"Sennacherib, King of the World, King of Assyria, sate on a throne and caused the spoil of Lachish to pass before him."

The victorious monarch grasps bow and arrows as symbols of his warlike prowess and recent success. The captives show a distinct Jewish type of face. The King's tent and chariot are also represented, etc. The great gate through which the prisoners are represented as passing was discovered by Dr. Petrie. He found the steps and the guardhouse in good preservation. Altogether, the delving into the mysteries of the mound of Tel-el-Hesi is regarded as having thrown remarkable light upon Old Testament history.

ASTRONOMICAL.

Interesting Information In Regard to the Planet We Inhabit.

Where did the World come from? How did the Earth originate? How old is it, and how composed?

Seeking answers to these questions, we first direct our attention to the Sun—a great ball of fire mist rotating in space.

As the Sun whirled and gradually condensed ages ago, it threw off rings of its mist, just like the rings of Saturn, and these, obeying the same laws of rotation and condensation, finally parted in their weakest places, when the law of gravity immediately pulled the ribbon-like masses of fire-mist into huge balls or spheres.

In this way the planets originated. One process of evolution must have produced them all. Still tracing the history of the Earth, we find that as the fire mist gradually cools a great molten globe is formed, surrounded by an atmosphere heavy with carbonic and sulphuric acids, and afterwards covered with an ocean of water, highly charged with chemicals.

All this has taken millions of years to accomplish; many million more will pass before it is a fit abode for man.

Two forces are now at work solidifying the Earth—first, the gradual cooling on the outside, by loss of heat, which forms a solid crust; second, the pressure of this outer crust, which causes the interior to become solid and rigid; probably more rigid than steel.

But by the cooling of this great sphere contraction takes place, and as the solid crust contracts it is too large to fit the rigid core, and it wrinkles just as the skin of an apple wrinkles when it is baked. These great wrinkles emerge from the universal ocean and form the continental masses of the Earth. As the cooling goes on, smaller bendings and wrinkles form the mountain systems and plateaus. The heavier acids and gasses of the ocean and air are gradually absorbed by the crust,

and the water and atmosphere become what we find to-day upon the earth.

The solid interior of the earth, we know, must be very hot, for it has been shown that the temperature increases a degree for every fifty feet downward. It is reasonable to conclude, therefore, that at a depth of fifty miles a temperature exists where everything would be in a state of fusion were it not for the tremendous pressure from without.

Another interesting fact concerning this great furnace beneath our feet is its composition. Many think that the core of the Earth contains gold and all the heavier metals in as great abundance as we find clay and quartz on the surface. This is on account of their specific gravity or weight, for in the process of cooling the heavier substances would gradually sink below the lighter ones, which explains the fact that most of our rocks and sand contain a very large percentage of silica, alumina and carbon. Thus the gold and silver which we find in our mountains and rivers have been brought from a great depth by explosions and eruptions.

The surface of the earth is undergoing tremendous, though gradual, changes continually. The winds, rains, and rivers are ever at work. The changing seasons with their extremes of heat and cold, rain and drouth; the rising and falling tides, the ocean currents, the great glaciers, and all the phenomena of life with which land, air and water are filled, all have to do with this change. Every movement of Nature brings a change. The Earth may be said to breathe through its tides, to drink and eat and work and sleep through its annual seasons. Its hair is its vegetation, its skin the broad oceans, its limbs the vast continents. The rivers are its veins, the granite ridges its bones, and the ocean currents and mineral stratas its nerves and sinews. The Earth is alive. As such it gives vent, sometimes, to bluster, storm and rage. Volcanoes, earthquakes, tidal waves, and other terrifying phenomena are its sudden efforts to restore an equilibrium that has been disturbed in some way. The crust erodes and is carried to the sea, the pressure thus becomes unequaled at certain places. The strain finds a weak spot somewhere in the crust, a crack appears, water pours into it, is converted into steam by the interior heat, and an explosion results. If the pressure is over-relaxed the rigid core at that point becomes lava, and like an unchained monster springs forth into volcanic fury.

Volcanoes are the safety vents through which the imprisoned forces below the Earth's crust adjust themselves without disturbing any considerable area of its surface, and without which our planet would never have been inhabited, and it long ago, before the air even was fit to breathe, would have exploded into millions of fragments. Thus volcanoes play a very useful part in the economy of Nature.

How long a time has elapsed since the Earth began to cool no one can say. Approximations by scientists put it at not

less than 20,000,000 years, and possibly as much as 100,000,000 years.

Like all other material forms the Earth will sometime die. We will tell you about it in our next issue.

JUPITER'S GREAT RED SPOT.

By far the largest and most perplexing mark on Jupiter is the "great red spot." It is roughly estimated to be 30,000 miles long and 7,000 miles wide; is pointed at both ends, and lies parallel with and just south of the southern equatorial dark belt. As if by some mysterious power of repulsion, it has created a deep indentation in the margin of the belt, so that a wide margin of brightness is interposed between the edge of the cavity and the spot.

When the great red spot was discovered in 1878, it had a fairly well-defined outline and a salmon pink hue. During the next two years it gained in distinctness, and its color deepened to a brick red. Then it began to fade. From that time to the present its visibility and tint have undergone many fluctuations. At times the spot has almost entirely disappeared, and then it grows in distinctness. When near the minimum of visibility it appears only as a very faint ring of pink, the central portion being white or gray. There are perceptible differences, too, in the ease with which the two ends can be distinguished. In 1896-'97 the spot almost completely disappeared. Stanley Williams, a well known English amateur, reports that within the last few months there has been a distinct revival. Its color is now a salmon pink, and is almost uniformly distributed, although the front end seems to be a little paler than the rear. Mr. Williams adds that, whereas in 1898 the spot appeared to have gained on the adjacent cavity in the southern belt, and to have fallen behind in 1899, it is now in about the normal position.

Two or three years ago observers called attention to the fact that the equatorial bright zone possessed a rich orange yellow color. Mr. Williams says the zone is now white. In 1899 the southern dark belt had a deeper reddish hue than the northern, but now the conditions are said to be reversed. The color of both is that of iron rust. Similar differences between the two dark belts in the plenitude of small dark or white spots, protuberances from the edges, diagonal rifts, and other minutiae are observed from year to year. It has been asserted that in these manifestations of activity there is a periodicity like that in the abundance and size of sunspots.

The nature of the great red spot, which is just now increasing in visibility, is yet a mystery. Jupiter is believed to be in a state half way between that of the earth and the Sun. Since it was detached from the latter, in the formative period of its history, it has cooled down a great deal, of course, yet it is probably still a molten mass. Partly because it is at only a red heat, and partly because it appears to be pretty well clothed in clouds, it is thought that it has ceased to shine by its own light. Many others do not agree with this view.

Mr. Maunder expressed the opinion, a few years ago that if the vapors that envelop the planet could be swept away Jupiter would exhibit a surface of uniform redness, like that of the big spot.

There was a disposition fifteen or twenty years ago to suppose that the spot was a new-born continent, lifted up above the level of the adjacent territory by some internal force. But if, as Mr. Williams thinks, the spot shifts its position, that theory would be untenable. On the other hand, if one imagines that he is merely looking through a hole in Jupiter's clouds, it will be necessary, as Mr. Maunder has pointed out, to explain why that framework remains so nearly stationary and so unchangeable in form.

MASONIC.

The Significance of the Square in Symbolic Masonry.

In symbolic Masonry, the square has always been recognized as by far the most important emblem, and it is ever kept before the eyes and memory of members of the craft. From the time he first sees the light of Masonry, and notices that it is the chief ornament of the Worshipful Master, until he obtains the honor of a Past Master, when the simple square is exchanged for the wonderful combination legacy of Pythagoras, the square is ever kept before him in a variety of ways, but, of course, much that could be said of this grand symbol, as to Masonry, would not be proper to print.

The symbolic teaching of the square is as ancient as the pyramids, and its ancient sign, T (tau), takes us back to the time of the ancient Egyptians, and from that time to the present it has ever been the symbol of uprightness. The T (tau) still survives in the craft according to a great many Masonic scholars, who contend that is used in an inverted form **⌞** on the apron of an installed Master, where it is generally but erroneously described as a level.

The square, as used in the craft, is really what the Greeks called a gnomon, and it has been ingeniously suggested by some writers that the initial letter of this word was the cause of its being used as the sacred symbol found in the center of the Lodge, and if such was the case it still further carries out the unity of our Lodge symbolism.

It is a curious fact that the Hebrew Tau used to be written **×** or **+**, and that this particular form of a square was a symbol of safety 2,500 years ago (see Ezekiel, iv, 4), the "mark" referred to being Tau, and it is said by learned students of the Talmud that this symbol was used in the time of Abraham. Hence, from all sources it can be seen that the symbolism of the square is very ancient, and every one nowadays understands what "a square man" means. The T is found in a triple form in Royal Arch Masonry.

In 1830 a curious relic was discovered in the form of an old brass square containing the inscription: "I will strive to live,

with love and care, upon the level by the square." This was found under the foundation of an ancient bridge near Limerick, Ireland, and the date on the square being 1517, shows that the teaching of our Masonic ancestors was identical with the speculative application of the working tools of our modern craft.

The angle of the square is an exact sub-multiple of 360°, and from an operative point of view this is a matter of great importance, as they can be applied to one another on a continuous base without loss of space.

The square in Masonry is, therefore, not only a symbol but one of the working tools, emblem of the Worshipful Master and the second Great Light. So in this also we are reminded once more of our three great duties, viz: What is due to God, ourselves and our fellow men.—*The American Tyler.*

THE LAMBSKIN APRON.

The following comparison of the significance of the Golden Fleece, Roman Eagle and the Lambskin, by R. W. Bro. Leroy B. Valliant, of Missouri, is valuable for its symbolic reference and concise application:

"From a period of antiquity so remote that the history thereof fades away into fable, there comes down to us a tradition of the Golden Fleece. It was believed by the ancient Greeks that there was hidden in a land far across the then undiscovered sea a golden fleece, which grew upon the back of a ram, the gift of one of their heathen gods, and which was constantly guarded by bulls that breathed fire, and by a dragon that never slept; and the promise to the Greeks was (so the fable went) that if they could find and recover the Golden Fleece and bring it to Greece, wealth and prosperity would abound in that country. The hope of redeeming that promise led to the formation of a secret order which embraced in its membership many of the most illustrious men of that period, who were called Argonauts, from the name of the ship Argo, on which they sailed; and tradition is replete with the daring deeds and suffering of those men in the cause in which they enlisted. The badge of the order was the symbol of a Golden Fleece.

"At a later, though still ancient period, there was formed among the Romans an order which embraced only those renowned in war. Its symbol was the Golden Eagle.

"Of these two orders the object of the one was worldly wealth, the object of the other bloody gory, and both have faded away from the face of the earth, as surely as will all orders founded on sordid or vicious desires.

"But more ancient than the order of the Golden Fleece or that of the Roman Eagle is the order whose badge is a lambskin or white leathern apron, whose aim is innocence and purity of life, and whose object is Charity. That this has survived, while all others have perished, teaches us that if we live in accordance with its tenets, we, too, shall survive to a life forevermore."—*Square and Compass.*

QUAINT AND CURIOUS.

JUST when the day became divided into hours is not known, nor is the process explained. The Greeks and Romans measured time by the water-glass and the sundials. The hour-glass, filled with sand, was the outgrowth of these vessels, from which the water dripped steadily through tiny openings.

IN British Guiana a cannon-ball tree has been found that grows to a height of one hundred feet, its straight, unbranching stem being only eighteen inches thick. When the cannon-balls are ready to drop the tree is avoided as a battery might be that was about to engage in a bombardment of the enemy.

IN the "Tui-Pei-Tu," a book written in the fourteenth century and esteemed so dangerous a work that not a printed copy can now be procured, Europeans burning it rather than being found with it, is a distinct prophecy that in the new year beginning for China on January 22, 1898, China is to be partitioned among five peoples, and that, as a result, great woe will come upon the empire.—*London Spectator*.

ON a bronze plate from an ancient Babylonian city covered with mystical designs, one of the departments or registers contains "seven mythical creatures with the bodies of men and the heads of beasts." These are respectively a serpent, a bird, a horse, a ram, a bear, a hound and a lion. Seven-fold classifications are to be found in every ancient religion, and no attempt has been made outside the Theosophical literature to relate them to actual conditions of being and consciousness which they denote, and which were evidently within the experience of the ancient symbolists.—*The Lamp*.

ON December 5, 1664, a vessel crossing the Menal strait with eighty-one passengers on board encountered a terrific gale and foundered. The only man who escaped death was Hugh Williams. More than a hundred years later, on December 5, 1780, another vessel with a large number of passengers sank in the same circumstances and in the same place. All the passengers were drowned, except one, again Hugh Williams. Again, on December 5, 1820, a boat laden with thirty people sank in the same spot. The sole survivor once more was Hugh Williams. December 5 seems to be a great day for Hugh Williams.

IN China, twelve and one-half miles from the village of Liou-Chek, there is a mountain of alum, which, in addition to being a natural curiosity, is a source of wealth for the inhabitants of the country, who dig from it yearly many tons of alum. The mountain is not less than ten miles in circumference at its base and has a height of 1,640 feet. The alum is obtained by quarrying large blocks of stone, which are first heated in great furnaces and then in vats filled with boiling water. The alum crystallizes out and forms a layer about six inches in thickness. This layer is subsequently broken up into blocks weighing about ten pounds each.

HEART'S MISTAKE.

Brain and Muscle and Heart
Started in life together;
Each bound to do their part,
And make of care a feather.
Brain laid their plans aright.
Muscle went forth to labor.

While Heart kept the fireside warm and bright.
And cast over all a homelike light.
Till their happy nest was a pleasant sight
In the eyes of each worthy neighbor.

But Heart, with a restless pain,
Sighed for a wider mission:
To vie with Muscle and Brain
Became her great ambition.
She spurned the gentle role
Of Queen of Home Devotion.

And longed, with a proud and soaring soul,
To share in the active world's control,
And to brave the storm where the billows roll,
In life's tempestuous ocean.

But, Oh! how changed the home
Without its dearest treasure!
Soon Brain began to roam,
In search of outside pleasure;
While Muscle, stout and strong,
Lost all his old ambition.

The hearth grew cold, and the kettle's song
Was heard no longer, cherry and strong.
For heart was away, with some gifted throng,
On a philanthropic mission.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

CARE OF THE EARS.

Never put anything in the ear for the relief of toothache.

Never wear cotton in the ears if they are discharging pus.

Never attempt to apply a poultice to the inside of the canal of the ear.

Never drop anything into the ear unless it has been previously warmed.

Never use anything but warm water and a syringe for cleansing the ears from pus.

Never strike or box a child's ears; this has been known to rupture the drumhead, and cause incurable deafness.

Never scratch the ears with anything but the finger if they itch. Do not use the head of a pin, hairpins, pencil tips, or anything of that nature.

Never put milk, fat, or any oily substance into the ear for the relief of pain, for they soon become rancid, and tend to incite inflammation. Warm water will answer the purpose better than anything else.

Never be alarmed if a living insect enters the ear. Pouring warm water into the canal will drown it, when it will generally come to the surface and can easily be removed by the fingers. A few puffs of tobacco smoke blown into the ear will stupefy the insect.

Never meddle with the ear if a foreign body, such as a bead, button or seed, enters it; leave it absolutely alone, but have a doctor attend to it. More damage has been done by injudicious attempts at the extraction of a foreign body than could ever come from its presence in the ear.

In other words, as the late Professor Toynbee, the celebrated London aurist, once said in one of his lectures: "Never put anything into the ear smaller than your elbow."

TREATMENT FOR PIMPLES.

Ordinary pimples are not usually caused by diseases of the blood, but are special affections of the skin. A mixture of carbolic acid and glycerine, equal parts, is as good as anything. Touch the pimples very carefully with it. Do not let it come in contact with the surrounding surface as it may blister. There is one thing that must not be lost sight of—thorough, persistent bathing, keeping the entire surface of the body clean, is one of the best remedies for all face troubles. Attention to diet and plenty of outdoor exercise, with local applications, are the best treatment.

CORNS, WARTS AND MOLES.

A novel and simple treatment for corns, warts and moles is given by Dr. E. D. Babbitt in the *Medical Brief*, as follows: "The hardened and dormant condition of the skin which constitutes a corn, can be remedied very quickly by paring away the hard matter and focusing a burning glass over it for a few minutes. Warts cured in the same way, after other methods have been tried for years. One of my students cured a mole on a lady's nose by focusing the burning glass on it during fifteen seconds. I have generally had to use the glass more than once." Birth marks, etc., are said to be cured in the same way, but an anesthetic wash is also necessary as the treatment is heroic, the flesh almost flying under the strong focus.

CONSULT YOUR STOMACH.

The stomach recognizes its own wants. Do not feed it when it rebels. Do not refuse it when it asks for food. It knows its own needs. When the tongue is coated the stomach is the same, and wants to be let alone. When a person has a ravenous appetite, let him satisfy it. Let him take nourishment every hour or so in cases that call for it. When the appetite is capricious, let it be capricious. Let it flirt with strange foods for a while; it will soon return to its "steady company." Inflammations and diseases of the digestive organs cause want of appetite; much food would be useless and perhaps hurtful, and a sufferer from one or other of these diseases will evince an instinctive antipathy to animal diet, and it would harm him to use it.

FOOD FOR NERVOUS PEOPLE.

As a rule, salt meat is not adapted to the requirements of nervous people, as its nutritious juices escape into the brine to a great extent. Fish of all kinds will be found good for them. Raw eggs, contrary to common opinion, are not as digestible as when cooked. Good bread, sweet butter and lean meat are the best foods for the nerves. Those troubled with insomnia and nervous starting from sleep and sensations of falling can often be cured by limiting themselves to a diet of milk alone for a time. An adult should take a pint at a meal and take four meals daily. People with weakened nerves require frequently a larger quantity of water than those whose nerves and brains are strong. It aids the digestion of food by making it soluble, and is Nature's best tonic.

EDITOR'S TABLE.

WITH the present issue a number of our first subscriptions expire. We have given many times the worth of their money to to our earliest subscribers, and we thank each and all of them for their aid and confidence. The STAR passed the experimental stage long ago, it has not been issued spasmodically, always being ready for publication on the dates decided on as press days. It is as beautiful and regular in its orbit as is the planet Venus, and it further resembles that splendid satellite in that it stands for the principle of Love as against creed-bound Hate and Fear. No more premium books will be given with each annual subscription as we prefer to add the cost of any premium book to the STAR, and produce an occult journal second to none. This is accomplished in the present issue. If you have never read the STAR before, join its already long procession of enthusiastic subscribers, read it regularly, and, paying reasonable attention thereto, you will live a better, healthier and happier life, you will grow stronger and brighter mentally and spiritually, you will drop fear and doubt by the way, and you will acquire true wisdom and peace. All this is true because the STAR was planned and is adapted to meet the needs of body, soul and brain. It seeks to build up rather to tear down. It demands and exercises freedom of thought, taking care to hold fast to that which is good, and, not content with holding fast, merely, works for the practical application and personal attainment of "the good, the true and the beautiful" of all that enters within the field of our efforts. *You need the STAR.* It pays to take it. Do not run the risk of missing the next number. Subscribe or renew your subscription to-day.

★

MANY subscribers have written us asking for catalogue of the occult and other books we publish or deal in. To save useless correspondence, we will say here that we issue no book catalogue, but can supply any book advertised or reviewed in the STAR, at the price therein mentioned. The principal books we sell will be found listed in our advertising pages. We advertise such books *only* as we wish to recommend to our friends and readers. No other book will ever be advertised in the STAR. We can, however, get for our friends *any special* book they desire at lowest publishers prices, if they *know* what they want and *ask* us for it, provided it is in the market *anywhere* on earth. But we wish our friends to excuse us from giving advice by letter about the choice and selection of occult books, we have not the time, besides there are so many so-called "occult" books now in the market, and so few *real* good ones among a vast amount of rubbish, which we could not endorse yet do not wish to condemn, for some may get good from them, even though they dig through a mountain of chaff to obtain a few grains of wheat. This explains why our book list is necessarily a small one.

If you receive more than one copy of this month's STAR, hand the extra ones to some friend whom you believe will appreciate it, and perhaps subscribe. If you know several such parties, kindly send us their names on a postal, and samples will be mailed them direct. We will print a few hundred extra copies this month for the use of our friends who will assist us in placing them where they will do the most good. If you want a few copies to use in getting up a club, don't be afraid to ask for them. See club rates at head of editorial page. But no free sample copies of our November issue will be given.

★

BACK numbers of the STAR can be supplied at regular rates, with the exception of No. 2 [Dec., 1899], of which we are *entirely out*, and No. 4 [Feb., 1900], of which we have but a few copies left. We will allow *double price for returned numbers 2 and 4 in exchange for any other numbers of Volume One.* We have a *good supply* of all other issues, and any of our more recent subscribers, who desire to obtain the complete set, will be supplied at the *regular price* as long as they last, *including numbers 2 and 4 if we can get them; but no single copies of numbers 2 or 4 will be sold for less than 25 cents.*

★

SUBSCRIBERS wishing their addresses changed will be accommodated, but they should remember to give the *old* as well as the *new* address. Send in such requests as early in the month as possible, as our wrappers are addressed between the 15th and 20th of the month *previous to date of paper.* Usually these requests have come in *after* the paper is mailed to the old address, and we have trouble in finding the name on our books unless the first address is given.

★

OUR Chicago readers will be glad to learn that our associate editor, Dr. Bettiero, has resumed his regular Sunday afternoon lectures on Occultism at Handel Hall, No. 40 Randolph street. These lectures are given every Sunday afternoon at 2:30, they are very interesting and instructive, and the admission is free. You are invited to attend and bring a friend.

★

WE give the Universal Atlas and Universal Globe as premiums for clubs of ten and twenty new subscribers to the STAR, as heretofore advertised. Will send circulars of them on application. Remember, "The Mystic Thesaurus," as a premium to NEW subscribers, will be withdrawn as such on October 1—the date of this issue. If you want it, send *now.*

★

ONLY even numbered issues of the STAR will be sent out as sample copies hereafter. It will no longer be sent as an exchange to publishers who fail to return the courtesy. In no case will it be sent to subscribers beyond the time paid for in advance.

★

THE mechanical work on the STAR during the past year, such as type-setting, proof-reading, making-up, etc., has been the work of Willis F. Whitehead, who is an expert printer as well as an author and scholar in the occult field.

Books Received.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"COMING EVENTS." We have received three bound volumes of this excellent astrological monthly from Messrs. Foulsham & Co., 4 Pilgrim St., London, E. C., Eng. *Coming Events* is an indispensable auxiliary to the practicing astrologer, meeting his many peculiar requirements with perfect satisfaction. It is a veritable treasury of arcane knowledge.

We have ordered a number of copies of the above magazine so our readers can procure it from us. Commencing with the October issue of *Coming Events* we will send single numbers, postpaid, for 10 cents. Inclose silver or 2-cent stamps.

"NEQUA." A romance by Jack Adams which deals with "the problem of the ages." The present "Vol. I" is a book of 387 pages, well printed and substantially bound in cloth. The romance is one that takes the reader to the polar sea, thence to the "Inner World," and is unusually replete with unexpected surprises and interesting adventure. The lesson taught is the practical application of the Golden Rule to the economic social state. We are informed by the publishers, the Equity Publishing Company of Topeka, Kansas, that this really fine occult romance can be had for 50 cents in paper, or \$1 in cloth. This is a moderate price for such a good story, especially one that outlines some practical working methods by which the Golden Rule might be applied in everyday life and all that is noblest in human character stimulated into healthy growth.

"DEATH DEFEATED, or the Psychic Secret of How to Keep Young." This work of 216 large pages is by Dr. J. M. Peebles, who here gives the accumulated wisdom of a long and vigorous life on this subject. The contents cover a broad field of inquiry and the reader will note how exhaustively the author deals with his theme. Vegetarians will recognize in this volume a master exponent of their tenets. No one can seriously read it without benefit. \$1. J. M. Peebles, M. D., Battle Creek, Mich.

★

Paracelsus.

"The Life and Doctrines of Paracelsus," edited by Franz Hartmann, M. D., a volume of 367 pages, the best published work extant on Paracelsus, can be obtained at this office for 75 cents, postpaid, the price being advanced on account of the edition becoming exhausted, and therefore we cannot sell it any longer at the old price.

★

Pamphlets, etc., Received.

"The End of the Age." This is a leaflet by Imogene C. Fales. Peter Davidson, Loudsville, White Co., Ga.; 5 cents.

"Sex Symbolism," by Imogene C. Fales. Ten large pages, illustrated with several geometrical diagrams, in paper covers. We like it and commend it. Peter Davidson, Loudsville, White Co., Ga.; 10 cents.

"The Dial of Ahaz," with "Directions for Operating the Dial." A novel device, consisting of an eight-inch square of cardboard, on which is printed a combination of Zodiac, planets and sidereal time, surmounted by a movable disk. The purpose of the dial is to find the geocentric houses of a horoscope in an expeditious and simple manner, in connection with an accompanying pamphlet entitled:

"Horary Astrology; Book of Instructions for the Dial of Ahaz." This has 48 large pages, in paper covers, and contains a geocentric ephemeris for the present year, tables of houses for the latitudes of Minneapolis, New York and New Orleans; a variety of information, and several pages devoted to horary astrology. A dozen horoscope blanks accompany the foregoing and the whole might be aptly and truthfully entitled, "Geocentric Astrology at a Glance." Fredrick White is the author. We will send the dial, book and blanks to any address for 50 cents.

"The Book of Genesis; or the Beginnings." A curious pamphlet of 40 pages purporting to be "taken from an original script, as presented to the eyes of the Seer," and "to be regarded as a revision and restoration of this portion of the Jewish Scriptures." The Scriptures thus revised and restored cover the Biblical account to "God's Covenant with all Living Things," this last chapter being the VIIth "Lecture." Then follows "A Brief Commentary" of the seven Lectures, containing, among other things, mystic mathematical applications of an interesting nature. "The Giving of the Law," etc., with notes, concludes the work. It contains two magic squares which are used to express certain cosmic and religious meanings. Address, Secretary Order At-onement, 3, Evelyn Terrace, Brighton, Eng. Price, post free, 7d.

New Exchanges.

The Spiritual Review. J. J. Morse, 26 Os-naburgh St., London, N. W.

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Lower Limbs	Air	Air	Sept 23 to Oct 23
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QUADRATURE OF THE CIRCLE.

Errors of the Scholastics—New Pentagon Rule— The Wonderful Polar Axis of Infinity.

BY ZENO T. GRIFFEN.

The Quadrature of the Circle, or a knowledge of the true relation of a circle's diameter to its circumference, is one of the fundamental attributes of that great and glorious "WORD" alluded to so beautifully by St. John in the opening of his gospel. A knowledge or possession of this Quadrature has been the main object of all adepts, teachers and brothers. The study of this mathematical mystery has been continually frowned upon by schoolmen and colleges, who believe it to be an unsolvable mystery, and even forbid the study of it. They rest in fancied peace on a near approach to it by Peter Metius (1527), an unknown scholar and student, who (owing, doubtless, to the prejudices of his day) concealed his real name under this expressive *nom de plume*—"Stone Measurer."

Metius was at once attacked by the scholars, but in trying to overthrow him they found a value of the proportion of the diameter of a circle to its circumference to be 113 and 355. This was a long way ahead of 1 and 3, or the next step, 7 and 22. This last proportion gives 3.142857+, the mantissa, or decimal part of it, being an infinite repetend.

The repetend of 142857 has always, since the beginning of history in Egypt and the older lost civilization, been considered a Sacred Number, and was often engraved on their monuments, hence veiling much true knowledge they possessed.

The Chaldean alphabet, which the Jews adopted after the captivity, has *twenty-two* letters, representing the value of a circumference to a diameter of 7. This proves conclusively (along with the fact that *seven* of their letters were considered potent agencies, or planets) that they possessed this knowledge. They used their letters for figures, and thus came nearer to the absolute expression of living ideas. Three letters represented the Sun, Moon and Earth, seven letters the planets, and twelve others the constellations of the Zodiac. So every letter, and word even, possessed a mathematical value.

These facts give us the ground on which we may reasonably speculate as to how Metius happened to find out 113 as a diameter value. He knew, first, that the value of the letters in the name Adam was 113.

Or, secondly, he might have been operating with odd numbers, so much valued by old philosophers, and discovered both diameter and circumference, *viz.*, 113355! Certain evolutions of important Hebrew names, too, obtained this set of figures, as here illustrated.

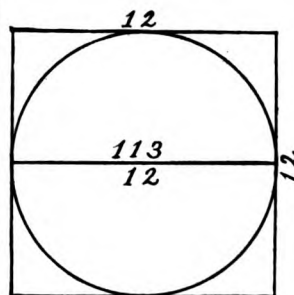
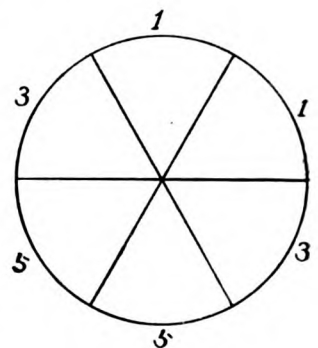
The figures, also, by placing them in one of the positions allowed and practiced by ancient scholars, equaled 666, *viz.*, 311+355. This 666 is the number of the Beast, alluded to in Revelations.

Certain pillars in the ancient temples were thirty-six feet around, and the value of 36 is 666, found by theosophic addition, thus, 1+2+3+4=10, etc. It is well to note the value and importance of the odd numbers. They always have a value which is a perfect square, or represent area, *viz.*, 1 2 3, 4 5 6, 7 8 9. 1+3=4, the root of which is 2. Then, continuing, 1+3+5=9, another perfect square.

We also note that the digit value of 113 and 355 is 18, which is 9, theosophically reduced by addition. Theosophic reduction is an important operation in all occult mathematics, for by this means we are enabled to find the digital or real value of every set of figures. Nine is considered as the Number of Initiation, and is the last figure, as 10 is only 1 repeated. Its square, also, is wonderful. Take eight cyphers in a row after a 1, thus, 10000000, and divide by the square of 9, or 81, and we have all the digits, except 8, repeated, thus, 12345679.+; or, take nine ones, thus, 111111111, and divide by 9 and the operation will produce the same result with no remainder.

Let us now operate with 12, that potent number of the Scriptures. Its square is 144, equal to the number of thousand mentioned as saved in Revelations. Let us make a square (the symbol of foundation) with 12 on its sides, and note the area of such a figure, and also the area inclosed by an inscribed circle.

This shows man, 113, the area of the circle, inclosed in a square with an area of 144, as near as may be without going into fractions, which are always repugnant



to occult mathematics. There are no fractions in the Divine Geometry of the Infinite.

We are now ready to plunge into an abyss of difficulties and mysteries, and that is, changing circular area value into circumference value, with the area of the square (which incloses the circle) for the diameter of a new and larger circle. Here is the nut to crack in the Quadrature of the Circle. It is hard, but the meat of it is sweet and wholesome. It is done every moment, right before our eyes. We cannot fill a round goblet with clear, sparkling water without expressing a true ratio of diameter to circumference by the water filling the glass and its surface taking a circular form. The difficulty is to comprehend the mystery. Theoretically and practically there is space between the outer edge of the water in the glass and the inner side of the goblet. We claim that this space between the water and the glass represents *something*, and must not be thrown away in our occult operations.

No longer are the occultists and "circle-squarers" thrust out of the royal academies in Europe and the colleges in America, for (in 1851) John A. Parker, a deep occult mathematician, bombarded all the colleges in this country and many in Europe with his pamphlet on the "Quadrature of the Circle," in which he showed, in the most conclusive and entertaining manner, its great value, and by its means ascertained the exact equatorial diameter of the Earth, now admitted to be correct by the leading astronomers, as 7,926+ miles. Thus the Quadrature of the Circle, without the use of elaborate and costly instruments or long and intricate observations, shows the errors of old-school mathematicians. How is the Quadrature, productive of such great results, obtained? Here it is.

Parker deals with the radius and circumference. He finds the true value of "Pi" (the technical name for the ratio of diameter to circumference) to be greater than 3.1415926+ (the Pi of the schools), and exactly, as far as it may be carried out, 3.1415942+. This is an important difference in large calculations. To find the diameter of a planet, he multiplies the value of Pi by two to get the diameter, thus, 62,831,884 (calling the result a whole number, or area, as shown), and, by extracting its square root, he obtains the planet's exact diameter as 7.926+. Truly, the Divine One had this principle when He created the World, Sun, Moon and Planets. We have at last found the real law or principle governing an atom. Let us hold fast to it.

These are the values of Pi, in four different periods:

1. 1 diameter to 3 for a circumference.
2. 7 diameter to 22 for a circumference.
3. 113 diameter to 355 for a circumference.
4. 6561 diameter to 20612 for a circumference.

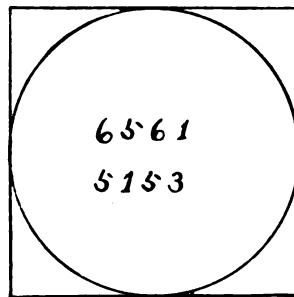
The last is Parker's true Pi, obtained from the Quadrature, which we will now consider.

A day is divided into twenty-four hours, and it is, really, one revolution of the Earth, having a diameter of 7,926 miles, which, multiplied by 3.14159426+, gives its circumference. We are now operating with Time, as we use the Day. This we will resolve into *Thirds*, as we cannot be content, in our occult calculations,

with so large a division of time as seconds or minutes. A Third is *one-sixtieth* of a second! No watch or chronometer can measure the flight of a Third of time, any more than an architect or mathematician can measure the before-mentioned space between the water and the glass. Yet we must take them into account, and not ignore them.

Multiply the day, 24 h. $\times 60' \times 60'' \times 60'''$, and it equals 5,184,000 Thirds for one revolution of the Earth. This gives us the great number 5184 (thousand Thirds).

Now take the Parker diameter value of 6561 for the area of a square as we have in the diagram here shown.



81=diameter of square.

6561=area of square.

5153=area of inscribed circle.

This circle is the first and only *perfect* one, and from which all calculations must be made. So we take it as

an abstract day of 5,153,000 Thirds.

Note the difference between the Thirds of twenty-four hours and our "abstract day"—31, the length of the long months in days.

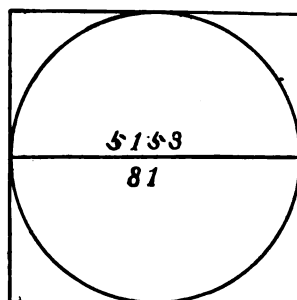
Turning from Parker's values for a time, we will apply the old occult Rule of Permutation, now obsolete in arithmetics but necessary in our occult studies, to that most important diameter-maker, Seven. We use theosophical multiplication (permutation) to get all the possible positions of seven bodies that each can occupy. So we multiply, $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$. There is another way to obtain the same result, *viz.*, commence at the other Unity—the value of the great Hebrew letter Yod, which numerically expresses 10—and multiply back to Seven, thus, $10 \times 9 \times 8 \times 7 = 5040$!

We have now three great numbers to operate with—5184, 5153, and 5040. We now discover, first, that the difference between 5153 and 5040 is 113, the famous diameter of Peter Metius.

The difference between 5184 and 5040 is 144, the great square referred to in the Scriptures; and the difference between 5184 and 5153 is 31, which is the exact difference between 144 and 113. These wonderful harmonies surely point to the divine geometry, and show the reason why 113, as a geometrical figure, represents man. We are now ready to "swing" area into circumference with our old and valued friend Parker.

"Proposition XII. The true ratio of circumference to diameter of all circles, is *four times the area* of one circle inscribed in one square for the ratio of circum-

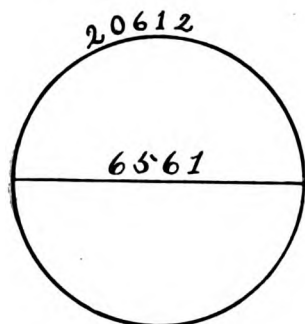
ference, to the area of the circumscribed square for the ratio of diameter. And hence the true and *primary* ratio of circumference to diameter of all circles is 20612 parts of circumference to 6561 parts of diameter." The proposition is, therefore, first:



81 \times 81=6561, area of square.

5153=area of inscribed circle.

Now, by rule, multiply 5153 by 4, equaling 20612 for another circle, thus:



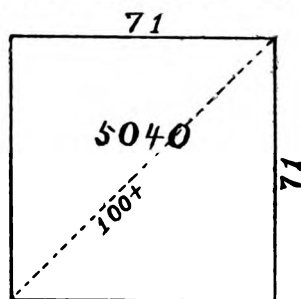
And the Quadrature of the Circle is demonstrated; that is to say, a circumference is found which will divide by 4 without fractions! This is the most valuable and far-reaching discovery, in the mathematical world, of the nineteenth century. It is strange that the circumference is, in inches (divided by a thousand)

exactly the ancient cubit, which has been so long lost, viz., 20.612 inches.

Parker claims that the Metius ratio is peculiarly related to his, for if 113 be the diameter of a circle, then its circumference of 355 is 1-20612 part too little. But if 355 be the circumference of a circle, then its diameter of 113 is 1-6561 part too big. Here is that infinite quantity of fractions saved by Parker's ratio.

The reason we multiply by four is that a circle having a diameter of four has a circumference and area equal to each other. Four is equal to unity according to Pythagoras, as the numbers preceding it, and which are presupposed to exist, viz., $1+2+3+4=10=1$.

We will now operate further with the permutation of seven, viz., 5040. We place it in a square, as shown, but as the square of 5040 has 71, in whole numbers, on each side, it contains just one unit more of area, giving 5041. The diagonal of the square is, in round numbers, 100.



We will now analyze 355, the circumference value. It is $5 \times 71 = 355$. Here is square area, or the side of a square one-fifth of the circumference value, a wonderful coördination, indeed.

The following numbers are Pythagorically equal—1, 4, 7, 10, 13, and any other larger numbers that can be reduced to any one of these. These seem to be "diameter" numbers. Examples:

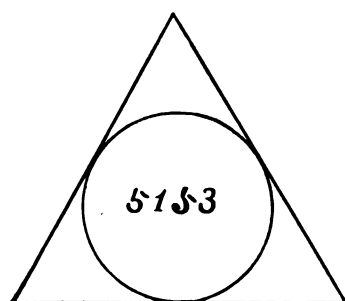
$$4 = 1 + 2 + 3 + 4 = 10 = 1.$$

$$7 = 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28 = 10 = 1.$$

$$10 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 = 55 = 10 = 1.$$

$$13 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 = 91 = 10 = 1.$$

But four seems to be the number that clearly applies in occult geometry. It is a solvent of the mystery



of the properties of straight lines in connection with circles, or curved lines. Thus it operates with triangles: Let the area of an inscribed circle of a triangle equal 5153, as here illustrated.

We now inclose this triangle within a circle exactly large enough to just clear,

without touching, its points (in which specific case it represents man); here shown.

The area of this inclosing circle is *exactly* four times the area of the inscribed circle of 5153 area, or 20612.

As before stated, the value of 5040, as one of the great geometrical numbers of mystic science, becomes apparent when applied to squares; but we must then add 1 to it—making 5041. Its diagonal is the square root of 2×5041 . The Hindoos used the square root of two to obtain a diameter to circumference value, and came very close to Parker's value. But they must have also operated with five, instead of four, which can be readily done.

We now illustrate the geometrical value of 4 by the diagonal-square building method:

Here we have a square (shown in figure A) built up from a diagonal, on its half. The *fourth* half-square triangle coincides in position with the *first* half-square triangle.

Continuing, we have, as shown in figure B, four more half-square triangles, the first (top) and fourth (bottom) triangles of which again coincide.

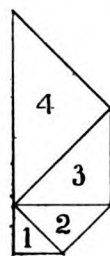


FIG. A.

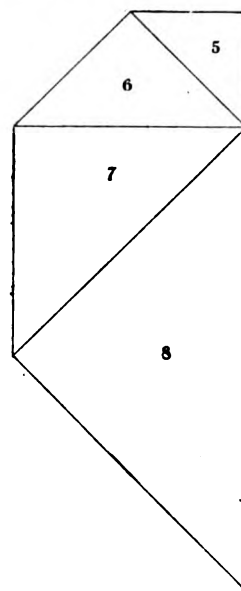


FIGURE B.

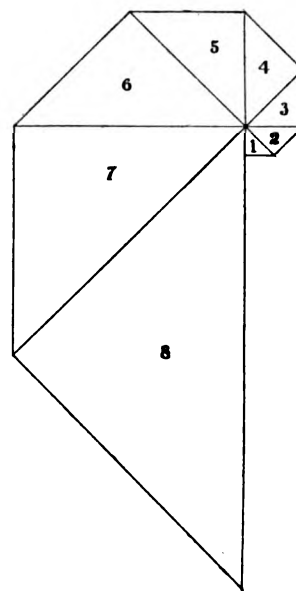


FIGURE C.

Now we join figures A and B, and produce figure C, which last diagram very interestingly shows the *return* of Unity, of $7+1$.

The values of the areas of these half-square triangles are important in occult calculations. They also lead to higher and greater mysteries, far beyond the ordinary scholar. Their areas, as well as the area of any figure, can be approximately and easily ascertained by means of the 5040 scheme. For instance, suppose we have a circle with an area of 5040, its diameter would be nearly 80, and its circumference 252. Dividing this circle into twelve equal parts, analogous to the Houses of the Zodiac, gives each triangular part one-twelfth of 5040, or 420, as its area, and an outer

circumference of 21 degrees. Then, taking the circle of 360 degrees and dividing it by 252, we have $1.42857-142857+$ to infinity. In many other occult operations this wonderful number, 142857, appears.

ERRORS OF THE SCHOLASTICS.

After the thorough and successful demonstration by John A. Parker, in 1858, of the falsity of the methods of the mathematicians Legendre and Playfair, *viz.*, that you can measure curved lines by the method used in measuring straight lines—or that you eternally bisect a polygon until it becomes equal to a circle—it is strange to see the scholastics still adhering to their idols. Here is what Thomas Muir, LL.D., says in the *Encyclopedia Britannica*, under the head "Squaring of the Circle:"

"A much less sized class than the pi-computers of the 19th century are the pseudo-circle-squarers, or circle squarers, technically so called; that is to say, persons who, having obtained by illegitimate means an Euclidean construction on the quadrature, or a finitely expressible value for Pi, insist on using faulty reasoning and defective mathematics to establish their assertions. Such persons have flourished at all times in the history of mathematics, but the interest attaching to them is more psychological than mathematical."

In the same line I once put the following question to a celebrated mathematician of this old fake school:

"If two parallel straight lines were extended to infinity, what would be the result?"

He answered: "They would come together and become one line; otherwise, our whole system of mathematics would be in error, and all our tables would have to be made again."

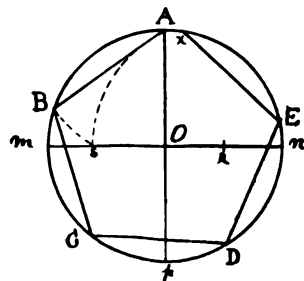
Here is an admission that the "tables" of the scholastics are built on a self-evident mathematical lie.

And I feel like exposing the glaring error, unless it can be explained by some one of greater gifts than I, of Bonycastle, in his work on Mensuration. But let me first quote what he says of the Parker school:

"Several persons of considerable eminence have at different times pretended that they had discovered the exact quadrature, but their errors have been detected, and it is now generally looked upon as a thing impossible to be done."

Here is Bonycastle's attempt to inscribe a pentagon in a circle. His brain must have been sadly out of plumb to present such a monstrosity (page 38):

"Problem XXII. To inscribe a pentagon in a given circle: 1. Draw the diameters $A p, n m$, at right angles to each other and bisect the radius $O n$ at r . 2. From the point r , with the distance $r A$, describe the arc $A s$, and from the point A , with the distance $A s$, describe the arc $s B$; and, 3. Join the points $A B$; and the line $A B$, being carried five times round the circle, will



form the pentagon required."

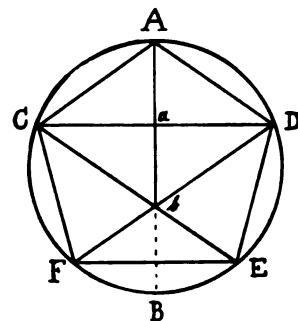
It will *not* do it. The line $A B$, carried five times

around as Bonycastle's rule directs, only comes to x , as the illustration shows. Bonycastle does not seem to possess brains enough to criticise anything geometrical, and least of all the Quadrature.

NEW RULE TO INSCRIBE A PENTAGON WITHIN A CIRCLE.

Now let me give a true way to inscribe a pentagon within a circle. *This rule is unknown to the scholastics.*

1. Trisect line $A B$ at points a and b , dividing it into three equal parts. 2. Draw the line $C D$, at right angles with $A B$, through point a . 3. From C , through point b , draw the line $C E$. 4. From D , through point b , draw the line $D F$. 5. Join $A C, C F, F E, E D$, and $D A$, and a perfect pentagon within a circle will result as shown.



Is this demonstration of a new pentagon rule another "pseudo-circle-squarer" fallacy, Mr. "psychological," "LL.D." Thomas Muir?

When John A. Parker launched his thunder-bolt at the scholastics in 1858, sending his work to every college in the United States, also to many in Europe, a long silence followed. Finally, a teacher of mathematics, in one of the colleges, hurled the following at him by way of reply:

"You endeavor to prove that the polygon can never equal the circle (each having the same circumference and being inclosed in the same way). Your reasoning on this appears to be correct; but, by comparing this approximation with some others that are analogous, I am inclined to believe that it is not correct. Take, for instance, the series: $4+2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$, etc. Now, this series will approach to 8, but never can equal 8. But, by an algebraic formula, it can be proved that it does exactly equal 8 when the numbers of the terms are infinite. Let the series equal x .

" $x=4+2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$, etc., to infinity:

"Then $x-4=2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$, etc., to infinity, $+2$:

"Then $2x-8=4+2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$, etc., to infinity.

"The last series is identical with the first, and things which are equal to the same things are equal to one another; therefore, $x=2x-8$; or $0=2x-x-8$; or $0=x-8$; or $x=8$."

Now, what is the character of the learned teacher's demonstration. It is an algebraic formula adapted to prove a thing contrary to the operation of numbers and the evidence of our senses. For it is admitted that in numbers (and numbers are in themselves infinite) the series can never equal 8. It will be seen that the conclusion by this formula is that an infinity equals nothing! And that the series does exactly equal 8!

This is the only reply that has ever been made by the scholastics to Parker's demonstrated Quadrature!

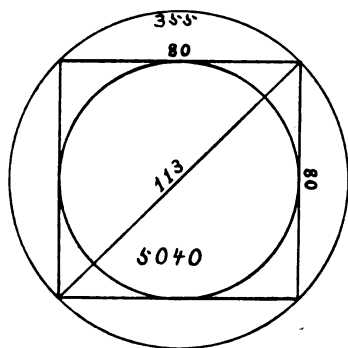
Parker, and all sensible persons will agree with him, says the so-called demonstration is not true; that the series $4+2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$, etc., cannot equal 8, or that an infinity can equal 0, because numbers and things are identical and inseparable, and neither in numbers or things is there any infinity of division which equals 0.

THE POLAR AXIS OF INFINITY.

Let us operate a little with 113 for a diameter. Its square is 12769, one-half of which, to get the radius, is 6384.5. The square root of this number is 79.9034+, or about 80.

Now the area of a circle of 5040 has a diameter of about 80. The radius, or one-half the diameter, is 40.05346+. The circumference is 251.6631008014+. So if we decrease the 40.05346+ and increase the 251.6631008014+, we will have a perfect working value of 252 for a circumference, and 80 for a diameter. Quadrate this circle and we have, for a diameter of another circle, 6400 (80×80), and 20160 (4×5040) for a circumference, which will produce a Pi of 3.15.

Now if we inclose the circle of 5040 area by a square, we have an area of 6400. Then we have, for a diagonal, 113, which can be used for the diameter of another circle, with 355 for its circumference.



5040=area inclosed circle.

6400=area of square.

252=circumference of inclosed circle.

355=circumference of inclosing circle.

80=diameter square and inclosed circle.

113=diagonal of square and diameter of inclosing circle.

The name of this figure, with the diameters of 80 and 113, I call *The Polar Axis of Infinity*, as we get 80 by taking one-half of the square of 113, as shown, instead of multiplying by 2, as in the case of finding the diameter of the Earth, which is 7,926 miles, obtained by Parker's Pi value—3141594. These figures, and their operation, will show the exact mean distance of the Earth from the Sun, the Earth's diameter, and the distance of the Moon from the Earth. They also show the motion, distance, and even the sizes of the planets. But it is too technical an operation for this article to show these things.

IMPORTANCE OF THE QUADRATURE.

That profound scholar, J. Ralston Skinner, gives us, in his work known as "The Source of Measures," the evidence that the Pyramid of Cheops was constructed in strict conformity with the Quadrature.

Parker says that the Quadrature "was known to the Egyptians, but has never been reached by the modern geometers for the one plain reason that in the construction of the system itself, all the elements of the Quadrature were rejected, set aside and left out. It is as plain, simple and comprehensible a problem, when the properties of curved lines are considered, as anything contained in Euclid. It is simply that the circle and the equilateral triangle (the first two shapes produced by Nature) are opposite one another in the elements of their construction, and hence, in their fractional relations to the square, they are opposite one another in ratio of the squares of their diameters."

Hence, the Quadrature of the Circle lies at the very

root of all geometrical science, and to discard it is to deprive ourselves of fully one-half of geometry.

That the mathematicians should be set right is important, for until *they* are right how can we hope for any other class to be right. *Exact justice and equity must ultimately rest on Exact Mathematical Law.*

I have only given some of the elementary groundwork that pertains to mystic mathematics, a system of such infallible exactness as to surely make it the Supreme Science of the Future, and is destined to be the Key which will unlock the coming Era of Equity.

114 South Lincoln St., Chicago, Ill.

NEDOURE;

The Priestess of the Magi.

An Historical Romance presenting a true conception of White and Black Magic.

By T. J. BETIERO, M. D.

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[This romance commenced in the August issue of the STAR. The three previous installments will be sent by mail for twenty-five cents.]

CHAPTER VII.

About 532 B. C. the city of Kashmir was among the richest and most beautiful in all India.

It was the fourth hour of night, when myriads of lights shone from the palaces and reflected themselves in the placid waters of the artificially constructed lake, that lay before them like a huge mass of shining crystal. The full moon also added the effulgence of her soft, mellow light to the enchanting scene, and brought into view the thousands of lotus flowers resting upon the bosom of the lake.

Extending in a semi-circle around this small inland beauty spot were the picturesque palaces known as "The Home of the Maharajas." Although but two stories in height, the grotesque beauty of their architecture gave to this royal city in miniature the appearance of a veritable fairy land. Directly in front of the central and most gorgeously terraced palace a wide and artistically curved bridge spanned the lake. At the first glance it appeared to be a work of nature, but closer inspection proved it to be an ingenious structure of stone and earth, yet so profusely covered with rare flowers and ornamental vegetation that it accorded most perfectly with the other surrounding beauties of nature.

Along the shore were elegant, broad marble walks, shaded by magnificent trees. Here and there, resting among the lotus beds like small islands, could be seen the famous floating gardens.

Save a palace guard here and there, not a being was in sight. But weird strains of music from tom-toms and flutes came faintly through the perfumed air and gave evidence of an inner gayety.

Following these soft, enchanting sounds, one would have been led to the "Palace of Diversion," a large

and spacious one-story structure situated a short distance from the King's palace, which latter was known and designated as the "Home of the Heaven-Born."

Fierce looking guards, some lounging in careless attitudes and others standing erect, with their short, curved swords at their sides, were stationed at regular intervals along the brilliantly lighted balcony, which extended the entire length of the building.

Entering the great marble hall, a scene of Oriental splendor and gayety met the eye. A sumptuous repast had long since given place to the hookah pipes, which had been enjoyed in specially constructed dens. The court nobles and their beautiful ladies had returned to witness the terpsichorean feats of dancing girls, drawn by the pleasure loving Maharaja from all parts of the world.

The arched roof of this great pleasure palace had been newly painted and decorated by Egypt's most famous artists, and had cost the lavish monarch but little less than the two rows of marble pillars that extended down each side of the great room. Though these fancy carved pillars were in themselves works of art, they were almost hidden by glittering gems of fabulous value.

At the farther end of the hall, seated upon a gorgeous throne and surrounded by his richly appareled courtiers, sat the Maharaja. Blazing forth from his crown, with an unrivaled splendor, could be seen the Koh-i-Nur, or "Mountain of Light," the famous gem that once ornamented the sword of Afraesiab, who lived 3,000 years B. C., and which was afterward taken from Shah Shuya of Persia by the redoubtable Randjid Sing.

On either side the Maharaja was surrounded by nobles whose proud lineage extended back to the age of the Surya-Bans. He, however, far outshone them all in the splendor of his dress. In fact, his long robe, of indigo color, was almost completely hidden by its lavish profusion of blazing jewels.

Presently, at the loud blast of a conch shell, all become silent. A moment later three of Persia's most famous dancing girls appeared.

As they issued from a curtained nook, in the side of the hall, all eyes were turned upon them. Though beautiful, their faces were almost expressionless. Each wore upon the head a garland of bright colored flowers that contrasted strangely with their rich black tresses which hung down below the waist.

They were of uniform size, and each possessed a faultless figure. As they came forward, in single file, the dark eyes of the monarch fairly glistened with pleasurable anticipation.

When the dancers arrived directly in front of the Maharaja they gracefully bowed until their foreheads touched the floor. As they arose the music began. Inspiring strains came from an invisible orchestra, hidden in an arbor of tropical plants.

With the brightest of smiles, and eyes that looked everywhere, yet saw no one, they began with the remarkable Oriental march. Every muscle of their developed frames moved in rhythmic harmony to the weird music.

As they proceeded with their sensuous evolutions they seemed to lose consciousness of their surroundings. Their dreamy eyes and poetic motions showed that, for a time at least, they had entered that fairy realm of idealation that all true artists seek. Their souls were responding to the harmonies of music.

After having been called and recalled by royal approbation, each of the fair dancers retired, with bows, bearing huge bouquets, to each of which was appended a beautiful jeweled ring. They had scored a great triumph.

The next announcement was that of the magicians, better known as fakirs. The gay throng again became breathlessly quiet. By preconcerted arrangement all the lights were lowered until the great hall was in almost total darkness. While the spectators awaited, with suppressed excitement, the arrival of the fakirs, a bright ring of light began to manifest itself over the spot lately held by the dancers. It rapidly formed at about the height of a man. It at first assumed a bright red color. This was, a few seconds later, interspersed with rays of vivid blue; the red then became brighter and brighter, until scintillations of green appeared.

Suddenly a loud, hoarse shout burst forth from the center of this uncanny aura. As a flash, the lights assumed at once their former brightness; when lo! before the astounded audience stood seven great stalwart men, draped in long, flowing black robes, bound at the waist by belts composed of brightly polished ivory rings. As they stood thus, silent and immovable, with their gloomy black faces, they looked like veritable statues of ebony. Without speaking or moving they kept their eyes steadily fixed upon their leader, who alone possessed a black, curly beard and wore over his shoulders a robe. Stepping from the human circle, the latter gravely bowed, and holding up both hands to the Maharaja, with seven fingers outstretched, he motioned toward his assistants. Then he again held forth his hands with only six fingers extended.

Then turning suddenly about, his dark features relaxed their gravity and assumed a wild and somewhat terrible aspect as he shouted loudly to his followers in a strange tongue.

Whereupon, with himself in the lead, they began marching, countermarching, and intermingling as in a drill. They thus moved to and fro so rapidly that it was well nigh impossible for the eye to follow their intricate evolutions. In a few moments they came to an abrupt standstill when, to the surprise of all, only six fakirs could be seen.

Then, holding aloft the extended fingers of one hand only, the leader of this strange body of Black Tantrikas turned quickly, as before, and uttered his peculiar exclamation or command. They executed a similar march, as before, and again came to a sudden halt, when only five remained. Although the spectators had often seen similar exhibitions, it was none the less marvelous. These strange marches were repeated until only two remained. The interest and expectation of the audience was now at fever heat, as word had been whispered around that Tantras, the gigantic leader of the mystics, held a surprise in store for them.

As the two Tantrikas stood looking sternly at each other, like ancient gladiators, their heavy breathing could be plainly heard above the subdued murmurs of admiration.

Then while the other, with a meek attitude, let his eyes drop to the floor, Tantras, looking upward and extending both arms aloft, uttered in a low voice some mystic prayer or invocation. A moment later he gave vent to a deep guttural grunt of satisfaction as he caught a large black horn that came from the apparently empty space above. Without even a glance toward the spectators he then seized his companion in no easy manner with one hand around the neck, and from the uplifted horn in the other began to pour over him a dark, ill-smelling oil or mixture. At this his companion sank to the floor, when Tantras at once covered him with his own robe. The lights again became dim yet the great figure of the magician could be plainly seen bending over the prostrate form. The room became still darker, for a moment, when the lights again blazed forth with their usual brilliancy.

To the surprise and horror of all, Tantras was seen seated upon a small but richly-caparisoned elephant. A smile of approval from the Maharaja called forth a tremendous burst of applause. With a bow and the first smile that had appeared on his face during the evening, the magician rode forth from the building. Even in the land of mysteries, Tantras had by his last feat called forth the admiration and wonder of all.

CHAPTER VIII.

A few hours after the dispersion of the gay assemblage, quiet reigned supreme throughout the palaces. The royal village was in general darkness, although here and there a faint glimmer of light, escaping through the folds of rich Syrian curtains, indicated that some notable still continued to burn the midnight oil.

However the Maharaja had not retired, nor did he intend so doing. With petulant impatience he had dismissed the members of his numerous retinue, and alone with his trusty chamberlain retired to his luxurious *chambre a couche*. The chamberlain, noticing a tired and nervous expression upon the face of the ruler, knew at once what was expected, and so proceeded to arrange the opium layout upon a gorgeous divan.

After assisting the profligate monarch to disrobe he began to prepare the enticing fumes. For about an hour they lay silently, one preparing and the other inhaling the only known poison that soothes and at the same time stimulates. When the pupils of his eyes had contracted and the desires of habit had been appeased, the Maharaja said:

"Gudakesha, my faithful servant, what thinkest thou of thy master?"

"O Light of the World, who maketh the 'Mountain of Light' to look pale, thy servant knoweth well that thou standest alone, without equal."

So saying, the chamberlain again extended the seductive pipe, made of rarest horn and tipped with purest ivory. With a strange, thoughtful expression the Maharaja consumed the portion with one long

inhalation, replying, as he returned the pipe to be replenished:

"Dost thou think, O wise servant, that I am happy?"

"If thou art not happy, O Ruler of all Kashmir, thou canst easily become so. For who upon this earth could refuse to obey thy commands, or withstand thy mighty arm?"

"True. But knowest thou not, O Gudakesha, son of my father's servant, that the world hath treasures that may neither be taken by arms, nor purchased with gold?"

"Even so, great heaven-born monarch; that which cannot be purchased with gold nor taken by arms, whatsoever it may be, can certainly be secured by thy strategic brain, O my master."

"Good!" said the monarch, with a smile of genuine satisfaction. "Thy fertile brain, O loyal servant, tempts me to speak plainly with thee."

"Perchance thou recallest our visit to Egypt a few moons past, that we might see and know more of our friend and ally, Amasis. Thou mayest also recall the hour of paradise, with hair of gold and large brown eyes like the gazelle—the beauty whose loveliness was only equaled by her great wisdom. She was priestess in some strange order, the name of which comes not at present to our mind. Her own name cannot be forgotten—it was Nedoure—Nedoure—Nedoure."

The monarch closed his opium bedimmed eyes and continued to murmur, with a blissful smile, "Nedoure—Nedoure—thou shalt, indeed, be mine—Nedoure."

The chamberlain made no reply but worked silently with a long needle-like instrument, preparing the narcotic for his royal master. In a moment the Maharaja awoke from his dream-like state, and with a frown, terrible to behold, said in an angry manner:

"Speak, slave! Why dost thou not give reply to the query of thy master?"

"O great and undeteriorating one, terror of foes, my diminutive brain can see no reason why thy desires can be thwarted—least of all by a woman. Canst not thy great magicians give aid unto thee, when they are able to set at naught the known laws of Nature?"

"Great mind, penetrating intellect, with thy cunning reason thou hast given me strength to carry out designs already formed! Thou mayest leave me now, O Gudakesha, and may thy dreams be happy, as thou hast rendered a favor to thy master which will be repaid ere the setting of to-morrow's sun."

At these words of dismissal the chamberlain silently gathered up the paraphernalia of the opium layout, and, after carefully replacing it in a locker, he walked backward to the door, bowed low and was gone.

Left alone, the Maharaja's eyes assumed a feverish brightness as he rushed into an adjoining room from which he returned, a moment later, dressed in a long black gown, bound at the waist with a belt similar to those worn by the performing fakirs of the evening. Casting his eyes furtively around the room, he moved from one door to another, carefully trying all the bolts. Apparently satisfied, he moved toward a frescoed panel in the wall and pressing a spring, hidden amid the decorations, caused an unsuspected door to swing noise-

lessly upon its bearings. As the secretive monarch was familiar with it and the dark passage that it concealed, he entered without hesitation, seized a small lamp from its convenient niche near the secret door and slowly descended a narrow and almost perpendicular stairway. At the bottom he found himself in a small room, about three cubits square, with no other furniture than a solitary stool. He looked neither to the right nor left, but proceeded at once to unlock a ponderous door, the only visible exit from this underground chamber. As he opened it a strong gust of air almost extinguished his light.

Shading his lamp with his hand, he entered a passage of sufficient height to enable him to walk erect, but so narrow that not more than two persons could advance through it side by side.

This narrow tunnel had apparently been hewn through solid rock. That it was seldom used was evident by the thick layer of accumulated dust which lay upon the floor.

Yet the Maharaja proceeded on his way without hesitation. Continuing for some time, he came abruptly into a large chamber that appeared to be the terminus. He stopped for a moment, raised the light above his head and looked as though seeking someone.

Standing almost directly opposite him on the other side of the room he beheld, motionless and gloomy, the great fakir, Tantras.

"Ah, my good Tantras, as thou seest, I am here."

Placing the tips of his fingers to his forehead, the fakir made a low bow and replied:

"True, O bold Maharaja; as thou hast come thus far, there can be no doubt that thou wilt go still farther."

Advancing, with his glittering black eyes fastened upon the fakir as if he would read his very soul, the Maharaja, with grim determination, replied:

"Where thou goest, O Tantras, there shall I follow."

"Your majesty hath, indeed, no knowledge of fear?"

"Why shouldst I fear, O Tantras? I cannot lose more than life, and life without Nedoure were not worth the living! As thy great power hath more than once caused her image to appear before me in the magic mirror, so verily I believe thou canst bring her here by thy powerful charms and secret influence."

Without appearing to note his last observation, Tantras replied:

"If thou art prepared, O mighty Maharaja, to go further, you will meet the Prince Upadan, before whom my power is no more than the shadow to an object."

"I have decided to go whither thou leadest."

"Good," replied Tantras, "and may your majesty be found wanting in naught. Our mystic work requires only a strong arm and a strong heart, inviolate secrecy and a blind willingness to obey."

"Forget, then, O great Maharaja, that thou art my king, for while in the realm of the Black Tantrikas, we are henceforth brothers only."

Then, extending a small flask that he had evidently picked from the floor, he added:

"Drink, O royal brother, that thou mayest cross the threshold."

Without hesitation, the desperate monarch placed it

to his lips and drank long and deep. As he returned the horn, Tantras seized the light from the hands of the Maharaja, and then quickly extinguished it, leaving them both in total darkness.

CHAPTER IX.

As the light was extinguished a cloak was thrown over the Maharaja's head, and strong arms seized him from all sides.

He felt himself raised up and hurriedly borne away; whither or by whom he knew not, nor did he care as he had firmly decided upon joining the "Brotherhood of the Left."

He could form no idea of the direction in which he was carried. He might have been borne in a straight line, through a winding passage, or he might have been simply carried around the room in a circle.

After a short time, with his vision still obscured, he was seated upon the ground.

If he could not see he could at least hear, and the sound of a number of voices, united in a weird chant, reached his ears.

Presently the covering was raised from his head. Looking around he found himself seated on the bare ground in what appeared to be a natural cavern. The rough, bare walls of jutting stone were covered with a film of greenish slime. By the flickering light of three large black candles he saw a number of almost nude forms.

Standing amid the candles, in the center of three large circles of undressed kid skin, he saw Tantras.

Near the black magician, on either side, stood two dark taciturn assistants. In the outer circle were to be seen three more of the dark brotherhood. Each wore about the loins a cloth of brightest red, and upon the head turbans of dark green. Otherwise they were entirely devoid of clothing. Directly in front of Tantras stood an earthen vessel filled with burning red coals and ill-smelling incense.

As the Maharaja, seated on the outer edge of the circle, looked upon these strange chanting devotees, Tantras, with uplifted hands, began in a low voice and strange tongue, to call upon invisible entities. At first his face bore the usual lack of expression, but as he became more and more excited with his unintelligible appeals, his eyes began to glitter like those of an insane man, while his huge body began to sway in unison with the chant, in which all joined.

As the incantation became louder and louder his muscles stood forth in knots beneath his shining skin. Louder and louder grew his hoarse, discordant voice, while great drops of perspiration rolled down his heated limbs. At times he assumed a tone of command, at others the ring of an appeal sounded in his voice.

During this time one of his assistants constantly fed the fire with vile smelling fumes. However, the Maharaja seemed surprised at nothing but remained seated upon the ground, a silent but interested spectator of this weird scene.

Finally, as if in answer to the beseeching shouts of

Tantras, a low, ominous, rumbling sound was heard, mingled with heart-rending groans. It was as if the gates of the inferno had been opened and the ears of mortals were permitted to hear the agonizing wails of the damned. These sounds, not unlike the muttering of thunder, approached nearer and nearer until they seemed to surround or envelop the little band of Tantrikas.

Like an atmospheric disturbance that precedes a tropical storm, the whole of the underground room became gradually illuminated. The air grew brighter and brighter until it seemed transformed into a bright, glowing red light that shone weirdly upon the awful scene.

At this moment a terrific roar, as of a thousand lions, fell upon the air. The earth shook and trembled beneath these unearthly vibrations.

The actors in this strange proceeding were as yet indifferent, incense was thrown upon the live coals even more profusely, while Tantras continued his exhortation with even more ardor than before.

The roaring and rumbling now ceased; nothing could be heard save the voice of the daring fakir.

Presently the red light that had so vividly illuminated the scene appeared to roll itself up like a scroll, continuing its circular motion until naught but a huge ball of fire appeared, in the darkness, slowly moving at the height of a man's head around the outer circle. Suddenly this large, revolving ball of fire dropped to the ground, bursting with a loud report and sending up great clouds of sulphurous fumes.

This was followed by a cool draught of air that quickly wafted away the noxious vapors.

When the dark green smoke was blown aside a new arrival was observed—a small, pleasant appearing man, dressed in the robe of a red monk, stood before them. He had a long mustache, waxed fastidiously at the ends, and whiskers artistically trained to a point. Upon his head he wore a small, red cap. The lower part of his body could not be seen, as it was obscured by the rising vapors.

"Lo! I am here. For what cause hast thou disturbed me?" he asked in a soft and pleasant voice.

"Great Upadan, O my master," said Tantras, falling upon his knees and extending his arms imploringly, "I have brought him; he whom thou hast long desired."

"Ah! good servant! I am well pleased. Let him be brought forth," he commanded, with a strange smile.

At a sign from Tantras, one of the assistants walked over to the corner where the Maharaja had retreated, presumably to escape the smoke. Whispering a few words of assurance in his ear, he gently seized his arm and brought him forward.

As the Maharaja, trembling with fear, came into the strange presence of Prince Upadan, one would have hardly recognized, in the abject, bleary-eyed spectacle that he presented, the imperious ruler of Kashmir.

To his confusion, the evil one fastened his keen eyes upon him. After regarding him for a few moments Upadan said, with a low bow of mock humility:

"O divine Maharaja, Child of Brahma, thy presence here gives me great pleasure. As I am unknown to

thee, thou mayest call me Upadan. First, may I ask why thou hast defied the perils to seek me?"

"O great Prince Upadan, I came to seek aid and power, which rumor sayest thou alone canst give."

"Strange, that thou seekest aid and power when thou already hast many servants, brave warriors and confiding subjects! Hast thou not also health, wealth and a comely form? What more couldst thou desire, O great Maharaja?"

"Though thou hast spoken truly, O most powerful of princes, yet am I unhappy. I have looked upon the fair light of Egypt, I love her with all my heart, my life and my treasure. She loves me not; yet, all would I give for the fair Nedoure."

"Where and when hast thou seen this beauty of whom thou speakest?" asked Upadan, as he twirled in his fingers a curiously wrought cane.

"Once only have I looked upon her in the flesh. It is now four months since my visit to the Egyptian King, Amasis; there, in the Temple of Phtah, did I meet my fate. In her haughty pride she didst even refuse to accept a present from the Maharaja of Kashmir. But, alas! my heart has been sad ever since. The beautiful Nedoure has been my daily study and nightly dream. By the mystic art of thy servant Tantras her image has been brought many times before me. But reflection or phantasm will no longer satisfy a monarch whose every wish has been a command, and whose desire is regarded as law. So I am come, O great prince, hoping that thou mayest receive me into the order that confers more than physical power upon thy servants."

"Thou hast spoken well! And if thou art ready and willing to sign the compact of blood, gladly wilt thou be received as one of us.

"First, I require, in exchange for earthly power, absolute secrecy; second, implicit, yea, even blind obedience, and, lastly, thy soul is required of thee. In exchange, I will grant thee thy wish, give forty years more of life, power beyond mortal man, and provide thee with a trusty servant who shall be ever near thee to do thy bidding. Before thou givest reply, remember, thy answer is forever and aye."

"I am willing," replied the Maharaja, with feverish anxiety.

"Forever and aye!" came the response from the dark brothers who had hitherto remained silent.

Upadan then plunged his staff into the earth so that it stood erect in front of the Maharaja. It appeared to possess an affinity for the sulphurous fumes, as they gathered about its base and rose around it in such a manner that the staff was soon obscured. Presently, through the vapors, could be seen a horrid, moving head, that began to inflate until it looked like a many-colored bag! All eyes were now directed to this swaying, bag-like object, and as its tongue began to protrude, and its eyes glisten, it was easy to recognize in it the dread hooded cobra.

Upadan, who had heretofore maintained a suave manner and pleasant voice, now assumed a stern expression that would have struck terror to an ordinary mortal, but as the Maharaja's eyes were curiously bent

upon the menacing serpent he took no notice of the former's change of appearance. Intoxicated as he was with selfish anticipation, and at the ease with which he had been received into the ranks of the Tantrikas, he was hardly prepared for the quick, sharp command uttered a moment later by Upadan, as he pointed unmistakably toward the cobra.

"Step forward! and clasp thou the *brother*, at once. Delay not a moment."

Though somewhat surprised at the change of tone, Kashmir's proud ruler advanced, with bloodless lips and outstretched arms, toward the spotted monster. As his arms were about to close around the reptile, such music as he had never before heard burst forth in enchanting strains, and lo! behold! instead of the horrible cobra, he held in his arms the beautiful Nedoure.

* * * * *

When the Maharaja next realized consciousness he was standing alone in the little apartment that connected by the narrow stairway with his bed-chamber. Tantras, gloomy and silent as ever, was standing beside him.

As he looked around in a confused manner, occasionally rubbing his eyes and placing his hands to his head, a bright light of intelligence lit up his features as he began to recall the events of the night. Presently a smile of anticipation appeared upon his lips.

"O Tantras, thou hast this night made for thyself an eternal friend in the ruler of Kashmir."

"And, I may hope, a brother as well, O mighty Maharaja."

"Of a verity, did the prince promise, by the aid of his power, to secure for me the lovely Nedoure?"

"Silence, my master," said Tantras, holding aloft a warning finger. "If thou wouldst have success thou must speak of naught thou hast seen and heard. Prince Upadan will call upon thee, and bids his servant give to the Maharaja this list of time."

The Maharaja took from the hand of Tantras a small piece of parchment upon which was written in bold characters the following:

"TO THE ROYAL BROTHER OF THE LEFT: Prince Upadan will call at thy bedside, for converse, on Monday, at the third hour of night; Mars-day, fourth hour of night; on the day of Mercury at the fifth hour. Observe these times, which I hope will suit thy royal pleasure, and I will not fail thee. UPADAN."

The two then took leave of each other, the Maharaja ascending to his princely quarters, and the other returning to the cavern.

Three days later, in pursuance of their scheme to secure Nedoure, Priestess of the Magi, Tantras, with two attendants, set forth upon a journey to Egypt.

TO BE CONTINUED IN OUR NEXT.

The Seasons In South Africa.

In South Africa the warmest month is February and the coldest is July. The temperature is not as trying as that of central Europe. The rainfall for the year is light, varying from five to twenty inches.

THE SPIRIT OF THEOSOPHY.

Replies Made by Leading Theosophists to the Adverse Criticisms of a Yale Professor.

We here conclude the several replies made by leading Theosophists of Chicago to an article that strongly reflected on Theosophy in general, lately published in an eastern periodical, and which was editorially commented on by one of our local dailies.

SANSKRIT AND THE OCCULT.

[Concluded from the October issue.]

Mahatma is also a word much used and little understood in this country. It is a Sanscrit root compound, which includes, according to its relation to other words, all grades of true and false, from simple student to master of all knowledge.

A true Mahatma is one who has definitely, consciously, trained all his subliminal consciousness, all his subtle faculties of soul and of mind, and of sense, until he has become not only master of them all, but has made them responsive to every cry of pain and suffering in the world, and all his energies continually go forth for the teaching, the helping, and the uplifting of the minds and souls of men. He has become only a force for good in the world. Would that there were more of these. And as man evolves, unfolds his higher faculties, there will be more, for these great souls have become such through long evolution, and others will do the same.

In regard to the teachings of Theosophy as given out to the world through these divine teachers, I cannot more clearly state what Theosophy is and does than to quote Mrs. Besant's words in the June number, 1900, of the *Theosophical Review* (American edition) upon "The Nature of Theosophical Proofs:"

"Now, Theosophy is an exposition of life, including in one vast sweep all its actualities and possibilities. It can only be grasped, even to a very limited extent, by prolonged and patient study. . . . Theosophy brings to light proofs of the existence of a primeval wisdom, proofs of spiritual realities, proofs of the One existence, and of the human spirit as issuing from the divine, proof of the evolution of the soul, and the law of sequence guiding evolution, proof of the existence of divine teachers who promulgated these ideas. . . . The proofs of separate facts contained in Theosophical teachings are in some cases indirect and depending on study; in others direct and readily available."

Theosophy is, therefore, not "exclusive," but it is inclusive, and meets the needs of the greatest minds as well as of those less evolved.

MARY WEEKS BURNETT, M. D.

LIGHT ON THEOSOPHY.

TO THE EDITOR:—If anything could seem absurd to the wise man, the ancient Wisdom Religion would suffer in the hands of the thoughtful after perusing an article entitled "Theosophy, Old and New," by Professor Washburn Hopkins of Yale college, in a recent number of the *New York Independent*.

Nothing that engages the attention of even a few earnest people can be amusing to the student of science, however far he may be removed from a condition of familiarity with it. The fundamental tenet of literary criticism, that every writing shall be interpreted in the spirit in which it is written, is too well known to need repetition. The same rule applies primarily to the opinions of others in science, religion, or whatever may be the topic under discussion. Theosophy can be amusing only to the superficial; for, back of every man's conscience stands the Almighty, and from the conception of God in the universe held by the Hottentot of mid-Africa to the most exalted conception experienced in the sanctuary or the cloister, it is God that speaks through a man's religion, however thick the veil thrown over his expression of it.

Theosophy teaches us to be tolerant even of intolerance, and to respect the state of progress at which the intolerant man, as well as he who ridicules, has arrived. Theosophy, as a science, asks only as much respectful attention as the student in the laboratory would give to the enunciation of a well-known chemical law—*i. e.*, just enough gentlemanly courtesy to come and make the experiment.

Theosophy, as a religion, claims to explain more of the mysteries of life than any other belief presented, so far, to the human race. Theosophy is not psychism, nor is it the peculiar form of yoga with which Professor Hopkins seems to be familiar. Theosophy is not an attempt to destroy any religion that a man already has, so that no timid soul need cry out, "They have taken away my Lord and I know not where they have laid him." But Theosophy is an attempt to find the spirituality in every form of religion, and to eradicate the materialism or explain the spirituality back of the materialism that has crept into them through the too close following of the letter of the law.

Christ came for the very purpose of interpreting the spirit of the older law, "that all might be fulfilled." Moses said, "Thou shalt not kill." Christ said, "Forgive your enemies, bless them that curse you, and pray for them that despitefully use you." Also, "Neither do I condemn thee; go and sin no more." The elder Brother could not condemn the erring sister. The One who had reached the perfection of the Father could not condemn the child at the other end of the journey.

Theosophy says, Practice the truth that thy brother is thyself. Theosophy says, Christ was born in the manger to show that he must be born in the hearts of even the least of us, just as he was born in the heart of the Father, and he said, "Be ye, therefore, perfect, even as my Father is perfect," and the teaching is not that the Christ is an ideal, a Savior without us, but an ideal that we must become—the Savior within—the mystery of God in the flesh.

It takes up such problems as why one is born in the palace and another in the hovel, and explains them by Karma, which is, briefly, the law of cause and effect. Karma shows how we have free will under the law to choose to do well or ill, and the law is, that "as a man soweth, so shall he reap."

Every man is destined to a union with the Father

such as Christ prayed for. Science says: All Nature is for the perfecting of a type. Drummond said that perfect type was the "mother." Christ said, "Be ye therefore perfect, even as my Father in heaven is perfect." Theosophy climbs the whole ladder, and says: The life which is veiled in the atom of the mineral evolves by experience through the various stages of the plant and the animal till, being a resultant of all these experiences, no form is complete enough to express it but the human form.

If the perfection of the type is to be the end of it all, shall a Shakespeare, a Spenser, a Bunyan, or a Whitfield be the goal? Theosophy comes to the rescue and holds that God, Nature and Man are not separate, but are so inter-related that by the power of God that worketh within man "to will and to do," man unites with Himself and recognizes himself as a center of consciousness within the absolute.

Do not fear that because the vocabulary of a religion differs on account of language that religion is a stranger to any people. There is no unknown God except to the man, and he may be found under many skies, who denies the God in his own heart.

In Theosophy there is not the peculiar anomaly of God and a power prevailing against him, working not for righteousness but against it, but it says there is always harmony within the law. All are going forward to the ultimate goal, however slight their experience may be and however far they may choose to wander, and how many bitter lessons they may have to learn ere they will learn the difference between being in the image and being the likeness of the Father.

In spite of the learning of the doctors, there has never yet been a religion promulgated upon the earth which did not have an esoteric side, Buddha's teachings included. One need only to refer to the familiar example of Jesus and the parables with which he taught the multitudes and his teachings to his disciples. A subject is esoteric to those who cannot understand it in all its bearings. Proclaim a great truth as Moses did when he said, "Thou shalt not kill." No one interpreted it beyond the letter till Christ came and said: "Love thy neighbor as thyself." For hundreds of years the esoteric truth was covered by the letter of the law.

To some the truth will be a "stumbling block," to some "foolishness," and some may "turn and rend" the giver, but a few will recognize in it the "power and wisdom of God." They are far enough along on the journey to interpret it. Whenever you find a religion that has no heights or depths to which the carnal mind cannot reach, I will show you a religion that is only a shell in which the spirit of life has died and which is described so aptly in Revelations in that message to the Church of the Laodiceans: "I would thou wert either cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

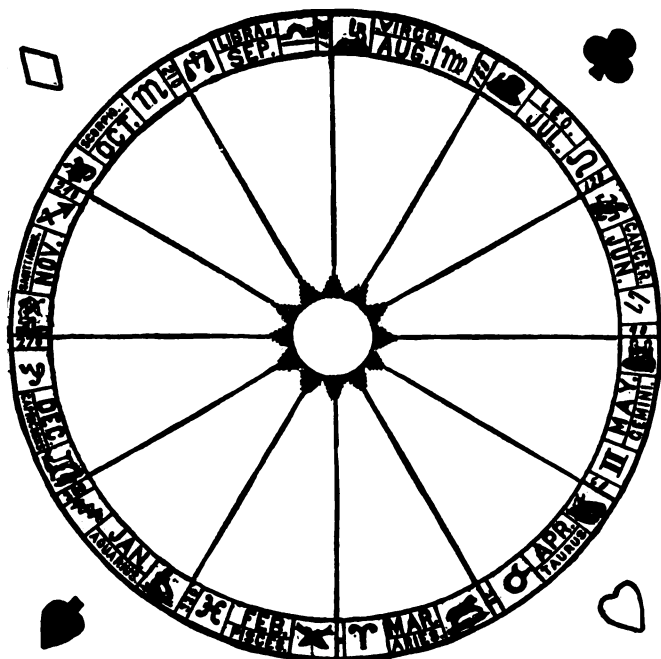
And this is the goal—divine union. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

OLIVER C. SPEER.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

PLANETARY POLARITIES FOR NOVEMBER.

Mercury—November 1st, in Aquarius; 3d, in Pisces; 10th, in Aries; 16th, in Taurus; 21st, in Gemini; 26th, in Cancer, and in degree 30 of it on 30th, entering Leo's same day.

Venus—In degree 22 of Cancer on the 1st; 7th, enters Leo; 25th, in Virgo, and in degree 9 of that house on the 30th.

Earth—In 9th degree of Taurus on the 1st, travels one degree a day through it and enters Gemini on the 23d.

Mars—1st, in degree 13 of Cancer; 30th, in degree 27 of same, being degree 117 of the Zodiac.

Jupiter—1st, in degree 20 of Sagittarius; 14th, in degree 21 of same house; 26th, in degree 22; there, also, on the 30th.

Saturn—1st, in degree 6 of Capricornus; in degree 7 on 30th.

Uranus—1st, in degree 13 of Sagittarius; there, also, on 30th.

Neptune—In degree 28 of Gemini the entire month.

EVENTS AND THEIR ASPECTS.

McKinley's nomination—June 21, 1900, 12:48 p. m. Mercury in 7th degree of Libra, Venus in 20th degree of Sagittarius, Earth in 30th degree of Sagittarius, Mars in 3d degree of Taurus, Jupiter in 9th degree of Sagittarius, Saturn in 2d degree of Capricornus, Uranus in 11th degree of Sagittarius, Neptune in 27th of Gemini.

Bryan's nomination—July 5, 8:46 p. m. Mercury in 23d degree of Scorpio, Venus in 12th degree of Capricornus, Earth in 13th degree of Capricornus, Mars in 11th degree of Taurus, Jupiter in 10th degree of Sagittarius, Saturn in 3d degree of Capricornus, Uranus in 11th degree of Sagittarius, Neptune in 27th of Gemini.

THE MOON.

The Moon is a planet of the Earth and not of the Sun. It is carried around the Sun once a year by the Earth. Generally speaking, it is always in the same house of the Zodiac that the Earth is in. The ephemeris says it is in Pisces, the 12th house of the Zodiac, on November 1st, which means that it is in the direction of Pisces from the Earth, while in Taurus with the Earth. It will be in Taurus, both geocentrically and heliocentrically, on November 6. Whenever the Moon is thus aspected it is in a line with the Sun and Earth, the Earth being between the two, and, the Sun then lighting up the full half of the Moon exposed to us, from the direction of the Earth, causes what is termed as "the Full Moon." The Sun lights up one-half of the Moon's surface, necessarily, all the time, but not being in the same position, as respects the Sun and Earth, but once every

twenty-eight days, we are able to see but a portion of its illuminated surface except when it gets in the position described. By always being in heliocentric conjunction, practically, with the Earth, being close to us constantly, it is termed, in Heliocentric Astrology, a "constant." It has a variable or rhythmic influence, however, especially over the phenomena of "life," and this is seen in vegetation, of which "life" is the distinguishing attribute. Its influence in certain manifestations of "life" in the human, as an animal, is also well marked. These phenomena are in consonance with the Moon's phases, and as these are governed by our angle of observation of the illuminated half of the Moon, they result from the Sun's influence through the Moon, and not from the Moon itself. The influence which the Moon exercises on the Sun must be regarded only as a part of that of the Earth on that body, the same as we regard the influence of the moons of Saturn as being but a part of the influence of that planet. As a "constant," we cannot rate the Moon among the planets, as did the ancients, but should consider her in such matters as pertain to "life" alone, and not rising to the dignity of matters whose chief characteristics embrace all that exists above the purely animal plane. WILLIS F. WHITEHEAD.

A FEW MORE POINTERS.

Geocentrically, at the time of Bryan's nomination, Aquarius, which Saturn rules, was rising. This made Saturn the "ruling planet" of the Bryan nomination, yet Mr. Green distorted the "science" he follows and made Uranus the "lord of the figure."

In the October issue of *Coming Events*, the great English astrological monthly, the editor, in replying to a communication of Raphael—the *last*, for there is only one of 'em at a time—takes him to task in these words (page 33):

"In Raphael's '*Private Lessons*' (MSS.), he says that the evil Directions of Jupiter are as unfortunate as those of Saturn, and perhaps more so in regard to financial matters. Now he says Jupiter puts money into the pocket 'by the shovelful,' and takes it out 'by the spoonful,' when in the 'second house' at birth."

Raphael should send Mr. Green an engrossed letter of thanks for the "good character certificate" that he gives him in this issue of the *STAR*, as he don't appear to know quite as much he or the other one knew "thirty-five years ago."

Raphael, in his communication to *Coming Events* regarding "directions," says he would "like the name of a man who would or could calculate them properly." Mr. Raphael, allow me to introduce you to Bro. Green; he is a great admirer of you, and if there is anything you don't know about astrology, he's the very man you are looking for—he *never* makes mistakes.

In the McKinley nomination, Mr. Green says the *square* (90 degrees) of the Moon to Venus (lord of the figure) *necessarily* made her "*from* most terribly" upon the nomination—thus converting Venus into a *malignant* planet. In the Bryan nomination, Mr. Green says the *sextile* (60 degrees) of the Moon to Saturn (*real* lord of the figure) *necessarily* made Saturn a *benefic* planet. No other construction can be placed on Mr. Green's original prediction and subsequent articles. That a difference of 30 degrees in the aspect the Moon forms to the lord of a figure should make an evil planet a benefic and a good planet a malefic, is the rankest kind of "juggling with the stars"—it is a self-evident astrological sophistry—it is not warranted by good astrology—and I challenge Mr. Green to *quote* a single *valid* astrologer (giving author, book or article, page and *full* text) ancient or *modern*, or of *any* system or school, who teaches that a difference of 30 degrees in the aspect that the Moon forms to the lord of the first will make an evil planet a benefic and a good planet a malefic.

Prof. Cunningham informs me that he visited Canton, Ohio, on September 30, 1896, and saw Mr. McKinley's mother, and she told him Mr. McKinley was born at half-past 11 as night. Prof. Cunningham's rectification makes the date January 29, 1843, at 11:32 p. m. Professor Cunningham wrote to Dr. Hill, who was the attending physician at the birth of Mr. Bryan, and he replied that the time of birth was "a little after nine in the morning; about 9:15 a. m." Rectification—March 19, 1860, 9:10 a. m. I have this letter and its reply, and have shown it to the editor. Mr. McKinley was born at Niles, Ohio; Mr. Bryan at Salem, Ill.

If Mr. Green will look up "very" and "all" in Webster he will find that "contradiction" a real one. WILLIS F. WHITEHEAD.

GEOCENTRIC SECTION.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this section should be addressed.]

AN ASTRAL READING ON YOUR SOLAR SIGN.

For Those Born Between October 23 and November 21.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

All persons born during this period are more or less under the influence of Scorpio, and especially if born about sunrise. This is one of the occult signs, and confers on those born under its influence a psychic nature and a love of the mystical, especially if Saturn, Uranus and Neptune be in aspect with each other or Mercury. It signifies strong characters.

In character Scorpio persons are very dignified and are very critical, shrewd, and possess keen judgment.

Mentally, they are somewhat suspicious and skeptical, and they love to probe all things to the core, especially things pertaining to the realms of the mystical. They have a keen and penetrating mentality.

Physically, they have strong constitutions, but suffer from peculiar complaints and uncommon disorders when their planets show physical affliction.

Financially, they succeed well in life by their keen penetration and will power, unless their financial planets are badly afflicted. They make good chemists, physicians and orators.

Mars is the ruling planet, and the mystical gems are the topaz and malachite.

ERNEST S. GREEN.

PREDICTIONS FOR QUEEN VICTORIA.

Having looked up the nativity of Queen Victoria, I find that she will be in unusually good health for her advanced years next spring and summer, and that she will have a pleasant journey in that period. The only evil transits of note in her nativity before that period are, during the last week in November and first week in December, this year, and the last ten days of February, 1901, and the first half of May, 1901. During these little evil periods she will be subject to sudden evils, such as temporary illness, bad news, annoyances, etc. But after this last period she will have a comparatively pleasant summer, and a journey, as already stated.

ERNEST S. GREEN.

PREDICTIONS FOR POPE LEO.

I have cast a horoscope of Pope Leo and find it a very interesting study. Some are predicting his immediate death; others predict that he will live to celebrate his 100th birthday. He is now 90 years of age, and will be 91 years of age the 2d of next March, about 7:30 a. m. There is one thing certain—he will not survive the year 1906. If he escapes all the evil transits, there is an evil primary direction at the end of 1902 and the beginning of 1903 which is pretty certain to terminate his earthly career, but by great vitality he may survive this. If he does, there comes a still more evil direction in 1905 and 1906 which he could not survive though in the vigor of youth, with the aspects in his nativity. From December 17, next, to February 6, he will be liable to sudden illness, injury, or annoyances, and the same about the first week in June, next.

ERNEST S. GREEN.

MR. CUNNINGHAM, LILLY AND HORARY ASTROLOGY.

In the STAR OF THE MAGI for October I find a very interesting article by Mr. Whitehead, in which he quotes from a prediction by Prof. Cunningham, the latter quoting from William Lilly, and giving some strange interpretations—I mean strange in the light of Modern Astrology. I will only requote the first two of Lilly's rules:

"Rule 1—See if the Lord [ruler] of the first be in the tenth, he shall then attain what he desires, if that planet be not impeded [afflicted]."

"Rule 2—If the Moon be joined [in aspect] to the Lord [ruler] of the tenth, or first, the Querent [candidate] shall achieve the preferment expected."

Now, all modern experimenters have found, and so state in their text-books, that it makes a vast difference *how* the Moon is joined to the ruler of the first; if by evil aspect, then the candidate has little chance unless assisted by many other points, but if in *good* aspect (conjunction, trine or sextile), then Mr. Lilly's rule 2 is correct, and he will attain the preferment.

Mr. Cunningham says: "The Moon is forming a square aspect to Venus [at the time Mr. McKinley was nominated], which is another favorable testimony for McKinley. See rule 2."

According to Dr. Broughton and all text-books I have seen on horary astrology, including Simmonite's and Raphael's, this square of the Moon is the most *evil* aspect that could occur in a horary chart. My own experiments in natal astrology bear me out in this, for if the Moon be in opposition or square aspect to the Sun in a nativity, that person will have much difficulty in money matters and in obtaining employment, unless Jupiter assist the Moon, or Jupiter and the Sun be in good aspect. On the contrary, if the Moon be in good aspect with the Sun in a nativity, that person will seldom, if ever, have any difficulty in obtaining employment, and is generally what is called a "lucky" person. In the hundreds of experiments I have made I have yet to find an exception to this rule, so far as nativities are concerned.

The other aspects upon which I based my prediction of Mr. McKinley's defeat are referred to in "A Seeming Contradiction Explained," in this section.

ERNEST S. GREEN.

A SEEMING CONTRADICTION EXPLAINED.

In the STAR OF THE MAGI for October, Mr. Whitehead points out what may at first glance appear to be a contradiction in my former articles on the election, but if carefully read it will be seen that it is not a contradiction at all. The paragraphs alluded to are as follows:

"The planets did not smile very favorably upon either convention, as will be seen by the leading aspects."

And the supposed contradiction in my later article is as follows:

"There never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—all agreeing that he would be defeated."

The explanation is simply this: It is true the planets did not smile very favorably upon either candidate, but they did *frown* most terribly upon the hour of Mr. McKinley's nomination, according to the branch of astrology known as horary astrology.

According to Dr. Broughton, who foretold the election of every president for twenty years at least, including both terms of Cleveland and McKinley's last election, when the lord of the first is afflicted by the Moon—no matter if the lord of the first be in the tenth—that candidate is sure of defeat. At the time of Mr. McKinley's nomination the lord of the first was afflicted by the Moon, which, according to Dr. Broughton, means defeat. But this is not all. The Sun was also afflicted by the opposition of Saturn—one of the most evil aspects known. Also the Moon was decreasing in light—also an evil aspect. And the lord of the first was retrograde—still another evil testimony. Even William Lilly admits in his "Rule 1" that there is a doubt *when* the lord of the first is afflicted. In "Rule 2," Lilly means to say, "*in good aspect*," at least he is so interpreted by Raphael, Simmonite and Broughton.

As to Raphael's presidential prediction of thirty-five years ago, that has nothing to do with his predictions of to-day. He has learned much in thirty-five years, and his text books, issued within the last two or three years, are completely revised, and my experiments with the new books—especially his "Key to Astrology"—compel me to believe that he has natal astrology reduced almost to an exact science. He never fails to correct himself when he discovers he has made an error, and for this purpose keeps a record of all his horoscopes—or at least did up to recently. But there are more Raphaels than one.

I still hold that the transits in Mr. Bryan's nativity are also more favorable to his election than those of Mr. McKinley's, according to my judgment of the hour of Mr. McKinley's birth, which I believe to be between 11 and 12 a. m. Mr. Bryan was born shortly after midnight, as I am informed by a gentleman who obtained the fact from the attending physician.

ERNEST S. GREEN.

STAR OF THE MAGI

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ART AND PHILOSOPHY.

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EDITORIAL SCETION.

As we predicted, some time ago, Chris-
tian Science, in running to seed, has pro-
duced a choice lot of cranks, of all possible
bedraggled hues and shades. They love
one another very tenderly though each is
intent on collecting a fee in advance.

★

FROM the ki-yi yelping and poetic howls
emanating from harry gaze, a "physical
immortality" crank, we are made aware
that he run full tilt against the toe of our
number nine common-sense boot. Keep
out of the way, harry, we decline to spank
such a very little thing as you. Go play
with something your own size—the small
end of nothing, whittled down to a sharp
point, like Dowie, for instance.

★

RECENTLY a party by the name of Will-
iam Starr, who is afflicted with the mania
misnamed as Christian Science, quit his
job as a singer in a Congregational choir
because the minister, in his Sunday morn-
ing sermon, condemned some of the more
glaring fallacies of the "I am" spiritual
flatists. Mr. Starr puts in mind of the
Presbyterian printer who would not set
type on a Methodist paper because its edi-
tor repudiated the orthodox idea that hell
was crammed with infants not a span long.

★

To live long is a worthy ambition but it
does not satisfy. James Campbell Robinson
who is the nickle-in-the-slot official of the
"Immortals in the Flesh," a sort of Me-
thusalem Order of Hoo-Hoos, who propose
to outlive their creditors and go dead-
beating to all eternity. James kindly sent
us his circular, a 3-column hodge-podge of
italic, capital letters and boldface. In it
he says "there is absolutely *no death* to him
who *will* it so," and even this determina-
tion seems useless as he further informs us
that "There IS No DEATH." A fine of
ten 2-cent stamps is imposed on any mem-

ber caught singing "We Will Meet on that
Beautiful Shore," while expulsion on the
spot is the penalty if the "jiner" dares to
whistle "I Want To Be An Angel."

UTILITY OF THE PYRAMIDS.

A writer, who signs himself "Professor,"
in a late issue of *Knight's Review*, gives an
advanced view as to the utility and pur-
poses of the pyramids so far as the popu-
lar notions of modern schoolmen are con-
cerned. At the same time he shows the
sophistry of the claim that the pyramids
were built as "mere tombs of the Kings of
Egypt," as the schoolmen hold, and then
proceeds to give another hypothesis which
is equally as untenable. We quote:

"Nothing can be easier than to denounce
what we do not understand. To moralize
over the vanity of the world, the yearning
after earthly immortality which its great
ones have shown, and the blank and utter
disappointment of all their hopes, is sim-
ple enough for the simplest to undertake.
Egypt is one of those countries which is
appropriately selected for ethical dis-
courses of this description. There is suffi-
cient reason for this, for the degradation
of this present Egypt forms a most melan-
choly contrast with the glory of the Egypt
of the past. We read that 'Egypt itself
has become the land of obliviousness; her
ancient civilization is gone; her glory, as
a phantasm, hath vanished away; her
youthful days are over, and her face hath
become wrinkled; she no longer poreth
upon the heavens, her astronomy is dead
in her, and knowledge maketh not her cy-
cles; Emnon resoundeth not to the Sun,
and the Nile heareth strange voices. Her
deities have departed, her pomp is spoiled
and the monuments of her past greatness
which remain only serve to shadow forth
the principle of vicissitude and the cease-
less effluxion of things.' Here is an abun-
dance of material for the philosopher and
the moralist without passing over any
right and proper boundary line and de-
nouncing as mere selfish vanity that which,
in all probability, was the effect of benevo-
lence and zeal. We speak of the pyramids.

"It has been customary to regard the
pyramids as the mere tombs of the Kings
of Egypt, and severe things have been said
about the lasting evidences of death's tri-
umph over poor, weak, frail humanity, and
the puerile attempts of royal despots to
build for themselves mausoleums of im-
perishable renown—mighty monuments to
chronicle the doings of the poor pigmies
of a day. There can be no doubt that the
Pharaohs were bad enough; there are, we
are afraid, few men placed in the position
of the Pharaohs who would have been bet-
ter. Still, as it is popularly affirmed that
a certain individual is not really so black
as he is generally represented to be, it may
so happen that these death-houses of the
Egyptian Kings were turned to some better
and more profitable account than that of
being the mere idle display of durability
for the amazement of succeeding ages and
an abundant source of 'backshish' to the
Arab guides. We believe that the Egyp-

tians were too wise to undertake such im-
mense works without having in view some
public benefit. The labor of these pyra-
midical constructions can scarcely be esti-
mated. It would say but little for the in-
telligence of those learned men of the
Nile to suppose that they merely built
them as brave lodgings for regal mum-
mies; lodging that should defy all-conquer-
ing time and last till dooms-day. From
recent investigation, and not from a mere
closet hypothesis, it appears that these
pyramids were turned to good account.

"The pyramids were evidently the light-
houses and beacons which served to guide
the vessels on the Nile and the travelers
on the desert. They could be easily per-
ceived at a very great distance, fifteen or
twenty leagues; such erections were called
by the Greeks *puros amydale*. On the flat
roof of the pyramid of Cheops, the most
ancient of the group, a fire of bituminous
material was kindled, announcing the ap-
proach of a caravan, or the expected in-
cursions of invaders."

We challege the production of a single
bit of trustworthy evidence going to show
the truth of the above statement. Our
readers will notice that the pyramid of
Cheops is particularly mentioned. This
pyramid, whose top is not a "roof," was
finished originally with an outside casing
which entirely precluded the possibility of
its ascent for the purpose noted. The ar-
ticle continues:

"A single pyramid would not, however,
be sufficient for the Eastern navigators,
and it would soon be found necessary to
build a second, a third, and many others,
all of them being so situated as to serve
as watch towers on the surrounding na-
tions, and at the same time, thus keeping
up a species of telegraphic communication
with the interior of Egypt."

This is "confusion worse confounded!"
It displays the grossest ignorance of the
truth in the matter. Thomas Ballard has
shown in his authoritative work on the
great pyramid that the *second* and *third*
pyramids formed, with Cheops, the three
points of an *absolutely true right-angled tri-
angle*; and the *fourth* one, built a little to
one side of the direct line between Cheops
and the second pyramid, forms, in con-
nection with the first right-angled trian-
gle, another one in which eminent occult
students have discovered some very valua-
ble knowledge as to the pyramids.

Our very learned "professor" now con-
cisely states his back-stoop theory, as he
has somemnly assured us that it was not a
"mere closet hypothesis."

"Thus considered, the pyramids assume
new importance. They were meant to
teach the Egyptians something more than
"*Hic jacet*" ("here lies," epitaph)—they
were their lighthouses, watch towers, bea-
cons and telegraphic stations."

Just think of erecting Cheops—covering
thirteen acres of ground area, and putting
massive stone upon massive stone until the
thirty-foot-square top, four hundred and
eighty-six feet above the surface of the
earth, was reached—think of doing all

this for the express purpose of building a "bituminous" bonfire on it!

Arguing for his "back-stoop theory" the encyclopedical "professor" says:

"All nations established in the midst of such vast regions as those which surround Egypt found the necessity of erecting high towers for observation and rallying points. The tower of Babel is supposed by some writers to have been undertaken for this object; and it is known that such was the design of the porcelain tower at Nankin. An ancient traveler discovered in the midst of the plains which stretch out from the banks of the River Amazon, numerous pyramids resembling those of Egypt—without doubt erected for a similar purpose in a very remote age. The lofty towers of cathedrals and the battlements of feudal castles, are the consequence of the same necessity. With such an object in view the Pharaohs built their wondrous tombs—tombs none the less honored that those who slept within consecrated their final resting place to the service of their people."

Anything and everything that extends perpendicularly into space from the earth seems to have been created with the same object in view according to our owl-wise "professor," who disdains to cite such trifling incidentals as dates, names or authorities. Towers, citadels, spires, steeples, battlements, pyramids, parapets, observatories, look-outs and lighthouses are all one and the same to him. Doubtless, if he should visit Chicago and took a stroll down Michigan avenue, near the lake front, he would take a long look at the new tower, just completed and the highest in Chicago, of the Montgomery Ward Building, and, addressing his companion—for it would not be safe, even in daytime, for the astute though innocent "professor" to go around *anywhere* all by his ownself—he would ask, pointing at the lake:

"What's that?"

"Lake Michigan."

"What's on the other side?"

"Michigan."

"Do the Michiganites ever bring anything over the lake?"

"Yes—peaches—it takes a whole night to come over."

"Ah! that accounts for it."

"Accounts for what?"

"For that tower there, and why they built it so high. I'll warrant that you can see Michigan from that balcony way up there in the sky!"

"Yes; you're right *there*, professor. But what has that to do with it?"

"Is it possible, with all these facts before your eyes, that you cannot see the plain, self-evident utility of that tower? Well, I see it—that's what makes me a professor; yes, sir, a *Professor*! Listen—and this is no mere closet hypothesis—and I will enlighten you. *When a Michigander roars over the lake at night to Chicago with a load of peaches, he takes a squint now and then at the red lantern they hang out, without doubt, on that pole up there, and he gets here all right, sir, in the morning.*"

WISHING.

Do you wish the world were better?

Let me tell you what to do.

Set a watch upon your actions.

Keep them always straight and true.

Rid your mind of selfish motives.

Let your thoughts be clean and high.

You can make a little Eden

Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start.

By accumulating wisdom

In the scrapbook of your heart.

Do not waste one page on folly;

Live to learn, and learn to live.

If you want to give men knowledge

You must get it, ere you give.

Do you wish the world were happy?

Then remember, day by day.

Just to scatter seeds of kindness

As you pass along the way:

For the pleasure of the many

May be oftentimes traced to one.

As the hand that plants an acorn

Shelters armies from the sun.

ELLA WHEELER WILCOX.

THE PROBLEM OF THE AGES.

The Economic Lesson Taught by the Religion of Humanity.

The origin and destiny of man has been the problem of the ages. Whence? what? and whither? are questions that have been the absorbing pursuit of the best minds of all climes, classes and conditions.

Researches into the archaeological and ethnological archives that belong to unrecorded times indicate that prehistoric man had his religious observances and was interested, like all succeeding generations, in the problem of human existence.

In his quest for knowledge, man has ever found himself upon the Borderland of the Great Unknown, the hidden recesses of which must be penetrated and its mysteries unveiled before he can hope to solve the problem of life. His persistent digging and delving into every department of the visible world has provided us with a most wonderful treasury of facts, pregnant with valuable deductions and applications, yet we still grope in the darkness of the Unknown, but *not* Unknowable so far human *necessity* may apply.

The one great discovery of Science that bears upon the solution of the great problem of human destiny, is the general uniform and orderly mode of the operation of natural forces in every department of Nature. This mode of working constitutes what we comprehensively term as Natural Laws; and they operate on the largest or smallest scale with the same uniform results. We can only discover these laws by their effects in the objective world. They belong to the invisible World of Causes and manifest themselves in the visible World of Effects. To understand their mode of working on the human plane is to be able to co-operate with them for our own elevation, and thus determine our own destiny.

Man, the self-conscious head of organic Nature, entered upon his career with a dual equipment in his struggle for existence—a body, which connected him with the earth and all the forms of life below

him; and a soul, which connected him with the invisible world of great potential forces from which, in harmony with its laws, he can draw the sustenance that gratifies his unlimited aspirations. Hence, he is not only the product and master of the earth, but the legitimate heir of that infinite and eternal Supply, for all his wants, which exists in the invisible World of Causation, and to which this objective World of Effects is subordinate. Man is the self-conscious link between the two. He started at the bottom, on the material plane of self-conscious life, and by the inherent force of his own mental constitution and spiritual aspirations he is on the way to the top, ever rising, through manifold experiences, a little higher toward the goal of his ideal aspirations.

All that has ever been evolved from matter must have been originally involved in it, and came from the realm of the invisible. This is the Source of the Infinite, Eternal Supply for every want which finds expression in accordance with natural law. Matter, as it appears to the objective vision, is only one form of Universal Substance. All the great, potential forces of Nature belong to the invisible world. We see the earth bare and bleak in the winter, arrayed in living green in the spring, and, in the summer and autumn, we gather the golden harvest which has been evolved from the invisible by the operation of its potent forces. Every form of life which we see around us, both vegetable and animal, will soon return to the invisible world of great potential forces and give place to other forms which will be evolved from the same source of Infinite, Eternal Supply.

As in this objective world we have only a photograph, in its material forms, of the Reality that exists in the invisible, so in the World of Man every form that his hand fashions must be first conceived in the hidden recesses of his brain. Every human achievement of the past and present, all the wonderful inventions of modern times which enable us to work with the forces of Nature as tireless servants—the railroad, the telegraph, the telephone, the steamer and the printing press, books, houses, utensils, clothes, tools, and every article of necessity, comfort and luxury which ministers to our needs and gratifies our tastes—have all taken form in the unseen mind of man before they appeared in the objective world of existence. Thus *all* things evolve from the unseen world.

This great invisible realm is the Infinite, Inexhaustible and Eternal Source of Supply for every human want, and upon which man is permitted to draw, in accordance with natural law, not only for the sustenance and comfort of the body but for everything that can be desired for the improvement of the mind, for the strengthening and upbuilding of his higher moral and spiritual character, and for the gratification of our highest and holiest aspirations. The Supply is unlimited and adapted to the most pressing needs, but it can only be drawn upon in accordance with the fundamental laws of human progress, as

illustrated in the history of the race and expressed and defined in the constitution of the human mind.

Every improvement in the condition of the human race has been the result of Thought, stimulated into action by environments. Primeval man felt the need of something more than his naked hand with which to defend himself, and as he thought out this problem of his environments, he learned to use clubs and sling-stones, and later to make stone axes, bows and arrows, spears and flint knives. He first lived in caves, but as numbers increased he had to think again, and the result of his thinking was the primitive hut, built of stones and cemented with clay. Thus, at every step of his progress, his necessities have set man to thinking, and by his Thought he has successfully drawn on the Infinite Supply of the Unseen and satisfied his wants.

Thus it has ever been from primeval ages to the present time, and thus it must ever continue to be. Man can only save himself from the adverse conditions of his environments and improve his condition, physically, mentally and morally, by *thinking*. The all-important element in human progress is to first cultivate the power to think—logically, candidly and earnestly—and then consistently *act* according to the best Thought that is reached regardless of custom, church or creed. Jesus gave expression to an axiomatic truth when he said: "As a man thinketh in his heart, so is he." History and science confirm the truth of this affirmation. All that man has attained to, has come as the embodied result of his thinking; and when *right thinking* results in *right acting* the result is all-sufficient. The true concept of what we ought to be, united with the moral courage to act in obedience to our requirements, will surely open the unseen storehouse of Infinite and Eternal Supply to the aspiring and earnest soul.

Human growth is in the direction of our mental ideals—that what we really desire to be. The more exalted our ideals are, the more exalted the character that we will develop. If our ideals are pure, we will build up a pure character, and it is equally true that if our thoughts are base we will develop a base character—as we think so will we be. Hence, if we would elevate ourselves, we must cultivate lofty and pure ideals of what we desire to be. As environments stimulate our faculties into activity, it follows, as a logical sequence, that if we would elevate common humanity, we must labor to establish such environments as tend to stimulate into activity the higher faculties of the mind and soul of the ordinary man.

The inevitable tendency of low and base environments is to stimulate into activity that which tends to baseness, while all that is good and noble in human character is augmented by such environments as tend to bring out all that is best. If we would reform and elevate our fellow beings, we must work in harmony with the natural laws of human development, beginning with the environments which stimulate

thought and mold character. Lofty ideals, kept before the minds of the people, prepare the way for their realization, just as soon and in such degree as ethical teachers and those who work unselfishly among the people are brought to understand the fundamental laws of human progress. The coming church of humanity will abolish poverty and all its natural consequences of disease, ignorance, vice and crime by creating public environments where practical righteousness will be placed directly in the line of least resistance—which average human nature is inclined to follow. This work must be inaugurated by those individuals who rise superior to debasing influences and who fully sympathize with the weak and helpless.—*Equity*.

ALCHEMICAL LIGHT.

A Dream of the Alchemists Realized In Radium, a New Substance.

Professor Langley of the Smithsonian institution at Washington, D. C., is in receipt of a wonderful little piece of what the inventor has termed "Radium," that has sent a thrill of wonder through every scientist in the land. The specimen was received incased in a small box made of lead, accompanied by instructions for the professor to open it in the dark. This was done. A number of the principal officers of the Institution repaired to the photograph "dark room," and the wonderful substance, no larger than a silver dollar, was taken from its bed and before those present could realize what had occurred the room was lit up as though the full rays of the Sun had penetrated the place. The substance emitted a clear greenish glow, and the features of every one were clearly outlined. There was a natural hesitancy on the part of those present to touch the thing, but investigation soon proved that the source of this wonderful light was cool and solid, and that it could be handled with ease.

What is this wonderful substance? It is a discovery made by a woman, Mme. Sklodowska Currie, of the Municipal School of Physics in Paris, and if what is claimed for it is true it is the light of the future—the dream of the alchemists—in short, a lamp that will burn forever, consuming neither oil nor wick, devoid of heat and requiring no attention. Madame Currie was awarded 4,000 francs and had her name enrolled on the books of the French Academy of Sciences for this discovery, which is regarded as one of the most stupendous of the age, upsetting as it does all hitherto accepted theories of heat, light and physical energy, and opens up fields of knowledge heretofore regarded as beyond the scope of man. This light, it is claimed, will not only be very cheap when first installed, but after that there will be absolutely no expense in maintaining it, even though left to itself for centuries. Night after night for an indefinite period it will throw out its brilliant rays, and at the end of untold years the illumination will be as great as at first. No underground or overhead wires, no dy-

nomos nor gas retorts, nothing but a little disk of greenish stone. Place this in the wall or in the ceiling and the room will be lighted as long as the building stands.

The origin of light as accepted by the layman is that it is merely the demonstration of energy produced by the destruction, combustion or consumption of certain substances like coal, oil or gas. Heat is produced by the destruction of burning coal. This, transformed into motion by the steam engine and the dynamo, results in electricity for arc and incandescent lights. In short, no artificial light has ever been made for man's use that has not been the result of some material that was consumed in order to make it. A feeble light without heat is obtained from phosphorescence, but even this owes its origin to the slow consumption of the substance that produces it. To produce light without the expenditure of some sort of energy has been looked upon heretofore as an idle dream, but the discovery of the wonderful properties of the X-ray caused the scientist to put on his thinking cap. The X-ray discovery proved that there was more than one form of radiant energy, although all of them have the same qualities in certain directions, yet entirely different in others. Thus, while the powerful rays of the Sun were unable to penetrate a thin piece of cardboard, the X-ray, which could hardly be seen, was able to go through wood and metal. This fact contradicted the universally accepted theory that the power of light was due in all cases to the material consumed. Experiments along this line soon convinced scientific students that uranium possessed remarkable qualities—that it has the power of absorbing light and emitting it afterwards. It was then discovered on experimenting with salts of the metal that it would produce substances having properties similar to the X-rays, and that while they could not be seen by the human eye they yet had the power of "fogging" a photographic plate when brought in contact with it.

Different investigators produced different forms of these rays, but all failed of producing anything more than a laboratory experiment. There was energy, but unaccompanied by luminosity, and all the experiments were useless, so far as the commercial world was concerned. Then Madame Currie began her work where the others left off. She reasoned that the wonderful properties manifested by different substances obtained from uranium were not due to any real power in the metal itself, but to some substance which is held in a state of nonactivity. Working on this theory she began her work with a substance known as "pitchblend," which is uranite, chemically considered, and which is simply the refuse from the factories where various uranium products are made. She first discovered a substance similar to bismuth, but several thousand times more powerful than the uranium salt from which it was obtained. The presence of this metal in combination with uranium was, up to this time, unus-

pected, and the discovery was regarded as an important one. About three months ago the efforts of the talented lady scientist were crowned with success along the lines laid down by herself. By using different salts in combination with the bismuth-like substance she produced another substance with the properties of barium, which, after being heated, had the power of emitting visible rays of light. This is the substance which she has named "radium," and which promises to revolutionize the system of house lighting.

After she had obtained the long-sought-for substance, Madame Currie set herself about measuring its power, and found that there was no need for the fine instruments which she had prepared for this purpose, as the light was strong enough to be measured by ordinary methods. A negative of ordinary density was placed in a frame in front of a fast photographic plate. She found, after repeated trials, that she was able to obtain a strong impression in about fifteen minutes—the slide produced was perfect—just as good as could be produced by daylight. A duplication of the plate showed that another could be produced in exactly the same time, which demonstrated that the power of the light was unchanged. At the end of two weeks, during which time the precious substance had been subjected to all sorts of conditions, still another test was made, with the same results, thus proving the stability of the power of the new light. The first piece of radium being produced, Madame Currie argued that some accident might have been responsible for it instead of scientific manipulation, but investigation proved conclusively that the results were sound—that radium could be produced at will. Tests were then made to ascertain the exact nature of the material. Pieces were dropped into gunpowder, and, while a glow apparently spread through the inflammable material, no explosion took place. There was no heat and no fire—only light. The only thing that would destroy the luminosity of radium was boiling water, in which it was kept for an hour. On taking it from the water it resembled a species of green quartz—cold and dead. On heating it again, however, to the point of incandescence, it regained its luminosity with the same powers as before. It was then that several pieces of radium were manufactured and sent to scientists throughout the world, and this is how Professor Langley came to receive the queer little thing done up in a leaden box.

The foregoing account of radium and its properties comes within the occult and therefore calls for our attention. It is taken from an unsigned newspaper article, and does not come from Professor Langley, though his name is used rather freely. Until he gives us an authoritative account of his experience with radium, provided he has had one, we would not advise any one to invest in radium lights unless given the privilege of a thirty-day free trial without deposit. The radium might come in a "boiled" condition, or

have to be, and then some difficulty might attend its being heated again "to the point of incandescence" in order to regain its luminosity. This fatal defect seems to upset the claim that it upsets "all hitherto accepted theories of heat, light and physical energy."

The account concludes by saying that a Berlin professor has made tests of the substance and that "he gave it as his opinion that it would require the lapse of 1,000,000 years or more to destroy the luminosity of a piece of this radium no bigger than a quarter of an inch square." While we are left in the dark as to the experiments which led to this "opinion," it is evident that he did not try the effect of "boiling" it for an hour or so.

END OF THE WORLD.

Three Million Years From Now Is the Probable Time.

That man has but 3,000,000 more years to live is the opinion given by Dr. T. J. J. See, the well known astronomer of the Naval Observatory. At the end of that time the Sun, which has already expended eight-ninths of its energy, will have exhausted its other ninth and will have burned out. The whole solar system will then be bathed in perpetual night. The Earth and its sister planets will continue, however, to travel in their orbits about the darkened Sun. The latter will still be the center of the solar system.

Man might continue to live in darkness if the absence of his daylight supply were the only effect of the Sun's burning out. Within 300 years, not to mention 3,000,000, man will have learned to manufacture artificial daylight, but when the Sun's light goes out its heat will go with it. The extermination of all earthly life, such as now exists, will, in Dr. See's opinion, result from cold. At the present time he thinks the Sun is growing hotter. It will probably become twice as hot as it is now before beginning to cool, but this does not mean that it will give the earth twice as much heat as it does now or that in summer thermometers will eventually go up to 200 degrees in our zone. With the Sun twice as hot the earth might be even cooler than now. After doubling its own heat the Sun will begin to lose it. The cooling and darkening of the earth will then be gradual. There will be no sudden catastrophe marking the extermination of mankind and of other forms of life, the astronomer says. The great oceans will slowly freeze over. They will become absorbed by the land. Later our atmosphere will cease to be vapor and will lie like snow upon the earth's crust.

"But is not a comet likely to hit us some time before these 3,000,000 years shall have passed?" Dr. See was asked.

"Suppose it did. It might knock down a skyscraper or two. Nothing worse could happen," he replied.

"Are we not liable some time to collide with another planet?"

"We find that the entire solar system is

continually hastening in the direction of the constellation of Lyra. When we ultimately reach there we shall probably pass through it without damage. There is one chance in a million that we may strike one of the bodies of that constellation. Of course, if we collide with a body relatively great in extent it may sweep us entirely away from the Sun. But it will take ages and ages before we will ever reach that constellation. We are now quietly moving through space and if any disturbing element should appear directly in our path at any future time astronomers would give the signal many centuries in advance of our reaching it."

"Lord Kelvin thinks that there is only enough oxygen in our atmosphere to last mankind some three hundred years. How about that?"

"Plant life will continue to convert our carbonic acid gas back to oxygen, as it has done for ages. The earth's vegetation will not decrease as civilization advances. The destruction of our forests will never be effected so long as man's intellect improves. Such vandalism will be prohibited by law, and some day mankind will see the necessity of replanting mighty forests. Moreover, I think that the human race will always center in the temperate zones. Population will never materially increase in the tropics. The jungles and thick vegetable growths of that belt will flourish more and more, breathing out increased oxygen. Furthermore, the burning of coal, which process consumes vast quantities of oxygen, will cease. Solar engines, storing up vast quantities of the Sun's heat, will, within the next century, supply us with electricity. It will no longer be necessary then to consume extravagant quantities of oxygen."

"Billions of years. Nothing more definite." Such is the lease given to earthly life by Astronomer George A. Hill, also of the Naval Observatory staff. "The earth will ultimately become like the moon," he continued. "All water on our planet's surface will dry up. We shall grow colder and colder as a result of a loss of our moist atmosphere, which acts as a blanket, holding our heat back and preventing its escape into space. Our oceans will ultimately be dry abysses. All animal and vegetable life will, of course, go. Mankind will be dried up or frozen out. After moisture and vegetation vanish there will be nothing left to keep the earth's crust dark. It will turn white like the sands of our deserts, as it dries. Snow will cease. There will be no electricity, no thunderstorms."

"Is not there a possibility that some other calamity will meanwhile put an end to earthly life?"

"There are two catastrophes which might occur. The earth might lose its present position in the solar system, or it might be converted into a burning ball, glowing with fire. Either effect must result from the earth's or the Sun's collision with some other body in space. A comet hitting us? No; I think that would have

little effect. A comet hitting the earth would produce about the same relative shock as a feather hitting a baseball. A comet is a gaseous substance. We went through the tail of one in 1883, when Hawaii's volcano went into eruption. The only effect was a haziness and red glare in the sky. We did not seem to pass through the comet's nucleus—its central mass. To all appearances that apparently solid part was immense. But when we came to weigh it there was nothing to it. It seemed to be of the same material which composed the tail. There has never been a record of a comet sufficiently large enough to knock the earth out of position; the largest would give us a red sky, nothing more serious.

"An immense meteor would be more likely to end the earth than would a comet of any size. Suppose our planet were struck by a meteor one-half its size. If it should knock the earth hard enough to change its present balance, the Sun's attraction would probably draw our planet in. Then we would all be frizzled up. A meteor one-half the earth's size or weight might accomplish this. It might take a year before we ultimately reached the Sun, but we would be destroyed before we got half way there.

"I said that the earth might also strike something so hot as to actually set it on fire. In such an event it would never burn up entirely. It would go from an incandescent to a gaseous form, and ultimately cool down into a solid again. There is nothing lost in Nature. Fire could not extinguish a planet.

"It is true that within millions of years we will either strike or pass the constellation of the Lyre—sometimes called the Harp. That group of stars is an independent cluster from fifty-five to sixty billions of miles away. It takes a ray of light eighteen years to travel from that cluster to the earth."

Prof. W. J. McGee considered the question from the standpoint of an ethnologist and geologist. "I can see no probability of man's ultimate annihilation from any cause," said he. "Were it not for the great factor of intellect, the last human being on this planet would probably be frozen to death. From age to age the quantity of ice on the surface of our globe increases. Moreover, the continents are growing and the oceans shrinking. The earth is gradually drying as well as freezing. But intellect will not let the entire earth freeze and thus exterminate the human race. As soon as man becomes thoroughly dissatisfied with the earth's temperature he will change it to suit his needs. A century hence man will live all over the world. In the polar regions he will warm the temperature around him; in the tropics he will cool it.

"Intellect will extract water from the rocks after they have absorbed all of the earth's moisture. We can extract water from rock now, but the process is both expensive and unnecessary."

"Can you think of no sudden catastrophe which might suddenly end the earth?"

"The impact of our Sun with some other sun or star is more apt to work havoc with the earth than any other possible event. The mass of the Sun might be thus increased to such a degree that the earth's orbit would have to change. If the Sun came in contact with a body of equal size, and if its force of gravity or attraction for the earth was thereby doubled, the whole solar system would probably be broken up. To balance itself, the earth would have to fly away to a greater distance, or, as is more probable, it would tumble into the enlarged Sun. We have learned that the Sun is not stationary and that it is describing a path toward the constellation of the Lyre. The other apparently fixed suns or stars in the sky are in motion also, but each is going in its own direction and at its own rate of speed. These movements threaten collisions from time to time, and such collisions have apparently resulted within the historic period."

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

COLOR MEANINGS.

There is a symbolic meaning attached to colors. Blue signifies friendship, "the peculiar characteristic of ancient craft Masonry," purple denotes union, scarlet indicates fervency and zeal, white is emblematic of purity, and black denotes death.

A PRECIOUS APRON.

There has recently come to light a Masonic apron—probably the most exquisite example of needle work extant—that busied the fingers of the hapless Mary, Queen of Scots, during her long imprisonment, and served to divert her mind from her impending doom at the block. The fair sovereign—all hope gone—centered her interest upon it during the latter part of her long confinement, and created the masterpiece of needlework. Just before her execution she secreted her prized apron under the lining of one of her robes, which kept her treasure safe until recently the garment was ripped apart. Its history has since been fully authenticated through letters written by the ill-starred queen to a friendly ambassador at Paris, who smuggled the material out of which it was wrought into her dungeon. By a strange chance the apron came into the possession of an American, who has refused \$50,000 for it, and has also declined \$5,000 for the privilege of unraveling a single stitch to learn its secret, which is a mystery to all the experts. It was undoubtedly made by her for a relative that belonged to the fraternity, but was never presented.

THE ACACIA.

The word "acacia" to the Mason possesses powerfully solemn and sublimely instructive interpretations. It pronounces, in heart-breaking, funeral tones the words, "death," "ashes to ashes and dust to dust," but across the shadow-distilling cloud of dissolution it flings the heaven-born bow of hope into realms higher, into

spheres grander, into an existence purer, beyond this stage of "battle sleep," where earthly Time is no longer autocrat absolute. Among the ancient nations it was customary for each mourner to carry an evergreen sprig to the grave to deposit therein with the remains of the departed. Dalcho states that the Hebrews always planted a sprig of acacia at the head of the grave. Ragon also says that the acacia was preferred because it was believed to be particularly proof against the attacks of noxious insects or other creatures and for this reason stood as the most perfect type of the incorruptible soul of man. It conjures up to the Mason's mind a picture of the dead brother, enshrouded, lowered to the final inevitable embrace with Mother Earth, but as the clouds collect to shut from the gaze of man and Sun forever the mortal form of the departed, then it is that from the reverent deposit of the sprig of acacia is born ever and ever anew the dazzling portrayal of a life beyond the grave.—*Canadian Craftsman*.

WINE AS WAGES.

Wine is part of the wages of a Fellow Craft Mason. This beverage has ever been held in high esteem by the ancient people as a drink, and was adopted as the emblem of strength, for if drank judiciously it refreshes and invigorates. The rabbis of old gave us the following legend:

Noah was busy planting a vineyard when Satan appeared and asked Noah what he was doing.

"Planting grapevines," Noah replied.

"What are grapevines?" asked Satan.

"They produce a delicious berry that is enjoyable to eat," explained Noah, "the juice of which can be pressed out and is refreshing as a beverage."

"Ah, indeed!" said the demon, "that must be superb. Let us both work at it."

Noah had no objection, and both cultivated a fine vineyard. As the grapes appeared, Satan gazed at them with delight and suggested that they be consecrated for the use of mankind, who should know the original planters. Noah, too guileless to understand the meaning, was satisfied that Satan alone should perform the ceremony. Thus the devil flew away and returned with an innocent little lamb in his left hand, bleating piteously, and in his outstretched right hand he had a knife wherewith he killed the animal and sprinkled the flowing blood over the grapes.

Away he ran again and returned with a roaring lion, which he held by the throat, and, stabbing the royal heart, sprinkled the blood over the grapes.

"Noah," he said, "these were for you. Now I will go and bring the offerings for my account." Away he hurried, returning this time with a chattering ape and a grunting swine. Slaughtering both, he concluded the ceremony by sprinkling the blood of each over the grapes. The wine thus received from Satan the nature it holds. If we drink the first glass it leaves us innocent; the second emboldens us, like a lion; the third glass makes the drinker a monkey, and the fourth a swine.

QUAINT AND CURIOUS.

THE question whether the ancient Egyptians made porcelain seems to have been settled at last. The Chinese are credited with findings, but a fragment of a statuette recently found near Memphis is declared to be real Egyptian by Chatelier.

THERE was a superstition among the ancient Romans that it was unfortunate, when starting on a journey, to meet a frog in the road. In traveling from Rome to this country, however, the old superstition became twisted, as the old-fashioned negroes believe it a sign of good fortune to meet a "hop-toad" in their path.

IN the bay of Plenty, New Zealand, is one of the most extraordinary islands in the world. It is called White Island and consists mainly of sulphur mixed with gypsum and a few other minerals. Over the island, which is about three miles in circumference and which rises between 800 and 900 feet above the sea, floats continually an immense cloud of vapor, attaining an elevation of 10,000 feet. In the center is a boiling lake of acid-charged water, covering fifty acres and surrounded with blowholes from which steam and sulphurous fumes are emitted with great force and noise. With care a boat can be navigated on the lake.

IN a recent number of *Anthropologie*, a French publication, M. M. Delaposse gives an interesting account of the Vailanguage. This is the only indigenous written language known among negroes. These negroes occupy a territory on the confines of Sierra Leone and Liberia. The alphabet is syllabic, and it is the only syllabic alphabet existing in Africa. The author considers it at least two hundred years old, and perhaps older, as it is not even certain that it was invented by the Vai themselves. Of the 225 characters in the alphabet, twenty-five resemble Berber consonants in form, and twenty resemble European letters and numerals; but these may be purely superficial resemblances, as the sounds do not correspond. Professor Delaposse does not consider that the Vai alphabet has been derived from these sources.

GLOSSOMANCIE is a new Parisian art of reading the character by the form and size of the tongue. The guiding principles are as follows: If the tongue is long it is an indication of frankness; if it is short, of dissimulation; if it is broad, of expansiveness; if narrow, of concentration. When the tongue is both long and large it implies that the possessor is a great gossip, frank to disagreeableness and thoughtless. If the tongue is both long and narrow, its owner is only half-frank, thinking as much as talking but not always saying all that is thought. If the tongue be short and broad, there is promise of plenty of gossip and falsehoods; it talks a great deal, but says little of what is really thought. If the tongue is short and narrow it indicates deep cunning and lying, impenetrability and great prudence; this tongue belongs to those persons always ready to make mistakes but eager to inspire confidence.

AN East Indian medical journal publishes a description of a curious plant which grows in Arabia and parts of the western frontier of Hindustan. It is popularly known as "the laughing plant" on account of the effect produced by eating the seeds. "The plant is of moderate size, with bright, yellow flowers and soft, velvety seed pods, each of which contains two or three seeds resembling small black beans. The natives of the district where the plant grows, dry these seeds and reduce them to powder. A small dose of this powder has similar effects to those arising from the inhalation of laughing-gas. It causes the soberest person to dance, shout and laugh with the boisterous excitement of a madman, and to rush about, cutting the most ridiculous capers for about an hour. At the expiration of this time exhaustion sets in, and the excited person falls asleep, to awake after several hours with no recollection whatever of his antics."

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

Early to bed and early to rise does very well with preachers and guys, but makes a man miss all the fun till he dies, and joins the stiff that are up in the skies. Go to bed when you please, and lie at your ease, and you'll die just the same from a latin disease.—*Exchange*.

TARTAR AND LOOSE TEETH.

Please tell me what will remove tartar from the teeth. It has eaten the external portion of the gum away from three of my lower teeth and caused them to loosen.

There is no tooth powder, tooth wash, or other chemical preparation that will remove "tartar" from the teeth when once it has produced erosion as described above. We advise that a good dentist be consulted, who will remove the tartar by scraping it off with an instrument devised for that purpose, and who will also treat the gums by the application of tincture of myrrh and iodine to restore them. The moral is: Don't neglect to clean the teeth regularly, and thereby prevent the formation of tartar and diseased gums.

EATING MEAT.

Those persons who object to eating meat have many strong arguments to support their case. At least seven-tenths of the world's population never eat flesh meat.

Among the Japanese the rikisha men, with muscles like steel bands, will whirl their seated passengers over the ground at the speed of a horse's trot, forty miles a day, for days together. Their diet consists of rice, vegetables and occasionally a little fish. The Lascars, on a similar diet, make the best seamen in the world.

In India, China, Japan and adjacent countries are about 400,000,000 people, strong, active and long-lived, who eat no meat. The Turkish porter on a daily ration of rice and dates will jog along with bent back under a load that would crush a

western man. Darwin tells us that the Andean natives do a day's work of 400 foot tons, nearly twice the work of an ordinary laborer, on a diet of bananas.

Peasants of Russia live mainly upon thin vegetable soup, sauerkraut, rye bread and oil. The Scotch highlander, whose courage and hardihood is proverbial, seldom touches meat, living mainly upon oatmeal, vegetables and buttermilk. Among the most active and vital people of the world are the Irish peasants, whose diet consists almost entirely of potatoes and buttermilk. The farmers of Corsica live all winter upon dried fruit, mainly dates and polenta [chestnut] meal. During the middle ages the Moors used to provision their fortified cities with chestnuts and olive oil. Chestnuts provide almost a perfect food and, in fact, they constitute a staple article of diet among the peasantry of certain portions of Italy and elsewhere.

CHEAP FOODS THE BEST.

The nutrients got from vegetable foods are cheaper than those got from animal foods, taking equal quantities in kind and nutrient value. The cheapest food is that which furnishes the actually nutrient material at the least cost. Analysis has determined that meat, eggs, fish, milk and other animal foods cost three times more than flour, meal and other staple vegetable foods to get the same result. From eight to thirty cents per pound is the cost of a pound of vegetable protein, the most important of the nutrient ingredients, while the cost of protein in animal food is from twenty to ninety cents. Wheat flour, corn meal and the other cereal products are the cheapest foods. Potatoes are inferior in protein and less digestible.

CORN BREAD.

Corn bread contains more nutriment than wheat bread, and is a better diet for persons suffering from liver and kidney disease. It is likewise more stimulating to the bowel, and aids in controlling the constipation so common in these diseases. While the addition of sugar makes it more palatable, it does not agree so well with the digestive organs, as a rule, the sugar causing fermentation. It is cheaper than wheat bread, is readily prepared, and requires little knowledge or experience to cook it. Except in the South, the use of corn bread in the form of dodgers and hoe-cake is almost unknown. In ante-bellum days, corn bread was the staff of life with the Southern darkies, and their well nourished bodies, white and regular teeth and general freedom from disorders of nutrition spoke with silent eloquence of its nourishing qualities. Good pastry cooks are rare, and badly cooked wheat bread is a prolific source of indigestion. Corn bread is not open to the faults so common with wheat bread. It is not soggy, heavy or tough and prone to fermentation. Nor does it require such quantities to satisfy the appetite. Those who suffer from acid indigestion, sour eructations, flatulence, etc., will be helped by substituting corn for wheat bread.—*The Medical Brief*.

EDITOR'S TABLE.

IN the next STAR will be found the first installment of *ECONOMY*, a very ancient and rare oriental work. It will be edited by Willis F. Whitehead, who pronounces it to be "the spiritual gem of the ancient classics." Watch out for it.

THE next issue of the STAR will contain an article by Prof. G. W. Cunningham in answer to the attack made on astrology by E. Walter Maunder, Fellow Royal Astronomical Society. Mr. Maunder's article will also be given in full.

WE have printed an attractive title-page and list of contents by months, illustrated with portrait of the editor, for volume one of the STAR. Those who intend to bind up their volume should send us two 2-cent stamps, to cover cost of mailing, and they will receive it by return mail.

POSITIVELY no sample copies of this issue of the STAR will be sent out. We are seriously considering whether we will ever again send out free sample copies of any issue in the future. There is an ethical as well as a business side to the question that should be considered. What do our brother publishers think about it?

THE *Sphinx* has not appeared since its July issue, but we understand that it will be issued again shortly. Meanwhile we wish its reappearance could be hastened. It was the best of its class, and we shall give it a hearty welcome when it comes. We do not believe, as has been suggested, that its temporary suspension was due to any intention of evading an astrological prediction on the general election.

WE understand that the good Abdel Karim Effendi has returned to Egypt after raising \$10,000, in cash, for the purpose of building a Babite church in Kenosha and before he built it. He visited America a few months ago to depose a "Dr." Kheiralli as a teacher of Babism, who had been taught the holy mysteries by the Effendi but had turned out badly. Evidently the "Dr." did not get the "umpty-ump" degree or "high private lesson" from the Effendi.

SOME of our friends do not seem to understand the condition on which we offer a free book to be selected from our "Occult Fiction List," published elsewhere. These premiums are given *only* to persons who are already subscribers, who send us a *new* subscription of some *other* person. They are not given to persons who send only their *own* subscription or renewals, but if you, when sending your own subscription, include also that of a friend, you will be entitled to a premium book.

BACK numbers of the STAR can be supplied at regular rates, with the exception of No. 2 (Dec., 1899), of which we are *entirely* out, and No. 4 (Feb., 1900), of which we have but a few copies left. We will allow *double* price for returned numbers 2 and 4 in ex-

change for any other numbers of Volume One. We have a *good* supply of all other issues, and any of our more recent subscribers, who desire to obtain the complete set, will be supplied at the *regular* price as long as they last, *including numbers 2 and 4 if we can get them; but no single copies of numbers 2 or 4 will be sold for less than 25 cents.*

"WE "lift" the advertisements of such "exchanges" as fail to reach us.

"Coming Events and Occult Arts."

WE have just received a number of copies of the October number of the above astrological magazine. It is the leading English periodical of its kind, and each number is complete in itself. The present number contains, as contents—Notes and Comments, Man, Bit of Old China, Novel Competition, Mystery of Sleep, Physiognomy, An Indictment, Astrological Verities, Magic of Numbers, The Divining Rod, Studies in Brief, Casual Notes, Planetary Hours, Remarkable Birthdays, Shadows Before, Speculations, Calendar, Weather, Stock and Store, What to Do and When to Do It, Reviews, Correspondence, Queries, Test Questions, and a Reader's Glossary—occupying 36 pages, bound in paper. Its predictions of coming events are unsurpassed. Send us 10 cents (silver or 2-cent stamps) and receive it by return mail. Its article on "The Divining Rod" alone is worth much more than that. This number and the two forthcoming issues will be sent, soon as received, to any address for 25 cents.

Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant: those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"THE CHRIST QUESTION SETTLED," by J. M. Peebles, M.D. Over 380 large pages are devoted to the question as to whether Jesus Christ was a man or myth. It contains a symposium of the arguments made, pro and con, by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll, Doctor Peebles and from other sources. These various authors ransack antiquity pretty thoroughly in searching for evidence as to the real personality of the Christ, and the reader consequently finds himself in possession of all that history affords on this question. As a controversial work this symposium is unequalled, as it is in the nature of a general joint debate. Multitudinous proofs as to Christ's positive existence are given by the author and it may be said they indeed "settle" the question finally and conclusively. Dr. Peebles is to be congratulated for this magnificent marshaling of facts which leave no excuse for further doubt on one of the most vital points in history. The work should have a wide circulation, and may be had, handsomely bound in cloth, of Dr. Peebles & Co., Battle Creek, Mich., or of us, for the quite moderate sum of \$1.25. We would naturally judge the book to be easily worth twice this amount.

"THE LIGHT OF EGYPT, or the Science of the Soul and the Stars." Fourth edition, 300 fair-sized pages, beautifully illustrated with eight full-page plates, bound in paper covers. Published by the Astro-Philosophical Publishing Company, Denver, Colo., at \$1, postpaid.

This book has been before the public for several years and may be found in most occult libraries of much consequence, which goes to show that even ordinary occult libraries should contain it, an easy matter when its price is considered. If a cloth binding is desired, remit \$2 instead of \$1.

It has two parts—"The Science of the Soul," which treats of the genesis of life, its transition, and its realities; and "The Science of the Stars," which is an able and scholarly presentation of astrological thought. A concluding chapter to these two parts treats on "The Union of the Soul and the Stars," and is followed by a comprehensive index.

"THE LANGUAGE OF THE STARS." This is an elementary work on geocentric astrology by T. H. Burgoyne, author of "The Light of Egypt." He covers the usual ground of such works, and does it in an interesting and lucid manner. His directions for erecting a figure are commendable. Illustrated with diagrams; 100 pages, paper covers; 50 cents. Astro-Philosophical Publishing Co., Denver, Colo.

"CELESTIAL DYNAMICS." This is a 107-page, cloth-bound work by the author of "The Light of Egypt," which aims to employ astrology in the treatment of disease by the application of solar forces, as indicated by the horoscope of the patient. Incidentally the author indulges in some of the wild notions of those spiritual degenerates known as Christian Scientists, and was apparently suffering from a mild attack of the malady when he wrote it. We note that he was subject to severe attacks of biliousness, also, from the peevish, illogical manner in which he goes out of his way to attack reincarnation. Aside from these minor defects the book is a valuable contribution to astrological literature and as such we commend it to our readers. \$1, Astro-Philosophical Publishing Co., 1609 Downing Ave., Denver, Colo.

"GUIDE BOOK." This is the abbreviated title of a new work written from a vegetarian standpoint. Its full title is "A Comprehensive Guide Book to Natural, Hygienic and Humane Diet," and is sent us by its publishers, "The Order of the Golden Age," Ilfracombe, England. The "Guide Book" is by Sidney H. Beard, long and favorably known as a writer of rare ability in the vegetarian world. He has produced the work "in consequence of the demand for up-to-date information which has long been made by Food Reformers and by those who are desirous of adopting a reformed and fleshless diet." It has 103 pages, filled to the brim with "original and copyright recipes, together with a large amount of helpful information concerning a diet of health and happiness, hygienic living, artistic cookery, food values, etc." It is the best book of the kind

that we know of. One does not have to be a vegetarian to make use of it—it supplies the answer to the common, every-day desire for a "change" when the monotonous "dinner" looms into view. Here is found that "something new" that our appetite so vigorously calls for. It makes one hungry just to—but send for it and see the rest for yourself. Paper, 1s; in art canvas, 1s, 6d. The postmaster will write you an order for the amount.

By the same author is "What the Scientists Say Against Flesh-Eating." It is an exquisitely printed little pamphlet of 20 pages, and can be procured of the same publishers for 1d.

"A SERIES OF MEDITATIONS." By E. C. Gaffield, and edited by J. C. F. Grumbine, of whom it may be obtained for \$1.50. It contains 107 small, double-leaded pages of "reading matter," and it seems to us that the more the author indulged in "meditations" the less he knew.

"AURAS AND COLORS."—"An Esoteric Dictionary of Color Meanings," by J. C. F. Grumbine, Syracuse, N. Y.: 72 pages, paper covers; 50 cents. Treats of "Halos, Aureolas and the Nimbus," and is the best book, we think, Mr. Grumbine has written.

Books Received.

We acknowledge the receipt of the following, reviews of which will appear in the next issue of the STAR.

"A CHILD OF LIGHT, or, Heredity and Prenatal Culture," by Newton N. Riddell. Has 351 large-sized pages, bound in handsome cloth covers, and indexed; \$2. Published by the Child of Light Publishing Co., 6328 Eggleston Ave., Chicago, Ill.

"THE EVOLUTION OF IMMORTALITY," by the author of "The Rosy Cross," etc. Has 145 medium-sized pages; illustrated, and bound in illuminated cloth cover; \$1. Published by the Eulian Publishing Company, 53 Washington St., Salem, Mass.

"MIND AND BODY.—Hypnotism and Suggestion Applied in Therapeutics and Education," by Alvan C. Halphide, A. B., M. D., B. D., etc. Has 231 medium-sized pages, illustrated, and bound in cloth; second edition; price not given. Published by the author, 3458 Wabash Ave., Chicago, Ill.

"Altruism and Idealism."

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Nedoure, the Priestess of the Magi—Second installment. Reincarnation: A Plea for this Truth from the Modern Scientific Standpoint of Natural Evolution. Conclusion. Ecliptic and Zodiac. Astrological—Solar Reading for Those Born from August 24 to September 23, any Year; Campaign Predictions; Note by the Editor. Theosophical Notes. A Year's Progress. Overthrow of Pompeii. An Earnest Man. Waiting, poem. A Great Secret Disclosed. Psychic Light. A Strange Story. Relics of Babylon. Horseshoe Magic. New Light on Mars; Its Wonderful Canals. Armageddon; Views of Lieut. Totten Regarding the World's Last Great Battle. Health and Hygiene; Worth Remembering. Home Hints for Emergencies, etc. Editor's Table; The Editor's Vacation, etc.

OCTOBER, 1900, No. TWELVE.

The Star of the Magi; New Conclusions which Affords Much Light on the "Word" that was Lost; Coming of the Mighty One. Nedoure, the Priestess of the Magi—Third installment. The Spirit of Theosophy; Replies Made by Leading Theosophists to the Adverse Criticisms of a Yale Professor—Theosophy and Psychism. Sanscrit and the Occult. Climbing to Rest, a poem. Astrological Department—Heliocentric Section—Heliocentric Zodiac, an etching; Planetary Polarities for October. Events and their Aspects. Geocentric Section—Solar Reading for Those Born from September 2 to October 22, any Year; In Reply to Mr. Whitehead's Comments; In Reply to Mr. Green's Comments. Notes on Polar Expeditions. The Psychic Wave. The Coming Man. The Creeds To Be, poem. Religion of Humanity. Mormon Mysteries. Tel-el-Hesi; Biblical Verifications. Astronomical; the Earth, Jupiter's Red Spot. Masonic; The Square, Lambskin Apron. Quaint and Curious. Heart's Mistake. Health and Hygiene. Editor's Table.

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AN ASTROLOGICAL REVIEW.

Modern Development of Heliocentric Astrology as Relating to the "Star of the Magi."

BY WILLIS F. WHITEHEAD.

At the beginning of a new century it seems proper that a short epitome or review be given regarding the present status of Heliocentric Astrology, particularly as it exists in Chicago, which has been the place during the past few years of a notable series of astrological developments, and also in regard to the relation which the STAR OF THE MAGI sustains thereto. We are obliged, in thus "taking stock," to touch upon many widely-separated factors which have led up to the present development, and we will endeavor to present the main facts as accurately and as fairly as possible in our record of local astrological history.

About 1890 Olney H. Richmond located in Chicago and opened what was known as the Grand Temple of the Order of the Magi. It consisted of an Outer and an Inner temple over which he presided as the Grand Master. The Outer Temple had twelve degrees, named after the twelve houses of the Zodiac, which were conferred on all comers, with rare exceptions, at the uniform price of five dollars each. The Inner Temple had four degrees, named after the four quarters of the Zodiac, and conferred for fifteen dollars each. The temple, built in 1891, was furnished with stations in each quarter and a central altar, a large "trestle-board" or planetarium behind the Grand Master's station "in the East" on which the planets were heliocentrically kept "set up," numerous charts of a scientific and astronomical character covered the walls, and a miniature solar system depended from the star-studded arched ceiling. The first two degrees, or rather the candidates for them, were "worked" each Sunday afternoon, the other degrees being conferred on "classes" for them by appointment.

The "work" consisted of a set reception which differed but slightly in the various degrees, the administration of obligations whose invariable chief object was the observance of "Secrecy," and during which the hands of the candidates were trussed up in a prayerful attitude with various colored silk threads. Then the candidates were instructed in the sign, the grip and the WORD of the degree then in session. The words thus given in the various first twelve degrees were substitutes for a certain true set of Zodiacal Words

(which true words we have preserved in pages 69, 70 and 71 of "The Mystic Thesaurus"), but these substitutes were valuable because each commenced with the initial letter of its corresponding true word. The initial letters of both sets of words, properly arranged, give PYRAMID CHEOPS—the Word in Stone—held to be built by the Ancient Magi as a temple of initiation. The reader will see that there are thirteen letters in Pyramid Cheops—the extra letter, the first, belongs to the Sun, in the center of the Zodiac. No candidate of the outer temple was ever informed of this however. The degrees of the inner temple, with their reputed words of "Pyra," "Dima," "Che" and "Spo," helped him to guess it at a total cost of sixty dollars more, or \$120.00 in all, for the privilege—which is absolutely all that the Grand Master ever really gave, aside from some small instruction relative to heliocentric astrology, the cards, and a smattering of the sciences, that one could take home with himself. When anyone "guessed" the central word and told the very grand high cockorum of it he would be icily informed that if he did know the Word he did not know how to use it—a prerogative that alone belonged to his royal highness. But how did he use it? In the initiation next came the performance of a "mystery," the "working tools" of which were a set "astronomical" deck of playing cards and the central grand altar. These "mysteries" proved to be "drawing cards" in more senses than one in the Richmond propaganda, whose main object apparently was to divorce people from their surplus cash. With a "set deck" he could tell, from the "time card," always at the bottom, what cards or "mystic emblems" the candidate drew from its top. If the deck was really shuffled, the "quadrant" that followed—dealing the cards, one at a time, into four piles, putting them together by placing pile 2 on pile 1, 3 on 2, and 4 on 3, and repeating by dealing them again three at a time, the last four being dealt singly, and bunching the four piles as before—did not necessarily hide the drawn cards for the simple reason that, taken as consecutive numbers, 1 to 52, from the top down to the bottom "time card," such cards or numbers would fall invariably to certain numerical positions in the deck. The deck was now ready for the "mystery" and the occult use of the Word by the so-called and self-styled Grand Master. The top of the altar had a representation of the Zodiac on it. The deck would be dealt, four cards at a time, into its thirteen points—the houses and the Sun—by a peculiar readjustment of the grand word or itself. Thus dealt

it required only a simple calculation to tell where the cards were, and the astonished candidate nine times out of ten believed he had witnessed a miracle. But these "mysteries" were not always, I believe, the result of mere mathematical calculations. As there is a point where local and cosmic forces blend and operate, so there were "mysteries" where cosmic factors determined, by certain esoteric rules, the results from a "grand spread" of the "test book" of cards. A set of two "field books" contained these rules. Two large books, known as "The Book of Time" and "The Quadratus," contained the real secrets, not of the order, but of Richmond, for he would not permit them to be copied by his followers. We learned, when too late to demand and enforce our rights, that every 12th degree member was entitled, beyond question, to copy everything in the four books. The true and original plan of the order was that when a 12th degree member entered the inner temple he should be provided with a full set of these books, and that there he should be fully instructed how to work every rule contained in the two Field-books and demonstrate their validity by the use of his own personal Time-book and Quadratus. Instead of thus according their plain and undeniable rights to his supporters, Richmond, in his sham initiations in the inner temple degrees, gave an exhibition of more "mysteries" and, as a grand climax, revealed himself as a reincarnation of Christ!

I will state here that reincarnation was taught as a tenet of the order. We were treated to quite a course of lectures in the first two degrees, on a wide range of subjects, all coming under the general head and known as the "religion of the stars." The science we were served with was such as the text-books afforded, not the science we wanted, that of the temple books. We got plenty of "religion" of a wishy-washy kind, but we never got what we wanted, what we paid for, and to which we were entitled, from Richmond, nor will anyone else ever gain anything from him—he is, most emphatically, not a "square" man. He constantly took his followers *around* and not *to* the truth.

The chief charm of the temple to me lay in the "trestle-board," which weekly showed the heliocentric longitudes of the planets. This was regularly "delineated" by "Yenlo," the backward rendition of Olney, under which so-called "astral" name he was initiated, he claimed, by a freak from India, for no one but a freak would have hunted up such a specimen of moral development as he on whom to confer a knowledge of the great occult secrets. The prognostications he made were more in the nature of "hindsight" than "foresight." He would take some public event of the day and point out the harmony that existed between it and the general aspects. This proved to be a good school to several of us and the results were excellent, and I advise a constant comparison between events and their aspects as the very best way of obtaining a knowledge of heliocentric astrology. Richmond was chary about making general predictions although he made a few brilliant predictions. One of these was in regard to the financial panic of '93. Several months before it occurred he predicted that the entry of Sat-

urn into Libra, the "house of trade," would cause the panic that the country experienced at that time, but he was not far-sighted enough to predict that "hard times" would continue until Jupiter, in turn, entered that house, when business in general revived. He declined, eight years ago, to predict the result of the general election when Cleveland was elected. He said that it was possible to tell what one man or even a few men would do, but it was impossible to tell what a nation of men would do. This was a defective statement, for if he could tell what one man would do he surely ought to be able to tell which one of two things would happen to *one* man—whether he would or would not be elected. He made some notable blunders also. He predicted that the disease known as La Grippe would cease to exist in 1892, but it has appeared annually ever since. He started to make horoscopes, which, being unsatisfactory, he soon dropped.

But Richmond, with all his fairy history, mock philosophy, wishy-washy religion, superficial science, humbug degrees, and tricky mysteries, was a man of rare mathematical ability and possessed some of the great secrets of cosmic mathematics. He was not an original man or a genius in this line but had the faculty of readily understanding and the ability of following any intricate set of mathematical rules that came into his possession. His books were made by himself *and one other*, when he resided at Grand Rapids, Mich. Most of their contents were based on and were an elaboration of what I now believe was the esoteric work of an English scholar. Who this genius was is unknown to us, but that he was an astrologer, a R. C., a Pythagorean mathematician and a Cabalist is beyond doubt, and my *opinion* is that he lived *before* the discovery of the planet Neptune (1846) to which planet we find the Astral Number (the greatest factor of Richmond's books) applied. That Richmond and his co-laborer applied the Astral Number to the heliocentric positions of the planets, therefore, in order to obtain the *Exact Science of Heliocentric Astrology*, is by no means certain, *for the Astral Number shows the existence of another planet beyond the orbit of Neptune*. I would hesitate to say that the Astral Number was not the work of the great Lilly, or that it did not come down to us through Pythagoras, from the ancient Magi of Egypt. Through the aid of Richmond's former associate, four 12-degree members of the temple obtained duplicates of the books and other work, much of which Richmond does not possess. One of these four sets of books is owned by the publisher of the STAR. I have my own work, made from their astronomical tables, which serves my present purposes. I have continued along the empirical lines I began with and have met with remarkable success—enough to show that heliocentric astrology is the peer IN RESULTS of any other system now used for forecasting future conditions and events. I claim that eighty-five per cent of all predictions made by myself are verified, and this showing has aroused the adverse criticism, stupid antagonism and ignorant prejudices of a few would-be astrol-ogers and pretended prophets. I care nothing about their vindictive abuse, but I do care about their willful

misrepresentations of heliocentric astrology, and my department in the STAR will contain answers to such as deserve notice. I will only pay attention here to a prejudiced pronouncement as to the Astral Number which lately appeared in *Coming Events*, wherein it was referred to as "balderdash."

The Astral Number was published in "The Mystic Thesaurus" to preserve it in its original purity. This was made necessary by Richmond's act in publishing it in a willfully mutilated form, so determined was he that no one should acquire any *real* knowledge from him. Previously, however, he had published it in its correct form in a circular that he issued while in Michigan. His two publications of it are as follows:

FIRST PUBLICATION:

Mercury 994356
Venus 964224
Mars 542376
Jupiter 482112
Saturn 241056
Uranus 120528
Neptune 60264

SECOND PUBLICATION:

Richmond says: "The following tables give the numerical powers of the planets," but he *omits* the powers of the planets in his second publication of the Astral Number!

What must be thought of that pretended teacher who assumes to give and then *omits* to give? The reason he omitted the above Astral Powers of the Planets, in my opinion, was because their construction could be proven and therefore he did not dare to change them.

They originate in this manner: Take the Number of Initiation, square it, multiply by the houses of the Zodiac, multiply by one of the longest months; which gives: $9 \times 9 = 81 \times 12 = 972$ (twice the height of Cheops, 486 feet) $\times 31$ (days) = 30132. We now have in 30132 a Cosmic Unit. To get the influence of the seven planets on man in mathematical values we must employ the *human* quadrature of the Cabala and Peter Metius, which has a diameter of 113 to a circumference of 355. The sum of the Astral Powers of the Planets as above is $113 \times 30132 = 3,404,916$.

The Astral Powers of the months are thus given:

FIRST PUBLICATION:

January 161624
February 266438
March 334154
April 499637
May 597728
June 693389
July 491294
August 324839
September 353675
October 227963
November 217433
December 188192

SECOND PUBLICATION:

January 16162*3*
February 26643*5*
March 33414*9*
April 49865*8*
May 59771*9*
June 69337*8*
July 49128*7*
August 32482*4*
September 35365*8*
October 22794*4*
November 21741*2*
December 18816*9*

Changes are in italic figures. He likewise changed the Astral Powers of all but two of the thirty-one days.

To excuse these changes he says these tables "differ slightly from the tables published by Lillie, being as correct as human intelligence can make them." That these tables are a fraud as changed is provable from their rules, which are contained in the Field-books, not one of which will work with them.

Heliocentric Astrology therefore exists in two forms as to the STAR—one esoteric, the other empirical. Its esoteric form includes astronomical tables relating to the solar system, the fitting thereto of cards, magic squares, etc., the Astral Number and books of rules and mysteries. Not having access to these or the time necessary to their study, I cannot be reasonably asked to give any further information in regard to them or their occult contents; but if *Coming Events* will publish the correct Astral Numbers of three people (minus the Century Ordinate) the STAR will publish the year of birth of each, and thus show that the Astral Number is not "balderdash." The second or empirical form of Heliocentric Astrology is based on the astronomical tables and rules of the absolute esoteric system, and on them alone, although I retain the card emblems as the appropriate symbols of the Zodiacal quarters. As this form is a matter of evolution its adherents have called to their aid such helps as each considered best. One elaborated along the lines of Butler's moonology, another according to Oxley, etc., but I have so far discarded outside help, holding that the radical figure of an event, with subsequent heliocentric positions of the planets thereto, should alone be studied. It is highly proper, however, for the heliocentric student to consult geocentric or other works for the heliocentric truth he may find in them, notably Lilly and Coley, who are superior, in my opinion, to our modern writers.

Heliocentric Astrology is the oldest known to man. That the Egyptian instructors of Pythagoras were familiar with the heliocentric character of our solar system admits of no doubt. The construction of the Great Pyramid of Cheops shows that its designers knew the great fundamental facts of heliocentric science, and it is to Egypt, therefore, that the heliocentric doctrine must be definitely traced. That they were astrologers also admits of no doubt, and this, taken in connection with their astronomical knowledge, proves conclusively that they understood and practiced heliocentric astrology long before the days of Ptolemy, to whom the geocentric system goes back. It was Pythagoras who first promulgated to the world that the Sun was the center of the solar system and that the earth moved around it. He and Plato, who earnestly sought to acquire his teachings, are the two great "master minds" of Greece. The following account of Pythagoras is taken from a work by the Rev. James Kidd, A. M., on the "Doctrine of the Trinity" (London, 1815). He says:

"It may, with truth, be affirmed, that there was scarcely one of all the celebrated philosophers who established the several schools of Greece, distinguished by their names, who had not resided, for a considerable period, either in one or other of the countries just mentioned—India, Chaldea, Persia, and Egypt.

"We shall commence with the travels of Pythagoras, who flourished in the sixth century before the birth of Christ. According to the account of his disciple Jamblichus, the first voyage of Pythagoras in pursuit of knowledge, after the completion of his academical exercise at Samos, was to Zidon, his native place, where he was early initiated into all the mys-

terious rites and sciences of Phœnicia, the country whence the elder Taut emigrated into Egypt, and where the profound Samothracian *orgia*, and the Cabiric rites, were first instituted. From Phœnicia our philosopher traveled into Egypt, and there, with unabated avidity after science, as well as with unexampled perseverance, continued under the severest possible discipline, purposely imposed upon him by the jealous priests of that country, during *two and twenty years* successively, to imbibe the stream of knowledge at Heliopolis, at Memphis, and Diospolis or Thebes.

"Astonished at his exemplary patience and abstinence, the haughty Egyptian priesthood relaxed from their established rule of never divulging the *arcana* of their theology to a stranger; for, according to another writer of his life, Diogenes Laertius, he was admitted into the inmost *adyta* of their temples, and there was taught those stupendous truths of their mystic philosophy which were never before revealed to any foreigner. He is said even to have submitted to circumcision, that he might more rigidly conform to their dogmas, and leave no point of their most recondite sciences unexplored. It was during this long residence and seclusion amidst the priests of Thebais, that he arose to that high proficiency in geometrical and *astronomical* knowledge, to which no Greek before him had ever reached, and few since have attained.

"But all this aggregate of Egyptian wisdom could not satisfy the mind of Pythagoras, whose ardor for science seems to have increased with the discouragements thrown in the way of his obtaining it. He had heard of the Chaldean and Persian Magi, and the renowned Brachmanes of India, and he was impatient to explore the hallowed caves of the former and the consecrated groves of the latter. While he was meditating this delightful excursion, Cambyses [King of the Medes and Persians] commenced his celebrated expedition against Egypt, which terminated in the plunder of its treasures, the slaughter of its priests and the burning of its temples. During the remainder of his abode in Egypt, he had the mortification to be a spectator of all those nameless indignities which his patrons and instructors underwent, from that subverter of kingdoms and enemy of science. Pythagoras himself was taken prisoner and sent, with other captives, to Babylon. The Chaldean Magi, however, at that metropolis, received with transport the wandering son of science. All the sublime *arcana* inculcated in the ancient Chaldaic oracles, attributed to the elder Zoroaster, were now laid open to his view. He renewed, with intense ardor, those *astronomical* researches in which the Babylonians so eminently excelled; and learned from them new ideas relative to the motions, power, property, and influences of the heavenly bodies, as well as their situations in the heavens and the vast periods they took to complete their revolutions.

"Babylon must have been, at that particular period, the proudest and most honorable capital upon earth, since it is evident, from Dr. Hyde, that both the prophet Ezekiel and the second Zoroaster . . . resided there at the same time. The former, attached to the man who had submitted in Egypt to one fundamental rite pre-

scribed by the Jewish church, instructed him in the awful principles of the Hebrew religion [*i. e.*, the profound secrets of the Cabala]; the latter made him acquainted with the doctrines of the two predominant principles in Nature, of *good* and *evil*, and unfolded to his astonished view all the stupendous mysteries of Mithra. Twelve years, according to Porphyry, were spent by Pythagoras in this renowned capital, from which, when he had regained his liberty, determined to complete his treasure of Asiatic literature, he sought the distant but celebrated groves of the Brachmans of India. Among that secluded and speculative race he probably carried to the highest point of perfection attainable in that age, those *astronomical* investigations to which he was so deeply devoted; by them he was probably instructed in the true system of the universe which, to this day, is distinguished by his name. Among them he greatly enlarged the limits of his metaphysical knowledge, and from them he carried away the glorious doctrine of the immortality of the soul, which he first divulged in Greece, and the doctrine of metempsychosis.

"It will scarcely be contested that Pythagoras borrowed from the Egyptian priests, who were so deeply involved in symbols and hieroglyphics, that symbolical and enigmatical way of instructing his disciples as to ethical and theological subjects, which he so universally adopted. Nearly all his most famous symbols have their origin, not in Grecian, but in Oriental ideas and manners. . . ."

The Alexandrian school of astromers "presented to the world the *first* system of theoretical astronomy," says Chambers' Encyclopedia, "that had ever comprehended an entire plan of the celestial motions. The system we know to be *false*."

That the "Church" should be credited with *any* part in the establishment of heliocentric science is a gross error. The exact reverse is the truth in the matter, as it persecuted and opposed heliocentric science by every means in its power. History fully proves this.

Those whose names stand foremost in connection with heliocentric science and astronomical progress are Copernicus (1473-1543), Prussia; Kepler (1571-1630), Wurtemberg, and Galileo (1564-1642). Lord Napier of Scotland (1550-1617) and Sir Isaac Newton of England (1642-1727) also made brilliant discoveries that materially advanced heliocentric science.

The writer who opposes these great names is to be pitied for his ignorance or idiocy, his prejudice or bigotry, or for his vindictive or evil nature. The astrologer who denies that the *real* positions of the planets indicate or influence human events while claiming that they are so influenced or indicated by a one-sided, distorted view, which gives only their *apparent* positions, is either a bigot a falsifier or a fool. The public predictions I have given in the STAR prove beyond question that heliocentric astrology is not an error, and to refuse this evidence and pronounce adverse judgment, to misquote or misrepresent it, or to fail to grasp the significance of it *and yet denounce it* is proof of some one or more of these three forms of "mental aberration;" and when I say this I have particularly in mind

the great Sepharial, the angelic astrologer who has lately deigned to fold his geocentric wings and sit in judgment on us and "helio-eccentric" astrology. I am afraid he will never recover from his "mental aberration" as he has all three forms of the disease.

No amount of abuse, sophistry, misrepresentation, ridicule or vindictiveness will ever succeed in showing heliocentric astrology to be an "error." It is the occult art and mystic handmaid of that system brought to light by Pythagoras, upheld by Copernicus, proved by Galileo, extended by Kepler, and advanced by Napier and Newton, and, like their immortal names and illustrious work, will stand to the end of time.

NEDOURE;

The Priestess of the Magi.

An Historical Romance presenting a true conception of
White and Black Magic.

By T. J. BETIERO, M. D.

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[This romance commenced in the August issue of the STAR. The five previous installments will be sent by mail at regular rates.]

CHAPTER XII.

At this perilous moment, when it seemed almost certain destruction to advance to regain possession of my physical body, confronted as I was by Nahash, the dreaded demon of the threshold, the most beautiful as well as the most welcome sound of all my life came in clear, ringing tones:

"Be strong, Althos! No harm can come to thee—Agla commands!"

These words of encouragement, coming at the moment when hope was all but abandoned, revived me like water to the lips of a wounded soldier. I could feel my strength returning as I wonderingly opened my eyes, when, to my relief, I found the horde of horrible phantoms had fled. Nothing remained to show a trace of them save a dark cloud, which was rapidly disappearing over the vast expanse of the astral plane.

Moving toward me in stately grandeur, borne upon the air, was a being of indescribable loveliness. As he approached, his clear cut features could be seen, illuminated with large, brilliant blue eyes, surmounted by a long, flowing dark beard, and locks of hair whose raven blackness contrasted with his spotless white robe. His face was radiant like a spirit of fire; love and kindness beamed in every lineament.

The stately bearing of this noble being showed the power and authority which could emanate from the Divinity alone.

As he noiselessly floated toward me, holding out both hands, he said:

"Brother, thy heart is pure, but thy will is not strong. Had thy will been trained to the fullest my assistance would not have been required. I would have come to you ere this, but thou hast that in thy

nature, even now, which must be overcome if thou wouldst ascend to the highest. The God whom thou seekest is a jealous God. Thou shalt love him with all thy heart and all thy soul. Harken well, brother, to things which are said to thee, for aside from the aid of the moment, I am to be henceforth thy Guru or spiritual instructor.

As I now realized that the threatening dangers were past, the reaction from so great a mental strain began to manifest itself. I could make no reply, but stood mutely and imploringly, regarding this luminous being. Continuing, he said, with a deprecating wave of the hand:

"No; thank me not. I was drawn to thee by the will of one who bears for thee a kindly interest. It was thy future preceptress, Nedoure."

At the mention of her name his face became grave and his expression thoughtful. He paused a moment, then, with a graceful wave of the hand toward my physical body, he continued:

"Tarry not longer here, my brother, but enter thou into thy tabernacle of flesh and continue thy journey toward the Unity."

Without further effort to reply, I moved silently toward my corporeal body, while he continued to regard me with that sad expression which had not left his countenance since the mention of Nedoure. Yielding to an irresistible attraction, I was about to throw myself upon my physical, when he arrested me by a sudden movement of the hand. Then, as his face lit up with a smile of ineffable brotherly love, he said:

"Dear brother, as thou hast before heard, I am to be thy Guru, thou shalt henceforth know me by the name of Watlan. Keep thy soul ever free from aught but spiritual love and I will be ever ready to aid thee. But forget not, brother, that if perchance thou shouldst fall into the material plane, and ignore the high goal for which thou art now striving, I shall be powerless to aid thee. When thou requirest my advice and assistance, meditate in silence upon the Creator, and mentally call the name of Watlan. Perchance thou mayest not see me with thy physical eyes, nor hear my voice with thine ears; but answers to thy queries will be plainly impressed upon thy inner spirit."

As he paused, looking kindly toward me, I tried to speak and found, to my delight, that I had again come into possession of the power of speech.

"O, great master," said I, "tell me more of yourself; from whence thou comest and whither thou wilt return? My life has thus far been spent in trying to solve the mysteries of the unknown."

"When thou wouldst know the mystery of life and death, look upon the circle—the line without beginning and without end. Make upon the circle two points of division—the upper and the lower—the positive and the negative. Everything in Nature is represented by the circle. From the ultimate atom to the great Universe this law holds good. Thus the Universe may be synthetized by a great circular current, in which the flow is necessarily inverse in the two opposing arcs. From the positive pole to the negative pole the current descends—this is Involution, or the

descent of the Spirit into Matter. From the negative pole to the positive pole the current re-ascends—this is Evolution, or the spiritualization of matter. Thus for the formation of a human being or of a world the laws are analogous.

"Man is now on his upward journey, in the ascending arc, far from the negative pole, since he is at the head of the three kingdoms of the terrestrial world. He thus belongs to the visible world of the Universe. He also occupies a prominent place in the intellectual world; but his doubts, errors and deficiencies in real knowledge, show that he is not the master in this sphere as he is in the inferior world. In regard to the divine world, man conceives it and yearns for it, but if he attain it, it will be by faith rather than by science."

After this explanation he stood silently contemplating me.

"But tell me, O learned Guru," I said, "when man has passed that change known as death, does he yet live? And, if so, in what form?"

In slow, measured accents he replied:

"Man differs from the lower forms of the animal kingdom by possessing a soul. Everything in the Universe is in motion, always tending to a higher and more perfected state. The law of evolution embraces the mineral, vegetable and animal kingdoms. In the former the metals are formed from the crude elements by circulation of the life principle. Continuing to obey this great law they undergo still further changes. Where lead could be found a few thousand years ago, gold may be found now. So it is also in the vegetable kingdom as well as the animal kingdom. Every element or being must produce an element or being superior to itself. As man is the synthetical representation of perfection in the animal kingdom he must produce a being superior to the visible man. Thus the seed or germ of an immortal soul has been given him by the Creator. It is his duty to bring forth from this spark of divinity a perfected being suitable to endure through the eternal cycles of progression. If the soul is not developed in one life, then many lives may be necessary. Upon the earth, at all times, can be found unfortunate and vicious men who have been separated from their soul."

"Do you mean to say, O exalted one, that a man may lose his soul during earthly life?"

"Of that thou mayest rest assured, my brother. In early life, when the being is pure, the soul tries to impress upon the individual the difference between right and wrong. This is realized as the promptings of conscience. When the first evil deed is committed, the inexperienced evil-doer feels uncomfortable on account of conscience. As he continues to follow the path of vice the soul ceases to struggle with him; and if he pursues still further the downward path, the soul may, and often does, take its flight."

"The man without a soul could not have eternal life?" I asked.

"No, my dear brother," said the Guru. "He lives and dies as the lower animals, with no higher ambition than the satisfaction of his animal passions. He still possesses what is called the animal soul, but is

forever separated from the spark of divinity which permits man to ascend among the Gods. Thou wilt comprehend my reference to the animal soul when thou hast been instructed concerning the seven principles of man. But, brother, I will see thee anon; thou must return to the physical plane, and I to my duties elsewhere. So, for the time, farewell!" saying which he glided away, backward, with his hand extended toward me in the form of a benediction, and a bright smile upon his countenance.

While watching the departure of this beautiful being I felt irresistibly drawn toward my physical, which lay motionless before me. Claspings my arms around it, I knew no more until I was awakened to find the Magi bending anxiously over me.

The one who had previously addressed me said, as he made downward passes in front of my face:

"Rest quietly, O Neophyte. Fear not; no harm can come to thee."

As he continued to make passes before my face, the streams of magnetic fluid could be distinctly felt; my eyelids became heavy and I lapsed into a deep sleep. During this sleep peculiar dreams or visions came to me as related in the next chapter of my strange story.

CHAPTER XIII.

Picturesque views of landscape passed before me in magnificent panoramic array for some time. Finally I found myself contemplating a scene of rare beauty and restful peace.

Over the vast expanse of undulating verdure-clad slopes, a small flock of sheep browsed contentedly, while a comely shepherd youth lay upon the green grass of the hillside, with his head resting upon his elbow, drowsily watching them. His face and form appeared familiar to me, as I admiringly noted the muscular cords of his other arm, in which he carelessly clasped a shepherd's staff. His voice also awakened a train of indistinct memories as he hummed the words of a rude dance song. While thus composedly amusing himself, and at the same time performing lowly duty, he gave a sudden start and quickly arose to a sitting posture. With a startled look of surprise, he dropped his staff and hastily placed his hand over the right arm, near the elbow. He held it thus for a moment, when he raised his hand and gazed with horror upon two small red spots from which the blood was beginning to ooze. He had been bitten by a snake. As he began to realize the danger his face blanched, and he cast his eyes hurriedly about to find the creeping enemy which had mortally wounded him. The serpent had, however, silently escaped through the tall grass. Realizing that no time should be lost, he started rapidly in search of assistance. But as he proceeded down the decline his gait became uncertain, and his eyes were almost bursting from their sockets. He stumbled and fell, with a subdued groan, and, a moment later, expired.

Then the scene of my vision changed suddenly. I was shown the interior of a room in a great temple. A number of priests surrounded the bed of one who

was about to pass over to the unknown borderland.

As the serious watchers moved about the room, doing their last duty for the invalid, I obtained a full view of the sufferer's face. It also seemed strikingly familiar to me. But even as I looked upon him the end came. He gasped and fell back into the arms of one of his faithful friends, who was bending over him.

As the scene vanished I heard the voice of my guiding brother, saying, "Wake up." I at once opened my eyes and, looking around, I saw the same three thoughtful faces. The one nearest me said, as he made a number of upward passes before my face:

"Wake up! Be bright and happy, O Neophyte."

As I sat up, rubbing my eyes and trying to recall my dream, he said:

"Perchance thou hast had visions during thy trance?"

"True; but of a very sad nature," I replied.

As if anticipating such a reply he exchanged glances with the other two brothers and answered:

"The two death scenes of which thou wert a witness, were to thee of great importance. They were visions of thy past incarnations. The characters who passed away in thy presence were the previous forms in which thy soul dwelt."

Then, after a thoughtful silence of a few moments, he said, with an expression of relief:

"'Tis well. Arise, now, fortunate Neophyte, and follow us."

Then, with a sign to his companions, he led off, followed by them in single file toward the farther end of the room. I hastily arose and followed likewise.

Pulling aside the rich portiers, the Magus, in the lead, conducted us into an inner and smaller chamber.

The room in which we now found ourselves had but little furnishing. The floor was of smooth-hewn stone, and in the center stood a large, imposing emblem of the Sphinx. The walls were decorated on three sides by six-pointed stars, while on the wall of the east could be seen the greatest of all emblems—the five-pointed star or pentagram.

Three altars were placed, at the central points of the walls, at the east, the south, and the west.

After certain preliminaries, which I am bound to omit in this record, the brother of the east pointed to a spot in front of the Sphinx, where I was requested to remain standing. He then seized a small wand from the altar in front of him and, holding it aloft, uttered a prayer while the brothers of the south and west bowed their heads in reverence.

Surrounded by these serious brothers and standing in front of the sacred Sphinx in this chamber of mysteries, the impression made upon me was profound. When the Magus had finished his appeal to the great Unknowable, he pointed with his wand to the pentagram, saying:

"Neophyte, as thou seest, this sacred emblem of power has five points. The four lower ones represent the elements—Fire, Earth, Air and Water—which, in their turn, epitomize the living entities called Elementals. The upper or fifth point portrays Intelligence. Thus this emblem teaches the true mystic

that Intelligence can and should dominate the elements. The design is also emblematical of the human body. Each one of the lower points indicates the members of the body, *i. e.*, the arms and legs. The upper point represents the head of man, which should always be superior to the passions.

Then, turning to the six-pointed star, he continued:

"This emblem, known as the Seal of Solomon, is but the combination of the higher and lower trinities; the former positive, the latter negative. Every series is complete with the ternary and embraces the law of seriation—Active, Passive and Neuter. The lower series is always negative to the superior, from the living cell to the great living Creator.

"This fundamental truth of occultism is allegorically represented in the interlaced double triangles. He who succeeds in bringing his individual mind into exact harmony with the Universal Mind has succeeded in reuniting the inner with the outer sphere, from which he has only become separated by mistaking illusion for truth. He who has succeeded in realizing the practical meaning of this symbol has become one with the Father—he is virtually an adept, as he has then succeeded in squaring the circle and circling the square."

He now extended the wand toward me and, with his piercing eyes riveted upon mine, said in a louder tone:

"Aspiring Neophyte, thou must first acquire the knowledge which shows the goal, and lights the path leading thereto."

The brother of the south then added:

"Be strong and patient in thy work."

"Thou must brave all and defend thyself against every inferior force," came in deep tones from the brother in the west.

"Thou must raise thyself toward the transcendent regions, which thy soul already approaches," answered the brother of the east.

On account of the binding oaths I will conclude this record of the great initiation into the degree of Pastophori by stating that after receiving instruction that gave the key to many of Nature's mysteries, I was, in order to still further test my courage, required to traverse a long dark tunnel whose entrance opened between the paws of the Sphinx, and which terminated in a vast catacomb of the dead on the other side of the sacred Nile, typifying the descent of the primitive human Monad into earth under the cosmic waters, suffering an emblematic death, and thence rising to life in the great brotherhood.*

After enduring much physical suffering from hunger and thirst, and just three days and nights from the time when I stood in the presence of the brotherhood. I was proclaimed a Pastophoris and received with honor into the Order of Ancient Magi.

I also learned that I had been exceedingly fortunate in meeting my spiritual Guru in the first degree, as but few neophytes were thus favored.

* The remains of this underground passage of initiation may still be seen leading from the ruins of the temple Medinet-Abou, under the bed of the river Nile, to the catacombs in the mountains in the west.

CHAPTER XIV.

As Nedoure had been selected for my earthly instructor I was invited by Netros, her father, to accompany them to Sais, and to make my home with them for the ensuing year.

Netros, the father of Nedoure, as an Hierophant and Grand Magus of the Ancient Order, was held in high favor by Amasis, the King, who secretly consulted him concerning all important affairs of state, and oft-times with regard to his personal business.

In urgent matters he was aided in divination by his fair daughter, Nedoure, who had reached that perfect state of development, in which she could at will communicate with superior beings.

After the temple work for the year had been completed in Thebes, I found myself at the ideal home of Nedoure in Sais. In the atmosphere of this Palace of Rest, as it might truthfully be termed, surely one must be happy and satisfied. But what was that strange sensation of nervousness, unrest and anxiety? Everything in this fairy-like retreat seemed to partake of the harmony so apparent in father and daughter; even the servants were of a superior order. Yet I was not happy, and a cloud seemed to gather over me.

Upon our arrival at Sais the old Hierophant had personally shown me to my apartments; he also led me to his superb library, which contained the cream of occult productions. As he started to take leave of me he said:

"Althos, my brother, you are thrice welcome to this house, which my daughter and I have called home from her earliest infancy. Her mother passed away, in our eastern home in Persia, at the time of Nedoure's entrance into this world. So it was the will of Providence that I should possess the love of a daughter instead of a wife. And perhaps it were better so for, as you know, the life of a Magus makes it impossible for him to give much in exchange for that which he, like all other humans, desires to receive—the love of a tender and true woman, such as her mother was.

"If we follow our precepts we can neither love nor hate; all sentiment and passion must yield to, instead of controlling, the will.

"A short time after this sad and at the same time happy event—for in losing my beloved wife I was given a daughter—I received an invitation from King Amasis to accept my present position at his court. I was also given the choice of a number of houses from which this one was selected.

"We brought with us the old nurse and Byrene, who was also then a child, and who now fills the duties of maid and companion to my daughter.

"As my time is much employed with the magicians and as advisor at the court, perhaps we shall not meet often, but remember that my heart is with thee at all times. My esoteric influence will ever be directed for the uplifting of thy soul until it merges into the great Universal Soul—the Creator."

"Father," I replied, "though not skillful in the language of your land, which has now become mine, I thank you most sincerely for your expressions of kind-

ness and love, as well as for the great honor you have conferred upon me, by admitting me into the sanctity of your home. I assure you that my most earnest efforts will be directed to becoming worthy of so great a trust."

"Say no more," he said, with a kindly wave of the hand. "I shall leave thee to the care of my beloved daughter, Nedoure. She will give to thee the necessary instruction a certain day in each week. Though thou knowest much, my brother, I may yet say that all depends upon thyself. Let not thy mind become engrossed with the vanities of the world, which are unreal and fleeting. Let thy greatest pleasures be in contemplation of the One, and in the purification and development of thy God-nature, or soul. I will send to thee, from the palace, an attendant who is also a neophyte. For the time, my brother, I will say farewell."

"May success await you, kind master, and for thy kindness I again thank you; farewell."

At this the grand old Magus, after promising to see me a few days later, left me and pursued his way to the court of King Amasis.

Left to myself and awaiting the arrival of my attendant, I wandered about in a rather nervous state of unrest. The feeling of depression grew upon me so pronounced as to confuse the ordinarily even tenor of my thoughts. Seeking relief I went to the library, then to the corridor, and from thence to my room. Yet the depression grew upon me and I found it vain to compose myself. Again I went to the library, where I listlessly glanced over a rare treatise on philosophy. My vision suddenly seemed to cloud, the characters on the page seemed imbued with motion and formed, to my astonishment, the face of an old physician whose eyes looked soberly, for a brief moment, into my own. With a dissenting gesture the face melted again into the readable page before me, and I found myself now possessed with many conflicting thoughts. My mind reverted to the unpleasant experiences of the last year I had spent in the old Ouri Monastery when in silence I had alone witnessed the pranks and gibes of mischievous elementals, and I thought of my old faithful tutor and companion, Gobab. Deciding that I was being made sport of by some elementary sprite I turned again, with some determination, to the volume I held, but, as I now could not get into harmonic vibration with the author, it was reluctantly replaced.

Then, as a last resource, I began to examine the plan of the house. I found that it was constructed in such a manner as to partake equally of both the Greek and Egyptian styles of architecture. It was a large one-storied building and might have been considered commonplace by one unacquainted with its splendid interior, with its harmonious blending of Greek art with Egyptian coloring. At the front entrance were massive doors opening into a large circular hall, with colonnades arranged in the form of a semicircle. Between each pillar was a door, opening into one of the various apartments. Thus each room in this semicircular building overlooked the beautiful garden and observatory at the rear, beyond which, flowing in ma-

jestic grandeur, could be seen the ancient river Nilus.

A broad, smooth stone walk, enclosed on both sides by rare flowers, led down to the banks of this historic stream. The circular reception hall was well lighted by the Sun's rays, which entered through a skylight by day, and by many strange-shaped lamps at night. These lamps were of intricate workmanship and represented real and mythical land and sea monsters.

The floors were covered with rich rugs from the Orient, which entirely neutralized the sound of footsteps. Every appointment was perfect and superb.

Leaving the hall I again entered my room, and with my depression now most profound, cast myself onto a low couch where I lay in despair gazing upward.

My attention was suddenly caught by what seemed to be a tiny streak of smoke that rapidly revolved and grew in size as I watched it. It dropped to mid-air in the room, stopped revolving suddenly, when a long, lean finger, pointing toward the window, disclosed itself and then vanished as a puff of smoke.

I sprang to my feet and looked out upon the garden in the rear. What I saw caused my heart to beat with a violence never before experienced.

TO BE CONTINUED IN OUR NEXT.

ECONOMY OF LIFE.

A Rare Ethical Work by an Unknown Writer. The Spiritual Gem of the Ancient Classics.

EDITED BY WILLIS F. WHITEHEAD.

"The ideal mystic life," as we have before written, "begins and is supported by a correct physical existence." (Thesaurus, page 71.) This present work is especially adapted to the attainment of a true natural life, furnishing as it does an admirable and complete system of moral economy. We give in the present installment three more parts, each complete in itself, of this rare work, which treat of the passions, woman, and of the several family relations. W. F. W.

PART TWO—THE PASSIONS.

SECTION ONE—THE PASSIONS OF HOPE AND FEAR.

The promises of Hope are sweeter than roses in the bud, and far more flattering to expectation, but the threatenings of Fear are a terror to the heart. Nevertheless, let not Hope allure nor Fear deter thee from doing that which is right. So shalt thou be prepared to meet all events with an equal mind.

Even the terrors of death are no terrors to the good. He that thinketh or doeth no evil hath nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavors; if thou despair of success thou shalt not succeed.

Terrify not thy soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From Fear proceedeth misfortune, for he who feareth, inviteth disaster; he shall not look for it in vain. But he who hopeth, helpeth himself.

As the ostrich, when pursued, hideth its head but forgetteth its body, so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make it so; but he who persevereth shall overcome all difficulties.

A vain hope flattereth the heart of a fool, but he that is wise pursueth it not.

In all thy desires let reason accompany thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings and thy heart shall not be vexed with disappointments.

SECTION TWO—THE PASSIONS OF JOY AND GRIEF.

Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth any evil so severe as should raise thee far above, or sink thee much beneath the balance of moderation.

Lo! yonder standeth the house of Joy. It looketh gay; thou mayest know it from the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door and calleth aloud to all that pass by; she singeth and shouteth and laugheth without ceasing.

She inviteth them to go in and taste the pleasures of life, which she telleth them are nowhere to be found but beneath her roof.

But enter not thou into her gate; neither associate thyself with those who frequent her house.

They call themselves the sons of Joy, they laugh and seem delighted, but madness and folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side, and behold, in that vale overshadowed with trees, and hid from the sight of men, the habitation of Sorrow.

Her bosom heaveth with sighs, her mouth is filled with lamentations, she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life and weepeth; the weakness and wickedness of man is the theme of her lips.

All Nature to her teemeth with evil, every object she seeth is tinged with the gloom of her own mind, and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; she will blast the fruits and wither the flowers that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion, but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of Tranquility.

With her dwelleth peace and safety and contentment. She is cheerful but not gay, she is serious but not grave; she vieweth the joys and the sorrows of life with an equal and steady eye.

View the riotous and melancholy with pity, and let the error of their ways keep thy feet from straying.

SECTION THREE—THE PASSION OF ANGER.

As the whirlwind in its fury teareth up the trees and deformeth the face of Nature, or as an earthquake in its convulsions overturneth whole cities, so the rage of an angry man throweth mischief around him. Danger and destruction wait on his hand.

But consider thine own weakness, and forget it not, so shalt thou pardon the failings of others.

Indulge not thyself in the passion of Anger; it is whetting a sword to wound thine own breast or murder thy friend.

If thou bearest slight provocations with patience it shall be imputed unto thee for wisdom, and if thou wipest them from thy remembrance thy heart shall not reproach thee.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thee.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger it is wise to prevent it; avoid, therefore, all occasions of falling into wrath, and guard thyself against them vigilantly.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbor not revenge in thy breast, it will torment thy heart and discolor its best inclinations.

Be always more ready to forgive than to return an injury. He that watches for an opportunity of revenge lieth in wait against himself and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat, and from an enemy he shall become thy friend.

Consider how few things are worthy of anger and thou wilt wonder that any but fools should be wroth.

In folly or weakness Anger always beginneth, but remember, and be well assured, it seldom concludeth without repentance.

On the heels of folly treadeth shame; at the back of Anger standeth remorse.

SECTION FOUR—THE PASSION OF PITY.

As blossoms and flowers are strewed upon earth by the hand of spring, and as the kindness of summer produceth in perfection the bounties of harvest, so the smiles of Pity shed blessings on the children of misfortune.

He who pitieth another recommendeth himself, but he who is without compassion deserveth it not.

The butcher relenteth not at the bleating of the lamb, neither is the heart of the cruel moved by distress; but the tears of the compassionate are sweeter than the dewdrops of roses.

Shut not thine ear, therefore, against the cries of the poor, neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she implorest thy assistance with tears of sorrow, O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street, shivering with cold and destitute of habitation, let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity, how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

He who withholdeth Pity forfeiteth compassion in his own sure time of need; he who openeth his breast to the helpless shall himself be succored.

SECTION FIVE—THE PASSIONS OF DESIRE AND LOVE.

Beware, young man, of the allurements of wantonness, and let not Desire tempt thee to excess in her destructive delights.

The madness of Desire shall defeat its own pursuits; from the blindness of its rage thou shalt rush upon destruction.

Therefore give not up thy heart to her sweet enticements, neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

Old age shall overtake thee in the prime of thy life; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms the luster of a beautiful woman is brighter than the stars of heaven, and the influence of her power is resistless.

The purity of her bosom transcendeth the lily; her smile is sweeter than a garden of roses.

The innocence of her eye is like that of the dove; simplicity and truth dwell in her heart.

The kisses of her mouth are as honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of Love; the purity of its flame shall ennoble thy heart; thy days shall be many and full of happiness.

PART THREE—WOMAN.

AS MAIDEN, WIFE AND MOTHER.

Give ear, fair daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thy heart; so shall the charms of thy mind add luster to the elegance of thy form, and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight and Nature whispereth in thine ear the meaning of their looks—ah! hear with caution their seducing words, guard well thy heart, nor listen to their soft persuasions.

Remember that thou art made man's reasonable companion, not the slave of his passion. The purpose of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and to recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind and modesty on her cheek.

Her hand seeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatness, she is fed with temperance; humility and meekness, as a crown of glory, encircle her head.

On her tongue dwelleth music, the sweetness of honey floweth in song from her lips.

Decency and candor dwell in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh prudence, and virtue attendeth at her right hand.

Her eye speaketh softness and love, but discretion with a scepter sitteth on her brow.

The tongue of the licentious is dumb in her presence; the awe of her virtue keepeth him silent.

When scandal is busy and the name of her neighbor is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence resteth on her lips.

Her breast is the mansion of goodness and therefore she suspecteth no evil in others.

Happy is that man who maketh her his wife; happy the child that calleth her mother.

She presideth in the house, and therein is peace; she commandeth with judgment, and is obeyed.

She ariseth in the morning, she considereth her affairs, and appointeth to every one their proper duties.

The care of her family is her whole delight, to that alone she applieth her study; elegance with frugality is seen in her mansion.

The prudence of her management is an honor to her husband, who heareth her praised with secret delight.

She informeth the minds of her children with wisdom; she fashioneth their manners through the example of her own goodness.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She speaketh and her servants fly, she pointeth and her will is done, for the law of love is in their hearts and her kindness addeth wings to their feet.

In prosperity she is not puffed up, in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels and sweetened by her endearments; he putteth his heart in her bosom and receiveth comfort.

Happy is the man that hath made her his wife; happy is the child that calleth her mother.

PART FOUR—FAMILY RELATIONS.

SECTION ONE—TO THE HUSBAND.

Obey the ordinance of God and take unto thyself a wife; become a faithful member of society.

But examine with care, and select not suddenly; on thy present choice depends thy future happiness.

If much of her time is destroyed in dress and adornments, if she is enamored with her own beauty and delighted with her own praise, if she laugheth much and talketh loud, if her foot abideth not in her father's house, or her eyes with boldness rove on the faces of men, though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of imagination.

But when thou findest sensibility of heart, joined with softness of manners, an accomplished mind, and a form that is agreeable to thy fancy, take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

Cherish her as a blessing sent thee from heaven; let the kindness of thy behavior endear thee to her heart.

She is the mistress of thy house, therefore treat her with respect, and so that thy servants may obey her.

Oppose not her inclination without just cause; she is the partner of her cares, make her also the companion of thy pleasures.

Reprove her faults with gentleness, exact not her obedience with rigor.

Trust thy secrets in her breast; her counsels are sincere, thou shalt not be deceived.

Be faithful to her and violate not her trust, for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness soothe her affliction; a look from thee of pity and love will alleviate her grief, or mitigate her pain, and prove of more avail than ten physicians.

Consider the tenderness of her sex, the delicacy of her frame; and be not severe to her weakness, but remember thine own imperfections.

SECTION TWO—TO THE FATHER.

Consider thou, who art a parent, the importance of thy trust; the being thou hast brought forth it is thy duty to support.

Upon thee also it dependeth whether the child of thy bosom shall be a blessing or a curse to thyself; an useful or a worthless member of society.

Prepare him early with instruction, and season his mind with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father, but he that doeth right is an honor to his grey hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

Teach him of himself that he fall not into error.

Teach him obedience and he shall bless thee; teach him modesty and he shall not be ashamed.

Teach him gratitude and he shall receive benefits; teach him charity and he shall gain love.

Teach him temperance and he shall have health; teach him prudence and fortune shall attend him.

Teach him justice and he shall be honored by the world; teach him sincerity and his own heart shall not reproach him.

Teach him diligence and his wealth shall increase; teach him benevolence and his mind shall be exalted.

Teach him science and his life shall be useful; teach him religion and his death shall be happy.

SECTION THREE—TO THE SON.

From the creatures of God let man learn wisdom and apply to himself the instruction they give.

Go to the desert, my son, and observe the young stork of the wilderness. Let him speak to thy heart. He beareth on his wings his aged sire, he lodgeth him in safety and supplieth him with food.

A child's filial piety is sweeter than incense, more delicious than the odor of spices.

Be grateful to thy father, for he gave thee life, and to thy mother, for she sustaineth thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease, therefore do honor to his age and treat not his grey hairs with irreverence.

Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace, and thine own children, in reverence of thy example, shall repay thy piety with filial love.

SECTION FOUR—TO BROTHERS.

Ye are the children of one father, provided for by his care, and the breast of one mother hath given you suck.

Therefore let bonds of affection unite thee together as brothers, that peace and happiness may dwell in thy father's house.

When you separate to go out into the world, remember the relation that bindeth you to love and unity, and prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

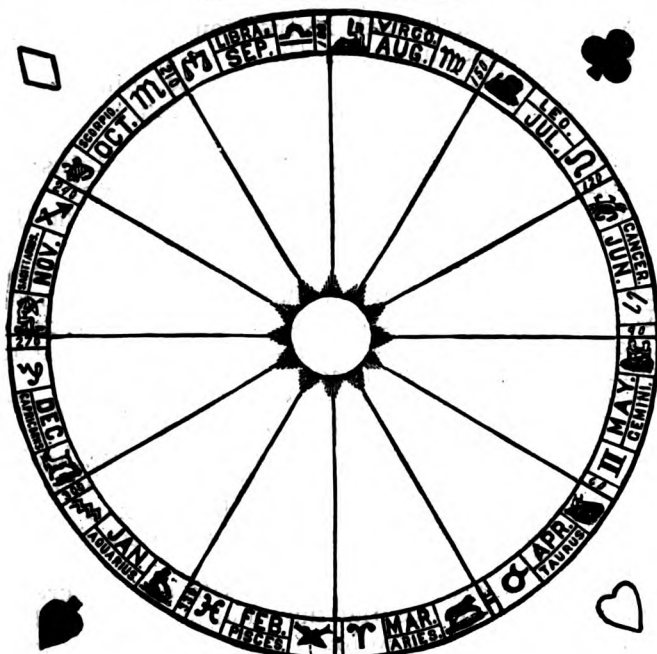
So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

TO BE CONTINUED IN OUR NEXT.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR JANUARY.

Mercury—January 1st, in Sagittarius; 12th, in Capricornus; 22d, in Aquarius; 30th, in Pisces.

Venus—Enters Scorpio the 1st, and Sagittarius the 19th, and is in degree 19 of that house on the 31st.

Earth—In degree 11 of Cancer on the 1st, travels one degree a day through it and enters the house of Leo on the 20th.

[NOTE.—People born while the Earth is in Cancer—December 22 to January 19, inclusive—are Cancer people. They are born under Capricornus, the opposite sign or house, because the Sun appears to be therein during that time. The distinctive characteristics of each house, as to the Earth, arise from its polarity in them in respect to the Sun and not from the opposite sign.]

Mars—1st, in degree 11 of Leo; 31st, in degree 24 of same, being degree 144 of the above heliocentric Zodiac.

Jupiter—1st, in degree 24 of Sagittarius; in degree 27 on 31st.

Saturn—1st, in degree 8 of Capricornus; in degree 9 on 31st.

Uranus—1st, in degree 14 of Sagittarius; same on 31st.

Neptune—1st, in degree 29 of Gemini; same on 31st.

New Moon occurs, in direction of Capricornus, on the 20th.

Both Venus and Jupiter are Morning Stars.

EVENTS AND THEIR ASPECTS.

December 1—600 cases of smallpox at Winona, Minn. Grippe was prevalent generally during the month.

December 2—2,200 Filipinos at Vigan swore allegiance to the United States.

December 3—President's Message received by Congress.

December 8—Extensive strike of telegraphers on the Santa Fe railroad system.

December 12—Washington celebrated its 100th anniversary as the National Capital.

December 14—German financial panic reported as growing.

December 14—Earthquake reported from Joplin, Mo. Another was reported from elsewhere about three days later.

December 18—Chinese Viceroy of the province of Pechilli caused the massacre of 1,500 members of the Chinese reform forces and twenty-seven of their leaders.

December 20—Greatest financial panic ever known in Mexico reported; \$50,000 a day said to have been sent to China and Japan during the past five months.

December 20—The United States' Senate ratified the Hay-

Pauncefote treaty, in regard to the isthmian ship canal, and Davis and Foraker amendments thereto.

Predictions regarding the canal: 1st—The canal will be built by the United States, and but one canal will be built. 2d—The United States will assume and maintain full control over it. 3rd—If necessary to such control the United States will acquire title to the necessary territory and not only build and police it but fortify it as well. 4th—The United States will not relinquish any legal right it contends for in Alaska for the purpose of securing an English assent to the natural rights of America in the canal. 5th—The natural rights of England, arising from her control over a large portion of the territory of North America, will be carefully preserved; such rights will be the same as those accorded to Mexico and to Central and South American governments, all things being equal. 6th—The United States will not submit its rights in the canal to arbitration.

December 22—Severe dock labor troubles, rioting and fighting at Antwerp; thirty wounded. Striking at Genoa.

December 22—Joint note to the Chinese government signed by the envoys of all the powers at Peking.

The passage of the Earth through Gemini was marked by the most severe hurricane over the north Pacific ocean known to history. Great loss of life and shipping occurred there and at other points. Marine disasters were the greatest ever known.

The aspects of the events here recorded will be found in the last issue of the STAR. Readers should compare current history with planetary aspects to gain an insight into the correspondence which exists between them. A "Pappus Planetarium" will prove to be a great help in this respect.

MINOR MENTION.

Mr. Devoe predicted very cold weather for December. Mr. Devoe was mistaken.

Objections to the heliocentric system have been gathered from various sources. These will be classified and reduced to simple questions, assertions, and objections in general. To these I shall reply as space and opportunity permit. Honest and fair criticism will meet with cordial treatment. If you have anything on your mind I would be glad to hear from you. All appropriate queries, etc., will be answered through the STAR. It is only from journals that are friendly to heliocentric astrology that you can gain correct information regarding it. Our answers will commence in the February STAR.

The Chicago Tribune says: "It is a great privilege at the close of the nineteenth century to stand at the dividing line and take a peep over into the first year of the twentieth century. The four great English astrologers, Old Moore, Raphael, Onion, and Zadkiel, have lifted the veil and given the world a look into the coming year. The peep would be more satisfactory, however, if these wisecracks had got together beforehand and come to some agreement." The Tribune then shows how the four disagree in their predictions, and concludes: "As these astrological gentlemen are the only ones who profess to look far into the future it would be more satisfactory if they did not make the future still more uncertain than it is by the disagreement of their forecasts." Really! How about the Clergy, Mr. Tribune?

It is quite funny to pick up some so-called astrological sheet and find its "editor" denouncing his own system because Bryan was not elected—and then denouncing our system because McKinley was! It is also very funny to find in *Coming Events* for December that "the election of President McKinley by an overwhelming Republican majority" "should give the quietus to these [heliocentric] would-be innovators." What makes it funnier yet is that *Coming Events*, in its November number, four months after my original prediction appeared in the STAR, condescended to "agree" with me, saying: "And I agree with him. The States will not show the spirit of the Democrat while Neptune occupies Gemini." *Coming Events* now says: "In accordance with our prediction, and quite in conformity with the well-tried principles of Astral prognostics, Mr. William McKinley is again President," etc. It is now in order for Mr. Green to bring forward his list of "evil" aspects and ask *Coming Events* how the presence of Neptune in Gemini overruled so powerfully these other "well-tried principles of Astral prognostics."

GEOCENTRIC SECTION.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this section should be addressed.]

AN ASTRAL READING ON YOUR SOLAR SIGN.

For Those Born Between December 22 and January 19.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

All persons born during this period are more or less under the influence of the cardinal sign, Capricorn, and more especially if born about sunrise, when Capricorn will also be the sign on the ascendant. Their ruling planet is Saturn, and when there are no conflicting transits or aspects in the radix their fortunate day is Saturday. Their most fortunate period of the year is usually from December 22 to January 19, but there will be some striking exceptions this year, owing to a transit of Saturn through the first degrees of the sign in that period.

Those born between December 22 and December 27, any year, were liable to much sickness last summer and fall, unless they had some strong directions in their radix to counteract a very unfortunate transit.

Those born from December 27 to January 7, any year, will be subject to sickness, or other misfortune, during 1901, hence should be careful of their health.

Those born after January 7 to the end of the sign (January 19) should be careful of their health in 1902.

Those born from December 22 to December 27, and in most cases to January 4, will be comparatively fortunate, financially, during the coming year.

While the above dates will apply to a majority, there are reasons why they cannot apply to all, which would be apparent in the nativity of the exceptions.

The character of those born under Capricorn is very decided, and there are very few weak characters born in this sign, that is, while the Sun is passing through it. They are ambitious, patient, persevering, persistent, prudent, thrifty, industrious, economical, self-reliant, contemplative, firm, and generally honest and just, unless mental planets are badly afflicted, which is not generally the case. They are generally studious and thoughtful.

The natives of Capricorn are, as a rule, extremely healthy and possess good constitutions, often living to the age of 90 or 100 years and retaining all their faculties to the end. The disease most common to this sign, however, is rheumatism, but this depends largely on the position of the malefics at birth.

The mystic gems belonging to this sign are the white onyx and moonstone, and the astral colors are brown, garnet and black.

ERNEST S. GREEN.

A CHALLENGE TO MR. MAUNDER.

Having read the "opinion" of E. Walter Maunder in the *Chicago Tribune*, quoted in the last STAR OF THE MAGI, to the effect that there was nothing in planetary influence worth considering by astronomers, in the interest of truth I make the following proposition: If Mr. Maunder will send me the date and place of birth of three very unfortunate and unsuccessful persons, and the date and place of birth of three very fortunate persons, who have been very successful and prosperous in life, the six dates each written on a separate slip and numbered from one to six, but shuffled up in such a manner that there could be no possibility of guessing, I will agree to pick out the three fortunate and the three unfortunate ones, simply from the dates—year, month, day and hour, as well as place. If six cannot be found, send two or four dates, half of which are fortunate and half the reverse. I will make no charge for this test, and will guarantee to convince Mr. Maunder of his error. If Mr. Maunder prefers he can send me the year, day, hour and minute of but one person, giving place of birth also, and I will make a horoscope for that person, with all longitudes and declinations calculated, and tell him things about the person that he cannot attribute to anything but planetary influence. Further, if he will give me the exact day when any important event or events, of a sudden nature, occurred in this person's life, I will tell him accurately

whether the event was good or evil. I would like as many such dates as he can furnish. This test will also be given free. I have convinced many skeptics like Mr. Maunder.

ERNEST S. GREEN.

THE FORTUNATE AND UNFORTUNATE.

Rules for Telling Which They Are From Date of Birth.

I have examined a thousand nativities and have found no failure of the following rules:

(1.) Those who have the Moon in conjunction, parallel, trine or sextile with Jupiter will have a fortunate and prosperous life, unless the Moon be at the same time afflicted by Saturn, or Jupiter be afflicted by Saturn or Mars.

(2.) Those who have the Moon afflicted by Saturn—conjunction, parallel, square or opposition—will be very unfortunate and have a hard struggle through life, unless the Moon be assisted by a good aspect with Jupiter or the Sun, or both. In the latter case the person will have some of the struggle condition anyway, but generally rises above his misfortunes at some time in life.

The above are the chief considerations, but there are others. Jupiter in good aspect with the Sun is also a strong testimony in favor of success, and also when in the tenth, first or second house, but its positions in the mundane houses can only be known when the hour and nearly the minute of birth is known. The other rules apply to the planets in any part of the map.

The Moon in good aspect with Saturn is another favorable testimony, but not so important, yet it always makes the mind steady, persevering and careful.

Saturn in bad aspect with the Sun is another very unfavorable testimony, but it affects the health more than the finances.

Saturn in the second or tenth house is also unfortunate, and often overcomes some good aspects, but the hour and minute of birth must be known to ascertain Saturn's position in the map.

When hour of birth is not known, but only the day, I erect a chart for noon on the day of birth, and if I find the Moon in close orb of an aspect I judge it to be in force, as it will be at any time in the day, but if not in very close orb, and applying, and the person should chance to be born soon after midnight, it would not be in orb of the aspect. If separating by five or six degrees it would be out of orb of the aspect by midnight. The orb of the Moon's aspects, when applying, is eight degrees, and when separating, twelve degrees. The motion of the Moon through the (geocentric) Zodiac is twelve to fifteen degrees per day, hence if hour of birth is not known it should always be stated as near as possible.

ERNEST S. GREEN.

PERSONAL PREDICTIONS FOR ALL.

All persons born between March 19 and April 6, between June 20 and July 10, and between September 21 and October 11, of any year, should be very careful of their health, and should also avoid financial risks all through 1901. They will have two very unfortunate transits, lasting the greater part of that period, and although in some cases there may be good parallels or directions that will prevent any misfortune, yet in a majority of cases misfortune will cross the path of all those born in these periods, in any year, during 1901. Those born in the first seven days of either of the periods mentioned were subject to misfortunes during 1900, while they will be less subject to misfortune in the coming year than those born in the latter part of the periods mentioned, but all alike in these periods should be careful of financial matters in the coming year. Those born from June 20 to July 10 are likely to be the most unfortunate, and should be especially careful during January, February, March and April to avoid losses and sickness.

ERNEST S. GREEN.

A VERIFICATION.

In the November STAR Mr. Green said in regard to Queen Victoria, that she would have an evil transit "during the last week in November and first week in December, this year," when she would "be subject to sudden evils, such as temporary illness, bad news, annoyances, etc." Press dispatches show that this forecast has been abundantly verified.

STAR OF THE MAGI

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ART AND PHILOSOPHY.

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EDITORIAL SECTION.

WE wish you a Happy New Century.

★

ONE law of the infinite is that the world
at large gets exactly what it deserves.

★

THE nineteenth century closes with a
tremendous stride taken in the discov-
ery and application of Nature's forces,
and it will be known in history as the age
of invention. The coming century will
undoubtedly witness the application of
spiritual principles and forces with equally
far-reaching and stupendous results.

★

PRACTICALLY everything calling itself
a church will observe the end of one cen-
tury and the beginning of another, and,
with the exception of half a dozen, every
religious body in the United States and
England has on hand some new century
forward scheme. The Methodists have no
fewer than four new century movements
on hand, the leading one of which is the
raising of \$20,000,000 for sectarian purpo-
ses. To date over half this amount has
been subscribed. It seems to us that a
church that can raise over ten million dol-
lars so readily and easily should be able to
pay taxes on its church property.

★

A QUEER relic of Mormonism has been
unearthed at Dongola, Ill. It was a hol-
low stone containing a manuscript which
reads as follows: "Religion of the Church
of Jesus Christ or Latter Day Saints. Be-
ing driven from place to place by the ene-
my of our faith. I place beneath this oak,
in the year 1842, this document, being the
original manuscript of the Book of Mor-
mon, and signed by Joseph Smith, the
Mormon Prophet." Two Mormon elders
declare that half a dozen pages of hiero-
glyphics, also found in the stone, is the
missing link of their religion. They say
they can read the hieroglyphics readily.

ONE hundred and eighteen very valuable
Egyptian papyri are soon to come to this
country and will be distributed among our
universities. One is a manuscript of great
antiquity, which may be the original of St.
John's gospel and at least ante-dates any
other of the codicils from which the En-
glish version is taken. These manuscripts
were unearthed some time ago in Egypt,
and date back to the Græco-Roman age.
In the lot are some manuscripts of great
value, in that they clear up many doubt-
ful and heretofore unknown words in well
known manuscripts. Homer's writings are
materially aided by the documents, which
also contain poems by Sapho, portions of
the letters of Hadrianus, and, finally, the
Gospel of St. John. This is not complete
and may not be the original manuscript,
but it is unquestionably older than any
other manuscript found to date.

A REASONABLE RELIGION.

It has been shown by Dr. Papus, the
learned and distinguished Occultist of
France, that there is, and can be, but one
religion, and that the ancient sects of
Asia, although they worshiped God under
different forms, recognized this fact, in
that the priests of one sect would be re-
ceived by the priests of another and ac-
corded all the honors and consideration
that was their due.

As well as his attributes of devotion and
worship, man has implanted in his nature
the faculty of reason, and as his physical
functions are fitted to work and exist in
perfect accord, harmony, and reciprocity
with each other, producing that condition
of the body known as health, so his mental
faculties should self-evidently be likewise
harmonious and healthy, and this shows us
that the one true religion is both a healthy
and Reasonable Religion.

As the converse of the christian science
fallacy is true, bodily disease or physical
inharmony giving rise to distorted con-
ceptions and erroneous or inharmonious
thought, it is also self-evident that Good
Health is the corner-stone of the one true
Reasonable Religion.

This fact furnishes us with a key to the
dark pages of religious history. It is not
at all unlikely that the religious wars,
persecutions, tortures and barbarities of
the dark ages were the result of the disor-
dered and diseased bodies of the surfeited
and pampered priests of that fearful era.

The principles of the one true Reason-
able Religion must have existed from all
eternity. It is folly to suppose that any
event on the face of the earth has ever an-
nihilated one principle or created another
principle of the one true Reasonable Re-
ligion. Christ brought to light the Reas-
onable Religion of Love but it had ever
existed, and he did not create it. He cre-
ated its expression, its application to hu-
man need, and sealed it with his life. He
did not die that we might live, he lived
that we might not die without the price-
less rewards and consolations of a Reason-
able Religion. Priestly hate may have
distorted, discolored, perverted and sup-

pressed the reasonable revelations of the
Christ during the time when all the horri-
ble, and satanic implements of bigotry,
fraud and violence were put in use by the
Church in the dark ages, but the rack, the
torch, the dungeon and the stake were
all proved impotent of annihilating a sin-
gle principle of the one true Reasonable
Religion.

Every race and clime have presented us
in their native religions with various con-
ceptions or views of the Infinite and the
relations of man thereto. These are but
different interpretations of the eternal
principles that underlie, build and main-
tain the one true Reasonable Religion.
Whatever each interpretation presents of
a reasonable and healthful character is
doubtless a part of Reasonable Religion:
whatever unhealthy part is presented will
be condemned by Reasonable Religion.
As men and races constitutionally differ in
their modes of thought, and in their needs
and aspirations, that part of the Reason-
able Religion we find them in possession of
is the best suited for them and productive
of their highest good. Thus it is a mis-
take to force upon them the creed excres-
cences of churchdom, excrescences which
have no part in Reasonable Religion. To
such a course every horror dances attend-
ance and every evil follows close behind.

As every racial religion contributes to
the one, true Reasonable Religion, it is a
matter of evolution only when it shall be-
come Universal in light and strength, in
love and justice, and in utility and intrin-
sic worth. *Equity* well says:

"The religious teachings of the world
have been, from age to age, passing
through the modifying and purifying pro-
cess of the laws of growth which are all
comprehended in the one word—evolution.
And notwithstanding the stress which the
Christian churches have placed upon their
many conflicting creeds they have never-
theless been growing, and every additional
tenet is an evidence of such growth. Evo-
lution proclaims that whatever is true
must be in accordance with the natural
laws of human progress, and reveals to
the unprejudiced mind a Divinity in pure
and undefiled religion, that has never as yet
been recognized by the popular churches
of the day. All true religion must be nat-
ural and in accord with the Divine revela-
tions of Nature. The truths of religion
are universal, intuitional, necessary and
self-evident. All else may well be classed
under the head of superstition. Religious
truth cannot be sectarian and dependent
upon a creed. True religion is in accord
with every fact of Nature and is truly sci-
entific in all its claims. Every genuine
truth must, in the very nature of things,
harmonize with every other truth, and by
the application of this universal rule we
can readily distinguish between truth and
falsehood in the religious teachings of the
world."

Thus the one true Reasonable Religion
is an evolved religion and one universal in
character. In its sacred and divine books
will be found the light given us from all

the great and good of every clime and age. Science, Poetry, Ethics, Art, Song, Devotion, Philosophy, History and Love will all combine to build the Universal Bible of Brotherhood.

As a new invention never originates a new principle in Nature, but merely gives a new application of the same, so each religion merely gives a new interpretation of the universal principles of Reasonable Religion. It is the peculiar province of the STAR, in its search for hidden truth, to lay bare these foundation principles. In the problems that come up for solution in this new century of thought and endeavor, these factors of the unknown, the esoteric and the occult, will play quite an important part. The STAR has already given some few things along this line, notably in the Quadrature of the Circle, accounts of Oriental religions, the different series of articles on Reincarnation, Religion of Humanity, and modern liberal thought of an occult nature. But this is only a beginning, however, to that which we may be able to present in the future. Never before was the horizon so broad, so great and grand, or so stimulating to human aspiration and endeavor. In the evolution of the Universal and Reasonable Religion the work of the STAR will find a place and will thus prove to be a factor in the future happiness of mankind.

TAPPING THE SUN'S STRENGTH.

The problem of tapping the strength of the Sun, of controlling some portion of the power and heat so freely given to man, has been passed from the ancients to the moderns through the hands of the greatest men of learning of all times without any adequate solution until the dawn of the twentieth century. The Grecian Archimedes, the Edison of his day, was perhaps the first to handle the question. Ericson, the American, and Mouchout, the Frenchman, were among the last to seek the solution, and both succeeded in making the Sun operate small motors. Nothing more was done until Dr. Calver of Washington invented the pan-heliomotor, and he can, by its aid, generate 24,000 degrees of heat, or four times the amount registered in the electric arc. Of this he is able to control 10,000 degrees with absolute safety, and is at work on an apparatus that will enable him to control the full amount generated.

With his invention, which, briefly, consists of an arrangement of mirrors to reflect the Sun's rays upon a focusing spot, Dr. Calver could burn down a rocky mountain and reduce it to a level plane without as much as lighting a match. Russian iron, of the kind so unburnable that it extinguishes the fire in the fiercest furnaces, melts under the heat at his control as a wax max is melted by the flame. Tough silver coins or stout glass tumblers become in a moment running liquid in the heat of the focused rays; while with his apparatus he will perforate a soaking wet plank of wood with a dozen holes in as many seconds. Experiments with the Sun's rays were also made in Chicago some years ago.

PROGRESS.

In its giving and its getting.
In its smiling and its fretting.
In its peaceful years of toiling, and its awful days of war.

Ever on the world is moving.
And all human life is proving
It is reaching toward the purpose that the great God meant it for.

Through its laughing and its weeping.
Through its living and its keeping.
Through its follies and its labors, weaving in and out of sight.

To the end from the beginning.
Through all virtue and all sinning.
Reeled from God's great spool of Progress, runs the golden thread of light.

All the darkness and the errors,
All the sorrows and the terrors.
Time has painted in the background on the canvas of the world.

And the beauty of life's story
He will do in tones of glory.
When these final blots of shadows from his brushes have been hurled.

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

A Masterful and Important Essay on "Life as a Fine Art."

BY WILLIAM SLATTER.

Human life may be one of great joy or great sorrow. There are great resources of happiness in Nature open to every person of ordinary health and intelligence, but which they do not see. The joy of life is the outcome of the right use of the powers of mind and body.

One of the first requisites is the power of self-control; if people have not that, and get into a panic on slight occasions, troubles and difficulties will be many. We are embarked on the ocean of life, and our fellow passengers are sometimes difficult to get on with. A friend of mine asked a fellow tradesman how he got on with a certain troublesome customer. He replied, "I must swear at him or laugh; I choose to laugh at him as being best." It is a fine art to be able to live with aggravating and faulty people happily, and keep an even temper and be forgiving. Forgiveness is a divine "fine art," founded on justice and love. Jesus said, "Father, forgive them, they know not what they do." These words are sublimely beautiful. Let us also be considerate, and try to think that those who trouble us do so in ignorance.

Children especially deserve patient and loving forbearance, with firmness. It is a "fine art" to teach children obedience without harshness—without slapping or shaking and much scolding. This art all parents should try to be proficient in. If parents lose self-control, how can they expect their children to govern themselves, and restrain angry feelings, if they do not have a good example set them?

Benjamin Franklin is an example of great self-possession. He commenced life as a printer, but raised himself to the highest positions in the State. He formed a high ideal of what human life should be, and determined to make his life a work of art. With this end in view, he wrote out

a list of all the virtues—the good qualities inherent in man's nature. At the end of the day or week he impartially examined his conduct, and wherever he failed he put a mark. It surprised him very much to see so many marks, and this made him more circumspect. He never succeeded in getting rid of all his failings, but he had the great pleasure of seeing most of the marks disappear. He could not quite reach the high standard of perfection, but his attainments in the fine art of living were very great. Franklin became one of the most eminent of statesmen and philosophers, and at the same time he was a domesticated man, and performed well his part in home life. This grand and beautiful life was due to his endeavor to free himself from his faults and increase the power of his virtues.

Everyone should form some good purpose, some ideal to live for, and if they cannot realize all they desire, they will become better and happier by the effort they put forth. It is best to have an ideal that it is possible to reach by long continued effort. If the standard is impossible of attainment it discourages effort. A refined and comfortable home is a possible ideal which people in all classes can and should strive to realize and keep, and those who can should adorn it with beautiful things, and make it the center of attraction. Emerson, the great American poet and philosopher, said that the greater half of human happiness is in loving and being loved in return. Where love reigns in the home all the troubles of the outward world can be borne much better than when it is absent.

It is necessary that we cordially recognize the truth that this world was made for all, and that no one family have any patent rights to more than is justly due to them. Shakespeare has said, "Wherefore this world was made for Cæsar I am weary of conjecturing." There are many people who act as though they thought that getting and keeping was the wisest and best thing to do. This great error eventuates in the loss of the purest pleasures of social life. How is it possible to get and keep the love and sympathy of those we are connected with if we always want the best of every bargain and our self-will first and foremost.

One of the greatest teachers of wisdom (Seneca) has defined the art of life to be living in constant good humor. This is very difficult for a selfish man, but to one who is self-possessed and unselfish, the fountain of good humor will be abundant, for he is not troubled by anxiety and conflict with the interest of other people, and even feels a pleasure when they are having a good time. There are times when people aggravate and ruffle us, or children are difficult to manage. The question is how to bear these things with good humor or without losing self-possession and getting angry.

I think it is a great help in times of great irritation to remember that each individual has had a different parentage and

education, read different books, and been surrounded with different influences all their life. How is it possible for them to think and act as we think they should? It cannot be done. They cannot do the impossible. Why then let it trouble you?

Many of the vexations of life arise from expecting too much from others. It is best to endure with good humor the failings of others and help them to overcome instead of resenting. Be to others' faults a little blind, be to their virtues very appreciative. The fine art, good manners, the charm of social life, grows out of due appreciation of the virtues and rights of imperfect people, and becomes easy to those who have good dispositions. It is the disregard for the good qualities in others, and censoriousness towards their imperfections, that introduces discord and pain into human life. Nature has made every man, woman and child to be different from every other, and the sooner we recognize this, the more easily will it be to live with other people happily.

Outward adornment is important when not overdone, but it should not supersede the cultivation of the mind and the heart.

The bringing up children wisely is a very fine art, indeed, and requires much knowledge of the laws which govern the physical and spiritual development of child nature. Loving firmness and due provision for the ceaseless activity of childhood should be the rule of conduct in the home.

Goethe, the Shakespeare of Germany, has well said that there are three reverences—for those that are below, for those that are our equals, and for those above—in other words, we should not despise human nature because of its imperfection. Shakespeare has said, "There is a vein of good in things evil, if men would but diligently distil it out." The distillation of good from things apparently evil is possible, and if we are wise we shall make ourselves better and happier and more perfect by doing so. This is a fine art.

One great difficulty in social life is the difference in the quality of moral sense.

Our moral judgments differ, and it is not fair to assume that those who differ from us are morally blamable or stupid.

Ruskin speaks of a man he knew that was so proficient in the fine art of living that he intuitively perceived the possibilities of good in those he had intercourse with, and by sympathetic and judicious appreciation called forth all that was good in them. He was one of those who carry a benediction on the countenance, and lift, by their genial presence, those who come near them to a higher level of happiness. The great American, Emerson, makes a suggestion, that when a man goes into society he should study how to make life beautiful. This cannot be done by those who cherish or permit revengeful feelings, for real or supposed injuries, to wrangle in their heart.

To be willing to forgive, and to suppress all angry feelings, is one of the most necessary steps in the art of living happy and beautiful lives. I will relate a case of the

great power of forgiveness. A soldier had been punished many times for his bad conduct, without amendment. The officer of the court-martial said, sympathetically, that he was very sorry that past punishment had not succeeded in reforming him, and that he would be forgiven this time, and see if that would. The effect of forgiveness accomplished what punishment had failed to do, and gave him back his self-respect. "Mercy is twice blessed."

If we cannot be perfect now, we *can* all do our *very best* to live up to this noble ideal of a perfect life, and the more we try the happier and better we shall become.

—Herald of the Golden Age.

MYSTERY IN ICY HAND.

Strange Psychic Gift Possessed by an Unlettered Man.

A strange story has just been made public by Barry Pain, the well known English author. It refers to a mysterious personage who died many years ago, but it was only recently that a London physician, one of the few who knew the weird story, told it to Mr. Pain. The secret had been kept faithfully by all the witnesses for various reasons, chief among which was the fear that the tale would be received in a manner that might injure the professional standing of those concerned.

"It is possible," says Mr. Pain, "that some may remember the case of Richard Gell, who was the subject of a few newspaper paragraphs in May and June, 1873. He was an uneducated man, the son of a North Country miner. He came to London to exhibit what was supposed to be a trick and to make what money he could out of it. Richard Gell was accustomed to drink hard, and he was certainly not honest. His trick was never quite satisfactorily explained, but the man had discredited himself, and respectable students of psychology did not think it worth while, as a rule, to have anything to do with him.

"His trick was this: He took a seat in a room, and a high screen was placed all around him, so that he could not be seen. In the same room, but at a distance from the screen, a table was placed with a sheet of paper on it. On the paper was a model of a hand, rather less than life size, made apparently of some kind of pumice stone. This hand held a pencil. Questions were asked by people in the room, and the hand, moving with no apparent cause, wrote replies. The trick was done in any room, and any screen and table could be used. The model of the hand could be examined by anybody and at any time; for instance, it might be raised from the paper while it was in the act of writing. It was shown that the hand could not be influenced by a powerful magnet, and this disposed of the first explanation suggested. But before he had been in London a fortnight Gell was fined in a police court for being drunk and disorderly. And people who had been inclined to take him seriously left him alone.

"They could not think it possible that a

man of that type should be possessed of any abnormal psychic power. They took a view which by many people would still be held to be quite natural. At the same time an unprejudiced inquirer might be disposed to ask why abnormal powers of this description should be confined to the respectable and ascetic. Is it not, in fact, a little absurd to lay down rules for a world of which we practically know nothing? That was the opinion of a few doctors who had interested themselves in Gell's case; they paid his fine at the police court and looked after him; they also investigated his trick, if it could be called a trick.

"Toward the end of June, 1873, Gell died suddenly in a house in Harley street. The cause of death was some form of heart failure, and the jury found a verdict accordingly. The actual circumstances of the death were not disclosed at the inquest.

"But one of the doctors who was present has, at last, told me what happened.

"Gell had taken no stimulants that day: he was shaky and complained that he 'felt bad.' But he was quite willing, and even anxious, that the test of his powers should proceed. He was very proud of them, and quite realized that a report favorable to their genuine character coming from scientific men would be of great value to him. His one object was to make money out of the trick; he said that he neither knew nor cared how he did it. The answers to questions that had been written by the model hand so far had contained nothing extraordinary. They were answers that might have been written by Gell himself directly, and they even reproduced the misspellings which were habitual with him.

"The test took place at 8 o'clock in the evening in the drawing room of the house, on the first floor, overlooking the street. Besides Gell there were four doctors present, one of whom was the tenant of the house. Gell took his place, as usual, in the middle of the room, and a heavy gilt leather screen which had been brought from the consulting room, was placed round him. The table on which the hand and sheet of paper were placed was ten or twelve feet distant from the screen. To the first question the hand wrote a childish answer at once. Then one of the doctors asked, 'What is my age?'

"The hand trembled, but did not move. Gell spoke from behind the screen and asked for something to drink. A glass of water was handed to him behind the screen. The question was repeated, and the hand began to write, and suddenly stopped. Other questions were suggested but the hand remained absolutely motionless. The host turned round toward the screen and called out, 'What's the matter with you, Gell?' Immediately the hand began to write.

"It wrote from right to left, and in a character which was not that of any language with which any of the doctors present was acquainted. The writing was done with great smoothness and regular-

ity. Suddenly the hand shot over the side of the table, fell on the floor and broke in fragments. The host called out again, 'What's the matter with you, Gell?' There was no answer, and for a moment or two there was absolute silence in the room. Then one of the men said: 'We had better look into this,' and went up to the screen.

"In attempting to pull it back the whole thing fell over with a crash. Behind it, on his chair, with his head back and his jaw dropped, sat Gell, stone dead! He was in his lifetime an ugly man, and now with the gas flaring above him, he looked very ghastly. He was wearing, I am told, a dirty light suit and a tie, of striking colors, with an impossible diamond in it.

"The body was quite cold, and rigor mortis had already set in. One would have said that it had been dead at least three hours. There was little or nothing to be done, but the doctors discussed it, and never mentioned what they were all thinking. That was only said when they came down stairs afterward. All were agreed on one point—Richard Gell must have been dead while the hand was still writing. 'It can never be proved,' said one of them, 'but I believe he died just before the hand reversed and wrote in the strange character from right to left.'

"The writing was shown subsequently to a well known Orientalist. As he picked up the paper, he said, 'Why, this is Sanscrit.' On looking at it more closely he saw that this was wrong. 'But it is obviously an Oriental language,' he said, 'I'll take it away and let you know in a day or two what it is.'

"But he never did. He was found dead in his study with the paper before him."

THE COST OF SOLOMON'S TEMPLE.

According to the computation of Villalpando, the talents of gold, silver and bronze used in the construction of King Solomon's Temple amounted to \$34,399,112.500. It is calculated that the value of the jewels and finished work exceeded this amount, but with the object of forming a computation we can fix the same weight as the value of these. The golden vessels consecrated to the temple use, according to Josephus, cost 1,400,000 talents, or approximately about \$2,876,481,015. The value of the silver vessels is computed at 1,340,000 talents or about \$24,467,100,000. The silk robes of the priests cost \$50,000, and the purple colored dresses of the singers cost \$10,000,000,000. The trumpets cost \$1,000,000, and the other musical instruments \$250,000. To these expenses must be added the money expended on the other materials—the timber and stone, and the salaries of the workmen employed on it, who were divided as follows—ten thousand men were occupied in cutting the wood in Lebanon, sixty thousand carriers of loads, eighty thousand stone cutters, and three thousand three hundred overseers. All these were employed for seven years, and on whom, besides their pay and board, Sol-

omon expended \$33,669,885. If the daily pay and feed is calculated at about \$1, the total would be \$319,385,440. The costly stones and the wood in the rough would cost at least \$27,726,480,000. Thus it is computed the total cost would be about \$83,723,722,406.40 says *La Gran Logia*.

The mind is unable to realize that over eighty-three billions of dollars were expended in the erection and furnishing of King Solomon's Temple, and the question naturally arises where he procured this vast amount. We read of his mines, etc., but that does not explain it. The sum is in excess of the total wealth of the United States by some twenty billions of dollars.

LIGHT OF THE ZODIAC.

New Observations of the Mystery Seen at Times in the Heavens.

For three hundred years astronomers have seen at times a mystic light in the sky on clear nights rising from where the twilight was dying out at sunset or preceding in the eastern sky in the morning the first true dawn, and sometimes showing in the eastern and western skies with a brilliancy equal to that of the Milky Way. In all this time, although eminent astronomers have sought for an adequate explanation of the phenomenon, science is yet baffled in the quest. Kepler wrote about this mysterious light about 1600, Descartes in 1630, and Childrey in 1659, but it was not until 1683 that it was named. Then Dominic Cassini observing the light particularly on the night of March 18, saw that it reached up along the line in the sky marked by the constellations through which the Sun holds its yearly course and named it the zodiacal light, and so it has been known ever since. The similar light which is seen at times opposite the Sun's positions was styled the Gegenschein, and so it is known now. The rarity with which the light is seen in its perfection in temperate climes and the lack of systematic observations of it in the more favorable parts of the earth within the tropics have militated against the evolution of a satisfactory theory to account for its manifestations, and many curious explanations of it have been put forth from time to time. In a paper lately published by the Astronomical Society of the Pacific, Francis J. Bayldon of the British Royal Naval Reserve makes public a summary of observations of the zodiacal light and its companion, the Gegenschein, which he made while at sea during the past ten years, and the data thus gathered under most favorable circumstances, will, it is believed, prove of great value to those seeking the cause of the phenomena.

While sailing the seas in latitudes from 55 degrees north to an equal distance south of the equator, during the long watches on deck at night, Mr. Bayldon paid great attention to the zodiacal light, and the records which he makes public of his observations during the ten months preceding September, 1898, prove that he was greatly favored by opportunity and that he was a

careful and accurate observer. These observations were all made while on board the mail steamer Aorangi, trading between Sydney, New South Wales and Vancouver, and in themselves cover phenomena seen at various places on the Pacific ranging from 49 degrees north latitude to 19 degrees south latitude, and almost from side to side of that ocean. They were chosen from scores of observations because of features of special interest.

It has long been known that in the tropics the zodiacal light and the Gegenschein present themselves more clearly and frequently than in more northern latitudes, and Mr. Bayldon discovered that the air over the Pacific ocean is clearer and more favorable for these observations than that over the Atlantic, and that Honolulu is most favorably situated as regards latitude and clearness of air for critical observation of the zodiacal light. There the strange light often bridges the entire sky, joining and becoming one with the Gegenschein—and it is one of his conclusions that on every morning and evening in tropical regions when the sky is clear and the moon is either in the first or the last quarter the eastern and western cones of light may be seen, while on very clear moonless nights the band of light reaching from horizon to horizon would be visible during the whole night. In our clime the zodiacal light makes its appearance only after sunset in spring and before sunrise in autumn, and the occasions when it becomes more than a cone of light reaching up from the Sun's position are rare indeed. The presence of the full moon hides it, and the smallest amount of mist in the air causes it to disappear. When it does appear, it is as a mass of soft luminosity, as bright or brighter than the Milky Way, tapering like a cone, with its apex rarely rising higher than the cluster of the Pleiades or Seven Sisters. The axis of the cone approximates to the line of the ecliptic.

Very different is the sight which greets the observer in the tropics on a clear, moonless evening. He will notice that the twilight seems to linger near the track of the Sun and then gradually it seems to draw itself together and grow brighter until it stands out distinctly in a broad-footed band of light resting on the horizon. The light is brightest near the horizon, and in the center of the cone, and fades off gradually until the lines where it is lost are difficult to establish. As it rises it narrows at first rapidly, and then more gradually until at heights that vary from time to time, it resolves itself into a band of light, perhaps 20 degrees or more in width, which reaches clear across the sky to the Gegenschein, which rivals in brightness the cone of light in the trail of the Sun. The Gegenschein seems to take on fanciful changes under varying circumstances, after appearing as a bright oval of light instead of a cone.

It has been determined by others that the zodiacal light is polarized and that it is probably reflected sunlight, but the discussion as to its real source has been made

extremely difficult owing to a lack of agreement as to its character among observers. Various observers have declared that the axis of the light does not lie in the exact line of the ecliptic, but the angle which it forms to the plane of the ecliptic was not definitely determinable from their observations. The width of the light was also left in dispute because of the imperfect manifestations of it, which have apparently formed the basis of most of the descriptions.

Perhaps the most interesting of the conclusions which Mr. Bayldon has reached as the result of his ten years of observations is that the zodiacal light consists in reality of a band of light of uniform width running around the earth, and that the conical form which it assumes near the horizon is due to an atmospheric effect which is entirely separable from the direct cause of the light itself. This band of light, he declares, is, according to his observations, of a uniform breadth of 29 degrees, and it is inclined to the plane of the ecliptic at an angle of about 4 degrees, crossing the ecliptic right ascension 0h, reaching its most northerly declination of 27½ degrees in right ascension 6h, again crossing the ecliptic in right ascension 12h, reaching its most southerly declination of 27½ degrees, in right ascension 18h, again crossing the ecliptic in right ascension 0h.

As the position of the observer changes to the north or south, the line of the central axis also appears to change. As the observer moves to the northward, it appears displaced to the northward, and as he moves to the southward it appears displaced to the southward, changing its apparent position 1 degree for each change of about 19 degrees in the position of the observer.

"This displacement," Mr. Baylton says, "seems to be greatest at small elongations from the Sun, as at the base of the cones, and seems to decrease as the elongation increases toward the apexes of the cones and apposition. Besides this displacement, there is also another, evidently due to the refractive and absorptive properties of the atmosphere, whereby the base and lower portions of the cones are thrown still farther to the northward in north latitudes and to the southward in south latitudes."

Of the uniform breadth of 29 degrees, which he assumes that the light has all around the earth, the portion visible from any one point is at the widest about 22 degrees. At a point about 105 degrees on either side of the Sun he found the light to be brightest, and it was at this point that the apexes of the cones were always found to begin when they were fully visible. The cones rapidly taper from an apparent breadth of about 30 degrees at the horizon to 10 degrees at their apexes; and above them the band tapers but little in its path across the entire zenith.

Mr. Bayldon noticed the tinges of color observed in the zodiacal light at times by other observers, but concludes that this is a result of atmospheric conditions.

He thinks that the moon adds sufficiently to the zodiacal light to make it visible during its first and last quarters, and others have claimed to discover that the moon itself produces a similar light separate from that of the Sun.

The earliest scientific theory to account for the zodiacal light is that of Kepler, who thought it was a manifestation of the atmosphere of the Sun. Cassini explained the light by supposing the existence of a flat luminous ring encircling the Sun in the plane of its equator. Another theory is that the light is reflected to the earth from a nebulous ring around the earth which lays within the orbit of the moon.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

THE PENTALPHA.

The triple triangle, or the pentalpha of Pythagoras, says Mackay, is so called from the Greek pente, five, and alpha, the letter A, because in its configuration it represents the form of that letter in five different positions. It was a doctrine of Pythagoras that all things proceed from numbers, and the number five, as being formed by the union of the first odd and the first even numbers, after the unit, was deemed of peculiar value; and hence Cornelius Agrippa says of this figure, that, "by virtue of the number five, it has great command over spirits because of its five double triangles and its five acute angles within and its five obtuse angles without, so that its interior pentangle contains in it many great mysteries." The disciples of Pythagoras, who were indeed its real inventors, placed within reach of its interior angles one of the letters of the Greek word "Hygeia," or "salus," the Latin one, both of which signify health; and thus it was made the talisman of health. They placed it at the beginning of their epistles as a greeting to invoke and secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. As a talisman it was employed all over the East as a charm to resist evil spirits. Mone says that it had been found in Egypt on the statue of the god Anubis. Lord Brougham says in his Italy, that it was used by Antiochus Epiphanes, and a writer in *Notes and Queries* (3d Ser., ix, 511) says that he has found it on the coins of Lysimachus. On old British and Gaulish coins it is often seen beneath the feet of the sacred and mythical horse, which was the ensign of the ancient Saxons. The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure "Druttenfuss," a word originally signifying Druid's foot, but which, in these gradual corruptions of language, is now made to mean "witch's foot." Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn on or affixed to cradles, the thresholds of houses, and to stable doors to keep off witches and elves.

The early Christians held that it re-

ferred to the five wounds of the Savior, because, when properly inscribed upon the representation of a human body, the five points will respectively extend to and touch the side and the two hands and feet.

The Mediæval Masons considered the pentalpha a symbol of deep wisdom, and it is also found among the architectural and ecclesiastical ornaments of the Middle Ages.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the five-pointed star, which is typical of the bond of brotherly love that unites the whole fraternity. It is in this view that the pentalpha or triple triangle is referred to in Masonic symbolism as representing the union which existed between our three ancient Grand Masters, and which is commemorated by the living pentalpha, at the closing of every Royal Arch Chapter.

Many writers have confounded the pentalpha with the seal of Solomon, or the shield of David. This error is almost inexcusable in Oliver, who constantly commits it, because his Masonic and archaeological researches should have taught him the difference, Solomon's seal being a double interlaced triangle, whose form gives the outline of a star of six points.—*Square and Compass.*

WHAT MASONRY IS.

Masonry burns with glowing fires of love, fidelity and righteousness.

Masonry is willing to help those in need and speak a word of comfort in time of trouble.

Masonry is known and read in cheerfulness of disposition and in its forbearance of others.

Masonry rekindles personal zeal and faith in God, the Father, who is the light of Masonry.

Masonry is not written on the sand or oak, or even the solid rock, but upon the hearts of men. It is written in characters of living light, and shall live immortal as thought.

Masonry is charity that angereth not, but gives place to wrath, "for it is written, vengeance is mine, I will repay, saith the Lord." It feeds the enemy, clothes the naked, gives drink to the thirsty, is not puffed up. It reaches beyond the grave through the boundless realms of eternity.—*Indian Mason.*

FREEMASONRY HAS NO CREED.

Freemasonry has no saw in its working tools—no instrument that cuts apart or separates; it has but tools that build up and unite, above which is the trowel that spreads the cement to unite the separate parts into one common mass—into one class of brotherhood, among whom no contention and dissension must exist, which cannot be the case the moment we agitate dogma, creed and faith; they must be left where they belong. There are synagogues for Jews, churches for Christians, mosques for Mohamedans, but under the glorious banner of Masonry we rally unitedly as the children of God, our heavenly Father, with no creed to separate us.—*Rabbi L. Weiss.*

QUAINT AND CURIOUS.

QUEEN Victoria possesses the largest bound book ever made. It weighs sixty-three pounds and is eighteen inches thick.

THE most valuable book in the world is the Hebraic Bible. At the Vatican, in 1512, the Jews tried to buy it of Pope Julius II for its weight in gold. It is so large and heavy that two men can hardly lift it, and would have brought \$100,000 if the pope had consented to part with it.

PARIS has the largest library in the world. It contains upward of 2,000,000 printed books and 160,000 manuscripts. The British museum contains about 1,500,000 volumes, and the Imperial library at St. Petersburg has about the same number. These are largest libraries in the world.

COMPOSITOR Ernest Kruger, employed in a printing office in Leipzig, Germany, is in his 51st year of service, and has been occupied in setting type for one book for nearly half a century—Grimm's German Dictionary. The first batch of manuscript was turned over to the compositor in 1851. Thus far 32,000 pages have been printed, and the work is not yet half done.

To those who have never considered the subject it might appear that each letter is of equal importance in the formation of words, but the relative proportions required in the English language are these: A, 85; b, 16; c, 30; d, 44; e, 120; f, 25; g, 17; h, 64; i, 80; j, 4; k, 8; l, 40; m, 30; n, 80; o, 80; p, 17; q, 5; r, 62; s, 80; t, 90; u, 34; v, 12; w, 20; x, 4; y, 20; z, 2. It is this knowledge of how frequently one letter is used compared with others that enables cryptogram readers to unravel so many of them.

THE smallest book in the world is not much larger than a man's thumb-nail. It was made in Italy. It is four-tenths of an inch long and about a quarter of an inch wide. It contains 208 pages, each having nine lines and from 95 to 100 letters. The text is a letter—before unpublished—written by the famous inventor of the pendulum clock to Madame Christine of Loraine in 1615. The next smallest book is an edition of Dante's Divine Comedy, and it is a little less than an inch wide, with type so small that it takes a microscope to read the letters.

BETWEEN the northern point of Long Island and Watch Hill lies a row of little islands, two of which, Plum Island and Goose Island, possess a peculiar form of mineral wealth. It consists in heaps of richly-colored quartz pebbles, showing red, yellow, purple and other hues, which are locally called agates. They are used in making stained-glass windows, and there is a sufficient demand for them in New York City to keep the owners of one or two sloops employed in gathering them from the beaches, where the waves continually roll and polish them, bringing out the beauty of their colors.

THE famous epitaph of Benjamin Franklin, written by himself and preserved as a literary curiosity, we take from *Notes and Queries*, the American repository of such matters. It is substantially as follows:

The Body
of

Benjamin Franklin,
Printer,

(Like the cover of an old book,
Its contents torn out,
And stripped of its lettering and gilding)
Lies here food for worms.
Yet the work itself shall not be lost,
For it will, as he believed,
Appear once more,
in a new
And more beautiful edition,
Corrected and amended
By
The Author.

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****THE WHOLE STORY.**

When you discard your common sense and send your spare cash to some "I Am" grafter, you can set yourself down as an "I Am Not" in intelligence, health, success, hope, or happiness.

★

OUR CREED.

We believe in good health—mentally, morally and physically—and that it is one of the first duties of man to be well.

We believe that all organized life is developed according to definite laws, and that these laws never change.

We believe that there are laws of health of which the majority of mankind are ignorant. But that is no reason why they should remain ignorant. It is our duty to learn.

We believe that ignorance is neither bliss nor innocence. No good thing ever came through ignorance. Know what is right, then do it. Knowledge must precede action; that is right action. If you know and don't do it, it is your fault. If your neighbor does not do because he does not know, it is again your fault. First, know; second, do; third, instruct.

We believe there is a distinct relation between right living and right thinking. If you do not think right, you cannot live right. While there may be right thinking and wrong doing, it is certain that right thinking must precede right doing. You must know before you can do.

We believe that moral or physical sickness is the immediate or remote result of the violation of some law of life. Therefore to avoid sickness make right living your study.

We believe that the laws of life are very similar whether expressed in the language of the animal or vegetable world. All organized life must depend upon nourishment. If this nourishment is taken in violation of the laws of life, defect or disaster is the inevitable result. Learn then how, when and what to eat.

We believe that it is the right of every child to be well born. Stop breeding assassins, traitors and thieves! We need workers, teachers and statesmen. Plan for the improvement of the next genera-

tion of the human race with all the wisdom you can obtain. Remember that it is quality, not quantity, that is needed in the human family to-day.

We believe in the sacredness of the family, and that it represents the best that has been produced by thousands of years of evolution. But we believe it may be greatly improved, and if perfected it will be by each one living up to the best that is in him, not to see how many dollars he may leave the contesting heirs.

We believe in the glory of womanhood, and look for the time coming when every man will feel that he stands on holy ground when he meets a woman wearing the crown of approaching maternity.

We believe that our children should be taught the truths of their own bodily structures, and of their relation to the never ending stream of life.

We believe that disease and drunkenness, cruelty and crime are but other names for diseases which finally will be prevented.

We believe in prevention rather than in redemption. There is less glory in preventing a crime than in converting a criminal, in preventing than curing a disease, but prevention will be the motto of the new era of truth, light and health.

★

POTENCY OF ONIONS.

"I can easily prove to you the potency of onions," says Dr. De Loss. "Just take a piece of limestone—be sure it is limestone, however—and rub an onion upon it. You will find that the stone is soon reduced to a pulpy mass. So it is in the system. Any secretions of lime are promptly dissolved by the use of onions, and then they are carried away.

TO TEST DRINKING WATER.

A simple method of testing suspected water is to place five ounces into a perfectly clean ground-glass-stoppered bottle and add ten grains of pure granulated white sugar. This should be set in a well-lighted window, but not exposed to the direct rays of the Sun, the temperature being kept as near 70° F. as possible. Organic matter is detected within forty-eight hours by the appearance of many white specks, these varying in number according to the amount of organic matter. An odor of rancid butter appears within a week or ten days, if the water is very impure. Such water should not be used for drinking purposes as it is unhealthful.

DEAFNESS.

There are many causes of deafness, among others that due to the clogging of the Eustachian tubes, which is usually the result of catarrh in the throat. This, then, should receive first attention, and for it various remedies are recommended. Perhaps a careful regard for the general health, eating such food as is easily digested, avoiding exposure to rains and cold winds, sleeping and living in well ventilated rooms, proper bathing and dressing and, in short, a proper care of the body in general, constitute the only successful treatment for catarrh. But various local

treatments have been recommended, and some of them are beneficial. Bathing the mucous membrane of the nose and throat with boiled water, to which a little boracic acid has been added, or alternating this with a little salt water, often yields very satisfactory results. If the Eustachian tubes are closed, however, they need to be inflated. This is best done by a good aurist, who understands putting the air inside of the tubes.

THE HAND WONDERFUL.

Scientists have found that dissected finger tips of the blind contain brain cells of perception, or gray matter of which the brain is composed. The wonderful perception and keen sensitiveness of the hands of the blind have long been an interesting study, and science is at last demonstrating the cause of such a fine perception of the touch. A physician assisting in an autopsy on a person blind from birth, found that the inner surface of the index finger contained a most complex and delicate ramification of nerve filaments, dainty and minute nerve twigs in immense quantities, branching from the main stem. Through constant use the finger-tips of the blind acquire this unusual development. When we acknowledge the presence of these fine subtle nerves of intelligence in the hand, we can no longer doubt that in its lines, mounts and contour an intelligent force has imprinted an interesting history, and that the hand gives forth its own tale.

HOW TO BREATHE.

Thousands of human beings leave all the lower tiers of cells in their lungs unused and unaired month after month and year after year. They inhale and exhale the breath through the mouth and use about as much lung power as a canary bird. They are anemic and consumptive and easy victims for any disease merely because they are misusing the physical machinery which was given them at birth. The lungs are to the body what an engine is to a machine, and unless our engine is kept clean and in good order our physical machine cannot be depended upon to do its work properly.

There is no more effective cure for nervousness and irritability than to go into a room alone and sit in an upright position and devote ten or fifteen minutes to slow, regular, and deep inhalations. Keep the mouth closed and breathe through the nose. Breathe from the abdomen, and inhale while counting seven. Exhale slowly through the nostrils while counting the same number.

This simple little exercise, indulged in for ten minutes, will calm the nerves, clear the brain and expand the lungs. It will give new direction to the thoughts and help to bring order out of disorder. I have known a delicate lad who came of consumptive stock to develop into good health and to increase his chest measure an inch in less than six months' time by merely taking ten long, deep inhalations every morning at an open window.

A young woman, after years of semi-invalidism, bloomed into rosy health by

taking breathing lessons while walking to and from the business in which she was employed. She began by inhaling while taking three steps and exhaling with the next three. After a few days she was able to increase the time to seven steps and eventually to ten and twenty. Her chest expanded, her complexion changed from sallow to rosy, and all with no aid of doctors or health resorts.

Learn to breathe right all the time, and before you attempt to learn any profession or art or calling. Before you consult any physician regarding your lack of health try a few weeks of systematic inhalations of pure air fresh from Nature.

EDITOR'S TABLE.

IN response to our question in regard to the "sample copy" evil, the editor of the *X-Rays* replies as follows:

"There is a certain class of persons, and its name is 'legion,' that are *laying* for 'free sample copies,' who *never think* of subscribing for a journal, and some of the *more liberal* kind go so far as to invest the 'enormous sum' of TEN CENTS to have their name placed in a directory, for the purpose of getting some FREE copies of different journals. We hope that this matter will be taken up by the Press at large and fully discussed as well as considered. The X-RAYS has been sending out but very few free copies and will send out fewer yet in the future, as we have been seriously considering this matter for some months past."

The foregoing hits the nail on the head and drives it home according to our experience, and we would be glad to hear from other publishers on this vital question.

★

A Special Offer.

The editor of the STAR has purchased from the original publishers of "*Agrippa's Natural Magic*," edited by Willis F. Whitehead, the last 150 copies, printed on extra hand-laid paper, of the original edition. These 150 copies are being bound up with "*The Mystic Thesaurus*," a work which is built on the two "hidden pages" of the former volume. This is a *special limited edition de luxe, bound in full morocco and gold*. Each copy contains the original portrait of the great mystic author, also a portrait of the painstaking editor, Mr. Whitehead, who will number and autograph each book. Readers of the STAR can get a copy of this splendid work at the special price of Five Dollars by ordering now. The books are now in the bindery and will be ready for delivery about December 5th. Order quick if you wish to be in on this *special offer*. The book is easily worth three dollars more than others of the same edition.

★

BACK numbers of the STAR can be supplied at regular rates, with the exception of No. 2 (Dec., 1899), of which we are *entirely out*, and No. 4 (Feb., 1900), and No. 9 (July, 1900), of which we have but a few copies left. No. 2 we can no longer furnish, and the price of Nos. 4 and 9 is 25 cents each.

"Coming Events and Occult Arts."

This English astrological magazine for December, of which we have secured a number for sale at 10 cents a copy, contains, as contents—Notes and Comments, Metaphysical Astrology, Divination—Geomancy, Elements of the Kabalah, Astrological Study of Lord Lansdowne, Competition Horoscope. A Tribute to Ptolemy, The Measure of Life, Horoscope of Dante, Magic of Numbers, Casual Notes, What to Do and When to Do It, Shadows Before, Stock and Store, Speculations, Calendar, The Weather, Reviews, Correspondence, etc. Is a very fine issue. We still have a few copies of the October and November issues of this magazine, and will send all three to any address for 25 cents.

★

Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"VACCINATION A CURSE AND A MENACE to Personal Liberty." By Dr. J. M. Peebles. Published by the author: Battle Creek, Mich., 1900; price, \$1.25.

This is a volume of 326 pages, bound in cloth, with several illustrations of diseases and deformities alleged to have resulted from vaccination, etc. The work is filled with the most bitter and unreasonable denunciation of the so-called "curse," which fully bears out the author's confession, made in his preface, that "*these pages were thrown off at a welding heat, while my feelings and convictions were roused to their highest tension by a heated contest against this great medical evil of the times in San Diego, Cal., in Feb., 1899.*"

Dr. Peebles does not state that he got the worst of that fight, but it may not be unfair to assume that he did, as he seems to have changed his base shortly afterwards, and has perhaps written this *tirade* as a parting shot; at any rate he seems in his passion to have thrown reason, facts, common sense and philosophy to the dogs, as well as physic and vaccination.

The most notable thing about this book is in its gross and glaring inaccuracies and the author's total disregard for the established facts of science. Anything and everything that the gifted author was able to lay hands on to support a preconceived and pronounced prejudice against vaccination, seems to have been seized and violently hurled as a weapon at his imaginary foes, like a madman running amuck.

It is a pity that so learned and so talented a man as Dr. Peebles should join in this senseless anti-vaccination craze. He ought to know better. Can it be possible that he is influenced to do so for the applause, attention and patronage he may gain from the antis?

Since the Doctor asserts that all physicians who advocate and favor the practice of vaccination do so chiefly for the fees they receive for it, it is not unfair to assume that his own motives may also be mercenary.

The writer has been a practicing physician for more than twenty-five years, and during that time he has seen four epidemics of smallpox stamped out by thorough vaccination, and, out of over three hundred patients, only three had ever been vaccinated.

Last July we published in the STAR a "Vindication of Vaccination," taken from the statistics of the Chicago Board of Health. That article was a CLINCHER, but is too long to quote in full here. However, a copy was sent to Dr. Peebles and other anti-vaccinationists but not one of them attempted to answer it—they could not. The main facts were: "From May, 1899, to June, 1900, forty-nine cases of smallpox were sent to the Chicago Isolation Hospital, not one of whom had ever been vaccinated." Another feature of the record was, "not a single case of smallpox developed from among the hundreds exposed who were vaccinated within a reasonable time after exposure." Such facts as these—which prove conclusively to any sane mind that vaccination is an absolute preventative of smallpox—has no weight with Dr. Peebles and the other antis who write and disseminate anti-vaccination literature in the "welding heat" of passion and prejudice.

The final paragraph of our former vindication is a most appropriate closing for this review, viz:

"The opposition to vaccination comes wholly from a few blind leaders of the blind, whose fanatical ignorance and bigotry is only equaled by their gross and persistent misrepresentations in reiterating exaggerated tales of isolated cases of baneful effects sometimes having resulted from the careless use of humanized or impure virus. It is high time that these fanatical frauds and their dupes who are disseminating anti-vaccination literature, were exposed and shown up to the people in their true light as enemies of the human race and as advocates and abettors of disease, pestilence and death."

"WORDS THAT BURN." By Lida Briggs Browne. Has 366 pages, good paper, etc., cloth bound, and portrait of author.

The scenes of this charming story are laid in England and America, and abounds with realistic descriptions of many places of unusual interest. It presents much of the new thought of the day, gives lofty ideals, is humanitarian, and pictures how true love overcomes all obstacles. Many psychic experiences are narrated which are instructive and entertaining. It is a book that can be placed in the hands of the young with the most excellent results, showing, as its title indicates, the natural effect of angry "words that burn." We recommend it to our readers. Mailed free on receipt of price, \$1.50. Address, N. E. Wood, 617 LaSalle Ave., Chicago, Ill.

Reviews of other books are crowded out of this issue, but will appear in February.

★
We have for sale "Fredrick White's Astronomical Ephemeris of the Planets Places for 1901." It gives both the helio-

centric and geocentric planets places by Greenwich mean noon, and a variety of other matter, including maps of the new moon for each month, the outlook for 1901, latitude and longitude of the fixed stars, with their natures and effects according to old authors, phases of the moon for Washington mean time, tables of standard time and how to convert it into mean time, tables of houses for New York, the signs for planting, a chronological history of discovery and progress, government salaries, best days to plant, and other original articles. 25 cents. Address this office.

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JAMES CAMPBELL ROBINSON,
Editor "The Open Door."

[Extract from letter from an Arizona Miner.]

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Arms	Air	Air	Sept 23 to Oct 23
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Volume II.

CHICAGO, ILL., MARCH 1, 1901.

Number 5.

ST. MARTIN AND MARTINISM.

By Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order.

TRANSLATED, BY REV. GEO. H. PEEKE, FROM THE "LIFE OF MARTINES DE PASQUALLEY AND MARTINISM."

CHAPTER I.

THE ILLUMINATI, SWEDENBORG, MARTIN, WILLERMOZ.

It is impossible at any epoch to set forth clearly an account of the real character of Martinism without at first establishing the chief difference which separates the society of the Illuminati from the society of Freemasons.

The society of the Illuminati is bound to the invisible by one or many of its chiefs. Its principle of existence and duration, therefore, takes its rise in a superhuman plane, and all its government from highest to lowest is constituted with obligation, for all the members of the fraternity to obey their chiefs when they have entered within the interior circle or are departing from it.

The private life, the published works and the character of the chiefs of the majority of the fraternities of Illuminati, show that the invisible origin belongs to a divine plane, and has nothing to do with Satan or with demons, as the clerics, frightened at the progress of these societies, seek to insinuate.

The Illuminated fraternity, best known anterior to Swedenborg, and the only one of which we are permitted to speak to the profane world, is the illuminated brotherhood of the Rosy Cross, of which the constitution and key will be given in due time. It is the members of this fraternity who have decided upon the creation of symbolic societies, charged with preserving the rudiments of the Hermetic initiation, and which have thus given birth to many rites of the Freemasons. No conflict can be established between the Illuminati or superior center of Hermetic study and Freemasonry or the inferior center of conservation, reserved for debutants. It is only by joining with the fraternities of Illuminati that the Freemasons are able to gain the practical knowledge after which they seek from grade to grade.

SWEDENBORG.

To the incessant efforts of the Illuminated brotherhood, the Invisible wrought a great change through

the illumination of Swedenborg, the Swedish savant.

The mission of realization through Swedenborg, above all, consisted in organizing a lay brotherhood of Christ, charged with defending the Christian idea in its primitive purity and of mitigating, in the invisible, the deplorable effects of the extortions of the monopolies of fortune, and of all the procedures, dear to the Prince of this World, issued in a work by the Jesuits, under color of Christianity.

Swedenborg divided his work of realization into three sections: 1. The section of instruction, embracing his books and the narration of his visions. 2. The religious section, constituted by the ritual application of his instructions. 3. The section laden with symbolic and practical tradition, and constituted by the initiatory grades of the Swedenborgian rite.

The last interests us only for a moment. It was divided into three secondary sections: The first was elementary and Masonic; the second elevated the new member to Illuminism, and the third, active.

The first section included the grades of Apprentice, Companion, Master, and Master Elect.

The second section included the grades of Apprentice Priest (or Master Elect Illuminated), Companion Priest, and Master Priest.

The third section included the grades of, first, Master Priest, assigned to the elementary realization or Apprenticed Rosy Cross; second, Chevalier Rosy Cross Commander; third, Rosy Cross Illuminated or High Priest (Master Grand Architect).

It will be observed that Masonic authors upon Illuminism, and among others Ragon, have only been able to give second-hand knowledge, which we had actually given before; nor have they been able to see the key of passage from one section to another by dividing the superior grade of each section into two parts. It may be further remarked that the only true creator of high grades is Swedenborg, and that these grades apply exclusively to Illuminism, and have been directly Hierarchic and constituted by the Invisibles.

Later, certain Masons, actuated by ambitious pride and mistaken zeal, sought to appropriate these degrees of Illuminism, but only succeeded in exposing their lack of the true spiritual force of Illumination. In effect, the possession of the grade of Illuminated Brother of the Rosy Cross does not consist in the possession of a parchment and ribbon. It is only proved by the possession of *active spiritual powers*, which the parchment and ribbon cannot guarantee.

Now, among the initiates of Swedenborg was a man

to whom the Invisible particularly lent his assistance, a man endowed with grand faculties of realization upon all planes—Martin de Pascally, who received the initiation of Master in London, and who was charged with spreading the order through France.

MARTINISM.

Thanks to the very letters of Martines, we are able to fix the exact spelling of his name, although mutilated by the critics. Thanks still more to the archives which we possess, and thanks to the constant support of the Invisible that we are able to show that Martines never had the idea of reuniting French Freemasonry to those essential principles which it has repudiated. Martines had passed the most part of his life in combating the evil effects of the materialistic propaganda, without faith in the pedants of lodges, those pseudo venerables who, abandoning the way fixed for them by unknown superiors, wished to make themselves poles (for controlling centers) in the universe and to substitute for the action of Christ their own, and the counsels of the Invisible by the results of ballots emanating from the multitude.

In what, then, does Martinism consist?

In the acquisition, by purity of body, mind and spirit, of powers which permit a man to enter into relations with the Invisibles, those which the churches call angels, and thus to attain not only to a personal reinstatement of the operator but also to that of all the disciples of good will.

Martines gathered in the hall of seances all who sought the light from him. He traced the ritualistic circles, he wrote the sacred words, he prayed with humility and fervor, acting always in the name of Christ. Thus have testified all those who assisted at his operations and, still more, all his writings so testify.

At that time these invisible beings always appeared in full light. These beings acted and spoke, they gave elevated instruction, invited to prayer and meditation, and that without sleepy mediums, without ecstasy or unhealthy hallucinations.

When the operation was finished and the invisible beings had disappeared, Martines gave to his disciples the means of producing, for themselves, the same results, alone. It was only when they had obtained alone the assistance of the invisible that Martines gave them the grade of the Rosy Cross, of which his letters are the evidence.

The initiation of Willermoz, which continued more than ten years, that of Louis Claude St. Martin, and others, shows us that Martinism was consecrated to something other than the practice of symbolic Masonry, and that only one who had never been admitted to the threshold of real Illuminism, could ever confound the discourse of the "Venerables" with the active works of the Rosy Cross Martinists.

Martines was so little of an innovator that he conserved wholly the names given to the grades by the Invisibles and transmitted by Swedenborg. We will be just, then, to discuss Swedenborgianism, as adapted to the place of Martinism.

Martines regarded Freemasonry so favorably as a

school of elementary instruction, that his Master Priest said: "I have been received Master Priest in passing from the triangle to the circle." In interpreting the symbols he wished to say: "I have been received Master Priest in passing from Freemasonry to the practice of Illuminism."

It was then necessary to have not only three but seven of the grade of ordinary Masonry to become Priest. The reading of the catechism, though superficial, is sufficient for this purpose.

Martines sought to develop each of his disciples by personal work, and to leave him all his liberty and all the responsibility of his acts. He selected each one of his members with the greatest care, and only conferred the degrees upon the real aristocracy of intelligence. Finally, he admitted women to initiation with the same titles as men and under the same guarantees.

The initiates who entered at one time joined together for mutual aid, and the reunions were held at astronomical epochs, determined for this purpose. Thus was constituted the chivalry of Christ, the laic chivalry, tolerant and repudiating the habitual practices of the various clergy.

The individual pursuit of the reintegration by Christ and the grouping together of spiritual forces to aid the feeble and beginners, such, in brief, is the role of Martinism.

Let us now recall the situation in France. Martinism recruited its disciples either by direct action, as was the case with Claude St. Martin, or, more generally, from among the men already titled with the higher Masonic degrees.

In 1754, Martines found himself in the presence of—first. A part of Freemasonry coming from England, and constituting the English Grand Lodge of France (since 1743), which soon foretold the Grand Lodge of France and gave birth to the master, Lacorne. This elementary Masonry, constituted by the three degrees of the Blue Lodge (Apprentice, Companion, Master), was without pretension, and formed an excellent center of selection.

Second. By the side of this English lodge, existed, under the name of Chapter of Clermont, a practical group, the temple system which Ramsey, in 1728, joined to Masonry with the degrees bearing the names of "Scotch," "Apprentice," "Knight of the Temple," etc. A short explanation is here necessary. One of the most active representatives of the temple initiation had been Fenelon who, in his studies of the Kabala, had entered into relations with many Kabalists and Hermetists. When, after his conflict with Bossuet, he was forced to flee and exile himself in painful inactivity, he arranged a plan of action which would, sooner or later, assure him his revenge.

Chevalier Ramsey was carefully initiated by Fenelon and charged with executing this plan, with the support of the Templars, who would at the same time have their own revenge.

Chevalier de Bonneville, in 1754, established the Chapter of Clermont, by means of these temple degrees, and, pursuing a political end, a bloody revolu-

tion arose, which Martines could not approve any more than any chevalier of Christ. Thus, not only Martines but also his disciples of all degrees of his order, as Saint Martin and Willermoz, opposed with energy this temple rite, which would come to a partial end in 1789 and, in 1793, bring to the guillotine the greater part of the chiefs of Martinism. But let us not anticipate.

Third. Outside of these two courses there were yet other representatives of Illuminism in France. First we will speak of Pernety, who translated the "Heaven and Hell" of Swedenborg, and who instituted the system of Illuminism of Avignon (1766), and took an important part in the constitution of Philalethes (1773). It became necessary to attach to the same center the work of Chastenier (Benedict), who, in 1767, laid down in London the first foundation of his rite of the Theosophic Illumines, that shone brightly till 1783.

Thus Illuminism created many groups, which were related by a common purpose and by invisible guides from the same center, and who united them by ties on the physical plane. It is to Martines that the most fruitful labors in this cause accrued, for it is to him that had been given, by heaven, those active powers which his disciples always recall with admiration and respect.

From the administrative point of view, Martinism follows exactly the degrees of Swedenborg, as we will find in the letter of Martin of June 16, 1760.

The title of Grand Architect Master embraced, in effect, the three degrees of the third section.

Under the authority of a sovereign tribunal, the lodges and groups of the province were organized, of which we are able to trace the birth and development in the letters we have published.

WILLERMOZISM.

Two of the disciples of Martines de Pasqually should fix our attention by their works of realization—Willermoz of Lyons and Claude de Saint Martin. Let us give our attention to the former, Jean Baptiste Willermoz, a merchant at Lyons and a Mason when he began his initiatory correspondence with Martines de Pasqually.

Accustomed to the Masonic hierarchy, to groupings and lodges, he concentrated his work of realization to that end and always aimed to constitute reunions and lodges of Illuminees, whilst Saint Martin directed his efforts, above all, towards individual development.

But the chief work of Willermoz was the organization of Masonic congresses or convocations which enabled the Martinists to anticipate, in advance, the work of the Templars and present Martinism under its true character of an integral and impartial university of Hermetic science.

When Martines de Pasqually began his initiation, Willermoz was Regular Venerable of the Lodge of Perfect Amity of Lyons, a post which he filled from 1752 to 1763. This lodge rested upon the Grand Lodge of France. In 1760 a first selection was made and all those members endowed with the grade of Master formed a Grand Lodge of Masters, at Lyons, with Willermoz as Grand Master. In 1765 a new selection

was made, by the creation of a Chapter of Chevaliers of the Black Eagle, and placed under the direction of Dr. Jacques Willermoz, Cadet brother of the former.

At the same time, Jean Baptiste Willermoz resigned the presidency of the ordinary lodge and of the lodge of Masters, which was placed under the direction of brother Salonf, and Willermoz became the head of the Lodge of Elect Priests, formed from the selected members of the Chapter.

Selonf, Dr. Willermoz and J. B. Willermoz formed a secret council, having supreme authority over all the brothers of Lyons.

THE UNKNOWN PHILOSOPHER.

Let us first give our attention to that which occurred into the Lodge of Priests and we will then speak of the Conventions. It results, strictly from the documents actually placed under the guard of the Supreme Council of Martinism and coming directly from Willermoz, that the seances, reserved to the members and justifying their title of Illuminees, were consecrated by collective prayer and by operations which permitted direct communication with the Invisible. We possess all the details concerning the mode of this communication, but these should be exclusively reserved for the Committee Director of the Supreme Council. That which we should reveal and which will throw great light upon many points, is that the Initiates named the Invisible being who revealed himself, "The Unknown Philosopher," and that it is he who has given, in part, the book "Of Errors and of Truth," and that Claude Saint Martin alone took that pseudonym for himself later and by order. We give the proofs of this affirmation in our volume upon Saint Martin.

But that which we now tenaciously hold and affirm is, that the greatest spirituality, an entire submission to the will of heaven, and most fervent prayers to our divine Savior, Jesus Christ, have never ceased to precede, to accompany, and to end the seances governed by Willermoz. Yet if the clerics will ever persist in seeing a devil, shaggy and horned, under every invisible influence, and are always disposed to confound all that which is extra-terrestrial with inferior influences, that concerns themselves, and we can only deplore any part taken which opens the door to all mystifications and mockings. Willermozism, like Martinism and Martinism, has always been exclusively Christian, but has never been clerical, and for reason—it renders to Cæsar that which is Cæsar's and to Christ that which is Christ's, but it never sells Christ to Cæsar.

THE COPY-BOOKS.

The agent or "Unknown Philosopher" has dictated one hundred and sixty-six copy-books of instruction, of which Claude Saint Martin has taken cognizance, and some of which he has copied with his own hand. Respecting these copy-books, about eighty were destroyed, in the first months of 1790, by the agent himself, who wished to avoid seeing them fall into the hands of the agents of Robespierre, who made desperate efforts to reach them.

THE CONVENTIONS.

On August 12, 1778, Willermoz announced the preparation for the convention of the French, which was held at Lyons from November 25 to December 27. The design of this convention was to purify the Scotch system by destroying all the evil germs which had been introduced. Under the influence of the Illuminees of all the country, there went forth from this reunion the first condemnation of the system of bloody vengeance, which was prepared in silence in certain lodges. The result of the labors of this convention is included in the "New Code of the Purified Lodges of France," which is embraced in our archives and appeared in 1779. To comprehend the necessity of this effort towards union, we must remember that the Masonic world at that time was tainted with anarchy.

The Grand-Orient of France was born in 1772, thanks to the usurpation of the Grand Lodge of France by Lacorne and his adherents, directed secretly by the Templars, who, after establishing the Chapter of Clermont, transformed themselves, in 1760, into the "Council of the Emperors of the Orient and Occident," then into the "Chevaliers of the Orient" (1762), and, finally, were merged into the Grand Orient, after the "Order of Lacorne."

Thanks to their influence, the system of lodges was greatly modified. Above all, the parliamentary regime, with successive elections of all the officers, was substituted for the ancient unity and hierarchic authority.

In the disorders caused by the revolution, the Martinists interposed to offer all conciliation. From this came the first convention of 1778 and those efforts to oppose the financial disorders which were universally experienced.

Encouraged by the first success, J. B. Willermoz convoked, on the 9th of September, 1780, all the Scotch Grand Lodges of Europe to a convention at Wilhelmsbad, near Hanan. (Ragon, p. 162.)

The convention was opened Tuesday, July 16, 1782, under the presidency of Ferdinand of Brunswick, one of the chiefs of International Illuminism. From this convention issued "The Order of Beneficent Chevaliers of the Holy City Jerusalem," and a fresh condemnation of the Templar system.

THE WORK OF WILLERMOZ.

Thus Willermozism aimed always at the grouping of fraternities of Initiates, according to the constitution of assemblies of Initiates, governed by the active centers, bound to Illuminism. It is an error to believe that Willermoz ever abandoned the opinions of his Masters, an evil to accept such a report concerning a character so elevated. Always, until his death, he sought to establish Masonry upon solid foundations by giving it, as an end, the practice of virtue for its members, and of charity towards others. But he always sought to make of the lodges and chapters centers of selection for the groups of Illuminees. The first part of this work is obvious, the second occult; and this is the reason why persons not well informed are unable to see Willermoz in his true character.

After the revolutionary tempest, after his brother had been guillotined with all his initiates, and after he was saved by a miracle from the same fate, it was he who restored spiritual Freemasonry in France, thanks to the rituals which he had saved from destruction.

Such was the work of that Martinist to whom we will consecrate a volume if God will permit.

CHAPTER II.

CLAUDE SAINT MARTIN AND MARTINISM. SAINT MARTIN AND FREEMASONRY.

If the very form of writing the name of Martines de Pasqually had not been well known, and if the advantage to the subject of the real work of Willermoz, before the appearance of the letters of Pasqually, which we have published, had not been made public—much against (and some very comical things) might have been written upon Claude Saint Martin. The criticisms, the analyses, the theories and also the calumnies here made are based entirely upon works and letters exoteric of the "Unknown Philosopher." The correspondence of the initiated, addressed to his colleague, Willermoz, reveals some errors of work which the critics have made, in particular M. Matter. It is true that we are not able to draw better inferences from the documents actually known, even if we possess the only light upon the keys which Illuminism gives to that subject. Be patient until we give these letters to the light, since many new inaccuracies have been discerned on account of the grand Martinist realizer who at times destroyed things simple and legendary.

If Willermoz was directly charged with grouping Martinist principles and the work in France, Claude Saint Martin received the mission of creating individual initiation, and of extending his work as far as possible. For this purpose he was admitted to a thorough study of the instructions of the "Unknown Agent," and in the archives of the order we possess many copy-books, copied and annotated by the hand of Saint Martin.

Thus, as we have before said, the book of "Errors and Truth" is almost entirely of invisible origin, and from this we may see the cause of the commotion provoked, in the centers of initiation, by the appearance of that book, a commotion which the critics seek so anxiously to explain. This point, as well as others, will be made clear when needful.

In addition to his studies upon Illuminism, begun with Martines de Pasqually and continued with Willermoz, Claude Saint Martin was actively occupied with practical Hermetism and some alchemy. At Lyons he organized a laboratory for this purpose. At present let us leave his life, which we wish later to restore completely, and occupy ourselves only with his work at the point of view which interests us.

Being compelled now to extend his work widely Claude Saint Martin was constrained to make certain reforms in Martinism. Therefore the classic authors of Freemasonry have honored the name of the Grand Realizer for his fitting labor, and have design-

nated the movement originating with Claude Saint Martin as Martinism. It is very amusing to observe certain critics, whom we will not name, trying to persuade themselves that Saint Martin never founded an order. We must believe those readers not well informed who, with such affected innocence, dare to support such an absurdity. The order of Saint Martin having penetrated into Russia during the reign of the Great Catharine, gained such success that a piece was played at the court entirely devoted to Martinism which some seek to ridicule. It is to the order of Saint Martin that the individual initiations attach themselves in the memoirs of the Baron Oberkierch. Finally, the classic author of Freemasonry, the Positivist, Ragon, who is however not very favorable to the rites of Illuminism, describes in pages 167 and 168 of his "Orthodox" Masonry the changes wrought by Saint Martin in organizing Martinism.

We are well assured that these critics should not arouse anxiety nor be taken more seriously, that their authors and that certain Freemasons will not readily pardon Saint Martin for having all his life denied to the Freemasonry positivist the same title as Martines de Pasqually and for having reduced it to its true role of an elementary school and center of inferior symbolic instruction. They who deny historic facts bring ridicule upon themselves, and behold the result.

He, whom the university critics have named the Theosophist of Amboise, was but the very practical Realizer under a mystic appearance. Like Weishaupt (see Lettres, a Caton Zwach, Feb. 16, 1781), he employed the individual initiation, and, thanks to that procedure, gave to the order a facility of adaptation and extension of Masonic rites greatly to his praise. The generous advocacy of the Christian chivalry of Martines de Pasqually, by Claude Saint Martin, induced the most violent attacks against his own work, his character and his very life.

In response to these attacks it will be necessary to devote a volume in detail. Therefore we must be content in this short study to indicate to those following us, by the documents already printed, what was the true character of Martinism at this epoch of Saint Martin.

TO BE CONTINUED IN OUR NEXT.

SPEECH.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of those, to rest the tired ear
Of earth, so hurt by weary stain
Of human discontent and grief and pain.
Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man or self,
Say so; if not, push back upon the shelf
Of silence. All your thoughts of faith shall come:
No one will grieve because your lips are dumb.
Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, nor interest, nor please,
By harping on that minor chord—disease.
Say you are well or all is well with you,
And God shall hear your words and make them true.

ELLA WHEELER WILCOX.

NEDOURE; The Priestess of the Magi.

An Historical Romance presenting a true conception of
White and Black Magic.

By T. J. BETIERO, M. D.

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CHAPTER XVI.—CONTINUED.

Tantras, the great magician of India, friend of kings and ruler of unseen forces, sent, as if by providence, to aid him at the most critical period of his exciting life, which had been for years but little more than a continuation of plots, schemes and struggles to hold the favor of the reigning monarch.

He was the head and representative of the pagan priests, who were always at swords' points with the Magians.

First one and then the other would have the ascendancy in affairs of state.

Since Amasis had ascended the throne from the ranks as a common soldier, he had openly favored the Magi. Though Nevo-loo was thus thwarted in his desire to completely dominate the king, he had still certain rights before the law which made him a personage of some importance.

When his keen perception showed him that Amasis was slipping from his control, all the cunning of his fertile brain was devoted to winning the respect and esteem of the morose and melancholy Psamittichus, son of Amasis and successor to the throne.

The Magi were skilled in reading the stars; the pagan priests also read the book of the heavens. The former adored one God, while the latter found a God for every domain of Nature—pantheism. The Magi were enabled, by the science of alchemy and personal development, to perform most astounding miracles. The pagan priests, unable to produce genuine phenomena, had devised some very ingenious tricks.

For instance, when Rah, the Sun-god, delivered his annual admonitions to his followers, and answered questions in the oracular manner, it seemed truly miraculous; yet, had they been permitted to see the secret passage leading to the interior of the idol, he would have easily discovered one of the sanctimonious priests hidden within the metallic form.

But here before Nevo-loo stood the great tantrika, whose fame had been sung by the poets of all lands and the minstrels of all nations.

When the old priest had finished the epistle he glanced around hastily to see that he was unobserved, then, taking Tantras by the arm, he said:

"Come, my brother; thou art worthy to enter even the sanctuaries. Thou shalt partake of our salt, and none shall stand nearer to Nevo-loo than thou, who comest as the medium of great power."

Tantras smiled and bowed with surprising grace,

and replied with mild gravity, as he walked slowly by the side of the cunning old priest:

"Good Father, I am but the humble servant of my king and master. It is to cultivate more friendly relations with the wise men of Egypt that I have come. At all times your wish shall be for me a command."

CHAPTER XVII.

Several months had now elapsed since Tantras with his two dark assistants had arrived in Egypt.

In the eastern wing of the great temple of Phtah, in apartments of regal splendor, the Hindu magician with his two attendants, Gunga and Mohat, were daily consulted by the nobility of the land. This gifted but perverse Oriental gave advice upon all affairs, and sold charms guaranteed to improve the fortunes of the applicants.

By his great knowledge of strange herbs and potions he assisted the profligate nobles to wield a strong and no doubt vicious influence over their associates.

With his secret incantations he also aided them in their ambitious political schemes.

His fame had thus spread throughout the length and breadth of the land, until he now found himself consulted daily by distinguished devotees from all parts of the kingdom.

Nevo-loo, the high priest, was delighted, as by the occult power of the tantrika the priesthood of the Sun worshipers received new prestige. They were now in a position to vie with the Magi, as the works of Tantras were conceded to be marvelous, even by those who suspected the source of his power.

It is true that Amasis, the just ruler, still depended upon Netros and his gifted daughter Nedoure in those trying conditions where superhuman knowledge alone could warn him of impending danger or guide his scepter through the maze of political intrigue, by which all monarchs are more or less surrounded.

But not so with Psamittichus, heir to the throne of Egypt. Being accustomed from his earliest youth to passively oppose, his father in all things, it was but natural that he should also differ from him in religious opinion. From childhood the cold nature of Psamittichus had found but one responsive affinity—that was Nevo-loo. He had for hours remained alone in the observatory with no one but the priest-astronomer.

There is nothing in all the world that will bring forth man's higher thoughts as the contemplation of Nature in all her grandeur, and what could be more inspiring than to gaze upon the myriads of fiery sentinels, some stationary and some moving upon the azure fields of the Omnipotent.

So in that strange, sad nature of the dreaming prince, a nature in which the passions which sway humanity were absent, a firm and enduring attachment sprang up for the High Priest of Phtah.

The old priest, who was no novice in reading human character, soon learned that this passionless scion of royalty could neither be held nor dominated by an appeal to either love or friendship; nor did he possess that enthusiasm for the various gods that would al-

ways keep him by the side of Nevo-loo. But hold him he must; so the high priest was not long in discovering the keynote of his nature—ambition.

Like all mankind, he had a weakness, if such it may be called. At an early age he dreamed of forming a vast empire that extended from the Lybian range to the Euphrates, and from the shores of the Mediterranean to the great lakes of the south. As the youth grew into manhood, Nevo-loo fanned the flickering light of youthful ambition into the fierce war spirit of a gloomy man. To skillfully drawn pictures of a vast domain the designing priest gave promises of divine aid, and cast horoscopes in which the prince was depicted as the instrument of predestination, all of which was solemnly confirmed by the oracles. Thus the flame which was weak at first, burst forth and became the consuming passion of the young prince.

To accomplish such stupendous plans of conquest, Psamittichus required the aid of the Greeks, over the sea to the north, and the stalwart Nubians of the South. He would then be able to crush and subjugate his hated and dangerous rival, Persia. Among the obstacles which barred the consummation of such a great ambition was ill health. However, since the arrival of Tantras, to whom he had been almost a daily visitor, a marvelous change had been wrought in him. His eyes shone with the brightness of health, and his step became as elastic as an athlete. In fact, the strange necromancer appeared to draw out all the warmth of this selfish nature, and rumor cautiously reported that the prince had fell under the strange power of fascination attributed to Tantras.

So it was upon this day, as the golden Sun sank to rest behind the somber Libyan range, after pouring his scorching rays upon the great Sahara with unusual fierceness. In the crowded streets of Sais, the Egyptian capitol, gaily dressed noblemen and tired merchants passed familiarly near the wandering mendicants, with here and there a priest from some one of the temples along the Nile.

All seemed intent upon recreation or some form of rest after a day of enervating heat. The crowd bent its way to the groves of Hathor. From thence many made their way down the broad stone steps leading to the banks of the Nile. Here was a scene of gayety to please the eye and inspire the soul with reverence for the pleasures rendered possible by the greatest of all earthly gifts, life.

Entrancing strains of music came from many of the gayly decorated craft, wafted by the gentle breezes from the north, which fanned the perspiring brow of noble and mendicant alike and at the same time served as power to bear the royal pagodas up the stream.

For this reason the Nile is ever a mute witness to the wisdom and kindness of providence, for at any time or season the Nile boatmen will find a favorable norther to bear him up stream. When he desires to return he has but to depend upon the current, that will return him to any port.

We may now look upon another scene. In the east wing of the temple of Phtah, occupying apartments of regal splendor, Tantras and his assistants might

have been seen. Surrounded with all the luxury that the oriental mind could conceive, we find him resting from his labors after an unusually busy day in which he had been enabled to meet but a small part of the dignitaries who desired to consult him. In elegant apartments, decorated with Grecian statuary, with rugs and curtains from Persia, with impressive paintings of genii and gods, Tantras could have been seen dressed in an elaborate robe of indigo and trimmed with gold, seated upon a gorgeous divan placed upon an elevated rostrum. Behind him was the mystic alcove, covered completely with black silk, before which hung a large somber curtain of black velvet. Fastened over its surface were a number of strange objects, among which were the skins of gaily colored serpents, with here and there a dried toad or bat. It was also decorated with suggestive bits of the human body, as hair, teeth, dried fingers and the like.

Stretched at full length upon the divan, with his great arms extended over his head, Tantras appeared, if possible, in a more thoughtful state than usual, as now and then a frown would gather upon his brow as he gazed vacantly at the decorations of the ceiling. In the meantime, Gunga and Mohat, his two companions, or, more properly speaking, his two servants, moved noiselessly about the apartments.

Presently the tinkling of bells sounded through the temple halls. The delicate chimes caused the black magician to sit erect and turn his head expectantly and assume once more the stern look of authority, as was his wont.

At this instant two couriers, dressed in exactly the same manner, pulled aside the rich curtains and announced the Prince Psamittichus and then as quietly withdrew.

At mention of the prince, Tantras arose; at the same time his two assistants vanished amid the maze of curtains and tapestry.

In the meantime the heavy tread of soldiers could be heard along the stone floor of the temple, as they escorted the prince to the luxuriant apartments of the sorcerer.

As Psamittichus approached the entrance the curtains parted, as if drawn aside by invisible hands. But without apparently noticing this legerdemain, the prince stepped firmly through the entrance and stood alone in the presence of the tantrika.

His was withal a queer looking figure, with a body abnormally long in proportion to his short legs, and arms of such length that he could stand erect and touch the knees with his fingertips. To complete such an unusual appearance, a long, thin face, with an aquiline nose, wide thin lips and pointed chin, appeared behind two large dreamy brown eyes, which matched his long brown locks, that hung down to his waist in a somewhat feminine fashion.

His complexion was of waxen whiteness, and was, perhaps, the only gift of his Grecian mother.

Jewels were worn in profusion over the front of his bright red bodice; while over his shoulders hung a bright blue silken robe.

At his entrance Tantras stood erect and looked him

full in the face, making thus an allegorical representation of the lion and the lamb.

An observer might have also read behind the smile of the sorcerer an assurance born of undoubted power.

The prince grew uncomfortable under the scrutinizing glance of the dark giant and nervously pulled his robe closer around his ill-shapen body as he spoke in a low but distinct tone:

"O most wonderful of beings, for I know not yet, if I should call you god, man or devil. Hast thou the answer ready for which the prince of the realm has come?"

"Yea, mightiest of princes, the gods have vouchsafed reply. Thou didst seek to know if aught existed in the earth or without for the prolongation of thy most valued life. The answer cometh, 'Yea, yea, yea.'"

Pausing for a moment and drawing up his stature to its full height, the magician continued:

"The royal instrument of the gods shall have years added unto him like the blades of grass in the fields, if——"

"Speak on, great Tantras," interrupted the prince, trembling with ill-suppressed emotion. "Tell me all, and thy most extravagant wish will be thy reward."

"Since thou wert last in my humble abode, great son of Amasis, neither sleep has come to my eyes, nor hast food passed my lips. I was intrusted with a question from the greatest mortal to the gods. Had the answer to your highness been other than favorable I would have gladly laid down my life rather than be the bearer of evil tidings to the forthcoming ruler of earth," said Tantras, with a loud sigh.

"Tell me more; tell me all. Hast thou the secret of the elixir?" queried the prince, feverishly and imploringly.

"Light of the firmament," said the wily Tantras, falling upon his knees, "I have it not, for the great elixir must be compounded according to the conjunction of the planets. Yet all the details are now known to thy servant, thanks to the indulgence of the gods, and it shall be made at once if——" Here Tantras paused and remained silent.

"Strange man, what meanest thou by if?" said the prince impatiently; continuing, as the smoldering fires in his nature were aroused, he added: "What condition can stand between our will and the magic liquid? Think well ere thou givest reply."

As he spoke he pointed his long bony finger menacingly toward the sorcerer, who met his fretful temper and implied threat with a strange glitter in his eyes. While the prince was still shaking his finger, his eyes suddenly changed their expression from one of defiance to entreaty, and his words ended in unintelligible jibber, that was finally terminated by an impotent movement of the lips in a vain attempt to speak still further. While struggling thus to utter further words, Tantras interrupted him in a harsh, satirical voice:

"Speak thy words louder, O prince, if thy servant would hear thee."

At this, Psamittichus looked either frightened or abashed, as he resumed in a low tone:

"I beg pardon of the gods for speaking hasty, but tell me, if thou lovest me, when may I drink of the liquid that will give me perpetual life?"

"I shall begin work on the potion at once, great prince, but I know not if thou will grant what is required."

"Have we not spoken? Thou hast but to make thy wish known and it shall be granted, though all my Greek mercenaries were required to aid in fulfilling my promise."

"Tis well, O ruler of men and favorite of the gods. Thy servant has wherewith to work upon the elixir until the time when Saturn crosses the first house. I shall then call upon thy greatness for the necessary assistance."

"Ask what thou will, friend of Nevo-loo and the gods. I go forth with the happiness of hope, all of which I owe to thee."

Psamittichus turned to go, but as if recalling something, he turned slowly to the sorcerer and asked, as he raised his hand cautiously:

"And what of the King? Does the grim Saturn still sit in his first lunar mansion?"

At this query Tantras clasped his hands and, rolling his evil eyes upward, replied:

"O light of the world and terror of foes, the will of the gods is written in letters of fire across the heavens, but darkness deep and heavy hangs, like a pall, over thy father's pathway."

"He has turned from the gods of his ancestors. They have waited with patience to reclaim him. It is now too late."

"He is surrounded by evil advisors, whom thy highness knows but too well."

"The brightest star of the heavens must be extinguished that the Sun may rise in all its splendor. Before the New Moon, the resplendent Sun will appear on the horizon."

At this thinly veiled prediction of his father's death the prince bowed in silence and left the apartment of this arch villain for the palace of Amasis.

Tantras remained for several minutes, standing in his position of mock supplication, after the departure of Psamittichus.

When the retreating footsteps of the Greeks had died away in the corridors, his face assumed a demonical expression as he fiercely stamped his foot for Gunga and Mobat.

In an instant they appeared.

"Close the doors. Permit no one to enter ere tomorrow's Sun is on the meridian. Return to me at the fourth hour of night. Time flies and we have work to do."

Dismissing the two brothers of the left with an impatient wave of the hand, he retired to his private room, evidently bent upon something terrible.

CHAPTER XVIII.

As I awoke a cold, creeping sensation pervaded my spinal column, and my hair began to rise upon end.

During my trance sleep I had been permitted to see

the beautiful though tantalizing vision of Watlan and Nedoure.

But horrors! with eyes wide open what did I now see? Was I awake or dreaming?

My guru had vanished, yet the astral form of Nedoure remained before me. With one hand at her side and the other pressed lightly over her heart, she stood in an artistic, dreamy attitude, looking upward as if still following the bright, handsome form of Watlan. As she stood thus, an illuminated expression of divine love and confidence shone upon her classic features, as she smiled as one can only do in the springtime of life.

She was utterly oblivious to my presence, so my injured pride was rendered less humiliating by the thought that what I now beheld was only a vision.

As I gazed, spellbound, upon the ethereal counterpart of my hopeless love, a dark form came into view, terrible in its aspect and moving with the rapidity of thought. As it drew nearer I could plainly discern the Maharaja of Kashmir, mounted upon a strange, hideous creature, with the body of a huge black goat, and the evil, distorted face of a low-caste Hindu.

The goat and rider were rushing with terrific speed toward the apparently unconscious Nedoure. My heart stood still as this horrid phantom approached. Quick as a flash the Maharaja seized her in his arms and, without reducing his speed, swung her fair form, now quiet and motionless, upon the back of his Satanic steed. The apparition then plunged down a dark abyss. Wafted to my ears from the darkness below came in faint, silvery tones, which I shall never forget, the name "Watlan."

In my futile desire to save her I sprang from my bed and, with maddened effort, hurled myself violently against the door of my room.

The force of contact thoroughly aroused me; even so, my mind was yet much confused. Such realistic visions could not be less than a warning. But how was I to interpret them? True, there were those in the Brotherhood of the Magi who had great skill in the interpretation of dreams and in other forms of divination. Yet might not the brother who could read the meaning of dreams also discover my weakness in yielding to physical desires? I decided it were best to remain silent and watchful.

Some time was required to bathe my head in cold water and fumigate myself with the incense used for banishing evil influences and correcting a disordered imagination.

This completed I walked slowly toward the window, still thinking of my strange experience. From shadows cast by the moonlight I inferred it must now be near the hour of midnight.

Looking absently over the well kept flower garden, out upon the waters of the Nile, I gave a sudden start on account of my overwrought nerves, and drew back into the shadow of my room. Again looking out I found it was no trick of the imagination but a reality. Two dark-robed figures stood as silhouettes against the moonlit waters of the Nile.

Two men engaged in earnest conversation at midnight, in the grounds of Netros, I felt was not an ordi-

nary occurrence. Looking more closely I felt certain that the smaller of the men was my attendant, Shandra. Yet that did not solve the mystery. What could he be doing there at such an hour? I felt certain it was for no good; furthermore, I resolved to watch them, for, with my dream or vision in mind, I could only think their suspicious presence meant ill for Nedoure.

As I impatiently watched them the larger of the two bid farewell to his companion, stepped into a waiting boat and a moment later was rowing swiftly out into the placid stream.

The remaining one stood for some moments, watching his departure, then turned toward the house. As the Moon shone full in his face there could be no mistake—it was Shandra.

He glanced around cautiously, then, keeping in the shadow of the shrubbery that lined one side of the walk, made his way slyly toward the rear entrance to the palace. If he had the means of entering I felt sure he would come at once to my room, and not wishing to be found in the attitude of a spy, I threw myself upon the bed and lay perfectly quiet with one arm thrown across my face, in the meantime listening for his entrance through the rear door.

However, not a sound was heard; the silence was becoming oppressive. I was just about to arise and go out into the hallway, on a tour of investigation, when a dark form appeared against my window.

Though watching his every movement, with a strange apprehension, I lay perfectly quiet.

In the meantime the prowling Hindu, shading his face with his hands, looked long and earnestly through the bars of my window.

Finally, with his eyes riveted upon me, he made a few peculiar passes with his right hand and was gone.

If he intended to influence me in any way he had made a dismal failure, for the moment he left the window I again leaped from my bed and was again peering forth upon the garden, scanning every nook for my suspicious attendant.

Presently my search was rewarded, for, standing close in the dark shadow of the shrubbery, he could be seen standing in an attitude of supplication, with both arms extended, his gaze intently directed toward the room of Nedoure.

He would stand thus motionless for a few moments, then, while still holding the left in position, would make circular movements with his right finger, as if writing upon the air.

To state that my curiosity was excited by Shandra's peculiar actions would but mildly express it. I longed to invoke my guru and find out the intentions of this midnight mystic or sorcerer.

Here, however, another barrier was presented, since my thoughts had been permitted to drop from undisturbed contemplation of the absolute to the material plane of ordinary feminine adoration, all attempts at intercourse with the inhabitants of the higher planes had been failures.

While I was thus pondering, the object of my attention dropped his arms and stepped out into the moon-

light. By the movement of his lips I concluded he was uttering either a prayer or an imprecation, as one could form no opinion from the expression of his placid face.

He then bounded nimbly off toward the river, where he uttered a shrill whistle. After awaiting what seemed to me a considerable time, a boat containing two occupants glided up to the landing. Without looking either to the right or left he sprang in and was gone.

Baffled and confused by the strange events of the evening, I retired and slept the deep, dreamless sleep that accompanies fatigue of both mind and body.

CHAPTER XIX.

I was awakened rather late the next morning by my attendant, Shandra, who appeared as calm and self-composed as usual, showing not a trace of midnight rambles. My first thought was to boldly confront and question him concerning his nocturnal wanderings, but upon more mature consideration I decided to maintain silence and await results.

A little later a message came from Nedoure, suggesting that I take my lesson on the morning of that day instead of the afternoon, as appointed, as Amasis the King had expressed a desire to meet her at the court in the afternoon, adding that it would give her pleasure to introduce to his majesty my humble self.

The answer was promptly sent that all would be in readiness for my lesson within an hour, also that I should be delighted with the proffered honor of meeting his majesty, Amasis, in the company of so distinguished a sponsor.

At the appointed hour for my instruction I was received by Nedoure in person. The arrangements were much the same as on the preceding day, save that on the center-table, at which Nedoure was seated, a profusion of acacia blossoms were substituted for the lotus flowers. Byrene occupied her usual seat in the adjoining room. She took no notice of my presence other than with her pleasant little bow and smile of welcome.

Closer observation showed that Nedoure was unusually pale. She appeared languid and, I thought, somewhat absent minded, as she smiled a mechanical welcome and pointed with her shapely finger to a queer colored chart, arranged on a stand at her side, saying:

"This, my dear brother, is Ezekial's Wheel," and, without further prelude, entered upon the lesson as follows, referring from time to time to some manuscripts written in Hebrew.

"Ezekial's Wheel is the algebra of life and the foundation of astrology.

"It is of great importance to the student of occultism, as a chart for the physical and psychical development of man.

"Color is of great importance to the seeker for light. Sounds, numbers and colors must be understood, ere we can know the fundamental principle of the elements and their interaction.

"Numbers underlie form, guide sound and lie at the root of the manifested universe.

"Think of color investigation, and why Nature is clothed in green.

"Those who minister to the physical senses alone enjoy less than one-half of the great possibilities in the reborn man."

Then again directing my attention to the ingeniously colored chart she continued:

"The seven unilluminated animal senses are shown on the left, as Blood, Flesh, Seeing, Hearing, Taste, Touch and Smell.

"You will notice the different colors of each square, corresponding to the senses. Each color has an esoteric significance, in harmony with the particular faculty it represents.

"Red is the color of the square that indicates the blood, as red shows the mercurial properties of the blood.

"Blue corresponds to flesh, as blue indicates the salt quality or color, and also because flesh without blood is blue.

"Yellow corresponds to the sense of seeing, as we see in a yellow light.

"Green coördinates with the sense of hearing, as the green ray penetrates opaque substances, making it possible for us to thus obtain knowledge of things we cannot see.

"Brown corresponds to taste, as it is the conglomerate color, as it is by our taste of many things we assimilate them to our use.

"Orange coördinates with touch as follows: It is made from mixing red and yellow, which corresponds to life and warmth, and it is only while our bodies are warm we obtain knowledge by sense of touch.

"Purple corresponds to the sense of smell, as nothing gives off perfume until it begins to decay or pass into the dark purple color.

"Red and blue are required to make the purple or the seventh, and this becometh the eighth and passes into perdition. All changes occur at the seventh.

"So when we have attained complete mastery of the senses, passions and desires we gain the illumination and consequent uplifting into the higher plane.

"Our first illuminated sense is power and command.

"Nature also assumes, in regular order, the colors indicated in the chart.

"When the blade of grass comes forth from the ground it is at first yellow, then green, brown, orange and purple. It then goes to decay.

"The bar of steel, when first put into the fire, becomes red, then blue, yellow, green, then brown, orange and finally purple.

"It should be then plunged into the water to receive its temper. If retained in the fire after reaching the purple color, it is burned and rendered worthless.

"So with our physical bodies—if left too long in the animal fires of passion the vitality is burned out and it goes to decay.

"If, at the proper heat, we are immersed in the waters of life, we get that illumination and temper which enables us to carve our way in the world and receive

that divine polish, given only to God's anointed creatures."

Rising from her seat my preceptress added in sweet, measured tones, as though her thoughts were far above her surroundings:

"The soul leaves the unity in God to make a descent into the physical, and, like the 'Prodigal Son,' feeds on the husks of creation until it has attained the necessary experience. It then begins its reascent to God, from whence it came."

After concluding this brief but interesting lecture, Nedoure remained silent for a moment; then, looking at me with a sweet smile of apology, she added:

"Althos, my brother, no doubt you have for the moment entered into my own vibrations which, I am ashamed to admit, are at present quite low, as I feel that you, too, are depressed. No doubt our visit to the royal palace this afternoon will be an inspiration for us both. When the Sun is two hours past the meridian I shall await you in the rotunda."

Murmuring a few hasty words of apology for my seeming depression and again thanking her for the invitation to the palace, I took my departure.

TO BE CONTINUED IN OUR NEXT.

THE SECRET OF THE SPHINX.

The Princess Catherine Radziwill Narrates Her Inspirations from a Moonlight View.

One summer evening I was dining at Mena House. I was quite alone, and had gone there for a few days' rest, to escape from the heat, dust and glare of Cairo. The town was empty of its usual throng of winter tourists, and the little hotel at the foot of the Pyramids had a languid, lazy look, with half its window blinds down, and its furniture wrapped in brown holland covers. The day had been oppressively hot, and when my solitary meal was over I was glad to get out of the house and seek the night breeze. As I strolled out the moon was slowly rising and began spreading its clear, mystic, marvelous light over the immensity of the white desert, the somber mass of the Pyramids and the silent, mysterious figure of the Sphinx, stretched out solemn and motionless in the vast, endless plain of sand which the feet of so many generations have trodden.

Have you ever seen the Sphinx by moonlight? If yes, you will surely remember that strange feeling of awe which overcomes one when one gazes for the first time at that stony, strange creature, half monstrous, half human, fathomless like a man's soul, and implacable like Fate, who gazes at you with its sad, ironical, mysterious smile, lighted up by the rays of white light which fall from above over the distorted, yet beautiful features of this silent guardian of the desert and its dark secrets.

"What do you want of me, and what will you tell me?" I wondered, as I stood on the sand and looked into its fathomless eyes; "you must know so much, must have seen so much; will you reveal to me that secret of the universe you are supposed to possess, or

relate to me the history of the world, which you have witnessed?"

And, as if in reply to my unspoken question, a voice, soft and solemn, murmured:

"I will teach you what I have learnt from God."

Silence fell again around us, and I waited breathless and anxious for what was to follow.

Then the voice arose again, sweet and sad as angels' music:

"Child of man," it said, "you look at me and you ask yourself whether I can give you the key to the problems over which humanity has pondered until it lost the God it ought to have believed in, and could not find another idol to put in his place. You ask yourself what the tragedy of the world which I have witnessed has taught me, and also how it comes that I have survived the destruction of several civilizations, the fall of empires and of kingdoms, and still remained the same—an image of stone, broken but not defiled by the hand of man, a remnant of an old world and yet the image of a new one. You want to know the meaning of my smile, why I do not weep, why I pity, and why I gaze with serenity on the struggles of this earth; you would like to learn of whom I am the image, and the reason why I have been spared; though most of the monuments man has raised have perished, and are now forgotten. You want to know all this, do you not?"

"I want to know something more," I cried, aloud; "I want to know whether God exists!"

The voice arose again, but this time it was stern and had a ring of imperativeness in it.

"Look at this sand," it said. "Once, long ago, armies were treading it, and their horses and men were scattered over its immensity; where are they now? Who remembers them? Later on the kings and priests who raised temples and wrote wise books, came here, and sat near me, and tried to make me tell them what the gods had not revealed to them, but which they supposed the gods had confided to my wisdom. They learned nothing, and they have also disappeared. The tide of time has swept away the learned civilization of old Egypt, the mightiness of the Roman Empire, and all that followed upon its destruction. Generations have come and gone, nations have risen and have disappeared, men have lived and died, souls have perished and have been saved, hearts have been healed and broken, but the laws of Nature have remained the same, and have changed as little as I have done. The history of the world has never varied, it has always been a renewal of the same hopes, the same ambitions, the same sorrows, the same crimes. It is only the exterior of man which has been modified by civilization and progress, it is not his heart or his soul, or his good and bad impulses. Man has remained through all the centuries what he was in the beginning—the most marvelous and yet the most imperfect creation of God. The experience of those who preceded him in this sad world has never helped him through his troubles. He always struggles, always yearns for an ideal he cannot reach, always longs for the impossible, and in his own efforts to go higher up forgets those who are be-

low and who would, if he helped them through their miseries, lend him in their turn a friendly hand, to climb to the heaven where they wish to go, though they do not know where it is. You ask yourself why I smile; it is because I see so many people waste their lives in aspiring after the impossible, in forgetting, in their futile efforts to grasp worldly wealth, worldly happiness, and worldly success, that there is something else besides these baubles, that God has put them into the universe to satisfy its laws, especially the one great, only important one that animals observe but that mankind ignores—to help each other. Heaven and earth will pass away, but so long as the world exists, that world which is not one little planet, but the whole immensity of space, the Sun, and the Moon, and the stars, and the clouds that envelop them like a shroud, or cover them like a veil, the great precept of love will live, because even if humanity does not remember it, God will always do so, that God about whose existence you asked me, and whose presence is everywhere. You want to know why I always smile; it is because I am aware of the futility of most of the things I see, because I have realized that whatever mankind may do to explain its faults, follies and mistakes, it will never change the decrees of Providence concerning it. There is a reward and a punishment in life beyond, and justice above is not justice on this earth. You wished to know my secret, and here it is. Take it, and do not forget that the Almighty has revealed it to me, and ordered me to remain here forever, at the entrance of the desert, solitary and unchanged, to show to humanity that its soul is as barren as those plains over which I watch, if it does not learn it in its turn!"

The voice stopped, and a cloud suddenly obscured the brightness of the Moon above my head. The Sphinx appeared more gigantic than ever, and its smile seemed to have become still more unfathomable and mysterious than it was before. There it lay, cruel as fate, immense as the mercy of God, and there I left him, silent and alone, guardian of the desert, and keeper of the Almighty's secret.—*The Humanitarian*.

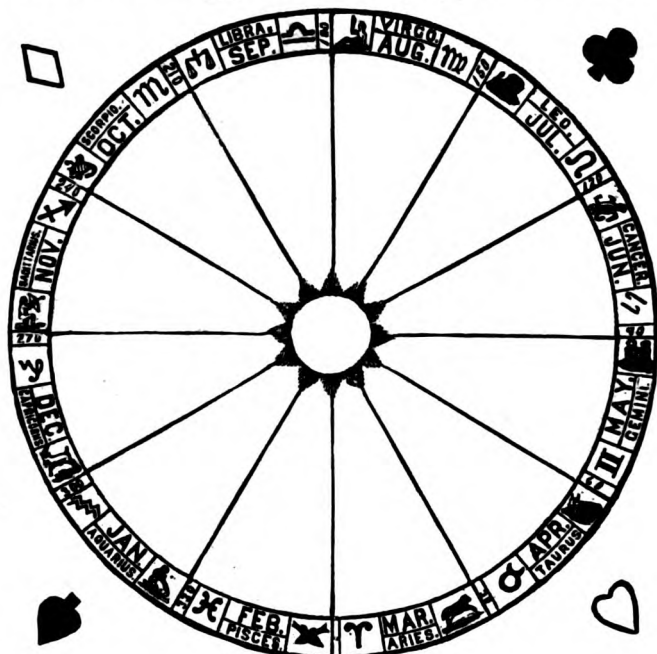
Age of Greatest Mental Force.

The mind is at its highest power between the ages of forty and sixty if we take the great authors as examples. Swift was fifty-nine when he wrote "Gulliver's Travels;" John Stuart Mill was fifty-six when his essay on "Utilitarianism" was published, although his "Liberty" was written three years previously, while Sir Walter Scott wrote "Waverley" after forty. Milton wrote "Paradise Lost" between fifty-four and fifty-nine, Cowper wrote "The Task" and "John Gilpin" after fifty, Defoe wrote "Robinson Crusoe" at fifty-seven, Thomas Hood wrote "The Song of the Shirt" and "The Bridge of Sighs" at forty-six, Darwin's "Origin of Species" was evolved after fifty, and his "Descent of Man" after sixty. Longfellow wrote "Hiawatha" at forty-eight, Oliver Wendell Holmes wrote "Songs in Many Keys" after fifty-five. Bacon's greatest work took fifty-nine years to mature, and Grote's "History of Greece" a few years longer.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR MARCH.

Mercury—March 1st, in Leo; 4th, in Virgo; 11th, in Libra; 19th, in Scorpio; 29th, in Sagittarius.

Venus—1st, in degree 5 of Aquarius; 18th, enters Pisces; 31st, in degrees 22 and 23 thereof. Travels about two degrees a day.

Earth—1st, in degree 11 of Virgo; 21st, enters Libra, the seventh house; 31st, in 11th degree thereof. Travels about one degree a day.

[NOTE.—People born while the Earth is in Virgo—February 19 to March 20, inclusive—are Virgo people. They are born *under* Pisces, *heliocentrically*, because the Sun appears to be in the opposite house to Virgo during that time. The *geocentric* house they are born *under* is the one in the zenith at the time and place of birth. This house is determined by calculation only.]

Mars—1st, in degree 8 of Virgo; 31st, in degree 20 of same, being degree 170 of the Heliocentric Zodiac.

Jupiter—1st, in degree 29 of Sagittarius; in degree 30 on 11th; in degree 1 of Capricornus on 23d.

Saturn—1st, in degree 10 of Capricornus; in degree 11 on 25th.

Uranus—1st, in degree 15 of Sagittarius.

Neptune—In degree 29 of Gemini.

Moon's Phases—5th, Full Moon; 13th, Last Quarter; 20th, New Moon; 26th, First Quarter.

Morning Stars—Venus, Jupiter and Saturn. Evening—Mars.

Vernal Equinox, or first day of Spring, March 21.

March 31 is the 90th day of the year.

EVENTS AND THEIR ASPECTS.

February 1 to 3.—Funeral of Queen Victoria.

February 4.—Possible military strength of the U. S., 10,432,043.

February 5.—Carnegie sells to Steel Trust. China decides to adopt reforms.

February 6.—Terrible petroleum fire at Baku, Russia; village destroyed; 500 victims.

February 7.—Wilhelmina, Queen of Holland, marries. Dynamite explosion at San Andreas, Mexico, mine; kills 87. Chicago labor lockout of over one year ended; unions concede demands.

February 8.—Carnegie says he will give \$1,000,000 a month to libraries and organs—not church organs. Dowieites "smash" Chicago drug-stores.

February 11.—Ex-King Milan of Servia died. Serious riots at Madrid, Spain.

February 12.—French claim to solve submarine navigation.

February 14.—Tesla describes new wireless telegraph. King Edward opens English parliament. Madrid under martial rule while King's sister weds Carlist.

February 15.—Labor riots at Buda-Pesth, Hungary. Earthquake shocks in Tennessee and Missouri. Sixty trapped in mine at Cumberland, B. C. Saloon "smashers" busy in Kansas. A mine explosion at Lindentree, Ohio.

February 16.—Terrible mine explosion at Duncan, Ariz. Bubonic plague in San Francisco. Mysterious Chicago hotel fires.

February 17.—Thousands idle in Berlin. Earthquake shocks at Geneva, Triest and Labach. Sudden eruption of Mount Vesuvius. Intense cold in Europe.

February 18.—Ocean collision, 16 lost.

February 21.—New star discovered in the constellation of Perseus; inside of four days it becomes of the first magnitude in brightness. China's peace terms satisfies the powers.

February 22.—Pacific liner strikes rock and sinks at Golden Gate; 122 lost.

February 23.—Mysterious and murderous assaults on three women at Denver.

February 25.—Boer forces reported disorganized and broken.

The aspects of the events here recorded will be found in the last issue of the STAR. Readers should compare current history with planetary aspects to gain an insight into the correspondence which exists between them. A "Pappus Planetarium" will prove to be a great help in this respect.

QUEEN VICTORIA'S "LINE OF LIFE."

In the spring of 1894, when some of the English geocentrics were predicting the death of Queen Victoria within the year, I made a figure of Her Majesty for my own use. I found that Saturn was in the 24th degree of Pisces at her birth. Applying the Line of Life system (later printed in "The Mystic Thesaurus" on pages 14, 15 and 16) to the figure we concluded that she would live until after her 81st year, when her Line of Life would come into conjunction with the radical place of Saturn. As all know, the event has so proved. It is a curious fact that the late Queen was born on the 24th (hours of a day) of May (the 5th month—pyramidalic), which was the 144th day (square of 12) of 1819, the digits of which add into 19, the Kabalic number of the Sun; and that she lived 81 (square of 9) full years.

GEOCENTRIC "FORESIGHT" AND "HINDSIGHT."

THE "FORESIGHT."

"There never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—ALL agreeing that he would be defeated."—Ernest S. Green in the October STAR.

THE "HINDSIGHT."

"Gemini is the ruling sign of the United States, and in the horary figure of Mr. McKinley's nomination, Mercury, the ruler of Gemini, was in the house of honor in conjunction with Mr. McKinley's significator. The importance of this aspect was lost sight of and not mentioned by those who predicted McKinley's election as well as those who did not, so far as I have seen. If there is any truth in horary astrology (and there may be much more than we dream of), this aspect with the significator in the house of honor was sufficient to overcome six of the worst aspects known in a horary figure."—Ernest S. Green in February STAR.

MINOR MENTION.

With the help of a Philadelphia correspondent I have found that the "Economy of Life" was written by Robert Dodsley, who was born at Mansfield, England, in 1703. He died, in 1764, at Dunham, England. Robert Dodsley was the great-uncle of the mother of Mrs. Carrie Francis, the accomplished wife of John R. Francis, editor and publisher of the *Progressive Thinker*. Mrs. Francis is now obtaining some of Robert Dodsley's literary work, and I will soon give the readers of the STAR a full and authentic sketch of both "Economy" and its author.

"Does 'The Mystic Thesaurus' give one the necessary instructions in the use of the higher knowledge of occult laws and so enable one to accomplish *all things*, how to acquire *absolute power*, and to attain *any object or purpose*?" This question is a genuine curiosity. As I happen to know that the writer was in earnest, which I at first doubted, I will say that *all those who pretend to give such "instructions" may be set down as frauds*. If a quarter of what these grafters claim was true not a bank in the country would be able to keep a dollar in its safe over night.

The Cubans are talking nasty, but the Government will very properly keep control down there until it is satisfied that a second "stench" will not take the place of the first one.

We recommend this department of the STAR as the first or primary study in Heliocentric Astrology. You will get to such books as you require quick enough.

Chicago will elect a Republican Mayor next spring, that is, if they nominate John Maynard Harlan, and we think they will.

Coming Events has not seen fit to test the Astral Number so far as the STAR is able to learn. We continue the offer.

"Old Moore" says fortunate March days are 8, 9, 14, 19 and 23.

A FEW GEOCENTRIC FALLACIES.

The Earth's rotation is accomplished in 23 hours, 56 minutes and 4 seconds, according to the R. and B. tables, while that of the Sun is 25 days, 7 hours and 48 minutes, Earth time. Thus, while it takes two hours for 30 degrees of the Zodiac, or one house, to pass the zenith overhead for us on the Earth, it would take a little over two days of our time for the same house to pass over the zenith on the Sun. With the heliocentric Pappus Planetarium one can readily pick out the point in the observable heavens where any planet may be, for, the place of the Earth being known, we have only to look in the direction of the opposite house to that one the Earth is in to see the Sun if he is above the Earth's horizon. The Sun, then, is a natural index to go by, whether we can see him or not, for, as it takes two hours for a house to move 30 degrees, we can readily calculate, from the time of day, what house is in the zenith. Such being the case we have only to look east or west for the adjacent houses, where we will find the planet desired and known to be there. In a word, we may always view such parts of the heliocentric zodiac as are above the Earth's horizon and see the visible planets in them, and the zodiac thus seen does not therefore have to be geocentric simply because we view some portion of it from the Earth as a standpoint.

Supposing that we were on the Sun and had a zodiac like the one on this page to go by—which accords with the Pappus Planetarium—we could pick out the planets with it, could we see them, in exactly the same manner, possibly using Jupiter as our index, the only other difference as between there and here being that it would take much longer for a house of the zodiac to pass overhead. If the whole Sun could be used by us as an eye that could view the whole zodiac at once, then we would see all the planets in their proper houses, but so long as we viewed only such parts of the zodiac as were above the Sun's horizon we would see the superior planets—those whose orbits lie outside and are larger than the orbit of the Earth—pretty much as we do here on the earth. There would be but little difference as to those planets whose orbits are considerably outside the orbit of the Earth. Were the Sun to suddenly enlarge to the size required to fill in all the space between the Earth and the Sun, we would then view the superior planets—Mars, Jupiter, Saturn, Uranus and Neptune—from the Sun while yet on the Earth. As this shows that both views would then agree (with the possible exception of the so-called retrograde motion of some planet, and which we could only see by looking through our supposable Sun) we clearly prove that a true heliocentric view of the planets, absolutely speaking, must be taken, not from the Sun's surface but from its center. A conclusion which forces us to take the planets only from a true heliocentric mathematical standpoint, as any deviation from it, however slight, gives a more or less distorted view of the actual positions of the planets.

The inferior planets, Mercury and Venus, as viewed from the Sun and the Earth are vastly different in aspect at times because their orbits lie between the Sun and the orbit of the Earth. When Mercury is "combust," or in conjunction, with the Sun it is said by geocentric astrologers to be in the same sign (or what I term house) that the Sun is in, or rather appears to be in. Now, heliocentric science, to which heliocentric astrology must conform as it is built upon it, shows that Mercury is in the opposite sign or house only *every other time* that it is "combust" with the Sun. The reason is that Mercury goes around the Sun about four times a year and is, as from the Earth, first on one side of the Sun and then on the other. This, if the planets exercise any influence on us whatever, would show quite a difference as between the two classes of "combust" aspects, but geocentric astrologers, so far as I know, make no distinction between them. Consequently their deductions as to the meaning of such aspect must necessarily be more or less erroneous.

The foregoing observations, hurriedly written, may err in the omission of some points I should have touched upon, but a plenty of evidence is presented to show that geocentric astrology *does* conflict, more or less, with heliocentric science. On the other hand, the scientific astrology of the future must embrace

a consideration of the heliocentric places of the planets, *as they are*, and not as "viewed" from any false standpoint, and as also given in the Nautical Almanac of the United States.

Those of my readers who have paid any attention to my predictions in the STAR have undisputable evidence that Heliocentric Astrology can foretell much more than a coming earthquake, etc. It predicted the leading events of the South African war, the great effects of the heliocentric conjunction in Sagittarius, the national election and other matters. On the other hand, geocentric astrology has given but one, single, solitary true prediction through Mr. Green—that an infirm lady in her 82d year would not feel well on a certain date. It is a great geocentric fallacy to hold that the study of fallacious opinions based on distorted and erroneous aspects makes one a competent critic of either heliocentric science or the occult significations that may be drawn therefrom.

WILLIS F. WHITEHEAD.

GEOCENTRIC SECTION.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this section should be addressed.]

AN ASTRAL READING ON YOUR SOLAR SIGN.

For Those Born Between February 20 and March 21.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

All persons born during this period are under the influence of the sign Pisces, and particularly if born about sunrise. This sign confers on those born under its influence a peculiarly intuitive and negative condition, which enables them to internally sense and understand things in a totally different manner from that of other signs. They are somewhat over-restless, anxious, very humanitarian, sensitive and sympathetic in nature, and possess a kind of psychic tendency. The emotions are usually very strong and apt to be affected by those with whom they come in contact. Mentally, they are somewhat changeable and imaginative, and are more or less fond of romance, but they possess a peculiar understanding outside of knowledge acquired from books, and seem to *know* things in a strange manner. They are rarely at a loss to explain any conditions and have often been termed "Walking Encyclopedias." They are nearly all inspirationalists and are generally led by their impressions, which, if Mercury be well aspected with Neptune, are nearly always correct. W. J. Bryan was born in this sign and President McKinley was born in the preceding sign, Aquarius, given last month. Both are typical of the solar sign in which they were born.

All those born in this sign who had the Sun afflicted by Saturn at birth have suffered sickness or other misfortunes between the fall of 1897 and the present time, depending on whether born in the first or last day of the above period. Those born in the last day of this period and the few days following, in the next sign, Aries, and who had Saturn afflicting Sun at birth, had a very unfortunate year in 1900. Mr. Bryan did not have Saturn afflicting Sun at birth yet he met with a disappointment in his campaign for the presidency, which I attribute to this aspect of Saturn square to radical Sun in his horoscope. ERNEST S. GREEN.

GEOCENTRIC AND HELIOCENTRIC POSITIONS.

The geocentric positions of the planets are the positions as they appear from the Earth, while the heliocentric positions are the positions of the planets as they would appear could we view them from the Sun. This difference is clearly illustrated by the positions of Mercury. Geocentrically, Mercury is never more than 28 degrees from the Sun, hence the only aspects he can form with the Sun are the conjunction and parallel, always being in the same sign as the Sun, or the sign contiguous, and passing through the zodiac at an average of one degree a day, same as the Sun. Heliocentrically, Mercury is in six signs in the month of February, while geocentrically he enters Pisces the 7th of February, and reaches 22 degrees of that sign the 26th, when he turns retrograde and goes back to 8 degrees of the same sign the 21st of March, when he again goes forward, but does not leave Pisces until April 16, having been over two months in the same sign.

The geocentric aspects of Mercury have a most pronounced effect upon the mental conditions of every individual under his aspects. For instance, everyone who has Mercury in sextile or trine with Neptune is remarkably intuitive, ingenious, practical, sensitive, and a good reader of human nature, while those with Mercury in good aspect with Uranus are of an original, studious turn of mind, and if Jupiter be in good aspect with Mercury at the same time they will be successful in literature, publishing, or in matters connected with literature, such as law, teaching, etc.

ERNEST S. GREEN.

STAR OF THE MAGI

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ART AND PHILOSOPHY.

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EDITORIAL SECTION.

"Lo! as hid seed shoots after rainless years,
So good and evil, pains and pleasures, hates
And loves, and all dead deeds, come forth again.
Bearing bright leaves or dark, sweet fruit or sour."

★

THEY are commencing to realize that
the STAR is a Sun of the first magnitude.

★

It may be that you believe the world
owes you a living, but how about what you
owe to the world in return? You may also
believe that the occult world should sup-
ply your every wish with no particular
effort on your own part; if so, we would
suggest that so far we have not discovered
any occult "free lunch counters."

★

MOTHER Nature's school of experience,
attended by all, is guaranteed to demon-
strate the full effect of all human actions
upon the individual. The good effect of a
good action, or the bad effect of an evil
action, follow in every case with mathe-
matical exactitude. There is no dodging
the demonstration once the cause is set
in motion—the effect cannot be increased
by an adept, diminished by secretion, set
aside by any vicarious atonement, or de-
nied out of existence by any christian sci-
entist fool falsifier. All this goes to show
that occult acts produce occult results.

★

We have always felt that there was an
unrecorded parable of the great Master,
peculiarly occult in its way, that he must
have given to his most beloved disciple.
It deals with those who ask and receive
what they ask for and then—because the
gift is not presented on a diamond-set gold
platter, or falls short of their expectations
in some way—try to insult or injure the
giver. This is a common experience with
unselfish souls, but after a bit they dis-
cover the secret lesson of the unknown
parable, and are happy in its possession.

Do you know what this secret is? Mother
Nature, according to George McDonald,
knows "something too good to be told," so
she must possess it, and you will probably
get it also, if you *do* right, by employing
the occult power of the Good Samaritan.

OUR POLICY.

Those of our readers who have been
with us from the first know that our policy
has been to require that all contributions
accepted for the STAR must possess the
highest possible merit and be the best
products of the ablest writers on the sub-
jects treated.

We have invariably declined all articles
offered that were not up to this high stand-
ard of excellence, as well as all those of a
controversial character.

In adhering strictly to this rule we have
been obliged to refuse contributions pos-
sessing more or less merit from some of
our valued friends. Yet, while we think
our readers are entitled to the *very best*,
and that there is "nothing too good" for
them, we are offered an abundance of in-
ferior and mediocre stuff, labeled "Occult-
ism," and printed as such by many of our
exchanges. By way of illustration it may
be said that many people do not relish
boarding-house "hash," and who agree
with the Irishman who said, "Bedad, let
the fellow who chewed it ate it." Liter-
ary "hash" is likewise under the public
ban. One of our contemporaries not only
gives its readers a steady diet of "hash,"
but goes still farther and calls itself a
"Psychic Digest and Occult Review," the
editor chewing up and "digesting" what-
ever he can pick up, like a scavenger, and
feeding his readers on the *residuum*. We
think sensible people agree with the son
of Erin and prefer to do their own chewing
and digesting, requiring only that choice,
clean, wholesome food be provided for
them.

We have been criticised by a few of our
esteemed friends for declining to print a
certain class of controversial articles,
also essays devoted to that rank sophistry,
"christian science," also on spiritualism,
socialism, and other cults, none of which
come within the domain of *genuine* occult
science, art and philosophy, and have noth-
ing, therefore, in common with the aims
and purposes of the STAR.

We feel sure that the great majority of
our readers approve our course in exclud-
ing the crude emanations of those imma-
ture and uninformed persons who are con-
stantly seeking to get their misinformation
printed. These misguided mortals
all want to have their say, and once the
columns of a magazine or paper are opened
to them they soon convert it into a sewer
for slush.

Such matter interests and benefits no
one but the writers themselves, and we
shall not inflict it on our readers. We fill
all the space they would take in the STAR
with more interesting and valuable mat-
ter. We do not, however, wish it to be
understood that we will decline to give
space to well-written contributions on

subjects of occult interest, even though
differing with our own views. On the con-
trary we will gladly welcome such. We
are not trying to proselyte or seeking to
convert men to our way of thinking, but
to give "light" on some things we do know
and help our readers to find the goal of
light and truth by becoming common-sense
students of Nature, Man and God.

From the great number of letters that
are pouring in on us daily, with renewals
of subscriptions, and the hearty expres-
sions of approval from all parts of the
civilized world, including India, Australia,
Egypt, South Africa, and the islands of
the sea, as well as England, France, and
other European states, in addition to our
own America, leads us to believe that we
are meeting with not only a fair measure
of success but an endorsement of the
policy we have faithfully adhered to.

THE DIVINITY IN MAN.

We know that this earth of ours is held
in its orbit by the attraction of the Sun,
says the *Medical Brief*, but what has held
man to his destiny through ages of suffer-
ing, striving, oppression and error? What
has gradually transformed him from the
savage and benighted condition of the
brute to the being of refined sensibilities
and gentle instincts we see to-day?

Not education alone, for the human in-
tellect, with all its pride, is but a rush-
light turned on the vast ocean of infinity.
Nor have any of the various theories of
socialistic government availed. These ar-
bitrary contrivances of man have no power
to uplift; they but hamper the soul in its
search for inspiration, knowledge, conso-
lation and strength. Theology, too, with
its forms and ceremonies, has been artifi-
cial, furnishing little real nutriment for
the famishing spirit.

Yet we know that throughout the his-
tory of the world, evil has always shown a
tendency to correct itself. That it has
constituted new cycles of development,
which, when they were accomplished,
planted men's feet yet more firmly in
paths of rectitude.

From the night of savagery, through
the twilight of the middle ages into the
morning of the twentieth century, one
and the same cause has been at work—
developing, refining, spiritualizing man.
Divine Love is the supreme power which
animates and operates the world through
a vast network of natural laws and called
cause and effect. It is faith in divine love
which has uplifted the world. It is the in-
born desire to dwell in its radiance, to bask
in its warmth, that makes man uneasy,
restless, dissatisfied, craving change, ac-
tivity, knowledge, progress and fullness
until he has achieved that "peace which
passeth understanding." None of the idols
which the world offers him, or which he
makes unto himself—the objects of ambi-
tion or pride—can fully satisfy him. The
cravings of the divinity in man must have
food from heaven to stay them.

Worldly incentives, activities and ambi-
tions, position and power, are all well in

their place, so long as man forgets not his destiny. Asceticism is as bad in its way as the most confirmed worldliness. It is wronging nature to deny the world and the flesh their just claims. But the soul is regnant. Its welfare should be our first consideration, just as an honorable man thinks first of a trust reposed in him before his own personal advantage, or just as the soldier prefers his country to his life.

Faith in divine love is the real regenerative influence at work throughout the world. It exists as an eternal, ever-quickenning consciousness, undemonstrable, beyond the understanding, yet fixed, impregnable and strengthened by the observation of ages that all things work together for good to those who live up to this faith. It makes a man superior to the ordinary vicissitudes of life. Firm in his grip on its realities and unafraid. The soul is not easily daunted which is ever growing nearer to the supreme Good, the soul which grasps the meaning of life's discipline, and, which realizes the symbolism through which material object lessons teach spiritual truths.

Intellect, education, experience, are invaluable to discern natural laws and their workings. Government is indispensable to preserve order, protect the rights and preserve the liberty of man. Eminence, power, property, these things are the natural fruits of certain kinds and spheres of endeavor; but without faith in divine love, man would be a hardened, defiant, reckless, despairing, desperate being.

He could not have this faith unless there was an answering spark of the divine fire in him. If properly nurtured it vibrates in blissful unison. If neglected or maltreated, it is a perpetual source of discord and unhappiness. It rests with man as to whether he shall keep this flame burning brightly by cultivation through a long life of right doing, or whether he shall abandon himself to the current of circumstances, becomes grist in the mills of the gods, until the unsparing grinding of pitiless law opens his eyes to the unwisdom of his choice.

God can not choose that any of His creatures be lost beyond redemption. Our blindness and weakness are sacred to Him. He has bound us to Himself indissolubly through the magnet of love, to which we must ever return, broken and bleeding from our wanderings. We are free moral agents, because otherwise we should not learn or develop, but if we abandon the Divinity implanted in us for our guidance, we fall, inevitably, inexorably, under the operation of laws as regular and undeviating in their action as machinery, which scourge us back to the parting of ways and the choice of election. As Milton puts it, "Which way I turn is hell, myself am hell," till man has made his peace with God and the endless grind is stopped.

"There is a divinity which shapes our ends,
Rough-hew them as we may."

If the wrong side of Heaven is so beautiful, what must the right side be?

THE LAND OF "PRETTY SOON."

I know of a land where the streets are paved
With the things which we meant to achieve,
It is walled with the money we meant to have
saved,

And the pleasures for which we grieve.
The kind words unspoken, the promises broken.
And many a coveted boon.
Are stowed away in that land somewhere—
The land of "Pretty Soon."

There are uncut jewels of possible fame,
Lying about in the dust.
And many a noble and lofty aim
Covered with mold and rust.
And oh! this place, while it seems so near,
Is farther away than the moon.
Though our purpose is fair, yet we never get
there—
To the land of "Pretty Soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks,
And the ships that have sailed for its shining
strand
Bear skeletons on their decks.
It is farther at noon than it was at dawn,
And farther at night than at noon:
Oh, let us beware of that land down there—
The land of "Pretty Soon."

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

A Practical, Sensible View of the "Road to Happiness."

The Road to Happiness has been paved by art and wisdom. Science has erected frequent sign-boards for our guidance. The one essential condition for those who wish to tread it is that they must do always that which is right.

Right-doing is no longer a mere matter of doctrine and dogma. It is no longer exposed to the subtle flexibilities of sophistry, of casuistical argument, or Jesuitical pleading. Science has discovered and pointed out *natural laws*, whose violation is followed by punishment, however we may strive to interpose obstacles, to put off the day of reckoning.

Those who lack the logical mind, who want foresight, and can not trace the laws of cause and effect operating amid the complex affairs of life, have not been left without a final test both simple and adequate. When in doubt as to the right course, "Do unto others as ye would have them do unto you."

If a man starts out in life determined that he will always, under all circumstances, do that which is right in his business and in his social relations, Nature is on his side, and the very stars in their courses fight for his cause. He can not fail either of success or happiness.

Right-doing gives a man courage and candor, and the world loves straightforward people. Right-doing makes a man reliable and energetic, for it breeds good habits and stores up moral force. What a man really is always publishes itself to a community. If he habitually thinks right and does right, he becomes an influence which he little realizes. People insensibly look up to and depend upon him.

The man who does right by others will do right by himself, and thus be nothing short of noble manhood. He will meet all vicissitudes with a calm and unruffled and

philosophic mind; he will turn each disaster to some practical end, and will view, dispassionately and earnestly, the problems of life's horizon.

He will always have sincere friends. He is the depository of strange confidences. His advice is sought on all kinds of questions. The character of any man who habitually does the right is deemed a rich and all-sufficient guarantee of good faith. His word is his bond.

It has always been a mystery to professing Christians that worldly success and good repute should so often be the portion of men who make no professions. Such men may, or may not, be Christians, but if they put themselves in harmony with Nature's laws, eternally operative in every sphere of life, they will get the benefit of those laws just to that degree and in that direction that their exertions are put forth.

The man who works steadily, earns five dollars a day and saves one, *must* get ahead financially. If he has the instinct of progress, is ambitious, gets more light and skill in his work, his earnings *must* increase. If he made five and spent six, he would inevitably be bankrupted of money, credit, the confidence of the community, and his own peace of mind and self-respect. His folly would demoralize him. He would become a pauper, a dead beat. All this as the result of natural law, not of fate or of a mysterious dispensation of Providence.

If a man be an expert in his line of business, punctual in his service, and reasonable in his charges, he will inevitably get the bulk of the trade in his community. He may be hard-worked, but he can not fail of either success or happiness. Ten to one, if you should ask him, he would not change places with a king.

Just as inevitably, the man who does not keep regular hours, is uncertain in filling his orders, will seldom be troubled with much business.

This road to happiness by living in harmony with Nature's laws, doing the right and avoiding the penalties of wrong, is not theory, nor hypocrisy, nor mere worldly morality. It is a stern fact which every one can test, and does test, for himself. The daily experience of all proves its truth beyond question. Right-doing fills us with health and cheer. It invites joy and sunshine in the home, fills it with innocent and happy children, drives care and anxiety from the brow of the mother and makes it a paradise on earth. He who obeys the plain mandates of Nature is rewarded in numberless ways throughout life. But the rascal, the rogue, the purely selfish man, neither succeeds nor is happy. He skulks and dodges, is the recipient of hard words, universal distrust and contempt. He is in a continual flutter of fear which insolence and braggadocio must mask as they can. He is the football of Fate, the plaything of Fortune. Tossed here and there, like wreckage on stormy waters, the road to happiness is not for him. He turns down every little by-path.

seeking a short cut, only to find each time that these paths lead nowhere, and that he must make another start.

Thus it is easier in the end, by far, to do right than to do wrong. One does not have to wait for the reward of one or for the punishment of the other. *This life* is the scene of either alternative. One does not need a creed so much as common-sense to keep in the road that is at once easy, open and free to all.—*Medical Brief.*

THE NEED OF THE WORLD.

When the shrewd man succeeds in his plans and the rascal is applauded, when the schemer is considered a good fellow and is enjoying the smiles of the world, the more unpretentious and truly worthy are apt to become discouraged and the more ambitious ones are inclined to think that, after all, honesty and integrity does not pay. But in the midst of all the apparent injustice in the world, we find, upon a closer analysis, that the eternal law of justice is being vindicated every day. An honest man may be maligned and abused, but his own integrity is a stronger defense than all the testimony of his friends. The just man may be wrongly accused, but the witness of his own soul will indicate a truer balance than any other measurement; and in time the world will recognize and appreciate this fact.

Since this is true, the converse is likewise true. The hypocrite reveals his own deception, the counterfeit sounds its own hollowness, the seducer is his own betrayer, or the villain is his own detective, and the criminal is the strongest witness against himself.

Not only is this just, but in the last analysis it is merciful and kind. For it drives the criminal to right his wrong; it compels the seducer to become a true lover; it thwarts the villain in his perfidy. Man's redeemer is the God within his own heart—the truth within his soul. And thus it comes to pass that Carlyle spoke with the philosopher's wisdom when, in answer to the question, "What is the greatest need of the world?" replied, "Justice."

True charity and mercy are inherent qualities and attributes of justice. Love and justice are closer kin than brothers. They are one and the same, or rather each involves the other. Love without justice is an impossibility, and justice without love is an absurdity.

The truth will not brook a rival; it is the all in all. Evil, error and wrong are transitory, temporary and incidental. Righteousness, integrity and sincerity are eternal and everlasting. Therefore, according to the working of the immutable law of justice, the knave is transformed into an honest man, the desperado into a peaceful citizen, the seducer into a lover, the sinner into a saint, and we find peace and contentment of soul in the contemplation and realization of Browning's assertion, "God is in His Heaven—all is well with the world."—*M. Lena Morron in The Universal Republic.*

REVIVISCENCE.

Nothing that is shall perish utterly,
But perish only to revive again
In other forms, as clouds restore in rain
The exhalations of the land and sea.
Men build their houses from the masonry
Of ruined tombs; the passion and the pain
Of hearts, that long have ceased to beat, remain
To throb in hearts that are, or are to be.

So from old chronicles, where sleep in dust
Names that once filled the world with trumpet tones,

I build this verse; and flowers of song have thrust
Their roots among the loose, disjointed stones,
Which to this end I fashion as I must—

Quickened are they that touch the prophet's bones.
—LONGFELLOW.

AN ANCIENT STAIRWAY.

Exploration and Discovery in Pre-historic Copan, Honduras.

George Byron Gordon, assistant in Central American archaeology from Harvard University, has gone to continue his explorations in the prehistoric city of Copan, Honduras. His work will consist of clearing away the face of the great hieroglyphic stairway, and it is expected that before the coming of another year a great light will be thrown on the earlier inhabitants of the American continent.

Since the Peabody Museum of Archaeology in 1892 received permission from the President of Honduras to carry on the work of exploration in Copan the greater part of the city has been brought to light under the excavator's spade. In many respects the place is similar to prehistoric cities which have been discovered in Mexico, but the fact that even as far back as the fourteenth century Central American natives had no legends relating to its foundation seems to point to a much earlier origin.

The city is located twelve miles from the frontier of Guatemala. Diego Palacia Garcia, a Spaniard, first noticed it while making an expedition in Central America in 1436. He inquired of the natives regarding its origin, but they could give him no information. In the manuscripts which he had left he says that the city at that time was in a state of advanced ruin.

But despite the fact of its antiquity Copan shows evidences that its inhabitants were in a state of high civilization. Temples, altars, pyramids and sculpture work all point to this. Within the walls of Copan twenty-six pyramids of varying sizes have been found, and on each of them are found countless hieroglyphic inscriptions, indications that the early inhabitants of America were not far behind the old Egyptians and other prehistoric peoples as far as learning was concerned.

Professor Gordon's work on the Great Stairway is as interesting as it is important. The stairway runs from the main plaza of the city to the summit of an elevation upon which it is believed a great temple was formerly located. It is known as the Hieroglyphic Stairway from the fact that each of its hundred or more steps is covered with deeply cut hieroglyphics combined with sculptures of the human

form in various attitudes. The steps are twenty-four feet wide and are strikingly beautiful.

Last year the upper portion of the stairway was excavated and molds taken of the different forms of sculpture work found upon the faces of the steps. These molds were brought back to the Peabody Museum and plaster of paris casts made of each of them. These, with photographs of the city and its surroundings, form one of the most valuable acquisitions which has been made to the museum in years—an acquisition which is all the more highly prized because the institution has the exclusive protection of the antiquities.

The work to be done this year consists of clearing away the bottom stairs and recovering some of the stones which have been lost. Professor Gordon believes that the stairway can be preserved intact. Thousands of tons of earth yet remain to be removed, but with the aid of natives whom he has under him he hopes to have the work well toward completion by the time the rainy season comes in June.

Aside from the Hieroglyphic Stairway, the greatest interest in the buried city centers around twenty-three monolithic monuments, which the investigators have called "stellæ." These are of stone, have an average height of twelve feet and an average width of three. Associated with each at a distance of ten or fifteen feet from its base is a smaller structure, called for convenience of description, an altar. Both these monuments are of stone, and it is supposed that they were used for sacrificial purposes. This theory is heightened by the fact that under the base of the stellæ have been found small vaults, in which, the investigators think, bodies of children, offered as sacrifices, were deposited.

The stellæ and their altars are covered with hieroglyphic inscriptions, and it is thought that when the great stairway is uncovered and the tracings thereon interpreted these will be valuable in throwing light on the religious beliefs and customs of the aborigines of America.

AZTEC RUINS IN TEXAS.

Images of the gods of the prehistoric inhabitants of the valleys of the Colorado and Rio Grande Rivers have been unearthed recently near Marble Falls, Tex., by Miss Alma Ney, an enthusiastic young explorer and archaeologist of St. Louis. Traces of the existence of at least three different types of men at three different epochs in the world's history have been found there by her, and the sacred images are believed to have belonged to the latest or about the time of the Aztecs.

That these three different types of men existed is shown by the radically different types of abodes that have been unearthed in the explorations. There are some which are entirely subterranean, in ramifying burrows like enlarged rabbit warrens. Others, which were probably the homes of people of Aztec or Toltec blood, were built of sun-dried brick or roughly-dressed

stone, and were fairly substantial houses. The third, which are to be found in the greatest numbers—in endless number near early watercourses or pools—were built over excavations some three feet deep.

Miss Ney discovered a mound house about forty feet high. On its top were oak trees at least 400 years old. In it were many broken dishes, and a number of small, ugly images, rudely carved from stone. Close at hand was another mound, some 100 feet high. In its top was found a room that contained a big sacrificial slab of granite, seven feet long by four wide, lying across an altar four feet high. Near at hand lay an image of a hideous god, with the sun carved on its forehead. On the floor were found stone bowls and a pure bronze knife. In another building was a solid gold head, believed by Miss Ney to have been intended to represent Montezuma. She thinks there must be a vast accumulation of gold hidden away somewhere by these prehistoric peoples, but so far has found only ornaments and images of the golden metal.

MYSTIC HINDOO PARCHMENTS.

Robert Williams, electrical engineer of the White Horse mine, Boulder City, Col., visited the University of Chicago lately to get certain documents translated which may throw light upon the secrets of the Hindoo mystics. These consisted of a parchment, covered with characters and signs, and a leather-bound notebook, filled with writings akin to the cursive Hebrew script. They had been the property of a Hindoo who appeared at the White Horse mine in a strange manner, stayed there two months and suddenly disappeared.

The story told by Mr. Williams of the Hindoo is a strange one: "The man," he says, "appeared at the mine early this winter and asked for permission to go through it. He was alone, and no one in Boulder City knew who he was or how he got there. During his trip through the mine an accident occurred and he was injured. I took care of him until he recovered and after that he continued to stay, living underground with me in a room built in one of the mine's levels. I have seen him do things that I would not believe if I heard another man tell them. Frequently he would go to sleep with his eyes staring wide open, and then would fade away into thin smoke and disappear. Once, when I had just come into the room from an upper shaft, and could not possibly have been hypnotized, I saw him walk into the solid rock and vanish. About a month ago he disappeared, leaving behind his things and several note books like this. How he got out of the mine is a mystery. Every one who leaves the shaft gets permission from me, but the Hindoo simply faded away."

Dr. George S. Goodspeed, professor in Hebrew, attempted to decipher the papers, for some time, but had to give up the attempt. He said: "For my part, I believe that the Hindoos possess certain secrets concerning the laws of matter of which our scientists know nothing."

SATURN.

Thou Great Infortune, 'neath whose spell malign
Chanced woefully my birthright to be cast,
What time ascendant rose thy saffron, vast,
And ring-girt bulk, applying to the sign
That housed the Greater Benefic benign!
Afflictive planet! till thy fall thou hast
The lordship of my figure; yet at last,
Void of thy dignities, thou shalt decline.

What sin-cursed deeds did I in lives agone,
To fix thee radical in my horoscope?
To leave me scarce the afterings toil had won.
Barren of purpose, well nigh lost to hope?

But not forever shalt thou ban and blight.
For now my eyes are opened to the light!

—ST. GEORGE BEST.

HAS OUR SUN ANOTHER?

New Theory to Account for the Prehistoric Glacial Period.

Scientists are discussing a new theory of the causes of the glaciation of the Northern and Southern Hemispheres that gives an unknown, unseen sun the credit for so disturbing the whole planetary system that a coating of ice was the result upon the earth. G. B. Reagan of Albuquerque, N. M., looks farther for the cause of the glacial epoch than any of the geologists who have so far promulgated their theories. He believes that the Sun has its orbit determined by a magnetic center—another, larger sun—and that in traversing this orbit there is a difference in the inclination of the Sun's axis, and a consequent inclination of the axes of the attendant planets. This inclination at the time when the glacial epoch began, according to Mr. Reagan, was great enough to bring the arctic and antarctic circles down to 60 degrees instead of 66½ degrees, as at present. It would make besides a greater difference between the summer and winter temperatures. And it would also cause, during the winters, a greater atmospheric pressure over the high latitudes and a lower atmospheric pressure in the tropics.

The theory is one for astronomers and meteorologists rather than for geologists, who have, however, often stopped pounding rocks and classifying mountains to put embarrassing questions to some speculative brother with a theory of the glacial epoch. Agassiz and Tyndall had to stand the ordeal, and more recently other scientists have put forth ingenious theories, only to find that they had overlooked some of the conditions necessary in the spreading of a layer of ice over the earth's surface.

The tertiary epoch, which preceded the age of ice invasion, was a veritable golden age, with a climate like that of Eden, for even in the arctic regions have been found the fossils of tropic flora and fauna. And then one day—or, rather, one æon, for a geological day is as a thousand years—the great animals disporting themselves in the midst of monstrous forests, fled far and wide to hide in caves, little dreaming that they were seeking their tombs. Something had happened which meant death to the mammoth and the five-toed horse, as well

as the water lilies lying silent on the lakes of balmy Greenland. And that something was undoubtedly a smell—a hideous, penetrating smell—that drove the giant dwellers of the earth to press their proboscis against the inner walls of caves.

The frightful odor came from gases (ten thousand times stronger than those given out by Vesuvius) issuing from fissures of gigantic proportions made during a general wrinkling of the earth's outer crust. When things calmed down again sea bottoms had become mountain ranges; gently sloping plains had sunk as basins for great waters; Europe had taken her present shape; Africa had raised her head above the seas; Asia had extended her southern limits, and two continents had disappeared where the Atlantic and Pacific now roll.

The gasses had killed much of the terrestrial life, and the great plows with their clouds of steam killed more. Then enormous glaciers bore down upon those still surviving and froze them to death before burying them under masses of ice and snow.

The earthquake which flung continents about is mysterious enough, but it has not aroused so much discussion as the question: How did the glacial epoch originate? In attempting to answer this question five considerations at least have to be kept in mind: First, the effects were felt over the entire globe. Second, the glacial epoch is recent (geologically considered). Third, there were no glaciers of any size before. Fourth, the atmospheric precipitation must have been immensely greater than ever before. Fifth, the succeeding epoch (in which we live) has only the remnants of glaciers. In other words, any scientist promulgating a tenable theory must account for an epoch in which there was enough moisture in the air—and enough cold to condense that moisture—for the formation of ice in sufficient quantities to cover nearly both hemispheres to a depth in Norway, for example, of *six thousand feet*. Great mountain ranges of ice moved up and over any barrier presented by the earth's topography. And to-day, on lake bottoms and mountain heights, are found the marks of erosion made by boulders carried in the icy masses.

And, on the side, the scientist must account for the mild climate of the tertiary epoch and the mild climate which allowed the world of ice to melt. It is no light task. Theories there are in abundance, a number with famous signatures. There is the theory that the heat of the earth, growing gradually less, allowed the growth of glaciers. But we are still growing colder, and yet the glaciers have disappeared. "Besides," said one of the geologists, who had stopped analyzing volcanoes to say a few words, "if the earth grows cold all over at the same time, where do you get your snow-storms to form the glaciers? You must have water vapor first, and then cold to condense it." The same question was asked of the man who believed that for a time the Sun had fewer meteors flying into it as fuel, and that its

fires got low, and consequently the earth grew colder. And it was asked again of the man who thought that the Sun was leading us about through space, and that at times we go through warmer portions and then through colder.

The latest theory postulates a magnetic center—another Sun—of the Sun's orbit, which is, in turn, postulated as elliptical. That implies an inclination of the earth's axis great enough to change the boundaries of the zones, the length of the seasons, and consequently the atmospheric pressure. These changes the author regards as sufficient to bring about that immense process of distillation and condensation the immediate result of which was the almost complete glaciation of two hemispheres. But there are, we believe, fatal objections to this latest theory.

THOUGHT TRANSFERENCE.

There are many verified cases on record of mental telegraphy, telepathy or, more plainly speaking, thought transference. One of the strangest cases was that of two young newspaper men who once roomed together in Cincinnati. A year after they separated one was working in Columbus and the other was in Cincinnati. One night the Columbus man was sitting in his office writing a letter when he suddenly began to write poetry. He wrote seven lines of extremely pretty verse. He had never written a line of verse before in his life or attempted to do so. Just then a correspondent came in and he threw the poem aside, well satisfied with his work and fully intending to complete it. When the correspondent went out he again attempted to write, but made an awful botch of the stuff. He could not even carry out his idea. He thought of his friend in Cincinnati and remarked to himself if that friend had the idea he could write a really beautiful bit of verse. He determined to send his seven lines and a sketch of the idea to his friend, but neglected to do so. Imagine his surprise, two months later, when he found the seven lines of his poem and more added in an Eastern magazine with his friend's signature to it. He wrote to his friend explaining the circumstances, and after they had reviewed the case they discovered that the Cincinnati man had written the entire poem on the night the Columbus man had written the seven lines.

The Countess Schimmellmann relates the following in a Scandinavian paper:

"About two years ago I anchored my yacht, the *Duen*, in the Lymfyord. My youngest son, a bright, golden haired boy, was rowing with one of our sailors in a boat, about a mile and a half from the yacht. In the clear air of the North they were yet seen, and I, watching them, distinctly saw the boy rise and overturn the boat, so that it was filled with water. I saw him and his comrade struggling in the waves, and my lad sinking until only his golden curls were floating on the waves.

"All this took several minutes of time, and already, at the first sight of the over-

turned boat, I had cried for help and hurried the crew into the life-boat. With great quickness they tried to reach the spot, but it was impossible to do so before the lapse of fifteen minutes. When they arrived they found the boat quite safe and both lads fishing. They could not think what had made me see this, and turned to row home; but after they had taken several strokes homeward, the whole thing happened exactly as I had seen it about fifteen minutes before; but the boat being near, the mate was just in time to catch the golden curls of my boy when he was sinking, while the sailor was clinging to the boat; so both were rescued."

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

KING SOLOMON'S LAVERS.

"And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he wrought for King Solomon in the house of the Lord."—I Kings. vii. 40.

When King Solomon built his wonderful temple he instructed Hiram of Tyre, the most skilled worker in bronze of that age, to fashion for it ten vessels, known as "lavers." After being lost for centuries one of these lavers has lately been unearthed in Cyprus.

The importance of this discovery, aside from its archaeological interest, lies in the fact that it aids greatly toward the solution of a problem which has long been puzzling Biblical students and commentators. Every one who has read the Bible carefully knows that in Solomon's Temple besides the "Molten Sea" there were ten lavers of brass or bronze, five in the north and five in the south side of the Court of Priests, and that they rested on bases of curious construction.

This, however, has practically been the extent of our knowledge. Until now we had no means of ascertaining either their exact appearance or the purposes for which they were used. According to the Hebrew text the lavers and bases were four cubits in length and breadth and three cubits in height, but Josephus says that they were five cubits in length, four in width and six in height. An opinion among commentators is that they were used for the purpose of washing the animals that were to be sacrificed as burnt offerings, but, as lavers were also used for cooking purposes, and as ordinary water jugs, there is naturally a lack of unanimity on this point.

Thanks to this new discovery, much of the long desired knowledge is now forthcoming. In a grave near Larnica, in Cyprus, excavations were recently being made when suddenly the workmen unearthed a curious vessel on wheels. The news of the discovery spread quickly, and many archaeologists came and examined the mysterious treasure, with the result that they pronounced it to be one of the long-lost lavers of Solomon's Temple. They were led to this conclusion from the

fact that the relic before them corresponded in every detail with the lavers as described in the Bible.

The laver consists of a large kettle or pot, which rests on a truck or carriage. This carriage is square, and its four supports rest on four wheels, which are connected by axles. The upper part is copiously decorated with figures, which the Bible calls cherubs.

Of the history of the lavers in Solomon's Temple very little is known. Ahaz mutilated some of them and removed them from their bases, and no one now knows whether Hezekiah restored the mutilated parts or not. Probably he did not, as only the bases are mentioned in the account of the articles which were taken by the Chaldeans from the temple.—*Golden Penny*.

THE MASON'S ANCHOR.

There are emblems used in Masonic teaching which are equally significant and instructive, and which demand as much attention as do the tools of the builder. One that is most suggestive and most comforting is the anchor. In the ritual it is used in connection with the ark, as "emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest."

The anchor has ever been an emblem of hope. Dreary indeed would this world be if hope should be removed from it. Hope is an anchor to the soul both sure and steadfast. When the storms of adversity assail us the anchor of hope revives and encourages. Indeed it never leaves us, in joy or sorrow. Amid the direst necessity, in the darkest hour, it sustains and sheds a glowing light. Hope brings to us glad tidings of the eternal blessedness of the life hereafter. Hope is at once the mother of faith and the child of genius. Virtue is the strength of hope and the anchor of the soul.

The lesson of the anchor is one that leads the mind to contemplate its destiny. Its application to our actions rests with ourselves, and brings to us happiness according as we make use of it. Hope is like the Sun which, as we travel towards it, casts the shadow of our burden behind us. But hope, great as it is, wonderful as is its power of sustaining us, can be made useless by dissipation, idleness and sinful pursuits. They will drag our anchor and leave us a helpless wreck. Danger lurks in hidden forms and places, and the storm bursts upon us at the most unexpected time. To withstand the storms of temptation and the trials of life we need the anchor that fastens upon the sure promises that come from the pure source of light. Let us, then, learn the lesson of the anchor, and fearlessly pursue our way over the troublous sea of life until we are safely moored in that "peaceful harbor where the wicked cease from troubling and the weary are at rest."—*Masonic Standard*.

QUAINT AND CURIOUS.

ONE-HALF the people born live to be 25 years old; one-third reach 52; one-fourth, 59; one-fifth, 67; one-tenth, 76; one-twentieth, 81; and one in ten thousand lives to reach 100 years of age.

THE year 47 B. C. was the longest year on record. By order of Julius Cæsar it contained 445 days. The additional days were put in to make the seasons conform as nearly as possible with the solar year.

THE time required for a journey round the earth by a man walking day and night, without resting, would be 428 days: an express train, 40 days: sound, at a medium temperature, 32½ hours: a cannon-ball, 21½ hours; light, a little over one-tenth of a second, and electricity, passing over a copper wire, a little under one-tenth of a second.

GREATEST density of population in the world is claimed for the city of Bombay and is disputed by Agra only. The population of Bombay amounts to 760 persons per acre in certain areas, and in these sections the street area occupies only one-fourth of the whole. If the entire population massed in the streets for any purpose there would be 3,040 persons to the acre.

THE roar of a lion can be heard farther than the sound of any other living creature. Next comes the cry of a hyena, and then the hoot of the owl; after these the panther and the jackal. The donkey can be heard fifty times farther than the horse, and the cat ten times as far as the dog. Strange as it may seem, the cry of a hare can be heard farther than that of either the cat or dog.

A WEALTHY man was once exhibiting proudly to a younger acquaintance a table which he had bought. He said that it was five hundred years old. "That is nothing; I have a table more than three thousand years old—the oldest in existence—made in India," said the visitor. "In India!" exclaimed the host, "and the oldest! Impossible! What kind of a table is it?" "The multiplication table."

THAT all numbers are not used with equal frequency by the various nations of the earth is clearly shown by M. Delaunay, a French scientist, who has devoted a good deal of time to a study of this subject.

"A marked preference," he says, "may be found almost everywhere for the numbers 2, 3 and 5, as well as for the multiples of these numbers; Mohammedan countries, however, form an exception to this rule, since the number 3 is not used by them. Neither in Turkey nor in Persia can any trace of this number be found, and there are very few places in Egypt where the people use it. The French and the other Latin races prefer the numbers 2 and 5 and rarely use the number 3, whereas, on the other hand, the English prefer 2 and 3, and the Germans 3 and 5.

"As for the Asiatic races, I find that the Indians are very partial to the number 2 and its various multiples, while the Chinese, like the Latins, use 2 and 5 more than any other numbers. In France, Ger-

many, Sweden, Norway, India, South America and the United States the number 7 is more or less popular, but the countries in which it is used most frequently are Russia and the other Slavonian lands. In fine, just as a horror of 3 is a characteristic of the Turks, so a love of 7 is a characteristic of the Slavs.

"The higher numbers are rarely used, though they are found occasionally in certain countries, such as 11 in Salvador, 17 in Mexico, 19 in Spain and 31 in the Philippines. I learned, to my surprise, that the inhabitants of Hawaii are very fond of the number 13, a fact which shows that they know nothing of the prejudice against it."

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****TO DISGUISE CASTOR OIL.**

Use one part of common molasses to two parts of castor oil as a mixture.

COMPLEXION MIXTURE.

A mixture composed of equal parts of glycerine and lemon juice, applied to the face every night before retiring, will make the skin soft and smooth. But a bad temper and worry will spoil the effect of any face lotion you may use.

COLDS.

It is said that a few drops, ten or twenty, of a good tincture of catnip, the common name for *nepeta cataria*, in hot water, every hour, will break up a cold in less time than any other remedy. Most of the physicians of twenty years ago can readily recall the important place catnip held in the family medicine chest in "the good old days." It can be taken in sweetened water, and makes a most pleasant remedy as well as efficacious.

ITCHING.

An excellent remedy for eczema is a solution of permanganate of potassium in water, in a strength of from one to two per cent. This is brushed or mopped over the surface and allowed to dry, which it does very quickly. The well known brilliant pink or magenta-colored fluid turns very soon to a medium dark brown, staining the skin for some little time, and is finally thrown off by exfoliation of the tissues, which it has oxidized. It may sting or smart a little if the surface be at all abraded, but the itching stops at once.

TAKE A LONG BREATH.

When chilled by exposure to cold, take a long breath with the mouth firmly shut. Repeat this several times until you begin to feel the heat returning. It requires only a very short time to do this. The long breath quickens the pulse and thus causes the blood to circulate faster. The blood flows into all parts of the veins and arteries and gives out a great deal of heat. It is stated that a long, deep breath, held as long as possible, will close the pores of a heated skin, and the danger of taking cold, on stepping outdoors, may be thus guarded against.

AIDS TO BEAUTY.

A woman should be as beautiful as both nature and art will permit. The dainty appearance and clear complexion which is so essential is best obtained and retained by bathing. The bath should be of daily occurrence, with water heated to 70 or 75 degrees. Dissolve enough borax in it to make the water soft, and use enough good Ivory soap to get the skin thoroughly clean; rinse in clear water and dry with a soft fuzzy bath-towel, rubbing briskly so as to increase the circulation in the skin. Such a bath will set you all aglow and make you feel as light as a feather. Then dispose yourself between a pair of fleecy bed-blankets, easy and comfortably, with your mind fixed on the most beautiful landscape you can imagine, relax every muscle, drop off to sleep and, depend upon it, Nature will do the rest.

DISEASES FROM UNWASHED FRUIT.

All kinds of diseases may be traced to the eating of unwashed fruit. The result of a careful examination has clearly shown the danger of eating fruit of any kind without washing it. Grapes kept for some time in a basket on a fruit stand were so covered with dust that the water in which they were washed was black. A man of medical science, thinking that perhaps the water contained tubercle bacilli, injected into three guinea pigs a small quantity of it. One animal died in two days; the others died in less than six weeks, both the latter presenting marked signs of tuberculous lesions. The water and vessel that contained it had been sterilized before the experiment was made, so that without doubt the disease germs were on the grapes. This illustrates the innocent ways in which we may unconsciously take dangerous germs into our systems.

CARE OF THE TEETH.

All persons, old and young, should have their teeth examined by a competent dentist once every six months. Decay may be present and tartar may be forming, which nothing but a thorough examination will reveal. Professional service, rendered in time, means satisfactory work, less pain and money saved. A tooth filled when it is decayed but slightly will not be painful, the operation not long and the filling lasting, because the dentist has more, firmer and sounder tooth-structure to operate on. He is sure to have the walls of the cavity thicker and stronger, and there is no danger of exposing the nerve. Because your teeth are firm and free from aches is no reason you should keep away from the dentist. To be sure they are right is the only way to keep them right. Children, especially, are not exempt from a critical inspection of the dentist, for their first teeth do not always drop out soon enough to permit those following to grow regular and properly. Many an otherwise beautiful mouth has been hopelessly ruined by crooked and distorted teeth. The teeth should be cared for as often as used. Only a quill or wooden toothpick should be used as others are injurious. They should be

thoroughly brushed twice a day, using a first-class toothbrush and lukewarm water, and follow by a thorough rinsing of the mouth, as it is necessary to remove every atom the brush has dislodged and to prevent swallowing any loose fragment of bristle from the brush. More cases of appendicitis occur from swallowing bristles from toothbrushes than any other cause. If you desire to use something else with the lukewarm water in cleansing the teeth do not use soap, for that soap was never made that was fit to enter any mouth, use a few drops of some antiseptic solution, like Listerine, in the water. Do these things and you will never need false teeth.

EDITOR'S TABLE.

THE leading article in the STAR for April will be "The Wisdom of the East," by Margaret B. Peeke. Mrs. Peeke enjoys the distinguished honor of being the only lady member of the Grand Council of Martinists of France.

"HEALER" Dowie is too "canny" to "stand for" the saloon and drug-store smashers. He "knocks" Sister Nation and threatens his own disciples with excommunication if they imitate her methods. Dowie is a jealous god and will have no other gods before him.

OUR readers who have not secured the bound volume of the STAR for its first year, do not know what a good thing they are missing. There is yet opportunity for them to come in with those more favored as we have a few copies left. But the price will soon be advanced to two dollars, so if you fail to secure one before the advance, don't kick, as we give you timely notice. See list of contents and particulars on second page of cover.

THE publisher of the STAR has important improvements in view. He intends, in the near future, to add materially to his sanitarium buildings, in which is also located his home and the office of the STAR. In the new building will be provided commodious and well appointed editorial, library and composing rooms. A special room will also be planned wherein the Oriental Magi will meet and work the several degrees of their Order, and where other meetings and demonstrations may be given. The STAR itself will also come in for a generous share of improvement.

AND now Dr. Anti-Vaccination Peebles, otherwise known as the Sage of Salt Creek, confesses judgment on our indictment, in that he terms our presentation of official facts—facts that hopelessly annihilate his foolish anti-vaccination fad—as "ungentlemanly," "semi-malicious," and "utterly beneath contempt." This is enough, we think, to show what kind of rot and misrepresentation his book on the subject is made of, and how devoid of reason, science and common-sense anti-vaccination propagandists are. Thus another soap-bubble philosopher is permanently disposed of.

OUR "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

BROTHER Shelton, the great "I AM," devotes about half the space of his February "Christian" to printing what his critics say about him and in answering their strictures. Incidentally he fills a couple of pages in "showing the inside of his life and environments," from which it appears that his "harem" contains just one woman—his wife.

Shelton is the very head and front of the I AM GOD christian science cult. He affects such an irreverent, happy-go-lucky, independent way of discussing religion, love, liberty, the sexual relations, etc., that he has been accused of all sorts of sins and immoralities. But he really is a very decent, respectable fellow, whose only serious "curve" seems to be working an ingenious system of ante-hypnotic suggestion, that has brought him a large clientele, who each pay him from one dollar to one hundred dollars per month for "absent treatment," and though the expected cures are perhaps also absent, if his patients are satisfied why should any one kick? We won't.

Shelton is a bright, brainy man, and unlike most of the Eddyites and I AMISTS, he has a rich fund of practical common-sense, which he mixes in freely with the "other stuff," and those who can sift the wheat from the chaff can certainly get their money's worth from "Christian." \$1 per year; address Thomas J. Shelton, 1657 Clarkson St., Denver, Colo.

SOME of our readers may remember that just one year ago we "exposed" an unscrupulous pair of Chicago schemers who were doing a "get rich quick business" under the name of the "Psychic Research Co.," which promoted and covered their main "grafts" by publishing a slushy, so-called magazine on hypnotism, etc., which they misnamed "Suggestive Therapeutics." After this expose in the STAR they brought suit against us, with a great show of bluff, etc., which suit they afterwards abandoned. Notwithstanding they are said to have made considerable money in selling, through the mail, such things as a 48-page, 5-cent pamphlet for \$5.00, by cunningly and dishonestly advertising it as a "Special Private Course of Lessons in Hypnotism," etc., we are informed that the concern is now in the hands of a receiver, defunct, the magazine suspended; the main guy, Daniels, skipped to a foreign shore, and Flower, the hypnotic slush slinger, has another financial backer putting up for a new magazine venture, and he is said to be still selling 48-page pamphlets at \$5.00 per. We have been unable to learn how he keeps Uncle Sam's postal inspectors in such a long, deep sleep. Inspector Stuart's men are usually more prompt in suppressing schemes to defraud the public through the mails.

New Work on Reincarnation.

The very best work on this subject in the world has just been published by the editor of the STAR. It has 160 pages, is beautifully printed and bound, and is just the work you desire as it is complete in every particular, plain, logical and convincing. It is, in fact, a handy and perfect text book on the subject of repeated lives. See advertisement elsewhere for chapter headings, etc. Price, postpaid, in handsome leatherette covers, 50 cents; in heavy paper covers, 30 cents.

A Special Offer.

The editor of the STAR has purchased from the original publishers of "Agrippa's Natural Magic," edited by Willis F. Whitehead, the last 150 copies, printed on extra hand-laid paper, of the original edition. These 150 copies are now bound up with "The Mystic Thesaurus," a work which is built on the two "hidden pages" of the former volume. This is a *special limited edition de luxe, bound in full morocco and gold*. Each copy contains the original portrait of the great mystic author, also a portrait of the painstaking editor, Mr. Whitehead, who will number and autograph each book. Readers of the STAR can get a copy of this splendid work at the special price of Five Dollars by ordering now. The books are now ready for mail delivery. Order quick if you wish to be in on this *special offer*. The book is easily worth three dollars more than others of the same edition, and will not last long at this price.

Back Numbers of the Star.

Back numbers of the STAR can be supplied at regular rates, with the exception of No. 2 (Dec., 1899), No. 4 (Feb., 1900), and No. 9 (July, 1900), all of Vol. I, of which we have but a few copies left. No. 2 we can again furnish, having picked up a few. Price of Nos. 2, 4 and 9 of Vol. I, 25 cents each, when ordered singly. Complete set of first twelve numbers, or the first volume complete, unbound, with special title-page, of the STAR, will be sent by mail, postpaid, for one dollar, while they last.

"Coming Events and Occult Arts."

We still have a few sets of this English astrological magazine for October, November and December. They contain a large amount of good occult reading. We will send them, postpaid, as long as they last, for 15 cents a set. We do not furnish the January or later issues of this magazine.

Prentice Mulford Club.

On March 4, 8 p. m., in hall 613 Masonic Temple, Dr. T. T. Kayne will lecture before the Prentice Mulford Club. Subject, "Health Obtained through Mentality or Thinking." Complimentary tickets can be obtained from John F. Morgan, No. 507 New York Life Building.

Church of Silent Devotion.

The Church of Silent Devotion held its first meeting on February 17, at 11 a. m., in hall 613 Masonic Temple. The seating capacity of the hall was insufficient for the large number who came. A comprehensive address on "Sun Worship" was delivered by Rev. Dr. Otoman Zaradusht Hanish, of the Persian El-Kharman Temple; Prof. D. A. Blackman rendered an enjoyable musical program, and Dr. W. C.

Gibbons spoke briefly on Prentice Mulford. Dr. Hanish will address the church again in the near future. All those who are interested and desire to attend should send their address to John F. Morgan, No. 507 New York Life Building, Chicago.

★ Book Reviews.

We announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"EVOLUTION OF THE INDIVIDUAL," by Frank Newland Doud, M. D. The Reynolds Pub. Co., 53 State St., Chicago, Ill.; cloth; 96 pp.; \$1.

This little book deals quite thoroughly with the subject of vibratory forces and their application to the development and welfare of the individual. It abounds with bright and practical ideas, and will be especially appreciated and relished by brainy people. We commend it.

"INVISIBLE HELPERS," by C. W. Leadbeater. Theosophical Book Concern, 26 Van Buren St., Chicago; cloth, 138 pp.; 75 cents, postpaid.

This volume deals with the universal belief in "invisible helpers," and gives several narratives, all substantiated by first-class testimony, concerning their helpful doings. These are in line with the best-authenticated instances of super-mundane phenomena we have learned of, etc., and differ widely from the "sights" of spiritualistic seances. Mr. Leadbeater classifies the "unseen helpers," writes concerning "the probationary path," its qualifications, the path proper that it leads to and what lies beyond. Readers will find this really fine effort of Mr. Leadbeater both helpful and intensely interesting.

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Volume II.

CHICAGO, ILL., APRIL 1, 1901.

Number 6.

THE WISDOM OF THE EAST.

**Occult Truths Taught in the Mystic Land where
"Silence is Written on Everything."**

BY MARGARET B. PEEKE.

From the moment that the traveler touches the land of the East, and particularly Egypt, until he returns to Europe and the civilization of the West, he is impressed with the silent movement, the impenetrable faces, and the appearance of mystery that pervades the country. It is seen most of all on bas-reliefs of the ancient temples, where are hidden, under symbolic figures, the teachings of a mighty past. It may be that living with these ever before their eyes, the people unconsciously imitate these faces, but it seems far more likely that it is the result of an inheritance from the long ago. The word SILENCE is written on everything. There was a time when the greatest kings of the earth were glad to give their lifetime to acquiring the wisdom that was only permitted to a few, and the wealth of their kingdom was as nothing if it could but serve to build a temple to perpetuate the truth. There is nothing in the present world that corresponds to the devotion of the ancient Egyptians to their religion.

It was six hundred years before the advent of the Christ that there went from Greece a philosopher, deeply versed in the knowledge of that great world of thought. He crossed the sea to find in Egypt something he had not found in all the culture of the Greeks, and knocking at the door of the temple of Alexandria for admission, was told that the truth taught there was not for foreigners and aliens. He was not to be daunted by this, but went to Heliopolis, and Luxor, and Elephantine, and Abydos and every city where there was a temple and priests of the mysteries, and always with the same results. The more he was refused the more he persisted in his search, until twenty-two years were passed, and the last five of these he kept silent. This accomplished what no importunity could have done, and he was initiated into the great mysteries of Being.

In visiting these temples, in their ruined magnificence, we come face to face with all that Pythagoras sought and found. Time cannot change it, nor difference of race affect it. It will abide as long as the world exists, for there is no other, and it is in the essence of the Creator himself. The first excursion after leaving Cairo is to the pyramid of Sakkara and

the Serapeum. What do these ruins tell of the mystery of Being? The pyramid is said by some to be older than the great Pyramid of Cheops, and, pointing to the eternal heavens, tells the story of the climbing of the soul from the earth-life to the highest development it can know. It is the story of Jacob's ladder, of the ascent of man from his state of weakness and darkness to his re-integration and light.

The word Sakkara is from the god Seker, the god of the resurrection. It is the first glimpse of the hidden wisdom that we find on our way up the Nile. What of the soul do we find here? On every side we see pyramids, and here is the Serapeum where were interred, with the pomp and ceremony befitting a king, all the sacred bulls that lived in Memphis. It tells the whole story of the soul as it strives to reach its highest development by the descent into matter, and its after glory in new powers. We follow it as we descend into the darkness, and enter the gallery and see the avenue of sphinxes, and the crypts on either side where were placed the sarcophagi, over three thousand years ago. The old initiations are in our minds as we go into this underworld and stand and look into the empty tomb of one of these animals. If some one asks why this creature was given such honor, there is no answer. The guide does not know and he cannot tell. If, perchance, there is an initiate who knows, he dare not answer for it is written: "Cast not your pearls before swine." Yet how plain the story is revealed. The mother of the sacred creature must have but this one calf, its father must be the lightning, and on its back must be the scarabeus, the symbol of immortality, while the white square must be on its forehead. Who that is a Mason does not see the meaning? Who that has studied the wisdom of the ages does not see here the truth told in our Bible: "I have come that they might have life, and that they might have it more abundantly."

From Sakkara to the first cataract the truth is told in all ways and degrees, until it seems as if it could not be revealed more plainly. Yet the ordinary tourist sees nothing, and would not know if it was explained in words. When the guide rises to explain the bas-reliefs he begins with:

"Ladies and gentlemen: You see here the god Osiris giving the key of the Nile to the great King Rameses. You will observe that Osiris has on his head the double crown of upper and lower Egypt, and in his hand he holds the key of the Nile," etc., etc.

What is this but the initiation of the king? What does the key of the Nile mean but the key that un-

locks the doors of life and death? What is the crown but the power over both worlds, the upper and the lower? It is all there and is no more understood than the symbols of the Masonic order are understood by many men who wear them. In those far-off days life and death had a deeper meaning than we know to-day. Kings gave their wealth and their time to be granted the privilege of attaining immortality. This is the truth taught by all the bas-reliefs of Egypt. Whether we see a procession of serpents, marching on the ends of their tails, or the boats, or the birds, or the altars, it is only another way of telling the same story.

If the guide had known the truth he would have said something like this:

"Ladies and gentlemen: You see before you a scene where the great Pharaoh is kneeling to be crowned. He has studied long for the knowledge, and at last he hopes he has attained the secret of immortality, which will make him, forever, ruler of both worlds, and give him not only the control of material things but open the door to the invisible one also. You see the key of the Nile is the shape of the symbol that expresses the final attainment of man," etc.

Going to Baalbec, in the northern part of Syria, we find ruins so beautiful that if we had not seen the grander ones of Egypt first, we should have thought there could have been no finer; and in adornment and carving they are even more beautiful than those of the land of Khem. These were built in honor of the planets and the zodiac. Within the last decade, in our enlightened country, in the most beautiful building that presses her earth, we find in the congressional library ceilings exquisitely decorated with the same design, and after thousands of years civilization has brought us to the same knowledge that Baalbec had in that distant past. The only difference is the fact that we know little of the meaning that was to them a religion and a rule of life.

Why was this knowledge lost? When will it be recovered? Where is it hidden if it is concealed?

It will be recovered when the world becomes altruistic, and it was lost that man, as he became selfish, could not use it for his own purposes. If it should become established now it would serve the monopolists to increase their power, politicians to insure their schemes, and the world at large to minister to self.

The people of the Orient have inherited a patience and a silence that is not to be found in the west. Here the desire is to tell all one hears; there it is to keep silent. Here, if two men meet to talk of business matters, both are eager to speak at once; there, the one holds his beads in his hands, and never attempts to speak till the other has finished.

America is not the place to see the real dignity of belonging to a secret order. Our people love the show and spectacular effect of processions and regalias. There is very little enthusiasm over the meaning of them. How many who have reached the very highest degrees of their order can do, or be, any more than a man who is not a member of any order at all?

In the Orient the word "brother" means something that cannot be annulled. It means that till the death

of the body the property of the one, as well as his services, are as much at the disposal of the other as if they were his own. To simply clasp hands and swear to be brothers is a pledge of loyalty for life.

To be a Mason in that land is to know more and be more than it has ever been here. Meeting a thirty-second degree Mason, in the city of Damascus, and speaking of these things, he said: "We have few in number, but we are more or less in touch with many others that are full of hidden knowledge, and if they join us they are willing to reveal to us their secrets since they have learned ours. We have no teachers here of the training necessary to become men of power, yet we gain. If we could understand the way of the first three degrees, we would go the rest of the way alone." And when I told him that in our country it was merely a social, fraternal and financial power, and no one could do anything, he was literally amazed.

Does the going from the square to the circle mean only a form? Does the lesson of the compass end with the material knowledge? Was there ever a man who could do what others could not do? Is a society that wears the symbols of the same great truths that were taught to Pythagoras, to be always content with the outer meaning and never know the practical power of what these symbols represent?

In my next article there will be a brief description of one of the secret orders of the East, who are so tenacious of the truth they hold that no one is admitted from the outer world. They have no regular place of meeting for fear the profane will find out their most sacred knowledge.

We have now entered on the most remarkable era of the world's progress, and all that has gone before is as the shadow to the substance. The end of mere formality and make believe is at hand. There will come to the front a man who has in him the spirit of the truth, and his words will set on fire a long train of that which has been hid away in a napkin by the formalists; and there will come from the center of the secret orders of the world a host whom no man can number, who will join forces for the good of the world. At that time mere spectacular effects will be ignored, and man will stand in his manhood, and in his secret knowledge, and will show the world what the meaning of it is. It will be summed up in the words of the prophet: "The child shall die an hundred years old."

Wonderful Electrical Experiment.

A dog that all the leading physicians in St. Joseph, Mo., had pronounced dead was revived and in two hours followed its owner home. The dog had been put to death by an electric shock and revived by the same means. The experiment was made by Newton Shellenberger of St. Joseph, who wished to prove that life destroyed by electricity may be restored by the same power. The animal was strapped on a board and the hair cut from the head at the base of the brain and from spots on the back above the hips. The current used was of the highest electro-motive force obtainable and was considered sufficient to cause the death of any animal or the strongest man. In sixty seconds

after the current had been turned on the heart action of the dog had ceased and the doctors pronounced the animal dead. There had been only one convulsive shudder. After a delay of five minutes the animal showed no signs of returning animation, and the doctors, after making the most severe tests, declared it was certainly dead. The electrician then reversed the polarity of the electro-motive force and again applied its current, passing it through the body of the animal in an opposite direction. Another convulsion, similar to that noted when the animal was killed, was observed. The heart of the dog began to beat freely. The action was twenty-five to the minute at first, but gradually increased until there was a constant flutter and the animal's life was fully restored.

ST. MARTIN AND MARTINISM.

By Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order.

TRANSLATED, BY REV. GEO. H. PEEKE, FROM THE "LIFE OF MARTINES DE PASQUALLEY AND MARTINISM."

CHAPTER II.—CONTINUED.

ATTACHMENT OF SAINT MARTIN TO THE TEACHING OF MARTINES DE PASQUALLEY.

"My first master, to whom in my youth I put similar questions, replied to me that if at sixty years I had attained the end, I ought not to complain. But I am now only fifty. Try to feel that a thousand things are taught which do not instruct and you will know more than the doctors.

"Our first school had precious possessions. I am even tempted to believe that M. Pasqually, of whom you speak (and who, since it must be said, was our master), had the active key of all things which our dear B— exposes in his theories, but that he did not credit us with the condition of possessing such high truths. He also held some points which our friend B— either had not known or had not wished to reveal, such as repentance from wrong doing—an experience with which the first man might have been credited. The idea seemed to me worthy of a universal plan, but upon which I have no positive demonstration, except through intellect. Concerning Sophia and the King of the World, he has disclosed nothing to us. He has left us with the ordinary opinions of the world and of a devil. But I will not guarantee that of which he had no knowledge, and I am assured we will reach the right result, if we live long enough.

"From all this it results that an excellent marriage may be made between our primary school and our friend B—. For this end I labor and I freely avow that I find both parties so well disposed that nothing more remains to be done. Let us accept what we can and I will aid all in my power."

THE MARTINIST INITIATION.

"The only initiation which I preach and which I seek with all my soul, is that by which we can enter

into the heart of God and cause the heart of God to enter into us. To form an indissoluble marriage, which makes us friend, brother and spouse of our Divine Redeemer. There is no other mystery to this holy initiation than to dive more and more into the depths of our being and not to let the prize slip; nor let us be mere upstarts in departing from the living, vivifying root, because then all the fruits which we should bear, according to our kind, will be produced naturally, both within and without us, as we see that they come to the trees of earth, since they cling to their particular root and, without ceasing, pump up sustenance."

THE SUFFERING OF FIRE.

"When we suffer for our particular works, base and infected, the fire is corrosive and burning, yet it should be less than that which is perverted from its source to all evil works; so I have said, more from sentiment than illumination (in the man of Desire), that the penitence is sweeter than the sin. When we suffer for other men, the fire is still closer than oil and light, therefore, although it lacerates our souls and floods us with tears, we do not pass through these ordeals without delicious consolations and substantial ministrations."

ESSENTIAL CHRISTIAN CHARACTER OF MARTINISM.

At this epoch the clerics have directed all their efforts to arrogate for themselves alone the possibility of communications with the divine plane. According to their pretense, all communication which does not originate through their influence, is due either to Satan or some other demons. They have pushed calumny so far as to pretend that the Martinists were not Christians and that it was not Christ whom they served but I know not what devil, disguised by the name. In passing, let us note the reply of Saint Martin to this silliness:

"But I add that the mixed influences are the medium that Christ should take to come to us, while we, we should dash forward to override these elements in order to reach him, since while we repose upon these elements we are still in the rear.

"However, as I believe that I address a man cautious, calm and discreet, I will not conceal that in the school, where I have passed more than twenty-five years, all kinds of communications were numerous and frequent; and I have participated as often as others, and also, in this part, all the signs indicative of the Redeemer were embraced. Now you are no longer ignorant that the Redeemer and the active cause are identical."

JEHOVAH.

"I believe that the word is always communicated directly and without a medium from the beginning. It has spoken directly to Adam, to his children and successors, to Noah, to Abraham, to Moses, to the prophets, etc., even to the time of Jesus Christ. It has spoken for the great name and so wishes to transmit itself directly that, according to the Levitical law, the High Priest shut himself alone in the Holy of Holies to pronounce it, and, according to some tradi-

tions, he had small bells at the bottom of his dress to conceal the pronunciation from the ears of those in the outer enclosures."

JEHOSHUA.

"When Christ came he made the pronunciation of the word more central or more interior, since the great name, which these four letters express, is the quaternary bursting forth, or the crucial signal of all life; whereas, Jesus Christ, in exalting the Hebrew letter Shin, or the letter S, has joined the holy ternary itself to the great quaternary name of which *three* is the principle. Now, if the quaternary ought to find in us its proper source, in the ancient ordinations with much more reason the name of Christ should also expect from him all his efficacy and all his light. Thus has he instructed us to close our chamber doors when we desire to pray; whereas, in the ancient law, it was needful to go to the temple of Jerusalem to worship. And here I will refer you to a small treatise of our friend upon penitence, holy prayer and true surrender, entitled, 'The Way of Christ.' You will find at every step (if all human methods have not vanished, and if it is possible that anything can be truthfully transmitted, if the spirit has been created in us as it was created eternally in the principle of universal nature), where can be found in permanence the image from which we have received our origin, and which has served for a frame to Mensebwerdung. Without doubt there is great virtue attached to this true pronunciation, as much central as oral, of this great name, and the name of Christ, which is the full flower. The vibration of our elementary air is a thing truly secondary in the operation by which these names render sensible that which was not. Their virtue is in doing today and at every moment what they have done at the beginning of all things, to give them origin, and as they have produced all things before the air existed, without doubt they are still above the air when they fulfill the same functions. And it is not more impossible for this divine word to make itself audibly heard, even to one deaf and deprived of air, than it is difficult for a spiritual light to make itself sensible to our physical eyes, if we should be blind and enclosed in the darkest dungeon. When men send forth their words outside of their true place and utter them through ignorance, impudence or impiety, to exterior regions or to the disposition of men too voluble, they always conserve, without doubt, their virtue, but they also withdraw very much to themselves, since they do not adjust themselves to human combinations. Thus these treasures, so worthy of respect, have only met with waste in passing through the hands of men; without reckoning that they have not ceased to be replaced by ingredients, either void or dangerous, which producing also their effects, have ended by filling the entire world with idols; since it is the temple of the true God who is the center of the word."

OFFICIAL MARKS OF MARTINISM.

Let us not close this extract without remarking that it is to Saint Martin himself that the order is indebted, not only for the seal, but even for the mystic name of

Christ (Jehoshua) which ornaments all the official documents of Martinism.

It needs the perverted faith of a cleric to pretend that the sacred name recalls any other person than our divine Savior, Jesus Christ, the divine creative Word. M. Antonini, who, in his book, "The Doctrine of Evil," pretends that the Hebraic "Shin" Saturnizes all the words which it enters, simply shows that he is incapable of comprehending anything concerning symbolism.

MARTINISM IS CHRISTIAN BUT ITS SPIRIT IS DISTINCTLY ANTI-CLERICAL.

The ignorance and hypocrisy of the priests is among the principal causes of the evils which have afflicted Europe during many cycles, even to our day. I do not now consider the pretended transmission of the church of Rome, which in my opinion, transmits nothing as a church, although at times certain members are able to transmit something, either by personal virtue or by the faith of their flocks or by a disciplined good will.

SPIRITUAL COMMUNICATION—ASTRAL BEINGS.

Like every Illuminee, Saint Martin insisted upon the danger of communication with Astral beings. Witness this extract from the correspondence of two friends:

"Should we not name the three realms which your school designates 'the natural, spiritual and divine,' the Natural, Astral and Divine? Will not all the manifestations which follow an initiation be of the astral realm? And as soon as we have placed our feet within this domain will we not be in the society of those who inhabit this domain, of whom the greater part (if I may be permitted, upon such a subject, to use a trivial expression) are bad company? Are we not entering into social relations with beings who are able to torment, even to excess, the operator who lives in that crowd, even to the point of exciting despair and prompting suicides?—as witness Schropfer and Count Cagliostro! Beyond doubt the Initiates will learn many methods more or less successful of ensuring for themselves visions, but in general it seems to me that this situation, which is without the established order of Providence, is liable to results more fatal than favorable to our advancement."

SAINT MARTIN AND CAGLIOSTRO.

No one was better qualified to judge than Saint Martin of the reality of certain results produced by Cagliostro, and of the very elevated influences which at times were manifested; but there were also detestable entities who, at other moments, did not fail to possess themselves of the minds and souls of the assistants.

I learn from these discourses, that Cagliostro, in spite of the baseness of his moral condition, had operated by the Word and had also transmitted to his disciples the knowledge of operating in the same manner during his absence.

A marked example of this kind, which I learned about two years since, is that which happened at the consecration of the Egyptian Masonic lodge at Lyons, July 26, 556—which date appears to me as erroneous. The operations lasted three days, the prayers fifty-

four hours, and there were twenty-seven members present. During the time that the members prayed the Eternal manifested his approbation by a visible sign, and, while Cagliostro was in the midst of his ceremonies, the Redeemer appeared and blessed the assembled members. He had descended upon a blue cloud, which served as the vehicle for his appearance. Little by little he was lifted upon the cloud which, during the period of his descending from heaven to earth, had acquired so dazzling a splendor that a young girl, C—, being present, was unable to endure the effulgence. The two great prophets and the legislator of Israel also gave them signs of approbation and favor. Who, with any probability of success, can fix a doubt upon the fervor and piety of these twenty-seven members thus assembled?

OPINIONS OF MARTINISM.

The number of Martinist Freemasons who are opposed to the progress of anarchy surpasses greatly the number who favor it. In 1789 the Master of a Martinist lodge in Dauphiny, learning that some brigands had united with some husbandmen (deceived by a forged order of the king) to pillage and burn the houses of the nobles in the country, made, in the civil office with which he was invested, all possible efforts to put an end to these ravages. He sought to communicate to others his zeal to maintain authority and property. He did not limit himself to the advising and giving severe orders against the incendiaries and robbers; he also led the armed force, fought with it and always manifested as much courage in action as purity in his principles.

OPINION OF JOSEPH DE MAISTRE.

During forty years, at least, Joseph de Maistre was in intimate relations with the Martinists and other mystics. He had penetrated their minds, their theories and projects. His judgment, then, is of great weight. Without doubt, he reproached them for their hatred of authority and for attachment to original opinions, but he protested that these Christian mystics, whom he had well known, had never been devoted to Satan or Lucifer.

It is deplorable that in France may be found those of the laity, and priests also, so ignorant of the character of Martinism as to confound it with the most monstrous absurdities of modern sects.

It is not necessary to confound the German Illuminees, disciples of Weishaupt, and rabid levelers with the virtuous disciple of Saint Martin, who not only professes Christianity but who labors that he may be elevated to the sublimest heights of the divine law. The men of Desire claim that they can be elevated from degree to degree, even to the sublimest knowledge of the first Christians.

BALZAC AND THE MARTINISTS.

The following curious extract shows that Balzac had learned quite surely, in an assembly of initiation, the real affiliation of the Martinist Order:

"The mystic theology embraces the total of divine revelation and the interpretation of its mysteries.

This branch of ancient theology is secretly held in honor among us. Jacob Boehm, Swedenborg, Martin Pasqualis, Saint Martin, Molinos, Madame Guyon, Borignou, and Krudener, the great sect of Ecstatics, that of the Illuminees, have at different epochs justly conserved the doctrines of this science, of which the end is something appalling and colossal."

UNION OF MARTINISTS AND ROSICRUCIANS.

The tendency of the later Rosicrucians is to blend the cabbalistic theory of emanation with the doctrines of Christianity, a tendency which has prepared the way to a union of Rosicrucians with the Martinists and Illuminees.

TO BE CONTINUED IN OUR NEXT.

NEDOURE; The Priestess of the Magi.

An Historical Romance presenting a true conception of
White and Black Magic.

By T. J. BETIERO, M. D.

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CHAPTER XX.

When Psamittichus left the presence of Tantras he at once bent his steps toward the palace of Amasis, his father.

As he reached the brazen gates between the harem garden and the court of the great palace he dismissed his body-guard and attendants and proceeded alone to the presence of Amasis.

The invalid monarch was found seated alone in a magnificent room, on the eastern side of the palace, the physicians, nurses and attendants being within easy call, while upon a balcony outside the window two dancing girls were, by their songs and gyrations, doing their best to entertain the ailing monarch.

The relations between Psamittichus and Amasis had never been very cordial on account of the cold, unsympathetic nature of the boy. Of late years—since he had been so much under the control of Nevo-loo, the old priest of Ptah—his father had really looked upon him with a certain amount of suspicion.

So, as he approached the old monarch after his announcement, he was received with cold politeness, which had, however, but little effect upon the cold, dreamy nature of Psamittichus.

After a few formal inquiries concerning the health of his father, the young prince folded his arms upon his chest and fastened his languid eyes upon Amasis.

"I have come to you," said Psamittichus, "to speak about a very important matter."

"With which I am perhaps already acquainted," was the king's curt reply.

"I can hardly believe you understand to what I refer," said the prince, with an incredulous smile.

"You, no doubt, desire some new concessions for the high priest of Ptah," said Amasis, with a compression of his pale lips.

"I come to warn you of a danger with which you are surrounded."

"A danger! And, pray, what may that be?"

"The magicians, whom you believe to be your friends, are projecting upon you the deleterious influences which have caused your illness, and may, if unrestricted, cause your death."

"My wise son, may I ask where you have learned such important news?" said Amasis, with a somewhat disdainful curl of the lip.

"I have learned it from the only man in the kingdom who is competent to tell—the Hindu seer, Tantras," the prince replied doggedly.

"Is he a friend of Nevo-loo?" asked Amasis.

"He is. I have now done my duty; if you choose to ignore my statement I can only remain silent. As further talk is useless I will bid you adieu." Saying which he turned upon his heel and strode away.

CHAPTER XXI.

At the appointed time the three black magicians, Tantras and his assistants, met in the small room adjoining the bedroom of Tantras.

Strange occult characters were graven upon the walls. Directly opposite the entrance was a fireplace in which a smoldering fire of willow charcoal was burning. Over these coals a large pot was suspended from four crossed stakes. On the other side of the room stood a large crystal, perfectly round, and glistening, in the dimly lighted room, like a huge diamond. On the remaining side stood a large earthen jar, about half filled with stagnant water. In this receptacle could be seen, moving about in slimy confusion, snakes, toads, lizards, chameleons, and other reptiles.

As Tantras entered this forbidding chamber, followed by his two faithful assistants, he held in his hand a small waxen image, about one cubit in length. Upon its head was a crown, and around the neck several strands of human hair were wound. Mysterious characters were also graven over it.

The giant sorcerer at once stepped over to a dark corner of the room and brought forth a tripod, upon which he impaled the statuette, and placed it over the fire so the waxen statue rested against the wall.

At the same time his assistants began to cast ill-smelling powders upon the fire, which caused it to flame up, casting a lurid light over the room and its vile occupants.

As these horrid odors began to arise Tantras took a position directly in front of the image. With arms extended and eyes fastened upon it, he began, while apparently oblivious to all his surroundings, to recite in a loud voice the following ritual of black magic:

"Amasis, proud king, you must die. No human being who stands between me and my desires can live.

"O, Prince of Darkness, whom I am happy to obey, I have duly consecrated this figure to the individual

whom it now represents. I now adjure thee, O great spirit, Majoda, Sulphæ, Gabots, Salamandræ, Tabots, Gingua, Janna, to give potency to my efforts and assist in the fulfillment of my desire.

"For that purpose I now smite, in the great name, this dedicated Homunculi."

The giant sorcerer then rushed forward and, seizing a red-hot needle from the fire, he plunged it again and again through the statuette.

At each insertion of the needle his two scantily clad assistants uttered loud, piercing shrieks. The waxen image was then snatched from the tripod and hurled into the fire.

Then, with great beads of perspiration standing upon his brow from his intense efforts, Tantras rushed over to the earthen jar that contained the reptiles. Bending over it for a moment, with intense hatred gleaming from his eyes, he seized a large toad saying, as he grasped it in his hand:

"You cannot longer escape me, Amasis. Before the new moon you must die."

He then lay the doomed creature on its back upon the floor, where it lay motionless. Then drawing from his belt a peculiarly curved knife he stooped over the helpless toad and divided it with one blow.

As the knife fell his assistants repeated that strange, blood-curdling cry of pain which they uttered when he had pierced the waxen image.

Tantras then seized the quivering mass in his hands and tore out the entrails, uttering, as he did so, a ritual too terrible and revolting for reproduction.

CHAPTER XXII.

The time had arrived for our departure. The gaily caparisoned camels, with their gorgeous attendants, were in waiting at the door.

Although Nedoure was still pale and thoughtful she welcomed me with a pleasant smile. As we rode along we chatted gaily about the weather and she called my attention to many points of interest. As we saw a beautiful boat going up the Nile she turned to me with a rather grave expression, saying:

"A boat always reminds me of the enigma of life. The Universe is much like a vessel launched upon an immense ocean, traveling constantly toward its destination.

"Each one of the passengers is at liberty to arrange his cabin as he sees fit. Each one is permitted to go up to the highest point, where they may contemplate the infinite; or one can descend to the hold, to the immediate and the finite.

"Progress is made each day for the mass in its totality, but each individual is at liberty to follow his own pleasure in the circle of action which falls to his share.

"All social classes may be represented upon the ship, from a poor slave, dressed in a sack, to the rich prince, who occupies a fine cabin.

"The speed of the vessel is the same for all—the rich and poor, the great and small. They all reach the end of their voyage at the same time.

"The motive power of the ship is unconscious, yet it drives the ship forward according to strict laws.

"The wind fills the sails and thus creates another factor (force) which animates the whole vessel.

"One Will, however, controls the vessel and passengers—as a whole—the will of the captain.

"Indifferent to the action of the individual, he keeps his mind and eyes fixed upon the destination and guides the immense vessel towards the end of the journey, giving orders to an army of intelligences who obey him

"The captain does not directly move the helm that guides it, but to him is entrusted the government of the vessel and its passengers.

"Thus the Universe may be compared to an immense vessel of which God has the control.

"Nature is the machinery, which may be synthetized as the rigging, which moves the whole system forward according to strict laws, with humanity for the passengers.

"Progress is being constantly made throughout the whole system; yet each human being is absolutely free in the circle of his own fatality."

I desired to question her upon some parts of the above comparison but we had now arrived at the great bronze gate leading into the grand palace of Amasis, and according to the custom, as she explained, we must here dismount. For my own part, I could have wished that our journey might have been continued forever, as a thrill of happiness, too great for words, pervaded my whole being when in the company of this beautiful creature. Although I felt certain that her life was dedicated to things far above the material plane, yet I loved her and would have been content to live forever, even as a servant, in her company.

As we entered the great gateway the hidden splendor of a monarch's home burst upon us. Beautiful statues and statuettes were tastefully arranged amid gorgeous fountains and tropical flowers. To give added charm to the scene, brilliantly colored birds flitted hither and thither.

As we made our way down the broad walk, Netros and several brothers of the Magi came forward to meet us. After embracing Nedoure and exchanging a few words with her, Netros greeted me most cordially, attributing his absence from home to the pressing demands made upon him at the palace, which had been increased, as he stated, by the strange illness of Amasis. The king had been attacked some weeks previous by an obscure malady which had thus far baffled the court physicians. He then added in a low voice, with a significant shrug of the shoulders:

"Brother, there are more planes of existence than one, and more diseases than those of the physical."

"Cannot the brothers diagnose and treat the case?" I asked.

"No doubt, my boy," he said, with a bitter smile, "but you little understand the intrigues of court." Then, as if addressing himself, he added. "We know that physic is useless in this case unless the cause be removed. The cause must be removed."

We had now reached the palace, which was a low

structure but of vast extent. The semi-circular front was a marvel of architecture with its many massive graven pillars of marble.

Before the entrance stood a marble group representing the seven suffering souls awaiting the clemency of Osiris.

We ascended the stairway between two rows of the royal palace guards.

Upon the portico above we were met by the Hierophants, who chanted their hymns in a low musical voice in honor of the arrival of our beloved priestess.

As Nedoure approached the doorway, leaning upon the arm of her father, the Grand Magus, an old hierophant, with a long, flowing beard, stepped forward and gallantly took her other arm.

As I was absently following the party an old Magus stopped singing and, confronting me, said:

"Art thou a king?"

"No," I replied, somewhat astonished.

"Art thou a priest?"

"As yet, I may say nay."

"Art thou, then, a god?"

"Far from it," I replied, somewhat annoyed.

"Then it is forbidden thee to enter the sacred doorway; yet, as I observe thou art a brother, I will conduct thee to the proper entrance. Follow me."

With my voluntary guide in the lead we entered by another doorway, and after winding about through the corridors and passing through several doorways, some guarded by the Greek mercenaries, others by stalwart Nubians, bearing ponderous shields and spears, I was led into a balcony where I found myself alone.

"Be seated, brother, and maintain silence. When the work of the priestess is complete I will call for you." With these few words, and before I had time to thank him, he was gone.

In front of and below me was a chamber of royal magnificence. Though it was entirely deserted I had no doubt it was the throne-room. There, upon a dias, raised between two enormous brazen lions, the throne could be seen. The walls were decorated with indescribable paintings, some of battle scenes, in which the gods took part. Behind and above the throne, painted upon a curtain which closely resembled the wall, was the painting of Osiris, which I recognized by his mantle of tiger-skin.

As my eyes were curiously wandering over the beauties of the room below, the curtain behind the throne was raised by an invisible arrangement and Amasis, the great soldier king, came forth, supported by two of the Magi. He walked feebly and with apparent effort. His great frame was weak and emaciated and his noble, classic features more resembled death than life. His brown, curling locks had now become almost white. He was dressed in a robe of scarlet, with no visible gems in sight save a large ring. He was as tenderly placed upon the throne as if he had been a child. He was scarcely seated when an impatient frown swept over his face; he spoke something to the two Magi, who at once removed from his head the massive crown that seemed to irritate him. Even with the great change brought about by his illness,

one could easily read the strength of his unyielding nature by his large, prominent nose and firmly set jaw, yet, withal, one could also see justice written upon every lineament.

About this time my eyes caught sight of Nedoure approaching between her two escorts, Netros and the old hierophant who had joined them at the doorway.

As the three approached his majesty they bowed and awaited his command. His voice was so weakened the words could not be heard, but Nedoure stepped upon the platform, beside Amasis, and knelt before him, while her companions remained standing. As they conversed the king's eyes brightened and a smile passed over his face.

An instant later he glanced up in my direction. As I knew not what was expected I felt abashed, and I hastily turned my eyes away, as if the glance of his majesty had not been observed; but I had barely time to recover my equanimity when Netros laid his hand upon my shoulder, saying:

"Come! His majesty requests your presence as an aid to Nedoure. She is to answer a few important questions this afternoon, and as she says that you have also the same familiar—Watlan—your presence will aid and protect her."

My heart bounded at the delicate courtesy shown me by Nedoure. Murmuring a few hasty thanks, we were soon in the presence of the most famous monarch of his day.

But little time was lost in words as Amasis appeared anxious and almost nervous in regard to the matter in hand. A luxurious divan had been brought forward for Nedoure. As her eyes caught mine she motioned me near to her. As I approached I feared the uncontrollable beating of my heart would betray my feelings for her, but she appeared not to notice my confusion.

"During my journey," said she to me, "concentrate strongly upon Watlan."

She then lay in a reclining position, closed her eyes, gave a deep sigh and remained perfectly quiet.

The Magi then began to chant a weird hymn. They began in a very low tone, then raised, until their trained voices echoed and re-echoed through the vast chamber. Then their voices lowered until they died away in a musical cadence.

Netros then stepped to the side of the divan and uttered a short prayer, calling upon the greatest potencies of the astral plane as well as upon the Olympic angels to guard and protect the spirit of Nedoure. When he had finished he said, addressing the priestess in a firm voice:

"Tell us the cause of our beloved king's illness."

At this query Amasis seemed particularly interested and moved slightly in his chair. After a short delay the answer came in clear tones:

"The influence of darkness."

"Did the inharmonious vibrations originate in the physical plane?"

"Yes."

"Can you tell the name of him who has the power and perversity to thus work in the black art?"

As the king leaned forward to catch the reply a dark

and terrible frown passed over his face. Instead of replying Nedoure gasped for breath; Netros at once began to make a few passes in front of her face and to stroke the fair throat with his hands. After the spasm relaxed Netros, who was also worried, said, addressing Amasis:

"Your majesty, the influence must have been a strong one, and the evil doer must be in league with the prince of darkness. I fear further attempts to discover him will result in harm to the priestess, but, as nothing can compare to thy health and safety, the question will be again propounded."

Amasis remained silent.

Then, with a mental prayer to God for the preservation of his child, Netros said:

"Nedoure, describe the beings who seek injury for our king and brother."

The answer came with difficulty:

"Black, black, black, black, black—there are five of them in the conspiracy—and they are of a black color."

"Enough!" said Amasis, "by the robe of Osiris, Nedoure is right. Each night, in my visions, I have been attacked by black men who are strangers in our land. One question more—what meaneth Cambyses?"

"Tell us," said Netros, with a deep breath of relief, "What doeth Cambyses?"

In low, musical accents the reply came:

"Cambyses, ruler of Persia, speaks now with two dark-haired men," and the fair seer paused.

"You can hear their discourse," said Netros, in a voice of thunder. "Repeat what is said."

"Cambyses says, 'How soon can the Irakajemi horse be in readiness?' 'Before the next full moon. O Light of Asia,' is the reply.

"Cambyses now frowns and dismisses the two generals, as he says: 'I command that you have all the horse of my kingdom in readiness before Mars has passed Al-sheratan. And you,' said he, turning to the other officer, 'must have at the same time all of the archers from Laristan to Azerijan. We must lose no time in marching upon the insolent, priest-ridden ruler of Egypt. Also tell my brother, Bartja, he must take personal charge of the catapults.'"

After thus giving the conversation, as it was then occurring many stadias away over land and sea, Nedoure remained silent.

"Proceed," said Netros.

"They are now gone; and Cambyses goes to seek Atossa."

Amasis then said:

"Ask if Cambyses will make war upon Amasis?"

The question being repeated by Netros, the answer came in a firm voice:

"No,"

This seemed to both please and satisfy the king, who smiled and gave the sign of dismissal.

Netros soon aroused Nedoure, when the grateful king took from his own finger the beautiful diamond ring and presented it to the priestess, saying:

"Accept this slight token of the regard of Amasis, fair Priestess of the Fates."

She rose and bowed, thanking him gracefully. The king was then assisted back to his apartments and the remainder of us made our way homeward.

CHAPTER XXIII.

After the seance at the palace I did not see Nedoure for several days, as her companion brought a message stating that the priestess was somewhat indisposed but hoped to soon resume my instruction.

One afternoon, however, Netros came hurriedly into my room.

"Althos, I desire a few words with thee—at present the Brotherhood are confronted with a grave task."

"Be seated, Father," I replied, "I am at your service in everything."

"In order that thou mayest understand," he continued, "I will speak freely with thee. The night following Nedoure's visit to the palace she received important knowledge from the astral plane. The Brotherhood is now confronted and opposed by all the combined forces of evil.

"Our sacred order has ever been opposed and maligned by the priesthood of Ptah. We have at various times held and lost the favor of the reigning monarch.

"Amasis having been in his earlier days a soldier and having risen by the fortunes of war to the throne, after his success and prosperity had been predicted by our astrologers, has always had a kindly feeling toward us, and has of late received the initiation as far as the Epophtai.

"Within the last moon he has been wasting away with a strange malady. His physician, to whom he has entrusted his health and life, is also a pagan priest. Perhaps, had he exercised his own will in the matter, he would have called upon the Magi for aid. He was prevented from so doing by the queen, who receives advice from his son, Psamittichus, who is in turn but the puppet of Nevo-loo."

"Strange, that the king should show such weakness," I said.

"But wait, brother," said Netros, with a deprecating wave of the hand, "you have heard but a small part of my story. Three moons past a dark, evil and terrible man came from the East. If I mistake not, he comes from thy home, the valley of the Punjab. He is known by the name of Tantras. He is said to be in league with the Evil One," said Netros, lowering his voice to a whisper.

"This powerful sorcerer," continued he, "came to our land on some secret mission. He was at once received by Nevo-loo and is now, with several companions, installed in the temple of Ptah. This man claims to read the future, prepare charms and potent talismans for the accomplishment of all evil purposes.

"Tis he who has projected evil entities and poisonous fluids to our beloved and unsuspecting king.

"Though I know not why, I fear sorely for my daughter, Nedoure. As one in whom I have great confidence and to whom I bear a father's love, I charge thee to guard her, by night and by day, with all thy powers, physical and spiritual.

"In the meantime, as I came to inform you, there will be a meeting of the Brotherhood to-night at the Grand Pyramid. As the moon rises a boat will be in readiness to convey the Magi from Sais. Our most powerful members from all parts of the valley will be there. Thou mayest go; but I cannot leave Nedoure.

"Learn this ritual so thou mayest repeat it from thy memory alone. Put all thy strength and sincerity into it. The same petition will go forth from seven times seven hundred of the Magi in all lands, and, you may rest assured, the forces of evil cannot stand."

So saying he handed me the dread ritual of distress. With my promise that nothing should come between it and my strongest effort the good old man was gone.

That same night found me with about three score of the brotherhood standing in the shadow of the great pyramid of Cheops. In latitude 30°, in the center of the Nile delta, stood this imperishable handiwork of bygone builders. The Great Pyramid, according to the traditions of the Magi, was erected under the instructions of the Grand Magus, Melchizedek. By superhuman knowledge the spot of its site was selected in latitude 30° north. The figure was that of a square pyramid, carefully oriented. The builders employed for their unit of length the sacred cubit, corresponding to the twenty-millionth part of the earth's polar axis. The side of the square base is equal to just so many of these sacred cubits as there are days and parts of a day in the year. By divine intuition the wise architects were also enabled to square the circle and symbolized their victory over this problem by making the pyramid's height bear to the perimeter of the base the ratio which the radius of a circle bears to the circumference. Moreover, the great processional period—in which the earth's axis gyrates like that of some mighty top around the perpendicular to the ecliptic—was communicated to the builders with a degree of accuracy far exceeding any previous human calculations. What more fitting place could have been selected for this important meeting?

Here were gathered together the army of right and brotherly love to combat the united strength of sorcery and darkness. Even so, this great battle could not be a decisive one—from the earliest times of the Golden Age to the time when our earth shall become a blazing sun the struggle has and ever will continue.

With all the surging strife in the bosoms of men the full moon cast her rays alike over the land and over the peaceful bosom of the Nile.

Presently in line with the bright shining star Alpha Draconis, a door was opened in the side of the great man-created mountain. In single file the brothers entered the slant descending passage, which terminated after a time in a great circular chamber. The length of this passage, I afterward learned, was over two hundred cubits. As we entered the chamber I was surprised to find it well ventilated by a cool draft of refreshing air. Every contingency had been well provided for by the builders.

Around the sides of this circular room my eyes fell upon a number of sarcophagi. This forcible reminder of the dead caused a feeling of sadness to steal over

me. I began to feel weak, but no seats were to be found in this underground room.

After the meeting had been opened in the usual way I looked around and saw a sight that caused the blood to freeze in my veins and my hair to stand upon end—it was the shades of the departed!

TO BE CONTINUED IN OUR NEXT.

MINERAL DIVINING RODS.

A California "Water Witch" Relates his Experience in Locating Ore Deposits with Metallic Rods.

An article, signed J. W. D., in the February STAR, makes reference to mineral divining rods and states that neither buried money nor ore deposits can be found by the use of a witch hazel or other rod of wood. This may be true, as I have not experimented largely with those mediums, but my experience with metallic rods seems to show the contrary.

Some years ago an elderly gentleman of considerable mining and prospecting experience asked me to take a walk with him to the outskirts of the town. I was glad to accompany him. Reaching a hill several hundred feet in height we found a defile that had been cut through it to cross-cut a limestone deposit. Upon reaching this place the old gentleman handed me a V-shaped wire contrivance, much to my consternation, and asked me to hold one of its ends between my teeth and to hold the other prong between my index fingers, and then directed me to walk slowly along the bed of the cross-cut for about fifty feet. With some trepidation and perplexity I followed his directions, he standing off on one side to await developments. At a certain point the apex of the divining rod veered slightly to one side and the old gentleman said:

"Stop there; don't you see it?"

"See what?" I asked.

"Why, the gold deposit there, at your left."

We examined what was doubtless a very poor deposit of small extent; not in the limestone but incased in a formation in the limestone. We walked up over the hill, and my friend handed me another rod, giving the same directions, and which produced a similar result, finding a copper deposit carrying a low percentage of silver.

After this experience I traveled over many miles of country prospecting, and always found gold or silver, or both in many instances, but the good lodes were on "grant" lands and not subject to entry. I have had the rods indicate lodes while riding across country in a carriage.

Before starting out on one trip my friend invited me to his private room where I was subjected to a test in slowly walking its length. When the rod turned I was surprised to see that he had secreted a stack of silver dollars on one end of his bed and a stack of gold coins and gold quartz at the other—the rods correctly indicating their location.

The same experiment was tried, in a cellar, with a row of a dozen coin sacks, each filled with what I thought to be quartz of some kind. I walked slowly down the length of the row and when the rod indicated

one of the sacks I made a straight mark, or an I, on the floor. Repeating the experiment with another rod, I made cross-marks, or an X, wherever it indicated. An examination of the sacks indicated showed that those marked "X" contained gold quartz, and those marked "I" contained silver ore, while those sacks which did not deflect either of the rods were found to contain brickbats. In these experiments in the bedroom and cellar my friend knew, of course, where the rods should indicate metal, and, in our original experiment, he also knew of the existence of the gold and silver in the hill, but in numerous other instances he had no knowledge whatever of the location of ore deposits that were found. The indicating rods were of no avail in his hands, but he found that a "water witch" switch would work in mine.

I do not claim that either the water rod or the mineral rods will infallibly indicate the presence of ore, I only know that they are deflected without the conscious objective will of the operator. It has been suggested that the sub-conscious mind may see the water or mineral and be unable to inform the objective mind of it without the use of a divining rod as a medium. If this hypothesis is true there would be cases where highly developed psychics would receive such information from their sub-conscious minds without the aid of these occult adjuncts. There are a number of oil divining rods used, and I have been assured that they correctly indicate oil deposits.

As to the commercial value of mineral rods, I have reached the conclusion that it amounts to nothing whatever. It is impossible to interest anyone in mineral prospecting on a mineral rod basis. A man loses caste and precious time in giving any information of this character to anyone who is interested in mineral development. It should not be so, but it is so. A person might prospect for himself, if he had the secret of the manufacture of the rods, and that would be the only safe plan. I believe there is ample information on these subjects for the world just as soon as the world is ready and anxious to hear all sides of all questions.

H. J. WIBEL,

811 Main St., Riverside, Calif.

SEVEN IN SCIENCE.

An octave is composed of seven unequal vibrations harmoniously arranged at certain mathematical distances apart. For example: Commencing with the key-note of C, represented by 264 vibrations, nine-eighths of C, or 297 vibrations, is the key-note of D; five-fourths of C, or 330 vibrations, is the key-note of E; four-thirds of C, or 352 vibrations, is the key-note of F; three-halves of C, or 396 vibrations, is the key-note of G; five-thirds of C, or 440 vibrations, is the key-note of A; fifteen eighths of C, 495 vibrations, is the key-note of B. Double the number of vibrations of C begins another octave.

Chemistry teaches that there are seven valencies, or combining powers, known as the Monad, Diad, Triad, Tetrad, Pentad, Hexad and Heptad. These valencies correspond to the C, D, E, F, G, A and B of the octave, as above described.

The spectroscope gives us the seven principal colors—Red, Orange, Yellow, Green, Blue, Indigo and Violet—all arranged at a mathematical distance apart and corresponding to the seven notes of the octave.

PECULIARITIES OF FIGURES.

Mystic Mathematics as Exemplified by Bovier and Moiran, two Noted Frenchmen.

A mystical nimbus surrounds the figures 3 and 7, the mathematical ideas of the trinity and of the days of the week. The figure 5 was for the ancient Pythagoreans and for the Druids of the Celts the symbol of eternal law in Nature, the secret signature of the order of the world, and it was for the Waldensians and Beghards of the middle ages the important mathematical rule, the pentagram, observed in all the magnificent domes and minsters of those days.

But the constellations of 3, 5 and 7 are more or less known to almost everybody. So is the tradition of the ominous 13. Aside from these figures, however, there are a number of figures of which a systematic arrangement produces combinations which have occupied not only the time of the idle but have been the subject of much abstract study for the philosopher. Such combinations, by the way, have also been and are part of the stock in trade of all kinds of so-called mind readers and mystifiers.

The figure 9 [3×3] is one of the most peculiar in this respect. The well known French philosopher, Bernard le Bovier de Fontenelle (Feb. 11, 1657–Jan. 9, 1757—it will be seen that he reached the age of 99 years) made the figure 9 the object of much study. He shows that $2 \times 9 = 18$, and that 1 and 8 is again 9. Any multiplication of 9 with any figure up to 10 will again produce 9 if the result is added horizontally. So will multiplications with figures from 12 to 20.

The same philosopher found a remarkable peculiarity in the figure 37. If 37 is multiplied by 3 and in successive rotation up to 27, it always produces the same figures, and the latter added horizontally again give the figure of the multiplier. For instance, 3×37 equals 111, which added horizontally is 3; 6×37 equals 222, in the same addition 6; 27×37 equals 999, in the same addition 27. Above 27 the peculiarity ceases.

Moiran, another French mathematician, found still another peculiarity of the figure 9. He established the fact that if a binominal figure is read backward and the smaller figure is subtracted from the larger the difference is always 9 or a multiple of 9. For instance, 12 read backward is 21, deducting the smaller from the larger figure remains 9, or, 25 backward is 52, deducting 25, remains 27, or 3×7 . The same ratio occurs if the changed figure is smaller than the other. For instance, 83 and 38, the difference being 45, or 5×9 .

The peculiarity of 9 remains also in square and cubic figures. The square of 12, for instance, is 144, the reversed figure 21 has the square of 441, and the difference of both square figures is 297, or 33×9 . The square figures 144 and 441 added horizontally again make 9.

The cubic figure $12 \times 12 \times 12$ equals 1,728; reversed,

$21 \times 21 \times 21$ equals 9,261. The difference between both 7,533, or 837×9 . Besides this, and similar to the square, the cubic figures result in 2×9 , thus $1 + 7 + 2 + 8 = 18$, and $9 + 2 + 6 + 1 = 18$, leaving 9 still as the basic figure.

NO-AMMON.

The Vision of an Ancient City.

BY ST. GEORGE BEST.

At midnight, lo! in mystic trance I saw
The gray walls of an ancient city rise,
Whose grandeur thrilled my soul with awe,
With admiration, wonder and surprise.

Methought a hundred gates of mighty frame
Held all the teeming millions in their fold;
On each I read the quaintly carved name
Of OSYMANDYAS and BUSIRIS old.

By some majestic river's brink uprose
A granite temple, glittering in the day,
Before which, hideous in their dumb repose,
Long lines of sphinxes kept the sacred way.

On either side the portal towered in air—
Two lofty obelisks of rounded stone;
And, close at hand, a giant double pair
Of sculptured forms of some most kingly one.

Within the vast expanse full many a score
Of graven columns held the burnished dome,
Whose polished surfaces were covered o'er
With pictured deeds in red and black, and some

In gold and azure shone upon the walls,
That told of merry wassail and of feast;
And some of wars and battles, strifes and brawls,
And some of sacrifice by king or priest.

Where'er I looked, on propylon or shrine,
On statue, pedestal or architrave,
Or shapes whose use my sense could not divine,
Or yet on those dumb sphinxes standing grave—

There met my roving eye on either hand
Uncouth, strange hieroglyphs that filled the stone,
Of which this only did I understand:
"I AM RAMESES!" this, and this alone.

I marveled what this place might be, and so
Full oft the page of olden histories turned
To find its counterpart. Years after, lo!
'Twas ancient and Egyptian Thebes! I learned.

Berzelius' Electro-Chemical Elements.

Muller claims that the whole length of the solar spectrum is about four octaves. Each element has a different key-note represented by a color. Berzelius' Electro-Chemical Elements, classified in relation to their electrical "pull," are as follows:

Electro Negative—

Oxygen	Boron	Mercury	Thorium
Sulphur	Carbon	Silver	Zirconium
Selenium	Antimony	Copper	Aluminum
Nitrogen	Tellurium	Bismuth	Didymium
Fluorine	Tantalum	Tin	Lanthanum
Chlorine	Titanium	Lead	Yttrium
Bromine	Silicon	Cadmium	Glucinum
Iodine	Hydrogen	Cobalt	Magnesium
Phosphorus	Gold	Nickel	Calcium
Arsenic	Osmium	Iron	Strontium
Chromium	Indium	Zinc	Barium
Vanadium	Platinum	Manganese	Lithium
Molybdenum	Rhodium	Uranium	Sodium
Tungsten	Palladium	Cerium	Potassium

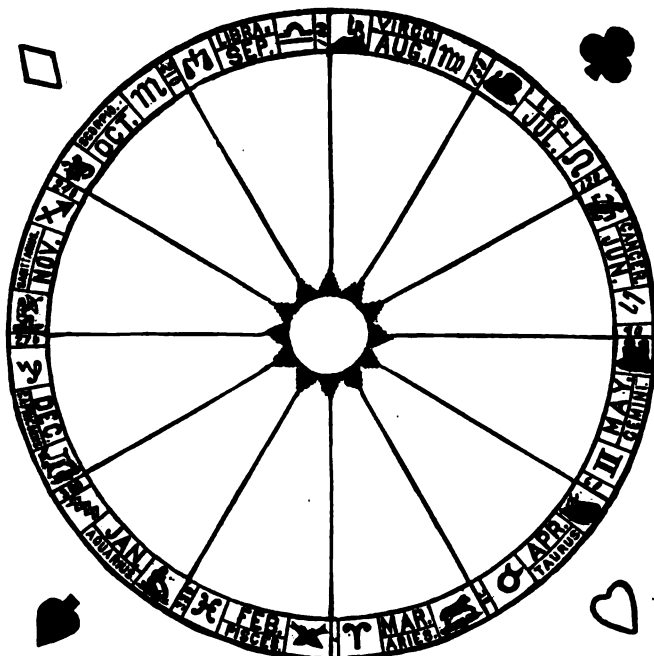
—Electro Positive.

The relation between all these elements is such that those of the two extremes will separate any of the intervening elements when arranged in a compound.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR APRIL, 1901.

Mercury—April 1st, in Sagittarius; 9th, in Capricornus; 19th, in Aquarius; 28th, in Pisces.

Venus—1st, in degree 24 of Pisces; 5th, enters Aries; 24th, enters Taurus. Travels about two degrees a day.

Earth—1st, in degree 12 of Libra; 20th, enters Scorpio, the eighth house. Travels about one degree a day.

Mars—1st, in degree 21 of Virgo; 23d, enters Libra; 30th, in degree 3 of same, being degree 183 of the Heliocentric Zodiac.

Jupiter—1st, in degree 1 of Capricornus; 30th, in degree 4 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 11 of Capricornus; 27th, in degree 12.

Uranus—In degree 15 of Sagittarius during the month.

Neptune—In degree 29 of Gemini during the month.

Full Moon on the 3d, in Libra. New Moon, in Libra, on the 18th, in the direction of Aries from the Earth.

Morning Stars—Venus (until end of month), Jupiter and Saturn. Evening Star—Mars.

Easter Sunday, April 7.

April 30 is the 120th day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 10th, 14th, 19th, 27th, or contiguous days thereto.

EVENTS AND THEIR ASPECTS.

The aspects of the events here recorded will be found in the last issue of the STAR. Readers should compare current history with planetary aspects to gain an insight into the correspondence which exists between them. A "Pappus Planetarium" will prove to be a great help in this respect.

- March 4. William McKinley inaugurated as President.
- March 6. German troops fight Boxers; 50 killed.
- March 8. British steamer sinks; 23 lost.
- March 9. Earthquake at Lima, Peru. Plague in San Francisco.
- March 10. "Bloody rain" occurs in Sicily and Italy; red sand falls at Trieste. Fatal riots in Spain. Britain rejects U. S. treaty amendments.
- March 11. Severe lake storms. Chicago boiler explosion kills 8, injures 51.
- March 12. Tinted snow falls in Austria. Riots in Russia.
- March 13. Benjamin Harrison dies. Carnegie gives \$5,000,000. Russia demands government of Manchuria from China. Storms.
- March 14. Cloverport, Ky., destroyed by fire; 2,000 homeless.
- March 15. Carnegie gives \$6,200,000. Russians seize Chinese railway. Filipino forces surrender. Alabama turpentine camp burns; 60 lost.
- March 18. Riots in St. Petersburg. Heavy storms in Porto Rico. Memphis, Ind., and Blsmark, Mo., destroyed by fire; bad fires at St. Louis, Kansas City, Nashville, Tenn., and Spring Lake, Mich. 300 convicts mutiny. Lansing, Kas.
- March 19. Riots in St. Petersburg. Kansas convicts surrender. Storms.
- March 20. Blizzard in Missouri River Valley States. Botha, Boer general, rejects British offer of peace; negotiations "will not be reopened." Riots at Marseilles, France. Tiptonville, Tenn., burnt by negroes in revenge for lynching. Carnegie gives \$5,000,000.
- March 21. Earth enters Libra. Heavy gale on Atlantic. Very severe storms in Europe. St. Petersburg riots continue.

March 22. Danger of war between Russia and England, over seizure of Chinese railway, passes. Filipino revolt in Panay, ended. Riots in France.

March 23. Jupiter enters Capricornus. Japan moves to check Russia; naval squadron sails for Corea.

March 24. Filipino rebels in Cavite surrender. Czar seeks to quell riots. Glen Gardner, N. J., destroyed by fire.

March 25. Fatal mine explosion, Penn. Powers hold back in China crisis. Cyclone in Georgia kills several.

March 26. Severe rout for Boers. Many killed by storm in Alabama: terrific hail storm at Mattoon, Ill. Riot and fighting at St. Petersburg. German steamer lost with all on board. Turks massacre Bulgarians. Waterspout and cyclone in Michigan. Mine found under palace of Czar. China rejects Russian treaty turning over government of Manchuria.

MINOR MENTION.

It's no joke that the "Joker" rules the last day of the year.

Get ready for a "shock!" Bro. Cunningham and myself will turn on the current next month.

I regret that much I would like to insert in this issue goes over until next month. Be patient until then for answers, etc.

Commencing with the May STAR I will pay some attention to the Cards, and germane matters, at the end of this section.

I have no time to write horoscopes at present. When I have and desire to do so my advertisement will appear in the STAR.

"Old Moore" says that April 6, 9, 14, 15, 18, 19 and 28 will be fortunate days. For playing 4-11-44, I suppose, but be sure and pick the "winning numbers" or they won't work.

No; I don't think your mother-in-law will die when Saturn collides with her "Line of Life," but she will probably live until then, anyway, just to keep you straight. Come again.

Watch our weather prognostications closely, carry an umbrella all the time and buy an inferior pair of gum shoes of the "rubber trust" and you will worry through the spring and disappoint the undertaker.

Several would-be astrologers have been using the Heliocentric Zodiac we print as a target. That's all right, boys; it's an easy mark to shoot at and a hard one to hit, and the first one who does so will get his name printed in the STAR in BREVIER CAPS.

It is with considerable pleasure that I welcome Prof. Cunningham to the STAR in this department. He is not only an accurate and painstaking scholar, a true gentleman and an old and valued friend, but one who thoroughly understands his business and has a due appreciation of Heliocentric Astrology.

GEOCENTRIC SECTION.

[Edited by PROF. G. W. CUNNINGHAM, 5519 Monroe Ave., Chicago, Ill., to whom all communications relating to this section should be addressed.]

When a personal reply is necessary one or more stamps should be enclosed. Brief articles of a suitable nature relating to experiences in the study of astrology which are of general interest will receive such attention as they merit, and, if published, full credit will be given the author.

Questions of general interest relating to astrology which can be clearly and intelligently answered will receive our full attention in the earliest possible subsequent number. Write plainly, and on one side of paper only.]

OUR AIMS, OBJECTS AND DUTIES.

This department will be conducted with the intention of developing and promulgating the most important, practical, demonstrable and demonstrated truths of astrology. With these points in view, and not clearly remembering all that has been said in previous numbers of this journal, it is not our desire or intention to either condemn or endorse what has appeared, believing that when the readers have applied their careful, conservative, critical reasoning faculties some truth may sooner or later be developed. Many times valuable truths have been brought to light because somebody saw fit to disagree with the opinion of another, after which the subject was given closer attention with good results. It is presumed that the great majority of our readers are diligently seeking higher knowledge and the truth, and, such being the case, it requires no prophetic vision to see that they will find it. We hope to furnish some thought-food for the optimist, also to assist the pessimist to rise to a higher plane, where the light of truth may lift him above his everyday environments. Some may imagine that this is a difficult task, and that our aim is too high; however, it is always well to aim at a properly elevated object. Then one is more certain to strike nearer to the target than if he had aimed too low at the beginning.

In our endeavors to bring the truth to light we shall strive to attract it from any and all sources without regard to any special system or creed. In that way we hope to bring about a harmonious blending of ideas relating to the subject. Through this process we may in time be able to find a true solution to some of the apparently misunderstood problems which cause some minds to assume an antagonistic attitude to the Heliocentric system of astrology. When one has carefully studied both the Geocentric and Heliocentric systems of astrology he finds many points to convince him that the coming system of astrology will be the one which harmonizes the use and combination of both systems. In our work to bring this condition of affairs to the highest possible state of perfection we may discover that the length of one

short life is too limited a time to attain the ideal perfection that we or others will require, yet we shall make whatever effort we can and leave any part of the work that may be unfinished to future students, as did Ptolemy and Lilly, the great past-masters of this most wonderful science. They recorded the results of their investigations centuries ago and it now remains for us to study, compare, illustrate and demonstrate their rules and, if possible, improve on them and bring them up to date. Every science and art has passed through various stages of evolution with the ultimate view of attaining the highest possible state of perfection. While considering these points we should keep the fact in mind that there are many sciences which are based only on logic and scientific deductions. Proper training first, which later leads to skill in the manipulation of these scientific principles, has brought various kinds of reliefs and benefits to humanity. Take for illustration the science of surgery. Surgery itself is a science. If some amateur, inexperienced surgeon makes an error and applies his scalpel when, according to scientific rules, he should have used other methods, do we condemn the whole science of surgery and pronounce it a humbug? No, the science of surgery remains intact while we censure the surgeon, who is a human being, consequently he erred in his judgment.

Astrology in itself is a science. Part of it deductive, and part of it a branch of astronomical mathematics. But are we to measure its standard of perfection and gauge its claims to public attention in accordance with errors which may be made by over-enthusiastic, amateur astrologers? Or, are we to judge as to its real merit according to actual, practical truth, which has been demonstrated by the grand past-masters of centuries ago? Their rules admit of practical demonstration at the present and in the future they will form a basis upon which to build an accurate science for generations yet unborn. Shall we measure its standard of perfection according to what some may believe, as they view it from their standpoint of education, or shall we continue in the future, as in the past, to take the advice of Paul and "prove all things, hold fast that which is good"?

We prefer that astrology shall stand on its own individual merits and not on the merits of individuals. When it is made to do that we have no fears as to what the final results will be. When this condition of affairs has been brought about and is a clear matter of fact in the minds of the general public, no finite mind or human stretch of thought can grasp the marvelous possibilities of its future.

This is an age of progress and the apparent impossibility of to-day may by to-morrow be a matter of cold fact and history. Any tick of your watch may signal the time of events the most startling and discoveries the most marvelous. Professor Morse, of telegraph fame, was once pronounced "insane" by some who could not grasp the possibilities of his great invention, which, in comparatively no time at all, has made the whole earth as one vast city, and each day's doings are now placed before us in the daily press.

Therefore, in the present, deal with conditions as you find them; perform life's duties as you are led to understand them by the aid of divine wisdom and let your mind dwell in the ideal future you have planned for yourself. Live the life of a true philosopher and seek to solve, rather than deny, the existence of certain mysterious laws of life. Let reason and consistency reign supreme that each may see with equal broadening mind the grander truths which are to come.

PROF. G. W. CUNNINGHAM.

Aries—♈ THE SIGN ARIES. Mars—♂

ITS SIGNIFICATION WHEN TAKEN ALONE.

Students cannot become too familiar with the following introductory remarks.

At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising, at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the rising sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All

these points can be determined accurately only when the horoscope is calculated according to the date, place and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the Earth is placed.

At any rate, people should study their horoscopes in accordance with the most complete and accurate data to be had and in that way arrive at every point they can which will be to their advantage to know.

The first thirty degrees of the Zodiac are represented by the sign Aries, symbolized by the Ram and ruled by Mars. It is a northern, masculine, moveable, diurnal, cardinal, equinoctial, fiery, tall sign. Aries is the day house of Mars, the detriment of Venus, the exaltation of the Sun and the fall of Saturn.

PERSONAL APPEARANCE.

A tall, spare body, the bony structure being quite prominent; the hair and eyes medium to light color; the eyes sharp and piercing; florid complexion; the forehead full and broad; the face rather long, and tapering to a narrow chin; the neck long and slender, Adam's apple being quite noticeable.

Many people will have quite a similar appearance who were born when the Earth was in Libra, or their ruling planet, or the Moon, or when both were in Aries.

DISPOSITION.

These characters are by nature gifted with a high spiritual disposition. They do not thrive well where they are strongly opposed. They not only enjoy having their own way but insist on securing it. If opposed, even by a near friend, they are apt to lose self control and make remarks which will wound the feelings of that friend; yet, after second, sober thought, they are quick to make reparation. They can never be coerced to do that which they consider unwise, yet they are quite susceptible and yielding to mild, persuasive methods, to which might be added a sprinkling of well-directed flattery. They are natural bosses and ambitious to lead, and will not be contented except when in a position which endows them with authority and responsibility. They are seen right at the front of the battle in any business or organization with which they may become associated. They are courageous, even to a reckless degree, and are great admirers of surgeons, firemen, soldiers or others who perform a meritorious act of bravery in any capacity. They are good friends and great partisans of persons abused, when such are absent and unable to defend themselves. In their normal state of mind they are kind and generous. They are very appreciative of kindness and enjoy having you become enthusiastic over any favors they may render to you.

PROF. G. W. CUNNINGHAM.

EVIL TRANSITS NOW FOR CERTAIN PEOPLE.

When, by their progress in their orbital transits, Saturn, Mars, or Uranus reaches certain points in the Zodiac, at which they come to within five degrees either forward or backward from the exact degree, of the conjunction, square, or opposition to the place of the SUN in a Geocentric, or the EARTH in a Heliocentric horoscope, it is a warning of an evil, or at least an annoying, period for people born any year on or between any of the dates given below. This does not take into consideration the transits in cardinal houses of the Geocentric horoscope, favorable or otherwise. Here is a point in which the two systems harmonize and agree as to the time of an evil period, especially during transits of Uranus and Saturn. If people drift blindly during these periods they are apt to do something which will cause them financial losses, or mental worry from other sources. Do not understand that some dire calamity awaits you if your birthday happens to be mentioned in the following list of dates. "Forewarned is forearmed," and by knowing the time in advance when the evil is indicated and then being extra careful of your health and financial matters, and also being particular to see that your conduct is such as to be above reproach, it is expected that you will counteract at least the greater part of the evil indicated. At any rate you will be better able to understand yourself and the condition of affairs surrounding you, and become a philosophical master of the situation. Those born with a very fortunate nativity will notice that much less evil will be in evidence for them than for others whose horoscopes are proportionately less fortunate. The following birthdays, inclusive, are the ones to which the above remarks apply:

April 23 to May 18, June 1 to 12, June 23 to July 10, Aug. 8 to 22, Sept. 1 to 12, Sept. 23 to Oct. 10, Nov. 9 to 21, Dec. 1 to 12, Dec. 23 to Jan. 10, Feb. 6 to 18, March 1 to 12.

PROF. G. W. CUNNINGHAM.

AN article by Prof. G. W. Cunningham on "Astrology in High Places; The Shah of Persia His Own Astrologer," is unavoidably crowded out of this issue. It will be in our next.—ED. STAR.

STAR OF THE MAGI

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EDITORIAL SECTION.

AN OCCULT TEXT.

Our friends are invited to send us their
ideas on the following "Occult Text."

"And he gave me this thought—that
Christ was sometimes concealed within an
arrow."—*A Dream Fragment.*

★

TWENTIETH CENTURY DATA.

The twentieth century, which began on
Tuesday, January 1, 1901, will have twenty-
four leap-years, the greatest number pos-
sible. February will have five Sundays
three times—1920, 1976 and 1984. The ear-
liest possible date on which Easter can
occur is March 12. The last time it oc-
curred on that date was 1818. The latest
date that Easter can occur is April 25. It
will occur but one time in the coming
century on that date—1943. The middle
day of the century will be January 1, 1951.
There will be 380 eclipses of the Sun and
Moon during the present century.

★

CONTRADICTION PROVERBS.

Proverbs are not always safe to go by
as they often contradict each other. We
give a few of these.

"Marry in haste and repent at leisure."
"Happy is the wooing that's not long
a-doing."

"Out of sight, out of mind." "Absence
makes the heart grow fonder."

"A rolling stone gathers no moss." "A
setting hen lays no eggs."

"There's honor among thieves." "Set
a thief to catch a thief."

"Discretion is the better part of valor."

"Nothing ventured, nothing gained."

"The man who is his own lawyer has a
fool for a client." "Physician, heal thy-
self."

"A stitch in time saves nine." "It's
never too late to mend."

"TONGUES IN TREES."

The wise man is like a willow tree and
the foolish man is like the hardwood tree.
The willow bends and gives to the storm
and comes up again smiling. The hard-
wood tree defies the storm and it refuses
to give or bend and it is blown down. It's
hard to suffer wrongs quietly. Our rebell-
ious spirit arises at real wrong and fancied
wrongs, but we should learn to suffer injus-
tices once in awhile, for we shall be the
stronger in our position afterward. The
greater a man is the less he is disturbed by
what others do or say against him unjustly.
Mean natures are always at unrest. Great
natures bend and give and suffer injustice
quietly. Be right, do right, and all will be
right, no matter how hard it may seem
when you are abused and humiliated.

COL. HENRY STEELE OLCOTT.

A Sketch of the President-Founder of the Theosophical Society.

Col. H. S. Olcott, co-founder with Mme.
H. P. Blavatsky of the Theosophical Soci-
ety, has lately arrived in this country, *via*
the Pacific route, landing at San Francisco,
in which city he will remain for several
weeks engaged in lecturing on Theosophy
and will also take an active interest in
the work of the Theosophical Society.

It is the intention of Col. Olcott to visit
Chicago in the near future, arriving here
the latter part of next May, in time for
the forthcoming Theosophical Convention
our friends have already arranged for.

Col. Olcott is an American by birth and
a lawyer by profession. He abandoned his
law practice to serve his country in the
civil war. After the war he resumed his
legal practice until 1874, when he met
Mme. Blavatsky while investigating the
phenomena of Spiritualism at the Eddy
farm. His articles on the results of these
investigations appeared in the *Daily*
Graphic and the *New York Sun*, and were
extensively copied by the leading papers
throughout the world. On November 17,
1875, the Theosophical Society was formed.
In December, 1878, in company with Mme.
Blavatsky and other prominent Theoso-
phists, he left for India, where he has
since resided, at the international head-
quarters of the society, at Adyar, a suburb
of Madras.

Col. Olcott is the editor of *The Theoso-
phist*, a monthly magazine published at Ad-
yar, and the author of "Old Diary Leaves;
A History of the Theosophical Society."
His "Buddhist Catechism" is used exten-
sively throughout the schools of India,
Ceylon and Japan. Probably his greatest
achievement is the bringing together of
Northern and Southern Buddhists and get-
ting them to agree upon a common plat-
form. One of the great aims of the soci-
ety is to synthesize and reconcile the ap-
parently incongruous and contradictory
elements in all philosophies and religions
by proving their identity in fundamentals.
Col. Olcott radiates an atmosphere of sym-
pathy and tolerance, and to this is due his
great success in bringing men of widely

separated faiths together on the plane of
fraternal brotherhood.

At the recent opening of the great San-
script library at the Theosophical head-
quarters at Adyar—which, by the way, has
the finest collection of valuable Oriental
manuscripts and curios in the world—the
great world-faiths, represented by Hindu,
Buddhist, Parsee, Mohammedan and Jew-
ish priests, all joined together in a grand
and imposingly-beautiful ceremony of ben-
ediction and consecration. Such an event
had never before occurred. The Bishop
of Madras was invited to participate but
curtly declined to meet or fraternize with
"Heathens," so that the only religion that
showed any intolerant and un-Christ-like
spirit was creed-bound Christianity.

Some ninety Buddhist schools, and also
schools for the Pariahs (outcasts), owe
their origin to Col. Olcott. In 1880, in
company with Mr. C. W. Leadbeater, the
distinguished English Theosophist, and
Dharmapala, the great Buddhist priest
who visited America in 1893, Col. Olcott
made a tour of the island of Ceylon. He
found no schools there for children—that
is, Buddhist schools, though the boys were
instructed by the Buddhist priests, who
taught them reading, writing, arithmetic
and verses from the Buddhist scriptures.
This was well enough as far as it went,
but it did not go far enough. True, there
were the schools of the so-called Christian
missionaries, *but they would teach ONLY*
those who, IN ADVANCE, would AGREE to ac-
cept some brand of creedal Christianity as
their religion. This is what missionaries
are pleased to term the work of "convert-
ing the heathen," and it is high time that
the American people were fully informed
of such a disreputable, dishonest, unwise
and infamous method of spreading the
"tidings of great joy." This is not Chris-
tianity at all, as the STAR understands it,
it is Satanic Sectarianism pure and sim-
ple, and to call it Christianity is to clothe
a chattering, vulture-clawed and yellow-
fanged, brutal and lustful African gorilla
in the habiliments of the form divine and
call the caricature a man. Western com-
placency wholly fails to realize the effect
of this and similar missionary methods on
the oriental mind in the Eastern estimate
of Christianity. The oriental mind is
keen, analytical and metaphysical. It
looks with amusement and wonder upon
the crudities and childishness of Western
beliefs. The oriental father sends his
children to the missionaries because they
must get on in the world—it is necessary
that they learn English and acquire a com-
mercial education—but very few of the
intelligent classes among the orientals
take Christianity at all seriously. The
result is that the youth, especially of
India, Ceylon and Japan, are having their
faith undermined by the missionaries
without finding a substitute for it in Chris-
tianity. Hence we find a growing tend-
ency in the youth of these countries to-
wards atheism and materialism.

As a counter movement against these
deplorable results Col. Olcott and Mrs.

Annie Besant are directing their energies towards the *right* education of the youth of the Orient.

The Central Hindu College at Benares was founded three years ago by Mrs. Besant, who is its president. As a result of the efforts of Col. Olcott and Mrs. Besant, Hinduism and Buddhism are being restored to their pristine purity. The superstitions and accretions due to ignorance and age are being gradually eliminated, and there is a general revival of interest in ancient Sanscrit and Pali literature.

The names of Col. Olcott and Mrs. Besant are household words in India and Ceylon, both having been invested with the "Brahminical Thread," the highest honor which India can bestow and to which even the Viceroy is ineligible.

The principal objects of the Theosophical Society are: First—to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. Second—to promote the study of comparative religion, philosophy and science. Third—to investigate the unexplained laws of Nature and the powers latent in Man.

THE REWARDS OF DUTY.

It is saddening to see how many are made weak by never seeking the inspiration of their own souls, the inspiration that comes from the patient, daily performance of duty.

The rewards of simple, daily duty are most vividly seen in the dark contrasts of disobedience. Lusts, with their satiety, disgrace and corruption; drunkenness, with its tyranny, poverty and disease; selfishness, with its shrunken soul, dwarfed intellect and solitary companionship; dishonesty, breeding suspicion and alienation; avarice, with its heart of ashes; folly and impiety, whose past and future are both black with storm-clouds—all teach us to remember the rewards of obedience to duty. From the dark depths of disobedience duty alone insures safety, health, cheerfulness, peace of mind and ample provision for our natural needs.

Obedience to duty shows us that hope is well grounded when accompanied with its sincere and hearty performance. The work that enlists a man's soul as well as his physical and mental endeavor, will blossom, like a flower, into fragrance and beauty. Such a fruition transforms a half-hearted, dull and spiritless job of mere drudgery into an inspiring, creating and satisfying accomplishment. Duty, thus observed, becomes a living, expanding joy.

Duty is a foe to the criminal, a taskmaster to the brutal and careless, an acquaintance merely to those who think of the future instead of the present. But he who meets duty with a firm and steady hand-clasp, manly determination and the courage of a clean conscience, with find a true and faithful helper, teacher, companion and friend. To such life flows in a constantly widening and ever deepening stream of peace and plenty.

LIFE'S BEAUTIFUL THINGS.

Life's beautiful things are so many.
So free to the humblest one.
That even to count them for thought's delight,
Ah, surely, we'd never be done!

And only because of their plenty—
Because they are ours when we will—
We value them lightly, as common and cheap,
And our souls are unsatisfied still.

We reach out for the things of our dreaming.
With vision so stubborn and blind
That the rapture, which calls to us day by day,
Is too plain for our seeking to find.

O, the loss of it all, and the pity.
And the yearning and hunger and pain.
That we live in a world full of beautiful things.
The beauty of which we disdain!

RIPLEY D. SAUNDERS.

THE RELIGION OF HUMANITY.

The Gospel of Individualism vs. the Gospel of Anarchy.

This government was framed on a basis of *individual rights*, by men familiar with the history and experience of the world in government. They had seen the failure of paternalism and despotism, privilege and oppression, protection and tyranny, to make men.

They fell back on Nature. They declared that that government is best which governs least; gave men full liberty as *individuals* to follow their own bent, think what they pleased, have what they pleased, do what they pleased, when and as they pleased, so long as they did not trench upon the equal rights of each other. Law was employed only to defend these rights, to protect men from criminal aggression.

Individualism is the very essence of liberty and rational government. From the exercise of individual rights come those moral qualifications upon which the republic rests—individual responsibility, self-reliance, prudence, temperance, thrift, caution, foresight.

While these ideas dominated the nation practically, we made great progress. Crime bore its right name and was heavily punished. Sentimentality was valued at its true worth and speedily extinguished. Men did that which came to hand with all their might, and when they outgrew the work, took up something else in which there was more room for growing faculties. They went North, West, South and East for suitable employment. They did not have to ask anybody's permission, take out a license, pass an examination, or pay a fee for the privilege of making a living. The founders of the government actually believed that no man can judge for another where all are equally free.

This is individualism. This is the old-fashioned Democratic doctrine of Thomas Jefferson. Perfect freedom to choose your own course, so long as you do not trench on the equal rights of others. Liberty balanced by responsibility, guided by the logic of events, curbed by the restraints of circumstances, natural conditions, and the disciplinary teachings of experience.

Individualism on the watch-towers of

life has made all the progress of the world. It has been the heaven which has gradually raised the masses of humanity to higher levels. It is the great work of Time to perfect this individualizing process. Individual liberty throws men on their own resources, compels them to think, to act for themselves. Under such circumstances they can not fail to educate themselves aright, to grow strong and to make progress.

There are two forms of anarchy. One would abolish all government, would have no laws, institutions or functionaries to enforce order and prescribe justice. Anarchists of this character are impractical to the point of insanity. Their ideas would not work at all. Even in territories and border States, new settlements, which have no laws or established means of enforcing them, always find it necessary to resort to an unwritten code wonderful in its severity. The man who commits murder, steals a horse, or otherwise wrongs his fellows, gets a short shift and little ceremony. No flowers are sent him, nor tears shed over his hard fate.

Another form of anarchy, more subtle, and far more dangerous, is that which would exalt law into deity, would form men into companies, regiments, brigades, platoons, each under its commander, to live, move and have their being "under orders." They talk of democracy, but what they mean is *enforced uniformity of life*. They forget, if they ever knew, that true equality never *asserts* itself. Where it exists, it is tacitly, nay, unconsciously, recognized. Equality before the law simply means individual rights. Social and spiritual equality can never be legislated. *Force can not reach it.*

But suppose we tried the experiment. Could anything exceed the horrors of such tyranny? Tied to a job, like a convict or a horse, compelled to labor a certain number of hours, to dress, to eat, to lodge in conformity to legal requirements. To stifle natural desires, aspirations, feelings: what a hell of hate and revenge it would breed in the human heart.

Yet such a condition would be the inevitable result of governmental ownership of utilities, of single tax, of Bellamyism and similar ideas cooked up by politicians to rob industry and thrift of its possessions.

They have evoked mawkish sentiment, class prejudice, envy and hatred to help them. It is time to strip off the disguise, to stop the masquerade before we ride quite to the devil. All these glittering generalities and socialistic platitudes, all this clap-trap about the government doing this and that; the pure food commissions, the licensing boards, the medical laws, unions, and the like, are simply measures to make the willing horse carry the load, to impose upon his strength by travestying right and justice in order to secure robber legislation.

Individualism is as far from anarchy as liberty from license, as order from tumult, as peace from war, as progress from mediocrity, as virtue from vice, as civiliza-

tion from savagery, as religion from idolatry. Individualism is the tap-root of Americanism. It fathered free institutions. It tilled the soil, defended the home, suffered privation and hardship. It cheerfully spilled its blood to preserve the liberty it had gained. It made inventions, contrived ways and means from slim resources, traded, acquired knowledge, experience and sturdy manhood, all of which we are asked to exchange for a mess of scurvy pottage.

A little more plain, hard sense, more of our fathers' austere honesty and integrity, less law and sentimentality, is what we need. Nine times out of ten, when a man whines about suffering humanity and what the government ought to do for him, he means he is sick of work and wants somebody to support him.

The gospel of individualism is the gospel of liberty, justice and progress. Existence is and always must be a struggle, with more or less suffering, to secure the development and refinement of man's nature.—*Medical Brief.*

PROFESSOR HYSLOP ON SPIRITS.

The March number of *Harper's Magazine* contains an article by Professor James H. Hyslop in which he discusses the nature of life after death. He continues to believe that the so-called spirit communications received through the mediumship of Mrs. Piper are genuine, but his attempts to prove the existence of disembodied spirits from such data are, as usual, unsatisfactory. In this case he confines himself largely to an attempt to explain why the supposed spirits never send any messages worth hearing. He admits that all these alleged communications are trivial in nature and confused in expression, yet he still thinks they come from spirits.

Why should the communications of an intelligent and educated man become inane and disjointed after he has shuffled off the mortal coil? Professor Hyslop admits the force of the world's skeptical ridicule on this point, so he has set about formulating a theory that will save the reputations of the platitudinous spirits and fortify his position as a believer in spirit communications. He says the ghosts have a harder task than we realize. In their new state they live amid conditions so utterly different from those of earthly life that it is impossible for us to understand anything they may say about those conditions. We get all our ideas through our senses and can never hope to understand a world in which the physical senses play no part. If the spirit life could be described in our language it would not be another and transcendental life. If described in some language of its own we cannot hear or understand the ideas sought to be conveyed.

But there remains the question why the supposed spirits cannot intelligently talk about their own experiences on the earth. Professor Hyslop admits that the alleged communications of this kind are hazy, trivial and unreliable. He quotes messages received through Mrs. Piper, claim-

ing to be from his father, his uncle and other persons he had known in life. They all show confusion of mind. To meet this troublesome phenomena he puts forth a theory that spirits cannot communicate with us unless they are in an abnormal spirit state, equivalent to hypnotism or somnambulism in the earthly life. He cites the fact that a similar confusion of ideas attends ordinary hypnosis. The gist of this theory is that spirits must be in a state of partial unconsciousness in order to communicate, but the vagaries of secondary consciousness during hypnosis will probably account for all sincere utterances of so-called mediums.—*Chicago Tribune.*

MITLA'S CRUCIFORM CRYPTS.

Wonderful Works of the Aztecs Discovered In Oaxaca, Mexico.

Marshall H. Saville, archæologist of the American Museum of Natural History, has just reported on some important and startling discoveries made by the museum's expedition, now carrying on excavations in Mexico, in the State of Oaxaca.

Mr. Saville's investigations have disclosed one of the most noteworthy archæological finds of the twentieth century and have added a new chapter to the history of ancient American civilization, which, ever since the time of the conquest by Cortez, has been a wonder and mystery.

The special outcome of Mr. Saville's explorations is the uncovering of a series of massive underground crypts, regarded as tombs, built in the shape of a cross, containing four chambers, exquisitely designed and constructed. These crypts are elaborately carved and are also fine specimens of masonry. This shows the high artistic advancement of the ancient inhabitants who built them.

These remarkable cross-crypts date back from ten to fifty centuries, it is believed. They open up a new phase of culture not hitherto known to have been possessed on this continent in ancient times. They also call attention toward the stupendous monuments and archæological treasures that still lie undiscovered among the tropical growth of this region of Mexico.

These crypts exceed in size and workmanship any monuments found thus far, even in Copan, where this ancient culture was supposed to have reached its highest development.

When the Europeans first set foot in Mexico they were met by a numerous people who had become settled into nations and had developed a civilization which was astounding and incomprehensible to the conquering adventurers. A vast number of temples and other large and elaborate structures stand as monuments of this ancient civilization. Their principal seat was in the Valley of Mexico, and they were commonly known as the Nahuas or Aztecs.

One of the principal races of this ancient time was the Zapotecan, in the State of Oaxaca. Here in the valley of this State they founded their principal seat of

empire and the now famous ruins of Mitla, with its monuments and palaces, arouse universal wonder and admiration for the power of this ancient people who were giants in the art of decorating and building such stupendous edifices.

The first mention of the ruined city of Mitla, with which the cruciform crypts are connected, occurs in the Post-Columbian Nahuall book, which is an account of the reign of Ahuizatl, the Aztec monarch who preceded Montezuma. This work states that in 1494 the Mexicans conquered the Province of Oaxaca and describes the palaces and temples of this region as imposing and marvelous.

The place was occupied by the Spaniards soon after the Conquest. Numerous foreign explorers and travelers have visited the ruins in the past, but none of these made excavations, and their publications relate to remains above ground. By contract the American Museum of Natural History secured from the Government of Mexico the right to excavate in the neighborhood of the ancient ruins of Mitla, one half of the objects found to become the property of the museum, the other half going to the Mexican Government.

Mr. Saville made friends with the descendants of the ancient Aztecs, who form the present native population. From traditions handed down among them he found it current that subterranean structures were supposed to exist in the neighborhood. Some old Spanish publications in the archives of the capital of the State, previously examined, confirmed these reports of the Indians.

Mr. Saville therefore began a series of systematic excavations in the valley about four miles east of Mitla, in the foothills and mountains, which revealed many fragmentary columns of temples or altars, and other ruins evidently of some public structure. The most important find, and the main feature of the expedition, was the uncovering of a great subterranean crypt, located on the summit of a hill, 1,000 feet above the valley, called Guiaroo.

A passageway had to be cut clear to the top by the excavators, as every foot of the ground was covered by impassible underbrush and growth. The top was completely covered by a dense tropical forest, which bore evidence of great age. After felling the immense trees, excavating was begun. On reaching a depth of some forty feet or more, a portion of a solid wall was come upon, which gave evidence of the existence of a ruin beneath.

Further investigations resulted in unearthing a marvelous cross-shaped crypt of massive proportions, the walls of which bore exquisite carvings. A month was consumed in clearing out the inner and outer walls before measurements and detailed examinations could be made. The walls of the chambers were composed of large blocks of stone; the perfect joining of these immense stones revealed an absolute mastery of the stoneworker's art. Mr. Saville thinks the carvings were done after the walls of the crypt had been com-

pleted, and the cartoons or designs must have been traced out on the wall surface before the cutting of the patterns. There are three different designs in the decoration, which formed continuous bands that run around the four crypt chambers. The depth of the carving was about three-fourths of an inch.

One mile to the northwest, higher up on the range of hills, was found the old quarries from whence were transported in ancient times the large blocks used in the construction of the crypts. The stones were dressed at the quarries and the mosaic designs carved after they were fitted into the walls. No traces of a top covering were found except at the entrance. There was also an absence of pottery and other implements. The skeletons found in these chambers indicated that they were sometimes used for burial purposes, though from their elevated position, their absence of covering and the fact that their four wings pointed to the four cardinal points—the entrances to the crypts all facing the west—would make them serve every purpose the ancient Aztecs had for astronomical observations, and it is more than likely that in them we have the observatories of prehistoric times.

Three underground structures were also found lower down in the foothills, all bearing the same form of construction and carving, and differing only in size. The following are Mr. Saville's measurements of the great cross-shaped crypts: Extreme length from east to west, 115 feet; extreme length from north to south, 92 feet; length of northern, eastern and southern arms, 40 feet; width of northern, eastern and southern arms, 20 feet; height, 14 feet.

STRANGE CAVES DISCOVERED.

A wonderful cavern in the eastern foothills of Lewis County, Washington, has been discovered by H. F. Forest, a miner from Chicago, who prospected in the Cascade Mountains last summer. The cavern is 12 feet in height, and from 8 to 60 feet in width. The walls have been polished and contain hieroglyphics and figures, all carved in the rock. The main passage was explored for five miles, and passages led off in many directions from the main cavern, in one of which was boiling water, and in other parts there were ice caves.

Two tubs had been cut into the stone near these springs. In this same passage was a well about 30 feet deep, and around the well a circular stairway led to the bottom. After devious winding about the bottom of the well, an immense underground lake was discovered, and at every entrance was a canoe, apparently made of cedar, petrified, chained to a heavy metal staple driven in the wall.

Another passage, leading from the main cavern, led the explorer to flights of stone steps, leading down some 60 feet. At the bottom was a long passageway, 10 feet or more wide, and about as high. On a huge slab, side by side, were two human figures, one, that of a woman, measured over 7 feet in length, and the other, a man, 7 feet

and 10 inches. Both bodies were frozen solid and in a perfect state of preservation. The cave is rich with splendid white gold quartz, and there is much copper.

Another strange cave has been discovered in the Chisos Mountains, 90 miles south of the town of Alpine, Texas. In this cave were found the skeletons of twenty-six human beings. The skulls are pronounced by surgeons to differ from those of Indians. These skeletons may be the remains of the ill-fated expedition of Cabeza de Vaca, who, in the sixteenth century, crossed Texas from east to west into Mexico, to find an El Dorado, and who all perished except De Vaca himself.

A CELESTIAL CRYPTOGRAM.

Prof. Totten's Interpretation of the Vision of St. John.

Professor C. A. L. Totten has lately published his famous cryptogram, which illustrates his interpretation of the visions of St. John and other seers. Of St. John's vision at Patmos, as told in Revelations iv, 1-11, Professor Totten says:

"It is pictorial and graphic enough to satisfy the most profound and confirmed astrologer the world has ever seen, and at the same time it is strictly astronomical."

By this cryptogram Professor Totten astronomically explains the vision of St. John, noted above, in full. He says:

"John was shown, as it were, the horoscope of eternity and let into its Magian law. The throne itself was the grand central Sun, where God dwells, unapproachable, surrounded by ineffable light and fire; the One that sat thereon was indescribable, and the halo was the many-hued, iridescent rainbow reflected through the photosphere that clothed the terrible orb.

"The four-and-twenty seats were the stations of the twenty-four hours upon the Annus Magnus of 25,827 years' duration, the measure of which is 365½ times the life of a human being (70 9-12 years), so each hour upon that tremendous scale—which is but a greater day among the æons—is 1,076½ years long, and we are living in its sixth hour only.

"The crowns are the work that transpires under each sign as the Sun runs its course through the circle. The lightnings, thunders and voices are perpetual attendance upon all such manifestations of the Deity.

"The seven lamps or torches of fire are the seven dominant planets—Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune—which are explicitly and astrologically explained as the seven spirits of God, each having an appropriate influence in the economy of the earth—which John himself temporarily represented.

"The scattered group of asteroids which occupy the outer region between the interior and exterior planets, is understood to be the wreck of Lucifer, star of the morning, once dominated by Satan. It is now cast out, put out, scattered, and, with its spiritual principalities and powers, is

wandering in erratic confusion and perturbing the entire system.

"The clear, glass-like, crystal sea was the vast etherial blue expanse of illimitable space, and the four creatures were the four cardinal constellations of the Zodiac: Leo, Taurus, Aquarius and our present Scorpio, which was originally and more correctly depicted as a flying eagle.

"Each creature had six wings about him; the two above and the two below were the decans or accompanying constellations, well known to astronomy and astrology and always associated with them, while the other two—the one to the right and the other to the left of each creature, were the adjacent and subordinate constellations of the Zodiac itself—Virgo and Cancer, Gemini and Aries, Pisces and Capricornus, Sagittarius and Libra—each with its wings full of eyes or stars.

"As St. John represented the earth in this vision his diurnal point of view is set at the midnight of a still future Spring equinoctial new moon, for Leo is before him, in the zenith, and the order of Leo, Cancer, Gemini, Taurus, shows that these constellations are trending down to the west, while Virgo, Libra and Scorpio bend down along the eastern arc. The Sun of our solar system is thus aspected not only at the first point of the sign of Aries but in the constellation of Pisces.

"St. John saw the literal astronomical facts as they are, and was given the astrological interpretations that they were set to compass."

THE STARS.

To the naked eye, stars beyond the sixth magnitude are imperceptible. Relatively, therefore, only a few thousand stars are visible to the unaided eye, though the impression given is that hundreds of thousands may be seen. It is through the telescope that we actually become aware of the existence of millions of stars.

At an astronomical congress held in Paris in 1887, the making of a great catalogue of all the stars in the sky was decided upon. The work was projected upon a scale of completeness and precision surpassing anything previously attempted. It is impossible to exaggerate the importance of such a work, for upon our star catalogues depends ultimately the entire structure of astronomical science.

The work was far too vast for the powers of one observatory alone. Therefore the whole sky from pole to pole was divided into eight belts or zones of approximately equal area and each of these was assigned to a single observatory to be photographed. A series of telescopes was specially constructed, so that every part of the work should be done with the same type of instrument. As far as possible an attempt was made to secure uniformity of methods and particularly a uniform scale of precision. To cover the entire sky upon the plan proposed no less than 44,108 negatives are required, and most of these have now been finished. The further measurement of the pictures and the drawing up of a

vast printed star catalogue are also well under way. One of the participating observatories, that at Potsdam, Germany, has just published the first volume of its part of the catalogue. It is estimated that this observatory alone will require twenty quarto volumes to contain merely the final results of its work on the catalogue. Altogether not fewer than 2,000,000 stars will find a place in this new directory of the heavens.

Sometimes a star has been observed to dwindle several magnitudes in less than as many days, weeks or months, or to suddenly flare up like some new and marvelous sun, like the new star in the constellation of Perseus a short time ago, and which was regarded by some as a reappearance of the "Star of the Magi."

A report of photographic observations at Harvard College Observatory of the new star in the constellation of Perseus, lately issued, shows that this remarkable Nova has been undergoing very rapid changes. It was discovered by the Rev. T. D. Anderson, of Edinburgh, and the news of his discovery reached Harvard on February 22, when an examination of photographs of Perseus taken on February 19 proved that at that date the new star was invisible, or fainter than a star of the eleventh magnitude. Three days later Mr. Anderson observed its magnitude to be 2.7, and on February 23 the Harvard observations showed that it was a star of the first magnitude, but it then began to diminish slowly in brightness. During the interval between the 19th and the 23d ult., the intensity of the Nova's light increased, according to the astronomical rule of computation, more than ten thousand times.

As this enormous, flaming, flashing star is so remote from us that the tremendous outburst of its light has taken nearly a century to reach the earth it is not surprising that no very definite theory of its sudden conflagration has yet appeared.

MYSTERIOUS THUNDERBOLTS.

Professor Ellsworth Huntington says that during a geological trip through an almost unvisited portion of the Taurus Mountains in Turkey, he heard of a peculiar electrical phenomenon. One of the natives told him that one mountain near his village fought with another mountain on the other side of the Euphrates river. The weapons were balls of light, which the mountains threw at each other. Professor Huntington thought at first—as the region was one of volcanic activity in recent times, and as hot springs and extinct craters are still to be seen—that this must be a traditional account of a volcanic eruption. He was, however, convinced subsequently that the story had its origin in a meteorological phenomenon.

The story as detailed to him by ten or twelve men, whom he saw at five different places within an area of forty miles, was as follows: A ball of fire would start from one mountain and go like a flash to another. At the same time there would be a sound like thunder. This occurs by night or by

day, although by day no light is seen. It always occurs when the sky is clear and never when it is cloudy. It sometimes happens two or three times in a year, and then again it is not seen for several years. For the last two years it has not been seen. It hardly ever happens except in the fall, at the end of a long, dry season of three months. One of the mountains, which he visited, was composed of metamorphic schistose shale of the cretaceous age. Its height is 7,350 feet and its top is comparatively flat. According to one account the ball of fire was at first small, but grew larger as it passed over, and then, as it neared, grew smaller again.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

REMARKABLE MASONIC INCIDENT.

The following remarkable Masonic incident, which we find credited to the *Colorado Chieftain*, is so out of the ordinary run of even extraordinary events that it is regarded by some as a revival of a comparatively unknown legend, in which a prominent member of the Masonic fraternity took part. The incident is as follows:

"The first Masonic funeral that ever occurred in California took place in the year 1849, and was performed over the body of a brother found in the Bay of San Francisco. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of the entered apprenticeship. There were the Holy Bible, the square and the compasses, twenty-four-inch gauge and the common gavel. There was also the mosaic pavement representing the ground floor of King Solomon's Temple, the indented tessel which surrounds it, and the blazing star in the center. On the right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the emblems pertaining to the Fellowcraft degree, viz., the square, the level and the plumb. There were also the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian and Composite.

"In removing the garments from his body the trowel presented itself, with all the other tools of operative Masonry. Over his heart was a pot of incense. On the other parts of his body were the beehive, the Book of Constitutions guarded by the Tyler's sword, the sword pointing to a naked heart, the all-seeing eye, the anchor and the ark, the hour-glass, the scythe, the forty-seventh problem of Euclid, the Sun, Moon, stars and comets, the three steps emblematical of youth, manhood and

old age. Admirably executed was the weeping virgin, reclining upon a broken column, upon which lay the Book of Constitutions. In her left hand she held the pot of incense—the Masonic emblem of the soul. Immediately beneath her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the hour-glass at his feet, which is ever reminding us that our lives are fast withering away. The withered and attenuated fingers of the Destroyer were placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never before saw, and, in all probability, such as the fraternity will never witness again.

"The brother's name was never known."

TOMB OF HIRAM OF TYRE.

The tomb is situated about six miles from Tyre, among the hills dotted with many villages, cosily bowered amid pomegranate trees. There stands the massive sarcophagus lifted high on a solid pedestal of limestone with arched well and cistern near it. The base is formed of three tiers of stone, two of which are each 13 feet long by 10 feet wide. The third course projects a little all round, and is 15 feet long, 11 feet wide and 3 feet thick. The sarcophagus is 12 feet 11 inches long, 7 feet 8 inches wide, and 3 feet 6 inches high. The lid is 3 feet 6 inches high, with other dimensions same as the sarcophagus. These measurements were taken by Bro. Robert Morris. This monument stands to represent the most lasting work of man, and carries us back to the year 1012 B. C., when Solomon of Israel and Hiram of Tyre founded in the building of the temple, a principle of brotherly love and unity among mankind that was cemented by the death of the "widow's son." The temple was completed and for years was the glory of the world. As a sample of operative masonry it is now only a memory kept alive by the history centering upon it.

THE "BURNING BUSH."

The burning bush, out of which the messenger or angel of the Lord appeared unto Moses at Mount Herab (said by the Kabbalists to have been Michael), is referred to in the ceremonies of Royal Arch Masonry. It was on that occasion that the Tetragrammaton was delivered to the Jewish lawgiver, probably, he being learned in Egyptian lore, having in his mind the Nuk-pe-Nuk (I Am That I Am) of the Egyptians. This formed the true source of Masonic light, and for this reason the Supreme Council of the 33° dated their protocols "near the B. B.," or Burning Bush, to intimate that they are in their own right the exclusive source of all Masonic instruction. Knight of the Burning Bush is a theosophical degree in the collection of the mother lodge of the Scottish Philosophical Rite.—*Notes and Queries.*

THE ROSE.

The rose was an important symbol in the ancient Mysteries and in ancient Masonry. It is now used in Scottish Rite Masonry.

QUAINT AND CURIOUS.

THE bones of a human being will bear three times as great a pressure as oak and nearly as much as wrought iron without being crushed.

THE sword blades forged at Toledo by the Sacarens could be coiled up like a clock spring and would resume perfect straightness as soon as released.

THE pagoda at Pao-tah is the most curious in China, and is regarded with great veneration and respect by the Chinese, for it is the only pagoda on which trees may be seen growing.

PROBABLY the top is the oldest toy in the world. It has been used for thousands of years in all parts of the globe, and some savage tribes use it in the performance of religious rites.

E. A. MARTEL, the French explorer of caverns, whose discoveries underground have attracted much attention, reports that he has found in the department of Hautes Alpes, a cavity in the form of a "natural well," whose depth exceeds that of any other known. He has sounded it to the depth of about 1,027 feet, but the actual bottom has not been reached.

MANY watches make five beats a second, 300 each minute, 18,000 every hour, or a total of 432,000 each day. If you multiply the daily beats by 365 $\frac{1}{4}$, the number of days in a year, you will find that the watch ticks 157,788,000 times while the earth is making one annual trip around the Sun. The time it takes you to wind up your watch 365 times is an hour and a half.

THE length of a "A Month of Sundays" is the same as an ordinary month because every day of the week is a Sunday with some nation. For example, the first day of the week is the Christian Sunday, Monday is the day kept sacred by the Greeks, Tuesday is the Persian day of rest, on Wednesday the Assyrians worship, Thursday is a holy day among the Egyptians, Friday is the Sabbath of the Turks, and Saturday is kept as sacred by the Jews.

DURING the storm that raged over England on the last night of the century one of the upright stones of the outer circle at Stonehenge was blown down, together with the stone poised on top of it. They are the only stones to fall since the time of King Charles II. There is an old legend which circulates among English country people that says that when one of the great monoliths at Stonehenge totters on its base and falls the head of the British dynasty is about to die.

POSITIVE evidence of the existence of the continent of Atlantis and its overthrow is claimed by Dr. A. Le Plongeon to exist in the inscriptions on the Pyramid of Xochicalco, Mexico, which he claims he is able to decipher. This monument is a record, written on stone, of the tremendous cataclysm which caused the submergence and destruction of the Land of Mu (Plato's Atlantis), together with its population of 64,000,000 human beings, about 11,500 years ago. Photographs led to the discovery.

THE cork tree is an evergreen, an oak, *quercus suber*, about the size of an apple tree, and grown largely in Spain. The bark is stripped in order to obtain the cork, which is soaked and then dried. The moment the bark is peeled off the tree begins to grow another cork skin, and each new one is better than the last; so the older the tree the better the cork. The trees are stripped about every eight years and so strong does it make them that they often live to the age of 200 years. After the bark is stripped off it is trimmed and dried and flattened out. Then it is packed and shipped to all parts of the world and manufactured up for its various uses.

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****THE COST OF UNIVERSAL HARMONY.**

Healer: "Your greatest need, madam, is to place yourself in harmony with the universe."

Stupid: "But how can that be done?"
"For three dollars a treatment."

THE COST OF CHRISTIAN SCIENCE.

In a scathing article on the christian science delusion, in the *New York Herald*, the Rev. Bradin Hamilton says:

"The people I find who are interested in this craze in this country consist of a few sharp, shrewd, experienced women, who act as leaders. Their followers are ninety-five per cent women, pretty nearly all of whom have shattered nerves or chronic dyspepsia, and the remaining five per cent are soft-headed men or imbeciles.

"The leaders are nearly all females with a history behind them. I have had several of them join my church, never revealing their ideas until they were admitted. They joined with a view to getting acquainted with women who had money, to get pupils.

"Now, let us come to the vital point which the leader is always very careful to have definitely arranged before treatment is begun. That is, the financial consideration.

"Here are the fees of Mrs. Eddy's institution: The primary class receives twelve lectures in three weeks for \$300. The normal class receives six lectures, price \$200, and a third class is in vogue in what she calls metaphysical obstetrics, for which pupils pay \$100. And there is also a class in theology, for which they pay \$200. The majority of the leaders throughout the country govern their fees by this schedule, thus showing that it costs about \$1,000 to learn how to work on the minds and nerves of unfortunate victims.

"I have no sympathy with such base deception, and regard the person who will profit financially on account of the mental or physical weakness of a brother or sister as being the most contemptible of all imposters."

Dr. Hamilton thoroughly exposes this idiotic fad on many other points. He first made a thorough investigation and knows whereof he speaks.

KEEP YOUR HEAD UP.

One of the best ways in the world to keep the shoulders straight is to hold the head up in the air. If you go with your head continually bent forward you invite a development of the characteristics that the attitude implies. Slouchy manners, irresolute speech, weak ideas, a hollow chest, an awkward, shambling gait, and round shoulders all go with a hanging head. "Stoop-shouldered" persons develop lung trouble, spinal diseases and a generally undesirable condition. All this can be avoided by holding the head up and looking the world squarely in the face. To hold up your head physically is to hold it up mentally and spiritually. You will breathe deeper, walk straighter, act with more decision, and liberate yourself in every way. Your gaze will take in all the beauties and joys of Nature, you will see all the glories of life. Hold up your head.

THE FRUIT BREAKFAST.

There is a class of cases which makes the most enthusiastic doctor alive wish he had chosen any other vocation than that of medicine.

Patients with thick, non-circulating blood, torpid lymphatics and dormant secretions. Patients with stiffened joints, gouty deposits, chronic neuralgias, torpid livers, uric acid kidneys, and the irritable nerve centers that go with them. These patients, and others who suffer from errors of nutrition, can be greatly benefited, not to say cured, by the simple dietetic procedure known as the fruit breakfast.

This means just what it says. Fruit, all the patient wants, and nothing else, for breakfast. No chops, bread, cereals, tea, coffee, or anything but fruit before twelve o'clock. By fruit is meant apples, oranges and grapes. These should be of excellent quality. Preserved fruit juices do not answer as well, and no other kind of fruit compares in efficacy with oranges, apples and grapes. No sugar should be used on the fruit. Cooked fruit will not do.

Just what effect these natural fruit juices have on the blood is not easy to say, but they certainly do contrive to purge, purify and alter it for the better. Two months of the fruit breakfast will work a practical miracle in a body full of the morbid products of chronic disease. The patient feels lighter, more active and cheerful. The circulation is accomplished with less friction and is better equalized. The glutinous quality of the blood has been overcome and no longer paralyzes tissue cells as molasses does the wings of a fly. Assimilation and elimination are better performed. The secretions are all of a higher physiological standard.

The difficulty is to get patients to refrain from eating all other food in the morning. Unless the patient does this he will get little or no benefit. Habit is very strong and for some days the patient may feel a craving for the usual breakfast, a gnawing sense of dissatisfaction, but if he perseveres this will gradually give way. The amount of fruit is not limited. He can eat all he wants of that.

No stimulants of any kind should be used while taking this cure.

The kidneys will probably need some treatment, having been so long abused. For this purpose Lithiated Hydrangea, in alternation with Triticum, may be employed until all symptoms of genito-urinary irritation subside and the urine is normal.

It is not necessary that the fruit breakfast should be a permanent thing. Three months will put the system in excellent order and then the patient may return to his former habits, if he desires, making use of the fruit breakfast whenever the symptoms indicate that nutrition is again deranged.—*Medical Brief.*

EDITOR'S TABLE.

What the Star Is Worth a Year.

In comparison with *any other dollar publication*—including *all* the popular dollar magazines, illustrated and otherwise—our readers will find that they *actually read more of the STAR than any other monthly.*

This is so because the STAR is ALL GOOD READING; and, taking *this* fact into consideration, the following claims are each and all true:

Its leading articles are worth a dollar a year. Some are worth a dollar alone.

Its serials, original and translated, are worth a dollar a year.

Its general occult articles are worth a dollar a year.

Its astrological department is worth a dollar a year.

Its editorial features are worth a dollar a year.

Its ethical articles are worth a dollar a year.

Its archæological and ethnological articles are worth a dollar a year.

Its astronomical articles are worth a dollar a year.

Its Masonic selections are worth a dollar a year, even to one not a Mason.

Its quaint, curious and occult mathematical features are worth a dollar a year.

Its health and hygiene department is worth a dollar a year.

Its science, poetry and selected matter is worth a dollar a year.

These twelve items show that the STAR is worth twelve dollars a year—*every issue of the STAR is worth its full subscription price for one year.*

This is why the Star enjoys a world-wide reputation as a first-class occult journal. This explains why it has such an appreciative and enthusiastic following.

But we desire to send the STAR to a very much larger circle of regular readers than the average increase will bring us. To carry out our plans—plans that will make the STAR *the greatest occult publication for all time*—we ask for the co-operation of every one of our friends. Bring our journal to the notice of every person who might desire to participate in its good things. We want *new* subscribers and *a host* of them. To make this a matter both *quick* and *easy*, we offer the following extra inducements FOR APRIL ONLY:

Every new subscriber to the STAR, whose year's subscription is received during the month of April, will receive, free, as a premium, the "Guide to Astrology," or, "Reincarnation" (paper), or the first six back numbers of the STAR, or the set of six back numbers of *Coming Events*, or the choice of any two 25-cent books from "Our Occult Fiction List," or a credit of fifty cents on "Agrippa's Natural Magic," "The Mystic Thesaurus," "Etiopathy," or the "Pappus Planetarium."

This offer will also apply to all renewals, and those subscribers who wish to take advantage of it may do so by having their subscriptions advanced another year, even though their time is not yet out.

Our many friends in foreign lands also can come in on this, but they should not forget that, owing to the extra postage, five shillings or \$1.25 should be sent. They will also be allowed the extra time it takes for mail in transit. Letters from the U. S., Canada, Cuba, and Mexico should bear postmark *not* later than April 30; Great Britain, May 10; France, Germany, Italy, etc., May 12; South Africa, Egypt, South America and contiguous islands, India, Australia, China, and the Philippines, June 1.

We hope our friends will avail themselves of this extraordinary offer and call the attention of their friends to it, and give the STAR a big boom.

Our Astrological Department.

A change has been made in our astrological department owing to the resignation of Mr. Ernest S. Green, who writes us that he desires to sever his connection with the STAR, a relation which has not been very satisfactory, either to Mr. Green or to the publisher, and perhaps not to our readers. Mr. Green assumed too much for an amateur in astrology.

Prof. G. W. Cunningham, one of the few astrologers who really understand the science, will hereafter have editorial charge of the section devoted to Geocentric Astrology. Prof. Cunningham is an author of some valuable text-books on astrology, as noted in his advertisement elsewhere; he is one of the four American astrologers who, at the time of his nomination, predicted the election of President McKinley, and he also predicted, in the same way, President McKinley's election in 1896.

Owing to the increased interest in astrology, the determination of the STAR to have an up-to-date, reliable and first-class astrological department, and to give both Prof. Cunningham and Mr. Whitehead a proper showing in their respective lines, *double the present space will hereafter be given them. Watch out for the next number!*

THE Rev. Professor George D. Herron, the pseudo reformer and socialistic demagogue, is again in the matrimonial market, his wife having been granted a divorce from him and the custody of her four children, on March 22, at Algona, Iowa, the District Court at that place having adjudged him guilty of the most cowardly act

known to civilization—the willful desertion of his helpless family. He is a sweet-scented specimen, indeed, to pose as a leader and teacher of the high moral virtues of the Divine Master.

THE articles on Martinism will conclude next month. A new series, by Dr. Pappus, editor of the great French occult journal, *L'Initiation*, on "*Practical Magic*," will appear in the June STAR. Don't miss this new series on "*Practical Magic*."

A Final Word Regarding Premiums.

We wish to state—plainly and positively and for the *last time*—that we DO NOT and WILL NOT give "The Mystic Thesaurus" as a free premium to the STAR. We done so, *the first year*, at a financial loss, in order to make the STAR widely known. We gave it to *all* then, just as we give it to *none* now. We did not intend to give it away the second year, as we intended to enlarge the STAR and make it worth its subscription price, as compared with *any* and *all* other publications, *without* the added cost of a book that sells for a dollar. The withdrawal of "The Mystic Thesaurus" as a premium was announced and advertised, as widely as we could do so, on and after *July last*. We have been to considerable trouble in writing and explaining these matters to those who persist in clipping out and sending in *old* advertisements containing the offer of this book as a premium. Hereafter we shall not do so, as our time and trouble in this direction is not appreciated by those who want us to continue an arrangement of which they all had timely notice would expire on a certain date. The price of "The Mystic Thesaurus" is now one dollar—the same as the STAR—and the only way it can be got any cheaper is to take speedy advantage of our special offer for the month of April.

OUR "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

THE Prentice Mulford Club expect to be favored in April with an object-lesson lecture on "Harmonic Vibrations" by Prof. A. D. Blackman. Complimentary tickets can be obtained from John F. Morgan, 507 New York Life Building. Mr. Morgan will also receive subscriptions for the STAR.

Back Numbers of the Star.

Back numbers of the STAR can be supplied at regular rates, with the exception of No. 2 (Dec., 1899), No. 4 (Feb., 1900), and No. 9 (July, 1900), all of Vol. I, of which we have but a few copies left. No. 2 we can again furnish, having picked up a few. Price of Nos. 2, 4 and 9 of Vol. I, 25 cents each, when ordered singly. Complete set of first twelve numbers, or the first volume complete, unbound, with special title-page, of the STAR, will be sent by mail, postpaid, for one dollar, while they last.

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Our readers who have not secured the bound volume of the STAR for its first year, do not know what a good thing they are missing. There is yet opportunity for them to come in with those more favored as we have a few copies left. But the price will be advanced on May 1st to two dollars, so if you fail to secure one before the advance, don't kick, as we give you timely notice. See list of contents and particulars on second page of cover.

A mistake was made by the binders in binding up Volume One of the STAR. Instead of a "half-roan" binding they gave us "half morocco," costing nearly double the price. We had estimates on the "half-roan" binding at 40 cents a volume, and figured that the postage would not be over 10 or 12 cents, so decided to make the price of the bound volumes \$1.50, and announced this as the price *before they were out*; but, as the better binding costs 75 cents and the postage is 18 cents more, our friends can see we are losing money on them at \$1.50; therefore we give notice that on and after May 1st we will advance the price to two dollars, and will fill no orders for less than that amount on and after that date.

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SEPTEMBER, 1900, No. ELEVEN.

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OCTOBER, 1900, No. TWELVE.

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Number 9.

PRACTICAL MAGIC.

By Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order.

TRANSLATED, BY REV. GEO. H. PEEKE, FROM THE "LIFE OF MARTINES DE PASQUALLEY AND MARTINISM."

[Continued from the June issue.]

"The first days of your operation you will only go out from your circle of retreat an hour and a half, about two hours after midnight; and you will observe to dine that day precisely at noon and to finish eating at a fixed hour. You will take no food until you have finished your operation. You will drink water if necessary, but neither coffee nor spirits. Observe carefully the precise nature of your duties."

WAX CANDLES—THE WORK OF THE CIRCLES.

(Letter of October 2, 1768.)

"I have forwarded a small triangular talisman which you will turn from point to point during your three days' work. As to the situation of your apartment, it is better in future to prefer one towards the West for your quarter circle than towards the North.

"The wax candles used are placed within the circumference of the quarter circle. The wax candle which alone should be lighted is at the center of your quarter circle, which you will bear to your angle of retreat, or circle of correspondence, and as to the other wax candles, have them well placed.

"It is the usage, and even ordered and prescribed by oath, that every principal chief, ruler of circles of operation, spiritual and divine, shall hold his circles open by quarter, by half, and every year; to be proof against surprise, and not go astray, either by his success or on account of the Order, or the particular and general instructions, or any evils, or on account of the propagation of the Order and the conservation of the faithful members."

ORDER OF INITIATION.

"Observe the ritual of first operations. It is necessary, after a lapse of two years, to retrace our steps (Feb., 1770), in order to recover the order of practical instruction, with the new modifications, concerning the higher initiatory degree.

"In addition to the circle of retreat to the West, there is also a great circle at the center of the chamber and the customary quarter of circle at the East."

Note carefully two very important letters upon this subject. Among other instructions we here find something concerning the character of apparitions:

THE CIRCLES.

(Letter of February 16, 1770.)

"You will draw a circle with white chalk in the midst of your chamber; you will also trace your C. D. C. towards the angle of the East, which is customary. That done, you will prostrate yourself upon your face, entirely within the circle which you have made at the center of your chamber; said circle will have about six feet diameter; the top of your head, in prostration, will be towards the angle of the East, where the quarter circle is marked. You will prostrate yourself the 22d of the month—nearest the day of the Equinox—to receive your ordination, precisely at ten o'clock at night, and you will remain prostrate about half an hour, with face to the earth. And I will be within my angle, precisely at nine o'clock at night, to work for myself and you. I will remain in that position until an hour after midnight. When you have remained the hour indicated within your circle of prostration you will extinguish your ordinary lights, which are at your quarter of circle; you will efface all that which you have traced and retire to your house.

"On the 25th of said month of March next you will trace again exactly the same things which you have done for your ordination, or circle of C. D. C. You will have everything well prepared for tracing at eleven o'clock precisely, and, all being well prepared, you will begin with the last invocations which I have forwarded you. Afterwards you will attend to your ordinary work. Firstly, you will observe to put no wax candle in the center of your circle, which will be traced in the midst of your chamber; you will trace there the letters which I have marked for you in my letter. The spoken word will be at your feet during all the time of your work. You will work, during your three days, the last directions I have sent you, although this work is only for Wednesday and Saturday. As to the matters upon which you constrain me to give a reply concerning the work during the three days of your operation, the days do not matter. To great evils bring great remedies.

"The last work, which I have sent you, you will use after the last operation, all the days being precisely indicated by previous directions. You will be able to do this all weeks and months, or two or three times a year, agreeably to your wish when you feel well dis-

A few days later, when his condition allowed of his being taken out, it was made apparent how complete had been the lapse of his former identity. When he saw a trolley car he wanted to know what new kind of wagons they were, running without horses. The information that they were electric cars was practically no information, so far as he was concerned, and an explanation of how they were operated became necessary to make him understand them. When he called on Dr. Small his ignorance of recent events was again shown. At the doctor's front door he vainly tried to find the knob by which to ring the bell, and a woman showed him how to ring the electric bell. He did not know one of his neighbors, with many of whom he had been on intimate terms, and when, after he had regained his strength, it was proposed that he resume his occupation of painting, he astonished his doctor and family by saying that he knew nothing about painting, and that he had never been a painter, notwithstanding that he had followed this occupation for over ten years. Of the streets and city he displayed an utter ignorance, not even knowing the name of the latter. In short, all memory of his second personality had vanished. He had lost his second self as completely as he had formerly lost his original personality. At no time had he been insane. Each of his dual identities had been active and intelligent. His second self, according to Mrs. Washburn, was such that during their entire married life she never noticed anything wrong with him. He acted rationally at all times, never smoked, drank but very little, and, until the time of his illness began, had always worked hard and provided well for his family. He never did anything to lead her to believe that he was not in possession of his natural abilities, and her surprise was greater than his when he recovered consciousness and did not recognize her.

Dr. Small said that he had been treating Mr. Washburn for hepatic abscess for over a year. "He seemed to suffer great pain in his right side," said the doctor, "and whenever he was touched he would cry out with pain. When he lost consciousness I thought it was the result of the abscess again breaking, and was amazed after his recovery of consciousness that he did not feel the slightest pain. As soon as I arrived at the house I began examining him. He did not recognize me as any one he had ever seen before. He said that there was nothing wrong with him, and when I handled him a bit more severely than usual he made no complaint of any pain. Nor has he done so since. He is a man of more than ordinary intelligence, and his children, who range from three to nine years of age, are also bright, not showing the slightest trace of there having been anything wrong with their father."

In the case of Mr. Washburn, it may be considered proved, from the foregoing, that:

While a young man, up to his twenty-fifth year, he possessed a sane and bright mind and individuality until he met with a railway accident.

That from that time on, for seventeen years, he remembered nothing of his twenty-four years of previous life, though still intelligent and bright. He married

and became a father, providing well for his family as a painter and grocer until, when ailing, through *another accident*, he became again unconscious.

That when he again became conscious, his mentality took up the thread of his original personality which had disappeared seventeen years before, leaving his mind a total blank on all that he had learned and experienced for seventeen years.

That he was possessed, therefore, of a dual personality, or two separate mentalities, each of which knew nothing of the habits, thoughts or acts of the other, and were as total strangers to each other.

In view of these facts several queries naturally suggest themselves. Where was the second mentality and in what state was it before it made its appearance at the time of the first accident? An answer to this query will also answer two others—as to what became of the first mentality for seventeen years, and as to what became of the second mentality, after an active existence of seventeen years, upon the occurrence of another accident.

The only reasonable solution of these problems is that given by the philosophy of the doctrine of reincarnation. And the answer goes far in reasonably proving the fact of repeated embodiments.

We give three extracts from Mr. E. D. Walker's noted work on the subject, as follows:

"It has been shown that there are traces of former existences lingering in some memories. These and other exceptional departures from the general rule furnish substantial evidence that the obliteration of previous lives from our consciousness is only apparent. . . . Experimental evidence demonstrates that we actually forget nothing, though for long lapses we are unable to recall what is stored away in the chambers of our soul."

"Instances are frequent illustrating how the higher consciousness faithfully stores away experiences which are thought to be long forgotten until some vivid touch brings them forth in accurate order. . . . There is an interesting class of cases on record in which the memory which links our successive dual states of consciousness into a united whole is so completely wanting that in observing only the difference between the two phases of the same person we describe it as 'alternating consciousness.' These go far toward an empirical proof that one individual can become two distinct persons in succession, making a practical demonstration of reincarnation."

After giving two cases in line with the one of Mr. Washburn, he further says:

"Numerous similar cases are recorded in the annals of psychological medicine, and justify us in assuming, according to the law of correspondences, that some such alternation of consciousness occurs after the great change known as death. The attempt to explain them as mental aberrations is wholly unsuccessful. Reincarnation shows them to be exceptions proving the rule—the recall of former activities supposed to be forgotten. In these examples of double identity the facts of each state disappear when the other set come forward and are resumed again in their turn. Where

did they reside meanwhile? They must have been preserved in a subtler organ than the brain, which is only the medium of translation from that unconscious memory to the world of sense-perception. This must be in the super-sensuous part of the soul."

PRACTICAL MAGIC.

By Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order.

TRANSLATED, BY REV. GEO. H. PEEKE, FROM THE "LIFE OF MARTINES DE PASQUALLEY AND MARTINISM."

[Continued from the July issue.]

The following year (1771), at the approach of the equinoxes, the disciple of Lyons demanded new technical directions, which Martines sent him. Saint Martin was then secretary of the Master, for the letter is in the handwriting of the future initiate and the orthography is perfect.

ASTRAL INFLUENCES—THE MOON.

(Letter of November 16, 1771.)

"It will be quite possible, C—M—, for me to appoint a month in advance, according to your desire, the time when you will be able to work in your equinoxes. I am able to give you the choice of three consecutive days, which will best accomodate you within the week, as I have offered you. The embarrassment will never come from my side, but I am not able to answer for you, that it will be the same on your part. As I only lead you by the laws of Nature, I am obliged to regulate myself by the course of the Moon, for my work here below, since she is the star which principally directs the inferior party, and I have not yet made my calculation to know at what time the next Moon of Mars will fall. When I shall have assured myself of it I will take great care that you have a part in it, but I repeat to you that her appointment should correspond with yours. I know that it will be difficult for you to occupy yourself with spiritual work from the 20th of March to the 5th of April. You will be free before the term. Write me if you should learn the time more nearly, since it is possible that the equinoctial Moon may go into the month of April."

THE WORK OF THREE DAYS.

"Let us suppose the matter of time settled, and let us speak of the kind of work you have to do. I believe you have written of not considering further what M. de Grainville has proposed to you and of reserving it for a time when you shall have made more progress. My intention has been and is that you should limit yourself to a work of three days, which I have forwarded from here, wholly translated from Latin to French. You will join the invocation which you have of G—A—, following precisely the instruction which I have already sent you upon this subject. The great invocation at midnight does not belong to this last work, so this object is not pressing. As to the

particular invitations and convocations, I believe you have already passed through something, which corresponds with it, and the point can be easily supplied, the more so as the operator is able to put himself into it, provided that it always tends to good."

Alas, this operation of Willermoz succeeded no more than the others, and the following year the failure was not re-enacted. Meanwhile the Master gave great hope in one of his last letters, written at Port-au-Prince:

HOPE OF NEAR SUCCESS.

(Letter of May 9, 1772.)

"I take a lively interest in the mortification of your having had so little success. I was hindered during my work while you have had considerable satisfaction in yours, but meanwhile I have discovered something, as follows:

"I have no doubt the same as this has transpired in whole or part in your presence, although you have seen nothing. If you had been able to fix upon the least impression, or only to perceive it in the swiftness of passing, that would have been a great guide for you, which would have served to disclose the rest; for this experience will never be realized except by yourself, and your right understanding, which will come to instruct and inform you, either in work or interpretation. Nevertheless, it is not necessary to alarm you concerning that which is so rigorous and intractable for you. On the contrary, that should increase your courage and confidence in the certainty that your time and happiness cannot fail to arrive, if you will it, for at last the man is master."

This letter gives us the very important information that the practice comprehends two parts:

First, the work or operation designed to produce the visions.

Second, the interpretation of these visions—the key of the symbols employed by the Invisible World to communicate with the Initiate.

Before proceeding to expose the doctrine of Martines let us delay a few moments upon the practices. From the first a question, which presents itself after the order of the successive checks of Willermoz, is that of knowing whether the visions really exist and if Martines has given the proofs before other disciples, as the merchant of Lyons. Upon that point criticism seems to have exceedingly clarified the question. M. Franck, in his remarkable book upon Martinism, invokes in effect two witnesses—Saint Martin and Abbe Fournier. We present the two passages upon this question:

"I will not conceal from you that in the school, where I have passed more than twenty-five years, the communications of every kind were numerous and frequent, that I have had my part in them, as have all the others, and that, in that part, all the signs indicative of the Restorer were embraced." (Saint Martin, cited by Franck, p. 17.)

"The Abbe Fournier, we understand, upon the faith of his proper experience, said that Martines had the gift to confirm (that is the word consecrated in the school) his instructions by lights from above, by exte-

rior visions, at first vague and rapid as lightning, afterwards more and more distinct and prolonged." (Franck, p. 18.)

But another extract, from letters of Saint Martin, cited by Franck, gives us further new and curious details upon this subject:

THE POWERS.

"If the enumeration of powers and the necessity for these orders is a new domain for you, friend Boehm will give you great assistance upon these subjects. The school through which I have passed has also given us a good nomenclature upon this genus. There are extracts upon it in my works and I am now content to sum up my ideas upon these two nomenclatures. That of Boehm is more substantial than ours and it leads more directly to the main point. Ours is more brilliant and detailed, but I do not think it more profitable, seeing that it is not, so to speak, the language of a country which must be conquered, and that it is not the speaking of languages which should be the object of warriors, but, indeed, the subduing of rebellious nations. Finally, that of Boehm is more divine, ours more spiritual; that of Boehm is able to do everything for us if we know how to identify ourselves with it, ours demands a practical and decisive operation, which renders the fruits of it more uncertain and less durable; that is to say, that ours is turned towards the operations in which our Master was strong, at the place which that of Boehm is entirely turned towards the fullness of the divine action which should hold in us the place of the other." (Unedited correspondence of Saint Martin, cited by Franck, p. 24.)

Finally, it is necessary to return to the certificates, given to Martines to Willermoz in his correspondence, to be convinced that many of the disciples obtained very important practical results.

But the archives which we possess permit our giving the question placed before us a very unexpected reply. Willermoz gained his ends and obtained phenomena of the highest importance, which reached their apogee in 1785; that is to say, thirteen years after the death of Martines de Pasqually, his initiator.

In the correspondence of Willermoz and Saint Martin (1771 to 1790) we can follow the conception and progress of practical results, which incited Saint Martin to go many times to Lyons, and we possess from more than one part of his writings also a catalogue of the instructions given by the Visible Presence, which Willermoz designates under the name of "*The Unknown Agent Charged with the Work of Initiation.*"

Here we see the perseverance which was necessary for Willermoz to obtain such important results, and we remain astonished at the persistence employed on this occasion by him, who, more than any other, should be called *The Man of Desire.*

We have now finished the account of the ritual employed by the Martinists. The readers who are familiar with the theory and practice of Magic understand merely the traditional character of the ritual. The addition of the cressets [lights] is always characteristic of Martinism. The profane see here only charlatan-

ism, hallucination and folly. However, that matters but little to the truth of the facts, which will only be well known in fifty years. Until then the profane have the right to profane the Mysteries, and disdainful silence should be the only response of Initiates.

Let us leave these burning subjects and now draw near the study of the doctrine literally set forth by the founder of Martinism.

THE DOCTRINE.

Of the three principles successively studied by esotericism—God, Man and the Universe—it was Man upon whom Martines principally fixed his attention. But of all the ideas concerning man and his evolution none interested Martines more than the Fall and Restoration, which he calls the Reintegration. M. Franck also gives in his work some pages of a treatise consecrated by the Master to this question:

"First. The fall has been universal for all material beings and so will be the restoration.

"Second. Man is the divine agent of this universal restoration.

"Third. The wrong-doer will himself be restored by love.

"Such are the three fundamental doctrines of Martines upon that subject. According to the doctrine of Martines Pasqualis, man is not the only being who bears in him these imprints and who suffers the consequences of the first sin. All beings are fallen as himself. All who people the heavens or who surround the throne of eternity, as those who are exiled upon earth, all feel with sorrow the evil which holds them removed from their divine source, and impatiently await the day of restoration." (Franck, p. 14.)

"Martines Pasqualis had the active key of all that which our Brother Boehm exposed in his theories, but he did not believe mankind was yet able to receive these high truths. He had also some points which our Brother Boehm either had not known or had not wished to reveal, such as the regeneration of the wrong-doer, which the first man had been charged to effect" (Saint Martin, cited by Franck, p. 15.)

Let us return again to the theory so admirably developed by Fabre D' Olivet ("*The Hebrew Tongue Restored,*" Cain):

"The office of the Savior, of the Christ, is an office accessible to every human soul acting in absolute concert with the principles of Providence"

Now, observe that which the Abbe Fournier assures us of having heard from the mouth of Pasqually:

"Each one of us, by following His footsteps, can be elevated to a degree where he has attained to Jesus Christ. In order to do the will of God, Jesus Christ assumed human nature and is become the Son of God Himself. In imitating His example or in conforming our will to the Divine Will, we will enter, as did He, into Eternal Union with God; we will be emptied of the Spirit of Satan and be pervaded with the Spirit Divine; we will become One, as God is One, and we will be perfected in the Eternal Unity of God the Father, of God the Son, and of God the Holy Spirit,

and consequently perfected in the enjoyment of eternal and divine joys." (Franck, p. 14.)

It is by an intelligent resignation to the evils which sweep along with our destiny that man arrives at this evolution, powerfully aided by the magical operations which permit the objective aid of a guide from the Invisible World. Such is the summing up on some lines of the doctrine set forth with details by Martines in the following extracts of his letters, and which also M. Franck has very well determined.

In these most essential elements we now possess the doctrine of Martines Pasquallis. It is composed of two very distinct parts. The one interior, spiritual, speculative, to which some antique traditions were attached, if it was not entirely according to these same traditions. The other exterior, practical, even to a certain point matériel or, at least, symbolic, which rests, as we understand Saint Martin, a system wholly upon the hierarchy of virtues and powers, or upon the degrees of the spiritual world interposed between God and man.

Let us now proceed to cite the principal passages agreeing with the doctrine in the letters of Martines. September 19, 1767, apropos to his illness, Martines makes the following reflections:

THE FEEBLENESS AND GREATNESS OF MAN.

"We are all men, and in this quality no one of us is just before Him (God). Let us recall that He has not sent us here for Himself but for ourselves. It rests with us to be in Him, since it is thus alone that we can find rest for ourselves.

"God has punished me by smiting me in this manner, but His just chastisement should relieve all my doubts. Man has never been like a beast, in that the beast remains without punishment, and the man is of God when he has failed, and the punishment which the man receives, the moment he has sinned, assures him the favor of this perfect Being. Not willing to lose him completely, He afflicts him and makes him see by that, that He has not withdrawn His mercy and grace.

"Man is ambitious, inquisitive and insatiable. His imagination follows his thought; his laxity and disgust destroy in an instant the performance of his projects. All this renders him uneasy, wicked and hostile to those who have wished to elevate him—admitting of no other success than by him who directs their operations—putting in him incomparable confidence, taking him even for a God in their demand, and willing even to ignore that such an one is only a man like themselves. As for me, I am a man and do not think that I have in myself more than any other man. I have always said that every man has before him all the convenient materials to do all that I have been able to do in my small way. Man has only to Will and he will have authority and power."

THE PRACTICE—POSITION AND RESTORATION OF MAN.

(April 13, 1768.)

"Be not impatient; await your time; this class of things is not at the disposition of man alone, but even

to that of T— H— and T— P— Eternal. It would be speaking rashly and foolishly if I should declare to you that these things were in my power alone. I am only a feeble instrument whom God wishes well, unworthy as I am to be used by him to recall men, my fellow creatures, to their first estate of masonry, which would speak spiritually to man or his soul to make him see truly that man is divine, created after the image and likeness of this Almighty Being."

THE OBJECT OF THE ORDER—THE MAN OF DESIRE.

"Concerning that which you have spoken to me, that you absolutely wish to be truly convinced of the object of the Order, that depends upon yourself. Place it well before you that God and he who has charge of your conduct in this matter have you always before them. The Order embraces a true science. It is founded upon truth, pure and plain. It is impossible that sophistry rules there or that charlatanism presides there. On the contrary, the false is only for a time, it flees away and the truth abides. To be convinced of this verity it is necessary that you should have followed me a much longer time than you have done, as by this means all doubts will be dissipated.

"You possess about you all the emblems of this pure truth. Observe only the five unequal digits upon your hands and feet [fingers and toes] and try to divine these different emblems. I vow to you that you will have no greater thing to ask of me to be assured that the Order embraces, for the child of this low world, things very necessary and essential for his advantage; therefore the Order seeks the *man of desire*, and when he allows himself to be led he is content."

THE PREDECESSORS.

"Observe, T— P— M—, all that I am able to answer upon all the questions which you have put to me in your letter. I answer without disguise and without flattery. I have never sought to lead a person into error nor to deceive those who have come to me, in good faith, to receive any knowledge which my predecessors have transmitted to me. I will always prove the contrary before God and men and even for those who are my most cruel enemies."

This is the only time that Martines speaks in his letters of his mysterious predecessors, of whom he received his doctrine.

Observe the key to the problem of the "five unequal digits," given by Martines to his disciples:

THE HUMAN HAND.

(May 5, 1769.)

"By the power of commandment, man will be still further able to restrain (evil demons) in bereavement by refusing them all communication with him, which is represented to us by the inequality of the five fingers of the hand, of which the middle finger typifies the soul, the thumb the good spirit, the index finger the good intellect, the two others representing equally the spirit and the demoniacal intellect.

"We readily understand by this figure that man has only been created face to face with the evil demon in order to restrain and combat him.

"The power of man was much superior to that of the demon since the man joined to his science that of his companion and intellect, and that, by this means, he is able to oppose three good spiritual powers against two feeble demoniacal powers, which should totally subjugate promoters of evil and in consequence destroy evil itself." (Treatise on Restoration.)

THE TRUE MAN.

"You tell me that you have not been received by me into the truth. I am not aware of having a surer way than that by which I have received you. My condition and quality of a true man have always held me in my present position. I repeat to you, P— M—, that I have, in regard to myself, for every defense, only the truth. It is true that sometimes I have imprudently divulged a little too much, and, above all, to persons who have not deserved it."

THE FALL—MAN DISTINCT FROM HIS BODY.

(May 5, 1769.)

"I have received your letter, which it pleased you to write me last month. I see with much heart-ache the pain and suffering which your original nature has caused your body to suffer; but these things are innate and for that reason it is impossible to find means to oppose the different effects of this first principle. We are corporeally born with seven original evils, every corporeal form of which is not known, and it is not possible to avoid evil under every form in which it may exist. But, with a little serious reflection, man is yet able to weaken and diminish the many annoyances consequent and dangerous to the integrity and stability of our individuality. Therefore wise legislators have well foreseen the great inconvenience which man was susceptible of inflicting upon his individuality, by the strength and authority of his free will, able to consider by it and able to reflect with his relative ignorance after his own pattern and ordinary habit. Therefore the celebrated spiritual legislator has given seven principal and capital crimes to man and not to his body, although the seven things are attached to the body and not to the man."

LIBERTY OF MAN.

"Man is alone responsible to God for the little care and consideration he has had of having unwisely sent into unusual activity the things named above, which I am not able to explain in long detail, but it should be done. It is, P— M—, the great knowledge of the legislator, as well as the intimate friendship which he has had for man, his imitator, and for his spiritual and bodily preservation, that he has made seven principal commandments, to which he subjects and constrains the man of desire to follow scrupulously. These commandments are based upon the conservation of nature, hence all that may be done against nature will be called capital sins. Reflect upon that; you will see that I speak no enigma when I say that failing towards ourselves we fail towards God, who is the true Father of the creature."

As a corollary to this passage we will cite this extract from the "Treatise upon Restoration:"

THE ORIGIN OF EVIL.

(April 8, 1769.)

"It can be seen from all that I now say, that the origin of evil is from no other cause than evil thought followed by an evil will of the mind against the divine laws, and not that the spirit which emanated from the Creator is directly evil, since the possibility of evil has never existed in the Creator. It is born solely from the disposition and will of His creatures."

CONCERNING SECRET SCIENCE.

(November 16, 1771.)

"Concerning the objects of which you spoke to me, I avow that I would hesitate less to send them to you if I could see those more fruitful which I have already placed in your hands. You have not the courage, you say, to put your hand to so great a work until you have conviction. I declare to you that you will do the greatest wrong in waiting for my intervention. These things are absolutely at the disposition of him who guides all.

"The science which I profess is certain and true, since it comes not from man, and he who uses it without feeling the favor should cling to it for himself alone. Christ himself has said, 'Whatsoever you shall ask in my name, without hesitancy and without doubt in your faith, you shall receive.' Observe the true key of science. I believe that I should represent to you that the reflections which you have made to me should not hinder you. The reason for it is simple, although you have no conviction those who would admit you should have it, since there is nothing so free as the progress of the spirit, and if you only attend to these convictions in order to build, I may be able, perhaps, to send you all the materials which I possess and, without doubt, you should make them worth more than the first. I do not pretend, in order to refuse you what I have promised, but I much desire that you should make use of what you have."

FINAL CONSOLATIONS.

(August 24, 1772.)

"Pervaded with sentiment and zeal that you have even at present the favor of *La Chose*, is an assurance that it will not be cruel much longer. You should not doubt that I am filled with the sensitiveness that you have in this matter, but that which strengthens me in the special care which I propose to take for your conduct on this subject flatters me that by the assistance of L— I shall succeed in making an end of your punishment.

"There is no doubt that your example and precision in the Order which you profess with us, should be a striking example for all the members of *La Chose*. Therefore I think that although you may be the last pursuing this way among your brothers and equals, you should be the first in true resignation and stubborn perseverance."

[This concludes the section on "Practical Magic," from the great work on Martinism by Dr. Papus. The September STAR will contain the first installment of "The Work of Realization," by the same author.]

REINCARNATION.

*Not by birth does one become low caste,
Not by birth does one become a Brahman.
By his actions alone one becomes low caste,
By his actions alone one becomes a Brahman.*

—VASALA SUTTA, 27.

I wonder, when the cycling æons of eternity
Have cast the immortal germ of life to earth again,
In what new shape the inexorable hand of Destiny
Will clothe this subtle essence in the eyes of men?

Will it be as one in whom the spirit of the Magian lives,
That read on Chaldean plains the mystery of the stars?
Or yet as one of those vast millions whom their country gives,
Like Xerxes' host, a sacrifice in time of wars?

Perchance an exile's fate in Asian wilds may be my lot;
Some bloodier tyrant I than e'er swart Afric cursed;
Some bookful hermit by his people and his time forgot;
Some martyr to the truth the chosen Twelve dispersed.

Who knows but what the spark of emulation that the name
Stylites of the Pillar wakes within my breast—
That ragged Saint¹—may blaze long ages hence into a flame
Of mystic force like that the Incarnate Sage² possessed?

May it not be that pride and passion, struggling as they do,
The seat of mastership to win, if not put down,
Will vex the soul that fain would rise, as the rapt Indian³ knew,
With dread Ambition's curse—the mockery of a crown?

If so, may not some coming Nero be this soul of mine?
Some Alaric belike, with Vandal hand uplift
Against some sacred and mysterious temple, at whose shrine
Some future vestal tends her fire and plies her gift?

May not another Paris stir my heart with thoughts elate
Of some fair Helen yet undreamt of and unknown?
The heritage of some new love-lorn Antony be my fate,
Some star-eyed Serpent of the weedy Nile mine own?

Might not in me the Thracian singer's⁴ long-lost art revive;
Or from my lips the Mantuan poet's⁵ numbers flow?
Might not these fingers paint a new Campaspe if they strive,
And win her as Apelles did—if it be so?

Such thoughts as these the Inner Self awakes betimes in me,
Th' Eternal Pilgrim from the spheres of life beyond;
Say on, thou quenchless spark! for I who am would learn to be,
Throughout the ages, all that the ABSOLUTE planned.

Thou speakest now in tones as full of music as the lute
The Delian Apollo bore. I'll hear thy speech
In silence as profound as that which fabulists impute
To Pan, what time the Nazarene began to preach.

Thou art thyself through all the myriad lives that thou hast led;
Through all the years to come thou shalt be still the same.
What though the body moulders into dust? thou art not dead;
Thou art thyself! Thou canst not die—except in name.

Thou art thyself—the net result of all thy lives agone;
And every several life its certain quota yields,
To drag thee nearer to perdition than the former one,
Or closer waft thee to the blest Nirvanic Fields.

Who knoweth what the Karmic law may not demand of thee
Before each tittle and each jot have had their due?
Or yet what consequence, far-reaching as eternity,
From thy uncanceled deeds hereafter may ensue?

What boots it if thy place be that of subject or of king?
We are the puppets and the toys of circumstance.
What though we go unshod, or like that regal spendthrift⁶ fling
A fortune in our wine?—all these are tricks of chance.

What matters if the rags that Misraim⁷ thrust on Joseph's kin,
When chains and bondage held the chosen people fast,
Be all thy earthly share? The soul that hath her lodge within
May rise above the purpled Pharaoh's at the last.

In countries yet unborn an empire tottering to its fall
Thy hand may rule, like his whose eyes in wonder saw
The fingers of a man come forth that wrote upon the wall
Belshazzar's doom in words that filled his breast with awe.

The instincts of that later Roman⁸ may be thine, who strave
By tongue and pen to foster gluttony and ease;
Or, yet again, thou mayst eclipse in virtue them⁹ who gave
Their nights to prayer, their days to labored ministries.

Thou yet mayst rival in the lust for empire—who can tell?—
The son of Phillip,¹⁰ him that smote fresh terror to
Long-ravaged Ind, who crossed the sand to Lybia's oracle,
And countless treasures in the lap of Ammon threw.

A remnant of the martial fire the triple hundred¹¹ felt,
Thy bosom may inherit in the time to be;
Perchance a heart as soft as that young wife's who piteous knelt
Before stern Omar¹² when he spake his harsh decree.

Do thou, as did of old the Cappadocian martyr,¹³ slay—
Thy breastplate selflessness, and truth thy sword and shield—
The demoned error, heedless of what dragon guise it may
Assume to cow thy soul and fright thee from the field.

Be only this thy aim, that whatsoever duty bids
Thou wilt perform, insensible to greed or gain,
And thou shalt stand immovable as those grim pyramids
That centuries hence shall dot the self-same arid plain.

Thou art thyself, I care not by what name thou mayst be known,
The sum of all thy deeds thou art, I dare repeat;
To climb the heights the Rishis clomb it rests with thee alone;
Learn this, and in the eight-fold path¹⁴ conduct thy feet.

SAINT GEORGE BEST.

NOTES: 1. St. Simeon. 2. Gautama the Buddha. 3. Gautama. 4. Orpheus.
5. Virgil. 6. Cleopatra. 7. Egypt. 8. Apicius the Epicure. 9. The Fathers.
10. Alexander. 11. At Thermopylae. 12. The Second Khalif. 13. St. George.
14. The Way of Righteousness.

THE MOON AS A WEATHER PROPHET.

It is a fact, easily susceptible of explanation, that the appearances of the Moon may be made the basis of prognostication of coming meteorological disturbances. The following are some of the deductions which may be drawn, with a considerable degree of accuracy, from lunar appearances:

If, three or four days after the New Moon, its outlines are sharp and clear, it indicates several days of fair weather.

If, on the second or third evening of the New Moon, the tips of the horns are indistinct, rain may be expected within a few hours.

If the face of the Full Moon is very red, a storm or several days of bad weather may safely be expected.

If, in the first quarter, the Moon's face is seen to be devoid of dark spots, good weather is indicated.

When the Full Moon appears clear and devoid of dark spots, and without a red circle at its edge, fair weather may be almost certainly expected.

If two or three dark spots are seen on the face of the Full Moon, and there are two or three dark and thick circles around its periphery, a large and continued rainfall may be expected.

A red Moon at rising, in summer, indicates great heat.

A Moon that rises clear, sharp and bright, indicates a long clear spell.

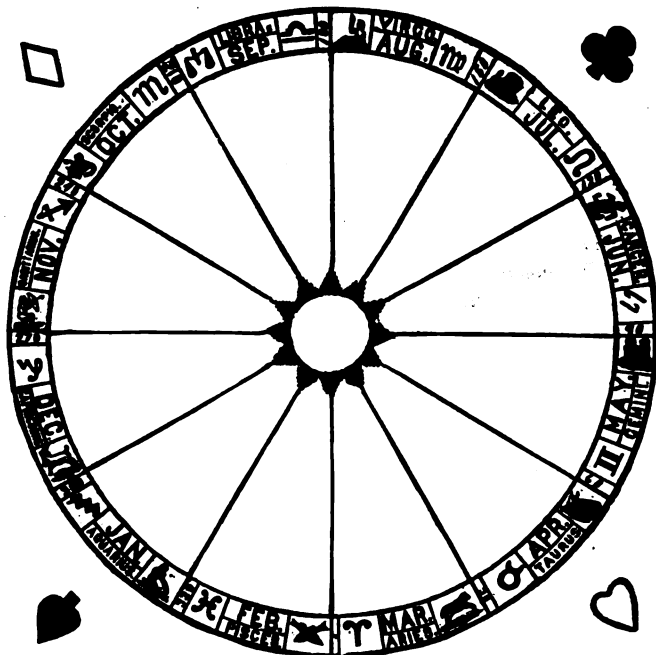
A clean-cut New Moon also indicates clear weather.

These phenomena are atmospheric, the appearance of the Moon depending entirely upon the medium through which its light comes to us.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR AUGUST, 1901.

Mercury—August 1st, in Aries; 6th, in Taurus; 11th, in Gemini; 16th, in Cancer; 21st, in Leo; 27th, in Virgo.

Venus—1st, in degree 11 of Libra; 13th, enters Scorpio. In degree 30 of Scorpio on 31st. Travels about two degrees a day.

Earth—1st, in degree 9 of Aquarius; 23d, enters Pisces, the twelfth house. Travels about one degree a day.

Mars—1st, in degree 17 of Scorpio; 28th, enters Sagittarius; 31st, in degree 2 of same, being degree 242 of the Zodiac.

Jupiter—1st, in degree 11 of Capricornus; 31st, in degree 14 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 14 of Capricornus; 4th, in degree 15 of same; 31st, same.

Uranus—In degree 16 of Sagittarius during the month.

Neptune—In degree 30 of Gemini during the month.

New Moon, in *Aquarius*, on the 13th, in the *direction* of Leo from the Earth—in the *house* of *Aquarius* and *sign* of *Leo*.

Full Moon, on the 29th, in both house and sign of *Pisces*.

The Moon enters the *Signs* the following dates, Eastern time: 1st, *Pisces*; 4th, *Aries*; 6th, *Taurus*; 8th, *Gemini*; 10th, *Cancer*; 12th, *Leo*; 14th, *Virgo*; 17th, *Libra*; 19th, *Scorpio*; 22d, *Sagittarius*; 24th, *Capricornus*; 27th, *Aquarius*; 29th, *Pisces*; 31st, *Aries*.

Sun in Middle States, on August 31st, rises at 5:28; sets at 6:33.

Evening Stars—Venus, Mars, Jupiter and Saturn.

August 31 is the 243d day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 6th, 10th, 14th, 18th, 26th, or contiguous days thereto. Extreme heat, natural fires and convulsions, cyclones and fierce storms.

EVENTS AND THEIR ASPECTS.

A News Record of Prominent Features of the World's Current History and Heliocentric Phenomena.

COMPILED BY WILLIS F. WHITEHEAD.

June 21.—**Planets' positions:** Mercury in Scorpio, Venus in Leo, Mars in Libra, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Gemini. **Earth enters Capricornus**, in conjunction with Jupiter and Saturn. Agoncillo, Filipino agent, closes his Paris office and starts for home. Explosion in N. J. kills 18. Nebraska cyclone kills 7. Riot in W. Va. June 22.—Pittsburg storm kills 3; \$500,000 worth property lost. Bark Falkland founders; 6 lost. Horse plague in New York City.

June 23.—Awful floods in the Elkhorn River Valley, W. Va., destroys Keystone, Vivian and other villages; 100 lives lost. Widespread storms reported. Labor riots at Columbia, S. C.

June 24.—Hot wave. Filipino General Cailles and troops, 650, surrender; take oath allegiance. \$1,350,000 in gold dust arrives at Seattle on steamer Dolphin from Alaska.

June 25.—**Mercury enters Sagittarius.** Hot wave increases. Many killed by railroad wreck in Ind. Leipzig bank fails for \$17,000,000; creates panic.

June 26.—Hot wave continues. Police and strikers fight in Rochester, N. Y. Lightning destroys 50,000 barrels petroleum at Decatur, Ind. Steamer Lusitania wrecked, New Foundland. Increase of \$145,000,000 in U. S. foreign trade balance for year.

June 27.—Hot wave continues. Boers repulsed. Filipinos captured. Chinese rebels active. Italian troops kill 6 strikers.

June 28.—**Mars enters Scorpio.** Heat increases. Chinese rebels burn villages and kill inhabitants. Lightning bolt kills 4 in Ind. Italian troops kill 14 rioting strikers. Boers whipped.

June 29.—Heat kills many. Cyclone at Denver; terrible storm at Bar Harbor, Me. Steamers Armenia and Mohawk lost. In Pennsylvania over 30,000 iron workers go on strike.

June 30.—Hot waves, storms and floods in Europe; many deaths. Heat kills 24 in Pittsburg and New York. Last of volunteer army mustered out in San Francisco. Great steel strike grows.

July 1.—Heat kills 96 in New York City alone. Lightning bolt kills 11 in Chicago. Tug Fern Founders; 5 lost. 50,000 steel workers idle. Cyclone in Wis. Severe Boer losses.

July 2.—Heat kills 225 in New York City, 50 in Philadelphia and 50 in Pittsburg. Tornadoes in N. Y., N. J. and Wis. European heat and storms kill many. Frog shower at Minneapolis.

July 3.—Nearly 300 deaths from heat in 8 American cities. William H. Taft inaugurated at Manila as first civil Governor of the Philippines. Gen. Gomez entertained at dinner by President McKinley. Fatal labor riots at Colorado mine.

July 4.—The Flag waved around the world—United States, Porto Rico, Philippine Islands, Guam, Hawaii, Alaska. Deaths from explosives, 25. Dallas Center, Iowa, burns. Financial panic in south Russia. Tornado at Niles, Mich. Heat continues.

July 5.—Heat kills 22 in New York, Philadelphia and Pittsburg. Buffalo Fair flooded. Great downpour in New York City. Jacob S. Rogers leaves his fortune of nearly \$8,000,000 to N. Y. Metropolitan Museum of Art. Carnegie gives \$750,000 to San Francisco for library. Boers lose. Crops affected by heat.

July 6.—**Mercury enters Capricornus.** Filipino force of 254 surrender. Gen. Gomez declares Cuba will eventually become part of United States. Boers adopt guerrilla methods.

July 7.—**Venus enters Virgo.** Pierre Lorillard dead; he promoted archaeological researches in Yucatan and Central Am.

July 8.—Slump in stocks. Nearly 500 Filipinos take oath.

July 9.—Four-day storm destroys life and crops in Hayti, etc.

July 10.—Turkey settles U. S. claim. Ohio Dems quit Bryan. Terrible heat. Boers lose badly. Railway wreck in Mo. kills 17.

July 11.—Middle States suffer from drought. White strikers battle with Japanese at Vancouver, B. C. Koreans kill 300 missionaries and converts. Boers burn homesteads; Boer leaders captured. Springfield, Pa., bridge accident; 9 killed.

July 12.—Corn and wheat injured by drought throughout West. President Errazuriz of Chile dead. Boers repulsed.

July 13.—Fierce heat. Organized labor will fight Steel Trust.

July 14.—General strike of steel workers ordered. Great heat.

July 15.—Drought partly broken in West. Strikers close big steel mills; over 50,000 workers strike; 1,000 iron molders strike in Chicago. Korean rebellion becomes serious. Russia fears famine through drought. Lumburg labor riot injures 100. Java volcano destroys 700. Boers surprised. Berlin weather hottest known for years. Fatal encounters in New Mexico and Mexico.

July 16.—**Mercury enters Aquarius.** Steel Trust accepts finish fight with labor unions. Filipino stronghold and prisoners taken. Steamer Fremont sinks. Boers on the run.

July 17.—Lightning bolt kills 7 at Arcola, Ill. Cloudburst at Winona Lake, Ind.; much damage. Bad railroad wreck in Mo. New German steamship Deutschland makes Plymouth from New York in 5 ds., 11 h., 5 min., beating record. Baldwin sails for the North Pole. Religious riots in Spain injure 50. Boer cruelty in murdering British wounded authenticated. Pacific ocean bed has active volcano near Hawaii. Over 65,000 miners idle in Wyoming Valley; result steel strike. Allies to leave Pekin Aug. 14.

July 18.—Captured letters show Boer war near collapse; statement confirmed that Boer troops murdered British wounded at Vlakfontein. Petoskey, Mich., has \$500,000 fire.

July 19.—Mosquito plague in Texas. Steyn and Dewet fugitives. China asks Russia to give up Manchuria. Heat in Europe.

July 20.—Heat in U. S. breaks record; many crops ruined. Schlatter, "Divine Healer," sent to workhouse as a vagrant. 51,000 N. Y. garment workers strike. Siberian crops ruined.

July 21.—Heat again breaks record; intense heat in Europe; many deaths; crops wither. Boer commando captured; further sworn testimony that Boers murdered British wounded.

July 22.—Reports indicate corn crop greatly damaged through drought. Cereals advance. Yellow fever in Cuba. Boers lose.

July 23.—**Earth enters Aquarius.** The September STAR will contain a summary of notable events of the Earth's transit through Aquarius under the Sun in Leo.

THE ASTRAL NUMBER.

Replies to Our Critic—The "Final Digit"—The "Book of Time"—The "Y-Root"—Wonderful Demonstrations—The Mathematical "Word."

"The science of Astral Mathematics has existed on the earth for myriads of years. It is in the hands of no one cult, or sect, or organization. *Individual Mystics only* have access to it, and guard and transmit it only to worthy and well qualified successors. . . . As the general necessity of its revelation arises it will be given to mankind, and not otherwise."—*Thesaurus*, p. 45.

As we noted last month, the editor of *Coming Events* (June issue) further says:

"It now remains for Mr. Whitehead to show that it [the Astral Number] is something more, that it has an occult significance, and that he can extract from it something other than those data upon which it is formed; in short, that it is not a mere puzzle."

An analysis of this short paragraph shows three distinct things that I am now expected to perform:

First. Show that the Astral Number "has an occult significance."

Second. "Extract from it something other than those data upon which it is formed."

Third. That it "now remains" for me "to show" these first two things.

As an answer to the third proposition we will introduce what I said in the STAR for January. I stated there that I could not reasonably be asked to give any further information in regard to the Astral Number, etc., but that if *Coming Events* would publish the correct Astral Numbers of three people the STAR would publish the year of birth of each, and thus show that the Astral Number was not "balderdash." Here we find that the only thing that "now remains" for us "to show" is the year of birth of "C," whose number was first erroneously given by *Coming Events*. We recognize this obligation and will do so.

As a further answer to the third proposition above we will introduce what I said in the May STAR:

"I desire to test the persons A and B yet further, and the July STAR will contain additional matter in regard to them if my analysis of their Astral Numbers is pronounced correct by the June issue of *Coming Events*."

What I had in mind when I wrote the above was to establish the utility of a certain rule of esoteric Heliocentric Astrology, of which the Astral Number is an integral part. The object of this esoteric rule is to determine *the time of day of birth*. But *Coming Events*, possibly unwilling to admit anything to its pages that might prove Heliocentric Astrology to be something other than "balderdash," said:

"In the further test of the persons A and B, I need hardly point out that I should not consider an Astrological reading from the day of birth, or from the Solar sign as a test."

In other words, as I understand it, I must not give any evidence of an astrological character "to show" that the Astral Number "has an occult significance," or that there can be extracted "from it something other than those data upon which it is formed." As the Astral Number is *not* a "so called" but *is* a valid Astral Number, I shall not attempt to do the impossi-

ble—treat it as something separate and different from esoteric Heliocentric Astrology—for the two are one and inseparable, and I will admit of no obligation to treat of the Astral Number otherwise. Such being the case, it is not incumbent on me "to show" evidence as to the "occult significance" of the Astral Number—evidence which is rejected in advance by *Coming Events*—and this entirely answers all three propositions as to what "remains" for us "to show."

We have and shall keep a free hand in dealing with the marvelous Astral Number. We will submit to such tests of it as *Coming Events* may reasonably propose, if within our power, but the *kind* and the *amount* of such evidence must be determined by the facts. If we cannot submit such evidence as the Astral Number admits of we cannot be expected to furnish any.



Coming Events, may desire to suppress the Astral or valid Astrological character of the Astral Number, as it now editorially speaks of it as "the *so called* Astral Number," and also unfortunately omits its Astral features in attempting to explain it to its readers. We insert in brackets, in italic, such omitted Astral features:

"Now I must first explain that, to form the Astral Number, one must put down a series of complex numbers according to tables [*which give the Astral Powers of the Planets, the Months and their Days*]—thus if one's father is dead put down [*the Astral Power of Jupiter*], 482112; if mother dead [*the Astral Power of Saturn*], 241056; if single [*the Astral Power of Mars*], 542376; if married [*the Astral Power of Jupiter*], 482112, again—in all perhaps more than a dozen rows of numbers corresponding to the [*Astral Powers of the*] month and date of birth, and the year of birth is added, and the total sum makes up what is called the Astral Number."

It may be asked why I insist on preserving these Astral and Astrological features, since directions for casting the Astral Number can be made without naming the Planets in connection with "the conditions and culminations of life?"

I answer that the Planets must be named in order to explain the Number as being an Astral one, and *Coming Events*, in professing to explain it, however slightly, as an Astral Number should not have omitted its Astral features. Again, I hold that the Astral Number is not an *invention* but a *discovery*; that its discovery was made as a factor of Heliocentric Astrology; that every part and particular of the Infinite Cosmos has its own generic and special Astral Number, according to the doctrine of Pythagoras, who learned it from the Magi, the Wise Men of the East, whose profound knowledge excelled that of our present civilization. I do not profess to prove these things for the simple reason that the Astral Number, like Masonry, seeks no converts or adherents. Its disciples are born in the path pursued by Pythagoras, and, like him, press forward to the Astral Light of the Cosmos.



The editor of *Coming Events* further says, in regard to the "final digit" test of the Astral Number:

"In the April issue I spoke of the ill success of my attempt to test the number according to the rules laid down. Mr. Whitehead replies: 'Analysis is made by

means of elaborate books, and as the editor of *Coming Events* does not possess the elaborate books, it is no wonder that the Number would not stand the test.' But in 'The Mystic Thesaurus' I read: 'To test the work, add the four figures of the year of birth together, and their sum to one final digit. This will also be the "final digit" [these quotations appear in the rule] of the Astral Number.' Can any of my readers make this test apply? I cannot. They have the necessary data."

Turning to page 221 of *Coming Events* (April) I read:

"I tried the Astral Number and got others likewise to do so, according to the rules laid down, but in no single instance would the Number stand the test."

As the "final digit" is not mentioned in this first quotation I misunderstood the kind of test intended. Testing the Astral Number and testing "the work" of its casting are two different things. Again, a number's final digit may be its last digit or the sum of its digits reduced to one digit, which last is the kind and the only kind of "final digit" the rule quoted refers to; and this shows why it is put in quotation marks in the rule. The plain purpose of this rule is to test the work of casting the Astral Number. Thus:

Year of birth of A=1858. "Final Digit"=4.

For $1+8+5+8=22$, and $2+2=4$.

Astral Number of A=4764226. "Final Digit"=4.

For $4+7+6+4+2+2+6=31$, and $3+1=4$.

As the "Final Digits" of the Year and Number are the same the work, thus tested, is proved correct.

This is so because the rule eliminates everything except the "Final Digit" of the year of birth.

Would not this rule show the year of birth?

No. Take the correct Astral Number of C=2993406.

Following the rule, $2+9+9+3+4+0+6=33$, $3+3=6$.

Now, the years '06, '15, '24, '33, '42, '51, '60, '69, '78, '87, and '96, in the past century, all have the same "Final Digit." Which of the eleven is the one?

I propose to not only find the right year of birth of C, as promised, but show you how to do it!



The editor of *Coming Events* concludes as follows:

"As regards the 'elaborate books,' if Mr. Whitehead would kindly give me an opportunity of looking up the subject I should be glad. Though I probably have not the books myself, I have a library of a few million 'elaborate books' close at hand—I mean the British Museum."

The "elaborate books" that an analysis of the Astral Number calls for are three or four in number. To use them intelligently one must be an Initiate of mystic mathematics and coördinate knowledge. They are possessed by only a few, the editor of the STAR, Dr. N. E. Wood, among the number, and, through appointment, they will be shown to the editor of *Coming Events* or any one he may delegate for the purpose. They are not to be found in any of the world's great libraries so far as I know. I mentioned these books in the STAR for last January, and have but little to add to what I then said. For the purposes of this article I will briefly describe "The Book of Time."

In size, "The Book of Time," otherwise known as "The Time Book with Astral Culminations," measures

ten by twelve inches and is two inches thick. Its contents give, on its left-hand pages, corrected heliocentric horoscopes for January 1st for over one hundred and fifty years, starting with 1800. Each right-hand page gives the year whose horoscope occupies its opposite page, with the mean heliocentric longitude of the planets for the time given, tables of daily motions and corrections, etc. The left-hand pages are the only ones lettered or numbered, and the horoscope on each one of the numbered pages is that one whose year gives a Y-Root that corresponds with the number of the page it occupies. Thus, the year 1854 has a Y-Root of 6, as 9 goes in 54 just six times, and the horoscope for 1854 is therefore entered on page 6.



Now, in order to demonstrate that the Astral Number is something more than a "mere puzzle," we will operate with this most important mystic mathematical method, known to a few western occultists as the Y-Root, on the Astral Number of A, about which no mistakes have been made, either in its casting by the editor of *Coming Events* or in its analysis by myself. The Y-Root of any number is found by dividing it by nine, by long division, and annexing the "final digit" of its product to the right-hand side or after its remainder, if any, and the number thus formed is the Y-Root required. It is an easy and simple operation, plain as day, but look out or you will get mixed.

We will first cast the Astral Number of A—4764226.

Male=Power of Mercury	994356
Married=Power of Jupiter	482112
Dark complexioned=Power of Venus	964224
Also the Power of Mercury	994356
Father dead=Power of Jupiter	482112
Mother living, no powers	0
Born January=Astral Power	161624
On the 25th=Astral Power	683584
Year born=its own number	1858

Total, or Astral Number..... 4764226
Add the "Century Ordinate"..... 8331652

Grand total13095878

We now correct this grand total by canceling its first figure, which gives us 3095878. This number represents, I believe, the heliocentric power of the seven planets upon A, as an individual, in his astral horoscope. Thus, ♄, 8; ♀, 7; ♂, 8; ♃, 5; ♅, 9; ♁, 0; ♃, 3. But this method may not be warranted by the "books."

By means of adding the Century Ordinate and the correction of the Grand Total through cancellation, we now have, as the working Astral Number of A, a number 1,668,348 less than his original number. Thus:

Original Number	4764226
Working Number	3095878

Less Original Number 1668348

What now becomes of the assertion that we separate the Original Number into its constituent parts?

Is this the prescribed method? Yes, sir; always.



We will now, with this working Astral Number, commence the work of analysis.

We first find the Y-Root of the Astral Number. The mathematical work results as follows:

9 | 3095878 | 343986 = 3+4+3+9+8+6 = 33 = 3+3 = 6
 27

 39
 36

 35
 27

 88
 81

 77
 72

 58
 54

 46 = the number 46.

6 is "final digit" of quotient.

We annex this "final digit" to the right-hand side of the remainder—4—to find the Y-Root required.

This gives, as the Y-Root or Key to the Year of Birth of A,

Using this Key, we turn to page 46 of the *Time Book*, where we find the heliocentric horoscope for the year 1858—the year that A was born.

But we can find the year of birth from the Astral Number of a person without the *material Book of Time* by using one of its astral principles. Take the Astral number of C, 2993406. The addition of the Nineteenth Century Ordinate, and subsequent correction through cancellation, gives 1325058, the Y-Root of which, 66, gives the year of birth of C as 1860—unerringly found among the eleven years of the past century having in common C's "Final Digit." For the Y-Root of the last two figures of 1860, or 60—and 66 is such Y-Root—shows the page of the *Time Book* on which the planetary aspects of January 1 of the year of birth of C are recorded. (Or, with C's 66, $9 \times 6 + 6 = '60$, giving the year he was born. With A's 46, $9 \times 6 + 4 = '58$.)

Going back to A, the Quotient 343986—obtained in finding the Y-Root that shows his year of birth—is known as his "*Mean Heliocentric Horoscopolical Astral Power Before Birth*," and is the number to be used in the next operation to determine his month of birth. But this operation is of so intricate a character as to require the opening in these pages of the "elaborate books" referred to—a thing "impossible for me to perform." Our demonstrations therefore cease at this point, having done all things proposed by us.



Mr. Zeno T. Griffen, author of the able article on the "Quadrature of the Circle" in the *STAR* of last November, and an expert along these lines, says:

"There is a peculiar relation shown when we come to dissect the Astral Number. For instance, to find the basis of time coördination, let us multiply the number of months in a year, 12, by the square of nine, 81, and we have 972. Then multiply this sum by the number of days in the longest months of the year, 31, and we have 30,132, or the circumference of a circle whose diameter is 972 in whole numbers. [Mr. Griffen here means 3,013.2 as to 972, no doubt.] Now let us see the factors of 113, the diameter of Man, or the Microcosm. These are 2, 4, 8, 16, 18, 32, 33, and represent the seven planets by 2 for Neptune, 4 for Uranus, 8 for Saturn,

16 for Jupiter, 18 for Mars, 32 for Venus, and 33 for Mercury; and these equal 113, each unit of which represents 30,132. So that to get the astral power of Mercury upon Man we multiply 30,132 by 33 which gives 994356. The astral powers of the rest are obtained in a like manner by their several factors. The Astral Number of each planet is said to give the number of vibrations it has per second, for, according to one of the makers of the Astral Number books, 'they record the number of vibrations per second of the astral magnetism of all the planets and the Sun, which measures of vibration express the arithmetical value of the polar angles of the earth at all points of its orbit for all months and days, etc., and constitute the Astral Logarithms used in Heliocentric Astrology.'"



I cannot close this brief in behalf of the validity and integrity of the Astral Number without issuing an invitation to every astrological publication in the world, worthy of notice, not fully satisfied as to the genuineness of the Astral Number. If any such will publish the full directions for casting the Astral Number, as contained in the present issue of the *STAR* on page 18 (permission for so doing being extended through me by Mr. Zeno T. Griffen, who copyrighted the same for the protection of all genuine Occultists), and will submit the Astral Numbers of three people for analysis, as a test of the same, and will further publish the answers to such public test, we will, through the *STAR*, furnish them with such evidence as we have given *Coming Events* in this connection.



Like all other things, *Geocentric Astrology*, in its every particular, has its true, valid and certain Astral Numbers. Because as yet undiscovered is no proof that they do not exist. My Geocentric friends—and I have quite a number of them—are always pleased to refer to their worthy Art as a Science. It is but partly so, at present, though the absolute Science is there. I repeat, it is there—seek for and discover the Astral Number System of your beloved Art, my friends, for then, and not until then, will your Art be an absolute Science, producing, like every other Science—CERTAIN RESULTS.

I do not invite you to the performance of this work without putting within your hands a tool full able to aid in its accomplishment, although I cannot give but few directions for its use. Here your own intelligence must WORK. This tool is a WORD as expressed in a NUMERICAL DIGIT. It is THE MATHEMATICAL WORD:



LET THERE BE LIGHT — 9 — AND THERE IS LIGHT.



This numerical Word will unlock all Astral Numbers and, inversely, will build them. It is known to a few as the "Golden Y," and we testify to you that esoteric Heliocentric Astrology, through its Astral Number System, is an exact and absolute Science, and its Results are mathematically certain.

Now, then, I shall go no farther as to the RESULTS that the Astral Number will produce. My work is an empirical one. I choose, for the present, the Art of

Heliocentric Astrology rather than its Science. For this we have good and imperative reasons.

Our object, therefore, is not to extend the influence of the Astral Number except as its purity and preservation may demand at our hands. We inserted it in "The Mystic Thesaurus" to keep it pure from the misrepresentations of one, and we have now fully and finally replied to the mistaken criticisms of another.

No; the Astral Number is not "balderdash," nor is that Astrology of which it is an esoteric part.

WILLIS F. WHITEHEAD.

GEOCENTRIC SECTION.

[Edited by PROF. G. W. CUNNINGHAM, 5519 Monroe Ave., Chicago, Ill., to whom all communications relating to this section should be addressed.]

When a personal reply is necessary one or more stamps should be enclosed. Brief articles of a suitable nature relating to experiences in the study of astrology which are of general interest will receive such attention as they merit, and, if published, full credit will be given the author.

Questions of general interest relating to astrology which can be clearly and intelligently answered will receive our full attention in the earliest possible subsequent number. Write plainly, and on one side of paper only.]

ASTROLOGERS AND ASTROLOGY.

BY PROF. G. W. CUNNINGHAM.

We wish to impress the fact on the minds of our readers that there is a vast difference between the true science of Astrology and that which some self-styled, over-enthusiastic, under-educated "Astrologers" are pleased to call Astrology. Owing to the lack of proper and sufficient knowledge relating to the intents and purposes of Astrology, the general public is unable to discriminate as to the difference between the genuine and the spurious, consequently all who style themselves "astrologers" are most likely to be classed the same, and the natural presumption is that when a prediction is made public by some "Astrologer," no matter how youthful, inexperienced or over-enthused he may be, it will generally be supposed that it is made in accordance with the scientific rules of Astrology. In this way much discredit has been brought to the science by students. Predictions are frequently made from horoscopes calculated from an estimated time of birth which should not and would not have been made if the student had been properly instructed. No student should make predictions which relate to certain houses in any horoscope unless he is absolutely certain that the time of birth from which he bases his calculations is accurate. If he does he is most certain to fail and in that way bring much discredit to the science as well as himself.

Students of Astrology must keep the fact in mind that when they make a prediction which is published in the daily press, it places them and Astrology at once before the critical eyes of thousands and possibly millions of people who are ever ready to find fault with Astrology and all things pertaining to it from the standpoint of what they have been educated to believe, and not from what they know about it. Furthermore, these readers do not realize that mistakes can be made by an "Astrologer" who will risk making a prediction from a horoscope made from an estimated time of birth, consequently they will not be as charitable as they should be in their judgment.

Astrologers are the only people who must not make errors. If they do they bring more or less ridicule on

the science they represent from various sources. If a medical student, who may be a graduate of some system of medicine, makes an error and his patient dies, it is taken as a matter of course, for it is not expected that he is perfect as he is only a beginner. His mistake is buried and the science of medicine is still as good as ever, but the error of an "Astrologer" is held up in the glaring light of public ridicule and, as a result, the science of Astrology is assailed from all directions. It matters not if the prediction was made by an amateur or not, the error brings the same result every time.

A youthful "Astrologer," who is twenty-five years of age, recently made a prediction which was first published in the *New York Journal*. Among other things he said:

"Saturn is retrograding at the present time (May 28, 1901) in Mr. McKinley's second house, which, according to Astrology, is his wife's eighth house, the house of death. Mrs. McKinley will not die this year, but there is great danger of her passing away by next April, when Saturn will go direct again and pass over his own place in the second house, indicating Mrs. McKinley's death. The imminent attempt on the life of President McKinley in June (1901) is due to the evil planet Uranus, which is in the tenth mansion of the heavens, indicating trouble for the Government and its ruler."

He further remarked:

"I also predict strikes in *all trades* between now (May 28) and the month of August, 1901. The diagram for the New Moon for the month of June predicts for the people of the United States great strikes, much bloodshed, loss of life and many riots."

In the first place, no Astrologer should publicly predict the death of any one, even if he has come to that conclusion in his own mind. It might have a depressing effect on the mind of the sick one, and the prediction could certainly be of no particular benefit to anyone. If he is capable and wishes to prove the science by such predictions let him make his prediction and seal it and place it in the hands of some editor to be used after the person's death. In the second place, at the time mentioned, Saturn was not transiting in the second house in President McKinley's horoscope but was in the third house. This goes to show that the horoscope from which this "Astrologer" drew his conclusions was made from an estimated time and therefore if these predictions should be fulfilled to the letter it could not be credited to the true science of Astrology. On the other hand, if the predictions should fail no discredit should come to the science of Astrology. Let us give the credit or discredit, as the case may be, to the individual and not to the science of Astrology. Many people are gifted as prophets and if this "Astrologer" is so endowed, I say all honor and success to him, such as he may merit and deserve; but in the future I trust that he and all students of this sublime science will keep their predictions within the limits of the true science of Astrology and strictly in accordance with well established rules.

Leo—♌

THE SIGN LEO.

☉—Sun

ITS SIGNIFICATION WHEN TAKEN ALONE.

[Students cannot become too familiar with the following introductory remarks.

At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon, and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the Rising Sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All these points can be determined accurately only when the horoscope is calculated according to the date, place, and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the Earth is placed.

At any rate, people should study their horoscopes in accordance with the most complete and accurate data to be had, and in that way arrive at every point they can which will be to their advantage to know.]

The fifth thirty degrees of the Zodiac are represented by the sign Leo, symbolized by the Lion and ruled by the Sun. It is a northern, fiery, hot, dry, diurnal, masculine, fixed, commanding, talking sign, the only celestial home of the Sun and the detriment of Uranus.

PERSONAL APPEARANCE.

Leo denotes a tall, slender, wiry, muscular figure, with wide shoulders in proportion to the rest of the body. The first ten degrees are less indicative of tallness than the remaining twenty degrees. The complexion is florid; hair and eyes light; the eyes are large, and, when the native is not taking part in a conversation, they will have rather a fierce expression; the hair is fine and grows thin and in many instances will be near the color of pure gold.

DISPOSITION.

These characters are naturally endowed with great pride, ambition, perseverance and independence, coupled with a dignified, commanding, magnetic and majestic presence. No business is too large for them to manage; they are self-reliant and do not hesitate to take the responsibility of any large enterprise and will carry it forward to success if such a thing be possible. They become restless and impatient when placed under restraint and are not busy with something. They are natural leaders and will not be satisfied with a subordinate position, yet will accept one rather than be idle, after which they will soon manage to be the head of their department. They are kind, sympathetic, too generous for their own best interests and will be tempted to give away their last penny to assist one in distress when their sympathies are aroused. They insist on having things their own way and will only yield after a struggle for supremacy. They are apt to talk considerable about what has to be done and often seem to be crossing bridges before they come to them. To one who does not understand them they will seem to be fretful, irritable and high-tempered, but, as a rule, their deep anger will be aroused but a few times during their lives. At such times they become very fierce, and the cause of this disturbed mental equi-

librium will get the full benefit of their opinion, be he king or peasant. They belong with a class of people who do a great amount of talking, and one born when Leo is rising, the other testimonies concurring, will be a natural orator with the ability to sway and completely capture his audience.

PROF. G. W. CUNNINGHAM.

EVIL TRANSITS NOW FOR CERTAIN PEOPLE.

When, by their progress in their orbital transits, Saturn, Mars, or Uranus reaches certain points in the Zodiac—at which they come to within five degrees either forward or backward from the exact degree of the conjunction, square, or opposition to the place of the SUN in a Geocentric, or the EARTH in a Heliocentric horoscope—it is a warning of an evil, or at least an annoying, period for people born any year on or between any of the dates given below. This does not take into consideration the transits in cardinal houses of the Geocentric horoscope, favorable or otherwise. Here is a point in which the two systems harmonize and agree as to the time of an evil period, especially during transits of Uranus and Saturn. If people drift blindly during these periods they are apt to do something which will cause them financial losses, or mental worry from other sources. Do not understand that some dire calamity awaits you if your birthday happens to be mentioned in the following list of dates. "Forewarned is forearmed," and by knowing the time in advance when the evil is indicated and then being extra careful of your health and financial matters, and also being particular to see that your conduct is such as to be above reproach, it is expected that you will counteract at least the greater part of the evil indicated. At any rate you will be better able to understand yourself and the condition of affairs surrounding you, and become a philosophical master of the situation. Those born with a very fortunate nativity will notice that much less evil will be in evidence for them than for others whose horoscopes are proportionately less fortunate. The following birthdays, inclusive, are the ones to which the above remarks apply:

September 1 to 10, September 27 to October 15, December 1 to 10, December 26 to January 15, February 23 to March 10, March 26 to April 15, May 29 to June 9, June 27 to July 15.

PROF. G. W. CUNNINGHAM.

MISCELLANEOUS NOTES, QUERIES AND ANSWERS.

We are pleased to acknowledge the receipt of "The Planetary Hour Book," published in vest pocket form by Ernest S. Green, 1804 Market St., San Francisco, Cal. In this he gives the hours of the day which are ruled by each one of the different planets. The matter is arranged simply and concisely and is readily comprehended. It is designed to determine good and evil hours. Issued monthly; price 10 cents.

The article on "Astrologers and Astrology," on the opposite page, was intended for the July number of the STAR, but owing to a lack of space it was crowded out. Taking a retrospective view of the situation we see that the "imminent attempt on President McKinley's life in June (1901)" failed to materialize. Strikes have developed in some but not "all trades," the great steel-workers' strike being foreshadowed by conditions previous to the prediction made. And, so far as we are informed, no extraordinary "riot and bloodshed" was in evidence during the month of June, 1901, as predicted.

S. Issi, of Des Moines, Iowa, refers to a notice relating to "fortunate days" which appeared in the May STAR, and wants to know "how those certain days can be fortunate for everybody," and further declares that "the idea that any set of days can be either lucky or unlucky for all the world is something very unscientific." By referring to Mr. Whitehead's notice relating to "fortunate days"—page 22, column 2, May number—you will see that he agrees with you, for the notice was well seasoned with sarcasm and should not be considered as an endorsement. Fortunate days can only be determined by certain calculations made according to each individual's horoscope. The idea that fortunate days can be and are given indiscriminately by self-styled "Astrologers," has been the means of doing great and lasting injury to the true science of Astrology.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
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CHICAGO, ILL., U. S. A., AUGUST 1, 1901.

NEWS E. WOOD, A. M., M. D.,

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EDITORIAL SECTION.

THE phrase, "watered stocks," should be relegated to the dust-heap of worn-out things and in its place the more appropriate phrase, "christian scienced stocks," should be substituted. The reason is self-evident and needs no explanation as all people with an ordinary amount of common sense know that "watered stocks" are composed of 100 per cent of "mind" less enough "matter" to make a showing.

★

AT Paris, on July 13, with a steerable balloon—cigar-shaped and supporting a triangular-shaped frame-work furnished with propelling and steering apparatus and a petroleum motor—M. Santos Dumont, its inventor, made a test trip. The distance covered was nine and three-eighths miles, at a speed in round numbers of nearly fourteen miles per hour, half of the trip being "almost in the wind's eye." The stiff wind, however, proved too strong for the machine and it met with an accident from which its inventor luckily escaped unhurt. The occult problem of aerial navigation seems in a fair way of being solved in the near future.

★

THE degenerate cult that misnames itself "christian science" is theological insanity. It is at once not only the most fanciful, the most absurd and the most monstrous view of God, his creation and his revelation, but is productive of the most extreme cruelty and inhumanity to the weak and helpless. Its disciples seem to be those who had their umbrellas up when the good Lord was raining common sense. Every so-called "church" of these fool fanatics is really an insanity incubator where the most dangerous degenerates of christendom gather together in order to debauch reason and crucify the truth. One of these incubators has lately been

"dedicated" in Chicago, the cost of which is said to have been \$150,000, but much of this amount, it seems to us, is "christian science" so-called "mind."

★

AIMING to break the terrible drouth of July in their particular section, down in Denison, Texas, on the 14th, nearly every "sky pilot" publicly prayed for rain in the morning. In the afternoon a storm came—mark this answer to prayer—and wrecked a new church! Hereafter petitions for rain in that locality will probably contain ample specifications that no damage result therefrom to life or property, and especially as to churches.

OCCULT POWERS OF MOHAMMED.

Although the world has millions of Moslems, but few who are not of that faith know upon what its teachings rest or what was the nature of development exercises to which Mohammed applied himself.

Moslem writers are unanimous in ascribing many marvelous happenings to the prophet of Islam. Yet, according to the words of Mohammed himself, he performed but one miracle, which was the production of the Koran.

His early life was but little different from other Arabian boys, although it is claimed that he walked at the age of three months, and talked at the age of seven. All accounts unite in ascribing to him an honorable and truthful character.

It was by this fair reputation together with a comeliness of person that he succeeded in infatuating the widow Kadijah, whose wealth enabled him to pursue without interruption his occult development exercises.

Although deprived of an early education, he was a good listener and had an unusually retentive memory. Thus his mind became filled at an early age with the folk-lore of his tribe, resulting from long evenings spent around the fireside when the caravans were at rest.

He also learned the stories of Christ from the wandering monks whom he often met in his travels. However, his real development was undertaken according to instructions received from the Magi.

When he was about to enter upon his life work, a tent was constructed for him in the suburbs of Mecca. To it he would repair at night, and spend hours lying upon his back, gazing at the firmament and meditating upon things divine. As he continued his exercises he became reserved and diffident. He was often seen walking about the sacred city alone, with hands behind him and head bowed down.

But to no one, not even his faithful wife, did he communicate his ambitions and aspirations.

Later he refused to eat the flesh of the camel, and soon after restricted his diet to fruits, grains and vegetables. Shortly afterward he attained the trance state, and in this condition would lie motionless for several days at a time.

Finally he gave his confidence to his admiring wife, Kadijah, who at once gave to

him her earnest support and encouragement.

His development was kept a secret until the forces with which he sought commerce became too strong for his debilitated physical nature. It was at this time that he began to fall into the trance without warning and without regard to place. It might be in his home, on the streets of Mecca, or even at the Caava, the sacred spot where all of the tribes offered up their prayers before the birth of Mohammed, and where offerings are made even to this day.

His enemies were unkind enough to say that he was suffering from epilepsy, and even hinted that he was insane when he began to tell of his psychic experience. When he finally proclaimed himself a prophet of God he met with violent opposition from the various tribes, and history tells how his most bitter assailants were his own relatives.

At length a decree was issued forbidding the prophet or his adherents the privilege of trading with so-called loyal Arabians. So bitter became the opposition to him that he was forced to take refuge in a castle provided by his father-in-law, where he remained for one year.

During this time he and his followers were often reduced to hunger. This severe training, induced in part by necessity, was all that was required to complete his development and give to him the gift of second-sight or illumination.

It is interesting to note in regard to the meeting of Mohammed and the genii, as related by himself, the coincidence of his experience with the precepts of the Magi. He states that while he was preaching in the desert the elementals or spirits of the air were attracted to him by the wisdom of his utterances. In describing them he said, "Some of these beings are good, others are evil. The latter seek places of darkness, where they prey upon and annoy the lonely travelers of the desert."

He is said to have taken great courage from this meeting, as he remarked, "I need not despair, though man hearken not, if the spirits of the air find good in my words."

His first demonstration of occult power was made or exhibited at his trial before Habib, the leader of the Koreschites.

When he was summoned before this powerful tribunal, the venerable Habib received him graciously and at once propounded to him the pointed question:

"They tell me thou dost pretend to be prophet sent from God. Is it so?"

"Even so," answered Mohammed, "Allah has sent me to proclaim the veritable faith."

"Good," rejoined the wary sage, "but every prophet has given proof of his mission by signs and miracles. Noah had his rainbow, Solomon his mysterious ring, Abraham the fire of the furnace, which became cool at his command; Isaac, the ram, which was sacrificed in his stead; Moses, his wonderful working rod, and Jesus brought the dead to life and ap

peased the tempests with a word. If, then, thou art really a prophet, give us a miracle as proof."

The first miracle demanded of Mohammed was to reveal what Habib had in his tent, and why he had brought it to Mecca. At this Mohammed bent toward the earth and traced upon the sands the powerful pentagram or five-pointed star. Around this he drew a circle and stood in the middle thereof. He then went into the self-induced trance and, upon awakening, replied:

"O, Habib, thou hast brought thither Satiha, deaf and dumb and lame and blind, in the hope of obtaining relief of Heaven. Go to thy tent, speak to her and hear her reply, and know that God is all powerful."

When the judge hastened to his tent he found the words of the prophet verified. Thus all prophets of the divine world have made the healing of disease a crucial test. But such power is one of God's gifts to humanity, and may be attained by those persons who will cultivate a pure physical by proper diet, a pure astral by proper breath, and a pure psychical by proper meditation.

T. J. BETIERO, M. D.

AN OCCULT SIXTH SENSE.

Nearly a hundred years ago M. Flourens, a French scientist, noticed that doves whose inner ears were cut in certain places showed a strange uncertainty of movement. The said cuts did not in the least affect the hearing of the birds, but as soon as the latter tried to move they began to make violent pendulous motions with the head, lost their equilibrium, turned somersaults, staggered, etc.

Since then innumerable observations and experiments have corroborated the thesis then enunciated that the ear is not only the organ of the sense of hearing but also that of a distinct sixth sense—the sense of location, of equilibrium, or, to express it scientifically, the static sense.

The function of the ears as the organ of static sense is explained thus: Within the ear are three small globular protuberances covered, on their inner side, with innumerable minute cells, each containing a fine hair, surrounded by lymph. If an individual makes a slight motion the hairs follow the motion, while the lymph, subject to the law of inertia, endeavors to retain its former position: thus the hairs are bent in a direction opposite to that of the movement made, and the irritation thereby produced is immediately telegraphed by the nerves to the brain, thereby causing consciousness of the movement.

If one rotates rapidly until the lymph moves with the body, and then suddenly stops rotating, the hairs will bend in the opposite direction and produce dizziness.

The function of the minute hairs is supplemented by minute crystals which swim within the cell-lymph. When a movement begins, the crystals, subject to the law of inertia, remain a little behind, pressing upon the cell-walls, and causing supplementary reports to the brain.

WHERE DREAMS COME TRUE.

Far over some mystical river, and under some wonderful sky,
Where the rain never blots out the sunshine, and
our loves never weary nor die,
Where the flowers never fade, but, in changing,
their magical sweetness renew,
Is a glorified realm of enchantment. 'Tis the land
where our dreams come true.

By mystical visions and tokens we learn of that marvelous land.
But, alas! on mortality's threshold the frail clue
slips from our hand
And the river of death runs before us till it brings
the bright portal in view
Of the haven of rest that awaits us in the land
where our dreams come true.

—Adapted Selection.

THE RELIGION OF HUMANITY.

An Important Essay on the Inherent "Intelligence of Nature."

Man's best lessons are learned close to the heart of Nature. A sympathetic observation of Nature's methods renews man's inspiration and gives him fresh hope, faith and courage, by bringing home to him, in some subtle way, a certainty of the existence of an all-embracing Divinity which makes for immortality.

That Nature is intelligent is beyond question. Everywhere man sees instinctive foresight, wise purpose and providence. Witness the care with which plants provide for their propagation. The witch-hazel, for instance, projects its seed for a considerable distance from the parent bush that it may fall upon fertile ground and have the advantages of sunlight and air.

The intelligence of flowering and fruit-bearing plants is shown in making those developments attractive to birds and insects that the latter, in gathering honey and pecking at fruit for their own advantage, may carry away pollen and liberate fruit-seeds. Plants will throw out new roots and travel long distances in search of water and food. Bury a bone some distance away from a given plant and in a comparatively short time it will have found and twined innumerable fresh root-lets about it.

The instincts and senses of plants and animals are naturally finer and truer than ours because they are more dependent and limited. Animals can divine the existence of water at long distances. Their sense of locality is so strong it cannot be confounded. When carried miles in a basket or bag, or when driven through a new country at night, they easily find their way back home again. Their wonderful accuracy of hearing and smell is familiar to everyone.

Animals and plants are endowed with intelligence amply sufficient for their wants, and adapt themselves to their environments more readily and harmoniously than man. But Nature has not failed to provide for the stimulus and cultivation of their intellectual faculties by making plants and animals the prey of each other. Plants have parasites which live upon them and would absorb their strength but

for this intelligence, which stimulates the entity to increase its powers, to grow stronger, hardier and more resistant.

The same truth applies to the animal. Craft, cunning, strength, speed, endurance, persistence, and similar qualities are evolved and developed by the exercise of the predatory instinct. These qualities, with the habits which they engender, modified by environment, go to foster the individualistic principle, so that we associate certain traits and characteristics with a distinct species.

But we must not confound cause and effect. Animal instincts and habits are evolved under the leadings, guidance and direction of natural intelligence. The animal or plant is not the result of natural forces alone, but the temporary incarnation or materialization of an unknown and unfinished life quantity, manifesting itself through certain instincts and habits. These instincts and habits are merely the processes of growth and development. An insect will sit on a twig for hours at a time, reaching out a leg until it comes in contact with the branch, then drawing it back, repeating the process over and over and over again, and thus cultivating both the sense of touch and the power of motion. What patience and obedience this suggests!

Plants and animals illustrate or represent a certain stage in the evolutionary development of form, just as the crude pottery of ancient Egypt represents the status of the potter's art in that age of the world.

We continually make the mistake of confounding the shell of the entity—the thing we can see, hear and feel, and which eats and moves and temporarily manifests life—with the entity itself, which, for a time, occupies this shell.

Once admitting the temporal and changing nature of every form of organized matter, and seeing that the all-pervading Intelligence of Nature pursues its ends eternally, after an orderly, progressive fashion, appropriating and adapting matter to its uses and purposes in various combinations and arrangements, we get an awe-inspiring view of man's destiny.

If Nature's God is so wise, so strong, so purposeful, nothing can be impossible to man's God. Our grounds for belief in the Universe being so stimulated and vivified, we take new heart, despise not the day of small things, seek to improve every opportunity and make the most of each lesson.

The danger always lurking in a high degree of material civilization is that it tends to blunt the delicate sense of intuition, which sympathizes with Nature; to encourage disbelief, to choke up the fount of inspiration, and to lessen the universal sense of human brotherhood. Man thus becomes more artificial and loses some of his native independence and integrity. Then corruption begins to show itself on all hands.

We can successfully combat this danger by continually returning to Nature, re-studying its first principles and bringing

our faculties and powers into sympathetic harmony with the great Intelligent Source of all life.—*Medical Brief.*

YOUR ASTRAL NUMBER.

We here produce the necessary tables and instructions so those of our readers who desire may ascertain their Astral Numbers. The matter was copyrighted in 1898 by Mr. Zeno T. Griffen, and is republished by his permission.

Every person has an Astral Number which represents the conditions and culminations of life. It is formed from the Astral Numbers of the day and month of birth, the year born, and the planetary forces operating on the individual, as denoted by personal history and constitutional make-up. Following are the Tables of Astral Powers:

POWERS OF THE PLANETS.

Mercury.....994356	Saturn .....241056
Venus .....964224	Uranus .....120528
Mars .....542376	Neptune..... 60264
Jupiter.....482112	

POWERS OF THE MONTHS.

January.....161624	July .....491294
February....266438	August .....324839
March.....334154	September...353675
April.....499637	October ....227963
May.....597728	November...217433
June .....693389	December...188192

POWERS OF THE DAYS.

1....157732	12....622348	23....386152
2....213136	13....491128	24....468772
3....256876	14....361852	25....683584
4....358936	15....236464	26....524176
5....461968	16....186892	27....362824
6....533896	17....169396	28....269512
7....616516	18....154816	29....246184
8....656368	19....221884	30....198556
9....722464	20....233548	31....163564
10....881872	21....274372	
11....719548	22....376432	

CENTURY ORDINATES.

19th Cent'y. 8331652	21st Cent'y. 8331632
20th Cent'y. 8331642	22d Cent'y. 8331622

These tables are correct, being the only ones that will work out according to rules and books that relate to them.

You can cast your Astral Number by observing the following

DIRECTIONS.

Set down in regular order, under each other, the powers of the planets, etc., as follows:

1. If a male, set down the power of Mercury.
2. If a female, the power of Venus.
3. If single now, the power of Mars.
4. If never married, or a virgin, the power of Uranus also.
5. If married now, the power of Jupiter.
6. If single through divorce, the power of Neptune.
7. If light complexioned, the power of Venus.
8. If black hair and eyes, the powers of both Mercury and Venus.
9. If medium complexioned, set down no powers.

10. If own father is dead, the power of Jupiter.

11. If own mother is dead, the power of Saturn.

12. Set down power of month of birth.

13. Set down power of day of birth.

14. Set down the year of birth.

15. Add together. The sum total is the Astral Number required.

To test the work, add the four figures of the year of birth together, and their sum to one final digit. This will also be the "final digit" of the Astral Number.

Our issues for January, May, July, and pages 11, 12 and 13 of this number, contain articles on the Astral Number, which see.

OCCULT HISTORY.

Mexico and Central America Visited in 499 by Buddhist Priests.

If we follow down the official chronologies to 499 A. D. we will find an account of one Hwui Shan, who in that year returned to China with the statement that he had come from a country lying a great distance to the east. His story so excited the interest of the government that the imperial historiographer was commanded to enter it upon his official records. Although the Chinese and Japanese both are thoroughly familiar with the story of Hwui Shan's discovery, the celebrated Chinese scholar, Ma Twan-lin, searched the original records and made a copy of the imperial historiographer's original digest that it might be proved beyond doubt.

Hwui Shan was a Buddhist missionary priest. With five brother missionaries he left China, sailing north by the peninsula of Kamchatka, to the Aleutian islands, eastward to Alaska, and thence to Fusang, which is the name of the country he tells the most about. He describes the people he encounters on his voyage. The Aleutian islanders, he said, were a happy, joyous people, having the custom of tattooing their bodies, and they received the stranger with great hospitality. East of these islands was the country he called the "Great Han," whose inhabitants had no implements of war, nor carried on a war with any one, but were content to live by hunting and fishing. This description of a people applies truly to the inhabitants of Alaska, the Eskimos, who are a peaceable people, never having been known to have had wars of any kind.

Fusang, literally "The Land of the Mulberry Tree," is described as being situated twice 10,000 li to the east of "Great Han." By a glance at the map it will be seen that an easterly course from that part of Alaska nearest the Aleutian islands would bring the navigator to British Columbia, but then the old Buddhist missionary may have been careless in regard to his sailing directions, or east for southeast may have been substituted in the record.

"Twice 10,000 li" is figured variously between 6,000 and 7,000 miles, and that distance in a southeasterly direction from Alaska nearest the Aleutian islands, would bring the navigator off the coast of Mex-

ico. Now, Hwui Shan's account of Fusang and its people, where he appears to have tarried some time, applies to Mexico. His particular attention was called to the fact that the inhabitants of the country had no walled cities or towns, which would naturally be the observation of a Chinaman arriving in a thickly-populated country from one where everything is encompassed with a wall, as in China.

Hwui Shan describes the houses of Fusang as being constructed of adobes or sun-dried bricks, similar to those of the Pueblo Indians of the present day, and then he gives a faithful description of the Mexican agave, that most useful of all plants to the native Mexican. He said they made cordage and paper from its fiber and ate the tender sprouts of its young roots. He speaks of a milk which was probably the fermented juice of the maguey, the pulque of the present day, and calls the tuna, the fruit of the cactus, which we call a prickly pear, a red pear, which, if not plucked, remains on the tree throughout the season. The people had no iron, but used copper in a variety of ways, and gold was of no value. Speaking of the inhabitants, he said the children married at a very young age, which is true of the aboriginal tribes of Mexico.

The religion of Buddha was founded in Central India about the beginning of the Christian Era, and he commanded his followers to go forth and preach his doctrines in every part of the world. Thus with religion East Indian arts were carried into China and Buddhism was eventually accepted as a religion by the Chinese, who preserve in their records accounts of journeys made by various Buddhists in 385 A. D., 399, 518 and 629. These accounts are all written by the Buddhists themselves where the account of Hwui Shan is chronicled.

After the destruction of the dynasty of Tsin in 420 China was divided into two empires, that of the north and that of the south. Li Yen Chen, a Chinese historian, who wrote a history of these two empires about the beginning of the seventh century, gives an account of Fusang, and describes how the land is reached by sailing along Kamchatka, the Aleutian islands and the coast of North America. By this route the navigator is out of sight of land but once, and then but for 200 miles.

We have it that when Hwui Shan returned to China he had left behind him his five companions to carry out the missionary work commanded by Buddha. What became of these is not known, but they may have been the means of instructing the natives of Fusang in building the cities found by the Spaniards a thousand years later, and in other arts as well.

The Mayas of Yucatan had attained a greater degree of civilization than the Aztecs, as the remains of their cities attest. The Spaniards, in their blind zeal for the Romish faith, destroyed everything that showed the civilization of this people. Whence came this civilization?

The Toltecs appear to be the first of the aboriginal races who had attained to any

degree of civilization. They inhabited the valley of Anahuac (the valley of Mexico), built cities and temples and were a peaceable people. The Aztecs, a warlike tribe, came down from the north, desolated the cities of the Toltecs and drove them south into Central America and Yucatan, taking to themselves some of the Toltec arts and industries. So the civilization of the Toltecs became diffused. The remains of the Mayas in Yucatan are evidently Toltec, and what do we find?

In the National Museum at Madrid is preserved one of the books of the Mayas which escaped the general *auto da fe* of the Bishop Landa, who burned these books whenever found. Its paper resembles very much that of the Chinese, and consists of a long strip doubled in folds between two boards like their early books. The text consists of hieroglyphics and picture writing and does not resemble Chinese text.

In Mexico exist traditions of the visit of a people who taught them many things.

When we come to search the remains of the Toltecs, or whoever the builders of those cities were, now scattered in ruins throughout lower Mexico and Yucatan, we find in many places the counterpart of such Buddhist temples as are found in Java and many other Asiatic countries to which the Buddhist religion was carried. M. Desire Charnay, in his "Ancient Cities of the New World," gives a drawing from a photograph of the "Temple of the Sun" at Palenque, and opposite, a picture of a Japanese temple. One is almost a counterpart of the other. He also compares the stucco bas reliefs on the ruined nunnery at Chichen Itza to Chinese carvings. If we examine a drawing of the restored palace at Palenque and compare it with the temple at Boro Budo, in Java, we will find that they resemble each other. Waldeck found the old temples of Yucatan analogous to those of the Buddhists at Ava, Pegu, Siam, and the Indian Archipelago, with the same niches in which the cross-legged god Buddha sits in Java. How are we going to explain these things to the contrary of the Chinese records?

MYTHOLOGY OF TREES.

Trees have always been closely associated with man, both in his every day and religious life. He has inherited a sort of ancestral worship for stately forest trees that has become as much a part of him as his later and broader ideas of spiritual things. Every race has a tree of life or a form that either accounts for the origin of the race or else possesses some wonderful properties closely connected with human welfare. Thus there is the primeval ash or world tree of the Scandinavians; the Hindoo soma tree, with its divine branches and life-giving sap; the sacred tree of Buddha, imparting wisdom; the world tree of the Iranians, producing its immortalizing drink, and the South African tree of life, which gave birth to bushmen, oxen and zebras. The Hebrew tree of life, written of in Genesis, conveys the same idea as the others. It was probably

obtained, as was most of the Hebrew mythology, from Egypt or Assyria, where ancient sculptors portray such a tree, by whose fruit the votaries of the gods were worshiped and prepared for immortality.

One of our most familiar and rapidly growing trees is the poplar, so called from the fact that it composed the grove in which the populus of Rome assembled. It also formed the grove of Archimedes. It was in memory of the cure of a snake bite by poplar that Hercules erected pillars joined by a serpent. This legend still exists in the symbol of the dollar, \$, yet how few would look in this direction to find the source from which this mark originated?

STAR HEAT MEASURED.

Astronomical Instruments Invented at the Yerkes Observatory.

Means by which the heat of the stars can be measured has been discovered at the Yerkes Observatory, at Williams Bay, Wis., of the University of Chicago.

For years scientists and astronomers have conducted a scientific war over the problem as to whether or not the stars gave any heat at all along with their light, and for two years careful experiments have been going on at the Yerkes Observatory to attempt to settle the dispute. The result of these experiments is the announcement that the stars not only give heat but their heat can be measured.

The instrument by which starlight is measured is so delicate that it will record the strength of light of a candle a mile away. For the successful outcome of the experiment here scientists will be indebted chiefly to Professor E. F. Nichols of Dartmouth College, who leaves his own institution frequently to work at the Yerkes Observatory, being assisted in this particular work by Professor Charles E. St. John of Oberlin College, and A. L. Colton, formerly assistant at the Lick Observatory. G. W. Ritchey aided in the instruments.

The instrument which can record such an infinitesimal amount of heat is called a radiometer. Though based to some extent upon the same principle as the dolometer and radiomicrometer, which have been so successfully used in measuring heat rays, in construction it is essentially different, and for this purpose has proved far more effective. As a basis of measurement an ordinary paraffin candle was used. By comparison and mathematical reductions, Professor Nichols ascertained that the heat coming to any point of the earth's surface from Arcturus, one of the nearest fixed stars, is something greater than the heat which would be received at a given point from a candle six miles distant, if none of the candle's heat were absorbed by the atmosphere. Observations on Vega, another fixed star, showed about one-half the quantity of heat received from Arcturus. The planet Jupiter sends to the earth twice as much heat as Arcturus, and from Saturn comes only heat enough to equal the unabsorbed radiation of a candle ten miles away.

The apparatus used in these experiments was so sensitive that the heat of a candle sixteen miles away could be detected, if no air intervened to absorb the heat rays. The sensitive portion of the instrument is suspended in a block of bronze which is bored out to receive it. A whip of fine-drawn glass, hanging by an almost invisible fiber of quartz, suspends a small plane mirror. About two-thirds of the way to the top a delicate cross-arm of drawn glass was fastened, bearing at its extremities the radiometer vanes, which were coated with lamp black. These vanes were small circles, stamped out of thin mica. The distance between them was four and one-half millimeters, or nearly two-tenths of an inch.

The block was sealed so as to be as nearly air tight as practicable. A window of the transparent substance, flourite, was made to admit the rays of light upon the instrument, while a glass window was used to permit the deflections of the vanes upon a scale to be read with a telescope.

The observations with this instrument were conducted in the heliostat room of the observatory. By a system of three mirrors, made for the purpose by Mr. G. W. Ritchey, astronomer and superintendent of the instrument making department of the observatory, a ray of light from the star under examination was thrown directly upon the radiometer. The mirrors served to concentrate the heat of the star as well as to direct its rays into the radiometer, where they were allowed to pass through the window of flourite and fall upon one of the vanes.

Another valuable and important instrument is now being constructed at the observatory from designs drawn by Mr. G. W. Ritchey. It is a horizontal reflecting telescope.

The concave mirror, the basic part of the telescope, is two feet in diameter and has a focal length of 165 feet. The apparatus is designed, however, so that another mirror of sixty feet focal length may be used in its stead by being placed correspondingly nearer the laboratory. A rectangular tube, five feet high, nine feet eight inches wide at one end, and four feet wide at the other, connects this mirror with the laboratory.

The rays of light from the object under observation are received at the larger end of this tube by a coelostat. This is a mirror mounted so as to be moved by clockwork to correspond with the motion of the earth and reflect the rays constantly to the same point. This is a plane mirror thirty inches in diameter.

Another mirror, which is adjustable to allow for the position of the star or sun, receives the rays and reflects them through the 165-foot tube to the concave mirror at the other end. This second mirror is also a plane one and is two feet in diameter.

The concave mirror forms an image of the object at its focus, a point near the coelostat. In direct photography the image is received upon a photographic plate which is mounted upon a pier and furnished

with an eye-piece and adjusting screws, by means of which the astronomer keeps the image constantly in the same position on the sensitive plate.

In other work the image is received into a spectroscope, where its spectrum is observed and photographed on a large scale. When used in connection with the large spectro-heliograph (an instrument designed by Professor George E. Hale, director of the observatory), the corona, prominences, and other solar phenomena may be photographed, a thing hitherto impossible except at a total eclipse.

The mirrors are of silvered glass and were made by Mr. Ritchey. The details of the instrument and its accessories were worked out by Professor Hale and Mr. Ritchey to a satisfactory completion.

REPRESENTING AN ECLIPSE.

An extraordinary representation of an eclipse of the Sun was lately hit upon by some ingenious Englishman in the course of his experiments with light as affected by water, especially when made semi-opaque by various colored substances. A total eclipse of the Sun is so rare a spectacle that, when one occurs, it excites a more widespread interest than almost any mere sublunary event, and we here give precise directions for representing such an unusual phenomenon. The notion of presenting this beautiful representation of an eclipse of the Sun in a modern parlor is certainly novel and somewhat remarkable, considering the wholly artificial means employed, for nothing is made use of that owes its existence to a genuine eclipse of the Sun, not even a photograph of one or its reproduction.

A rectangular tank of glass is the principal feature of the apparatus employed in this striking yet simple experiment, and which may be made by any person inclined to entertain his friends who will undertake the small amount of outlay required. If you happen to have a small aquarium it will answer for the purpose of the required tank. Fill it with clear water, and then add a tablespoonful of alcoholic solution of gum mastic, which, being thrown down in a fine precipitate, will give to the water a milky appearance.

Now take an ordinary six-candle-power incandescent lamp, and pass the wires that lead to it through a short glass tube, and fasten the lamp to the tube with sealing-wax so that the joint is water-proof. The lamp, thus joined, should be at a right angle to the tube. Next, firmly attach a metal disk to the tip of the lamp; see that its diameter is a little larger than the lamp so as to conceal the latter.

Now immerse the affair in the aquarium so that the metal disk closes flat against the center of the front glass of the tank. Darken the room, seat your friends closely together in front, and turn on the electric light. Immediately—the metal disk representing the Moon—a beautiful representation of a total eclipse of the Sun will burst into view, with an exquisite corona which is caused by the diffusion of the

electric light of the lamp by the small particles of gum mastic suspended in the water.

To render the effect perfect, a small quantity of solution of malachite-green aniline dye may be added to the water, giving to the sky—represented by the water—the peculiar and weirdly greenish tint that characterizes the real sky on the occasion of the Sun's eclipse. This, also, brings out with greater distinctness the corona, which extends its misty streamers of pearly luster and exquisite texture far out into the background of the heavens. The effect is made more startlingly like an eclipse by draping the corners of the tank.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

In the publications of Quatuor Coronati Lodge, London, may be found an account of the last gavel stroke of Frederick the Great. Frederick's initiation as Crown Prince of Prussia has often been told, and much has been written about the "Royal Lodge" which he constituted, and over which, at times, he presided in the Palace at Potsdam. The following is alleged to have taken place at the last meeting at which the King presided as "G. Master."

Shortly after the close of the second Silesian war, Prince Kaunitz, the Minister of Maria Theresa, opened a correspondence with Major-General G. C. von Wallrawe, Chief of the Engineer Corps, and induced him to "betray" the plans of the Fortress of Neisse. The correspondence with the Minister of Queen Theresa was discovered in the post and unassailable proof of the betrayal laid before the King in the shape of a certain letter from Wallrawe to Kaunitz. Wallrawe was not only a man whom the King had personally trusted as an intimate friend, but he was a member of the Royal Lodge, and Frederick saw himself betrayed in every quality—as King, friend and Mason. The Royal Lodge had not been called together for four years, but after full consideration the King ordered it to be summoned once more for the 10th of February, 1748, at Potsdam. At the conclusion of the order of proceedings the Royal Master spoke as follows:

"One of the brethren here present has offended against the laws of the Craft, his duty to the State, his oath, his fealty and gratitude to me as his Worshipful Master and King, and deserves death. As King I do not want to know it, as Master I would wish to pardon him, as a brother I desire to give him my hand and help him to raise his fallen self, and as a man I will forget the past. I only demand that he shall acknowledge his crime here and now repent. In this case everything shall be *strictly kept among ourselves*, and never again mentioned. Should, however, he be silent and not seize the pardon here offered him, then I must point out to him that, as Master, I shall feel obliged, on account of his acts, to close this Lodge forever, and as King

and ruler of this realm to hand him over to justice."

The brethren were naturally much disconcerted, but as Wallrawe had no previous suspicion that his treason was discovered, no reply was made. The King repeated his adjuration a second and a third time, still there was no response. Then, with a tremulous voice, and tears in his eyes, he solemnly closed the Royal Lodge forever, and, passing into the antechamber, ordered General Winterfeld to arrest the traitor. The condemned brother was imprisoned for life in one of the fortresses which in earlier days he had constructed for the defense of the kingdom.

ENGLAND'S NEW GRAND MASTER.

H. R. H., the Duke of Connaught, was elected March 6, at the regular quarterly communication of the United Grand Lodge of England, to succeed King Edward VII as Grand Master of English Freemasons, and was installed as such on July 17. The Duke of Connaught was already a Past Grand Master and has been for many years Provincial Grand Master of Sussex and District Grand Master of Bombay. He was admitted to the Craft in 1874. He is now the fifth Grand Master of the United Grand Lodge of England. The Prince of Wales, now King Edward, ruled the fraternity for over twenty-six years. The Duke of Connaught, who takes his place, is King Edward's only surviving brother.

THE KNIGHTS TEMPLAR

of the United States will hold their Triennial Conclave in Louisville, Ky., August 26 to 29, inclusive. The city raised one hundred thousand dollars for their entertainment, and it is expected to be the most brilliant affair in the history of the Order in this country. The parade will be the largest and most imposing ever witnessed. Templars from all over the world will be there, including the editor of the STAR, who, with his "better half," will go with his Commandery (Apollo, No. 1, of Chicago), and be quartered at the Hotel Louisville.

THE INFLUENCE OF WOMAN.

The sweetness of a pure-minded woman sheds a fragrance upon all around her. She has a comforting word for a sorrowing heart, a helping hand for a needy sister or brother, a cheerful smile for the sad and disheartened, a forgiving look for the weak and erring. She brings sunshine into the darkened household, and by her example brings dead hopes to life again. She looks only for the good in life and rejoices in it. She shuts her eyes to evil, prays for the victim, and follows up her prayers, as did Abraham of old, and seeks to save the evil-doer by appealing to the good that is in his nature. Her voice is raised in praise and commendation for all good works, and is never heard in canting fault-finding. Her words are gentle, kind and loving, never harsh, stinging or bitter. When she cannot praise her lips are silent. She has a good word for every one, for she beholds in every character some trace of goodness.—*Masonic Standard*.

QUAINT AND CURIOUS.

ONE of the queerest known fish is the archer, that lives in Javanese waters. It shoots a stream of water at insects and brings them down within reach. The Javanese keep it in jars for their amusement and cause it to show its marksmanship by placing insects within range.

A YOUNG man at Hallstead, Pa., named Frank McCroy, claims to have discovered the lost art of the ancient Egyptians, the tempering of copper. Chemists and scientists have labored to discover this lost art for years. The Government is said to have offered a reward of \$6,000 for a formula that would bring the temper of copper up to the desired hardness.

A SOLID silver cross was recently found by an Indian while digging in the Lake Lemarguingue district, Canada. It has two bars and is recognized by a Jesuit as one of the fifty silver crosses presented to the Huron Indians in the early part of the sixteenth century to bribe them to fight for France against the Iroquois Indians, who were then friendly to England.

AN entire town has recently been discovered in the dominions of the Czar of the existence of which no one seems to have had any idea. Deep in the forests of the Ural lies a flourishing city, the inhabitants of which speak a curious language of their own and seem to form a sort of ideal commonwealth in which taxes and other troublesome things are unknown.

A PECULIAR phenomenon was noted during a severe thunder-storm by the attendants at a recent picnic near Wausau, Wis. During the progress of the storm several persons pulled their knives from their pockets simultaneously and threw them upon the ground, asserting that they were too hot to carry. It is supposed that the knives became heated by reason of the electrical conditions of the atmosphere.

A STRANGE case of inoculation is that of H. L. Carpenter, Algona, Iowa, who, while traveling with Barnum & Bailey's show a few years ago, was attacked by a pet leopard. From the virus introduced through the wounds made by the animal's teeth and claws, Mr. Carpenter's body and face are covered at certain times with leopard spots, as plainly marked as those on the skin of the beast, which remain for a little while and then fade away. They cause a frightfully disagreeable sensation.

A LITTLE creature found in South America by a party of naturalists is a relic of bygone ages. It is known as the crested hoatzin, and the adult bird is about as big as a peacock. The young birds have four legs when hatched, the front pair being reptilian in character, and have strong claws. This makes the creature look like a bird, beast and snake, all in one. As the birds grow older the claws fall off, the legs become fattened, feathers grow on them and they develop into wings. The nestlings are the nearest approach to a reptile that can be found anywhere among birds, and they can climb and dive and swim with great facility.

IN narrating "Some Remarkable Cases of Double Personality," Dr. Osgood Mason cites the case of a "young ecclesiastic of Bordeaux, France, who was in the habit of getting up at night in a condition of somnambulism, going to his study and composing and writing his sermons in the dark. When he had finished one page he read it over carefully and properly corrected it. A broad piece of cardboard interposed between his eyes and his writing made no difference to him. He wrote, read and corrected just the same as if there had been no obstruction. Having completed his work to his satisfaction, he returned to bed; in the morning he knew nothing of it."

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****WHAT A PUNDITA SAYS.**

Pundita Ramabia, a high caste Indian woman, who visited America a few years ago under the auspices of the missionary societies, returned to New York lately. When told about the Christian Science fool fad she said: "The same degenerate philosophy has been taught among my people for four thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. It means just this—the philosophy of nothingness. You are to view the whole universe as nothing but falsehood; you are to think it does not exist—you do not exist: I do not exist; the birds and beasts that you see do not exist. When you have degenerated enough to feel that you have no personality whatever, then you have attained to the highest perfection of what is now called Christian Science in America. You draw on the blackboard a zero, you add a zero, multiply by zero, divide by zero, and it equals zero. Christian Science is just like that—nothing more.

HUXLEY ON VEGETARIANISM.

In order to give more weight to vegetarian claims, says Madame Sophie Leppel, tables are given of the respective properties of the various vegetarian foods. These tables are assumed to be drawn up by scientists of the greatest eminence, before whom ordinary people must bow down in worshipful adoration. But I desire to quote to you the opinion held of such tables by the most distinguished scientist of his day, Professor Thomas Henry Huxley. He says: "It may be worth while to point out that mere chemical analysis is, by itself, a very insufficient guide as to the usefulness and nutritive value of an article of food. A substance to be nutritious must not only contain some or other of the above food-stuffs, but contain them in an available, that is digestible form. A piece of beefsteak is far more nourishing than a quantity of pea-pudding containing even a larger proportion of proteid material, because the former is far more digestible than the latter. And a small piece of dry hard cheese, though of high nutritive

value as judged by mere chemical analysis, will not satisfy the more subtle criticism of the stomach."

QUEER RECIPES TO MAKE THE HAIR GROW.

How to grow hair is a problem that has puzzled the sons of Adam for years. Expensive lotions are often advertised; some stimulating, some injurious, others indifferent. Many who have grown beards and luxuriant heads of hair have homely recipes of their own, but of course these recipes are not guaranteed to act on every face and scalp with a like result; wherein they differ from the lotions wrapped up in bottles with revenue stamps on them,

A man who lived long in Ireland used no other hair dressing than a fluid made up of onion juice and castor oil, to which a little rum was daily added. Although not supplied with the usual amount of hair at the age of thirty, at fifty he was a hairy wonder. His beard was twenty-seven inches in length, and his mustache from the base of his nostrils to its extreme tip was nearly six inches on either side.

Possessing a beautiful head of hair, which, when unfastened, hung far beyond her waist, an old lady told that her recipe had come from a fisher-woman residing in the Shetland Islands. She declared that in her girlhood days her hair was miserably thin. In making her hair tonic a fresh herring was heated over the fire-grate, no dripping or butter added, and the fatty matter procured from the fish was poured into a small pot, mixed, and reboiled with the water in which common box leaves had been steeped.

A man of fifty whose beard reached far below his knees declared that he owed its luxuriance to constantly treating it to a wash wherein the berries of the deadly nightshade formed a principal part. People laughed at him at first, but found afterwards that he was not entirely without sense. This formidable herb is a great hair grower, in cases where the roots are not destroyed. This man had a peculiar method. He boiled the berries and some of the twigs of this dangerous plant in a large, disused pepper-box. No other ingredients were added.

An actress, whose hair is a perfect wonder in its wild, undressed beauty, says that 20 cents will furnish her with hair tonic for a year. Rum is the most expensive ingredient. The spirit is first boiled and a little pulverized sage then added.

It has generally been assumed hitherto that the hair of the human head grows about an inch and a third per month, or sixteen inches a year. But an investigator who has made minute measurements at various times of life finds that his own hair grew only a little more than half an inch a month in his twentieth year, and rather less rapidly in his sixtieth. He made some other interesting discoveries. In contradiction to the common belief, he says that cutting retards instead of promoting the growth of the hair, and that the normal rate of growth is not restored until a considerable interval has elapsed after cutting.

football, fishing, etc.—should arouse the liveliest sort of interest everywhere. A good kite, a bat and ball, a fishing or bathing outfit possess hygienic properties, when taken in proper doses, of the highest value. A vaulting bar, a set of quoits or a swing are first-class promoters of a vigorous appetite and sound sleep. A ham-mock and a big ham sandwich will sometimes cure the dyspepsia and “drive away the blues.” Picnics, excursions and wild-wood rambles will remove “that tired feeling.” Out-of-door celebrations, concerts and parties will make you younger, brighter, healthier and happier. Take a day or a week or even a month off and see.

EDITOR'S TABLE.

WE are out of “Old Moore's Almanac” for 1900. We can still supply this notable annual for 1901 at 10 cents a copy. We expect to receive a supply of the edition of “Old Moore” for 1902 by August 1st. Advance orders will be promptly filled.

★
OUR “Pappus Planetarium” is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

“Coming Events and Occult Arts.”

We have made permanent arrangements to keep *Coming Events*, the English astrological magazine, on sale. We can now supply all numbers from last October, at 12 cents each. *Coming Events* is full of rare, original, curious and wonderful things. Send us \$1.25 and we will mail you the magazine for a year, each month, as soon as received. See advertisement.

★ Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

“GHOST LAND; or, Researches into the Mysteries of Occultism.” In two parts; by the author of “Art Magic,” and translated and edited by Emma Hardinge Britten. Cloth, 357 pages; price, \$1.50. For sale at this office.

Those who are acquainted with the previous work of the author, “Art Magic,” do not need to be told that this present volume is one that should be read by every student of the occult.

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A Spiritualistic tinge is given the work, as in “Art Magic,” by the editor, but this does not in any way detract from its value. The author tells his story well and has, in doing so, given a most valuable contribution to occult literature.

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The very best work on this subject in the world has lately been published by the editor of the STAR. It has 160 pages, is beautifully printed and bound, and is just the work you desire as it is complete in every particular, plain, logical and convincing. It is, in fact, a handy and perfect text book on the subject of repeated lives. See advertisement elsewhere for chapter headings, etc. Price, postpaid, in handsome leatherette covers, 50 cents; in heavy paper covers, 30 cents.

FREE OCCULT LESSONS.

An Important Announcement to Our Readers.

Last month we made the following announcement, which holds good until further notice to all annual subscribers:

★
We have now been engaged in publishing the STAR for twenty months, and its present issue contains twice as much as its initial number, and also *just half* as much as our competent staff of editors and contributors desire to give us. It is a matter of some pride for us to publish such a fine journal as the STAR, and it is also a matter of some disappointment that we cannot make it all we desire it should be without breaking our invariable rule in life that each tub of enterprise should stand on its own bottom. It may be a matter of indifference to many of our readers whether the STAR is to keep on growing larger and better, or not, but it is not so with us. Our heart is in the work and we desire that our earnest endeavors should be appreciated enough so as to enable us to “go ahead” as far and as widely as our quest deserves. To this end we wish each one of our readers who will enlist their efforts with ours to send us their address as a member of THE STAR'S VOLUNTEER BRIGADE. Every one who thus enlists will receive such special help as our judgment and experience warrants in extending the value and circulation of the STAR. We have some things in view that each volunteer will be pleased with as the reward of endeavor. These will be prepared for them alone, and will not be for sale at any price. We desire to know, for certain, who really deserve some of the more rare occult things we possess before we give them out. These will be a series of “Private Lessons in Occultism,” and can be procured in no other way than by becoming an earnest and efficient member of THE STAR'S VOLUNTEER BRIGADE.

★
In response to the foregoing announcement we have received a gratifying number of enlistments in THE STAR'S VOLUNTEER BRIGADE, and it is now an assured success. We take this method of giving instructions to the Volunteers, that there may be no mistaking them and so that all may know that they are uniform and free from personal exceptions, etc.

The aim of the Brigade is to extend the influence and field of the STAR. The first

thing for each Volunteer to do is to make a list of all such as may be likely to subscribe. This done, send us their addresses and we will mail to each one a sample copy of the STAR. Next, inform each one on your list that a STAR will come to their address and ask them to favor you to the extent of giving it a careful reading.

You now have the field intelligently prepared for Results. Giving your friends a reasonable time in which to read the sample STAR sent them, your will call upon them personally and obtain their annual subscription. Send the same to us and we will credit you upon the “Brigade Book” as entitled to the first Occult Lesson, as soon as issued, and which can be obtained in no other way than by your sending us a new subscription, or subscriptions, to the STAR to the amount of one dollar.

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Subscriptions mean this—that if your friend will not subscribe for a year, you should obtain a six-months' subscription at 50 cents, or a three-months' trial subscription at 25 cents. No intelligently appreciative person, at all interested in the occult, but will readily subscribe, and you will be surprised at the small amount of time and effort required.

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Volume II.

CHICAGO, ILL., SEPTEMBER 1, 1901.

Number 11.

THE WORK OF REALIZATION.

History of Early Freemasonry in France and the Rise and Progress of the Martinist Order.

TRANSLATED, BY REV. GEO. H. PEEKE, FROM THE "LIFE OF MARTINES DE PASQUALLEY AND MARTINISM."

We are acquainted with Martines de Pasqually under his purely human character, and we have supported his work under its trials during many years. We have previously presented the strange experiences of which Martines is the most distinguished representative, and it is now necessary for us to extend our investigations still further.

Let us seek how this man, poor yet sustained by his hope in the truth and his faith in the Invisible, defied a society gangrened by the skepticism of the powerful and the Pharisaism of the priests; how the Initiate created that movement of Principal Ideas which surmounted the revolutionary whirlwind and expanded in the midst of the nineteenth century to fructify the threshold of the twentieth century, though as yet obscure to nearly all.

Let us proceed, at first, to determine with our best aid the character of the secret societies, considered from the social point of view. From thence, therefore, we will be able to comprehend the end pursued by Martines in the constitution of his groups of elect priests, who everywhere strove against the materialism of the lodges, atheistic and deprived of all tradition. Then we will follow the Master in that patient work of realization which did not cease at the tomb, and which even to-day astonishes the impartial worker by its majestic grandeur and its great social consequences. Faithful to our line of conduct, we will at first resume the most technical points; afterwards we will confine ourselves to an analysis of the daily and official correspondence of Martines.

THE SECRET SOCIETIES AND THEIR SOURCE.

In the human body all exterior manifestations are the effect of an interior, invisible work. To cling only to the verification of exterior facts is to neglect the influence of interior causes. It is to hazard never foreseeing anything of the future. In the same manner as the bark of the tree is only the result of the interior circulation of the sap, so many political deeds are only the exterior manifestations of a circulation con-

cealed from social life. One of the most active causes of the interior work in action in society is the Secret Society, the veritable Astral Body of visible society.

Historians frequently regard only exterior manifestations, which we may call the bark of society; on the other hand, the seekers after conspiracies, above all the religious writers of the present epoch, can only see everywhere the influence of secret societies. Between the two extremes the independent seeker should be able to take a judicious course. The secret society very generally gives the primordial impulse to the social masses, but these very often exceed the insight of the occult chiefs of the movement and produce those terrible reactions, brutal and impossible to foresee.

The duty of Initiates, of those able to anticipate social necessities, should be to make every effort to produce men capable of promoting useful movements, the evolution of imperfect forms, with the view of realizing eternal principles within society, in the path of evolution.

EPOCH OF THE FRENCH REVOLUTION.

The summary on some lines of French history within modern times will reveal this character of secret societies, effectual as an Astral Body, veritable and social.

The real society, wherever parliamentism has attained its apogee, is only the social manifestation of the organization of Masonic lodges (since 1773) entirely constituted after the principles of parliamentism—universal suffrage and elective tribunals.

The society to the Revolution was only the social manifestation of the organized religious orders, where the hierarchy held the first place and where submission to the omnipotent director was the first of duties.

The Church and Throne, in suppressing the Order of the Templars, knew perfectly well what was done upon the physical plane, but were ignorant of the powers which had come to endow the Astral Plane—the source of all realization in the future.

To-day, the Papacy, perceiving its weapons lost, hastens all its soldiers to the assault of the Masonic fortress. But the wrestling of these two powers matters little, the Gnostic spirit, characterized by the alliance of intuition and science, is henceforth the vanquisher of the clerical spirit and can shorten the length of the agony of the last footsteps of the Roman wolf.

But let us not leave Martines, nor forget that we are now at the epoch of the preparation of the Revolution. Let us view the state of the secret societies at this epoch and the history of their rapid rise.

THE STATE OF SECRET SOCIETIES AT THE EPOCH OF THE REVOLUTION.

In the following statement we will make an effort to shun extremes as much as possible and, without entering into the very matter of the Revolution, we will study: First—The state of secret societies at the beginning of the Revolution. Second—The rapidly developed history and the beliefs and tendencies of each of these secret societies. Third—The sudden transformations of these secret societies immediately before the Revolution.

In 1785 there existed three great secret associations, reunited in appearance under the mask of Freemasonry, but each one having a spirit with peculiar tendencies.

First. The Grand Orient of France, constituted, since 1772, by the fusion of several Masonic centers, the history of which we shall see farther on. The spirit of the Grand Orient is distinctly democratic (but not demagogic). The end sought is, above all, the creation within the society of a regime practical and representative of the lodges. The war against clericalism is no longer prosecuted, at least in the lodges, since in about 629 active lodges, which comprised the Grand Orient in 1789, we find twenty-three members of the clergy, twenty-seven venerables (five at Paris and twenty-two in the provinces), and six deputies at the Grand Orient, among the highest dignitaries. The Grand Orient is, then, as to number and power the most important.

Second. The Grand General Chapter of France, formed by the fusion of the "Council of the Emperors of the Orient and Occident" and "Chevaliers of the Orient." The spirit of the Grand Chapter is revolutionary, but the Revolution should be accomplished, above all, for the benefit of the highest bourgeois, with the people as an instrument. The Grand Chapter, constituted under the regime of the higher degrees, is born of the Templar rite; that is to say, the most eminent members are animated by a desire to avenge Jacobus Burgundus Maloy and his companions, who were the victims of assassination by two tyrannical powers—Royalty and Papacy. The members of the Chapter are few in number, but they are generally much better disciplined and organized than the members of the Grand Orient. It is by confounding the societies born of the Templar rite (of Ramsay) with the following (of Martines) that the majority of historians commit the grossest errors.

Third. The Martinist lodges, created by Martines de Pasqually, and of which the center is now (1785) at Lyons, directed by Willermoz. The spirit of Martinism is aristocratic. Everything is subordinated to intelligence, and the researches followed bear almost entirely upon the highest philosophy and occult sciences. The Martinists are very particular in the choice of their members, and the preparatory labors are long and arduous. Therefore they busy themselves very little with politics, but, on the contrary, have a very great influence in the *intellectual* direction of Masonic labors. It was under the inspiration of Martines that, within the year (1785) there were held

two convocations or scientific congresses which had great influence, as follows: The convocation of Gauls, in 1778, and of Wilhemsbad, in 1782. These reunions were true academic assizes, where the highest questions were discussed.

It is useless to say that many individuals were members of two of these associations or, like Willermoz, of all three, the spirit of each was distinctive to it.

Such are the three great groups of which we now proceed to study the genesis. Though we have neglected, in this synthetic statement, the societies derived from these great sources, we will speak of them in the course of our work.

THE GRAND ORIENT AND ITS ORIGIN.

The Grand Orient of France sprang from an insurrection of certain members against the constitution and traditional hierarchy of Freemasonry. A few lines of explanation are here necessary.

Freemasonry at first had been established in England by men already belonging to one of the most powerful of secret fraternities of the occident—the brotherhood of *Rosicrucians*. These men, and above all, Elias Ashmole, had the idea of creating a central propaganda where they could mould it, unknown, to gain members instructed by the Rosicrucians. Therefore the first Masonic lodges had a mixed membership, composed partly of active workers and workers by correspondence (Masons at liberty). The first attempts (Ashmole) are dated 1646, but it is in 1717 that the Grand Lodge of London was constituted. This is the lodge which gave the regular charters to the French lodges of Dunkirk (1721), Paris (1725), Bordeaux (1732), etc.

The lodges of Paris multiplied rapidly and named, as Grand Master of France, the Duke of Antin (1738-1743), under the influence of whom was undertaken the publication of the *Encyclopædia*, as we shall now see. Here we perceive the real origin of the Revolution—accomplished at first upon an *intellectual* plane, before the granting of power by charter.

In 1743 the Count of Clermont succeeded the Duke of Antin as Grand Master and took the direction of the English Grand Lodge of France. This Count Clermont, too indolent to attend earnestly to the society, nominated as a substitute a dancing master, named Lacorne, a very intriguing individual of deplorable morals. This Lacorne introduced into the lodges a mob of individuals of his own kind, which caused a secession between the lodges constituted by Lacorne (Grand Lodge Lacorne) and the old members who formed the Grand Lodge of France (1756). After an attempt at reconciliation between the two rival factions (1758) the scandal became so great that the police interposed and closed the lodges of Paris.

Lacorne and his adherents aimed to profit by this repose and obtained the support of the Duke of Luxembourg (June 15, 1771). Strong in this support, they succeeded in re-entering the Grand Lodge, from which they had been banished, and elected a commission of control, the members of which were pledged to themselves in advance. At the same time the brothers of the Templar rite (the Council of Emperors) secretly

associated themselves in a plot with the Commissaries, and on the 24th of December, 1772, a veritable stroke of Masonic policy was accomplished by the overthrow of the rule that the presidents of lodges could not be removed and by the establishment of representative rule. These victorious rebels thus founded the Grand Orient of France. Therefore a contemporaneous Mason was able to write, "It is not too much to say that the Masonic revolution of 1772 was the preface and har-binger of the Revolution of 1789."

It is necessary to note carefully the secret action of the brothers of the Templar rite. They were the true fomenters of revolutions; the others were only the docile agents. Thus the reader is now able to comprehend our assertion that "the Grand Orient was born of an insurrection."

Let us now reconsider two points: First, the Encyclopædia (the Intellectual Revolution); and, second, the history of the Grand Orient from 1773 to 1789.

THE ENCYCLOPÆDIA.

We have said that the facts to which, above all, historians attach the most importance are very often the results of occult influences. Now, we think that the Revolution had not been possible if any reasonable efforts had been previously made to trim towards the new intellectual development of France. It is by acting upon *cultivated* spirits, creators of opinion, that social evolution is prepared, and we now proceed to find the preeminent proof of this fact.

On June 25, 1740, the Duke of Antin, Grand Master of French Freemasonry, delivered an important discourse in which was announced the then great project in progress, as witness the following extract:

"All the Grand Masters in Germany, England, Italy and elsewhere exhort all scholars and artisans of the fraternity to unite and furnish the materials for a *Universal Dictionary of the Liberal Arts and Useful Sciences*, theology and politics alone excepted. The work has already been begun in London and, by the union of our fraternity, we will be able to bring it to perfection within a few years. [Dated] June 24, 1740."

DISCOURSE OF THE DUKE OF ANTIN.

Messrs. Amiable and Colfavru, in their study upon Freemasonry in the eighteenth century, have perfectly grasped the importance of this project, since after having spoken of Chambers' English Cyclopædia they add: "Otherwise, in another way, the work published in France was prodigious, consisting of twenty-eight volumes in folio, of which seventeen were devoted to the text and eleven to the plates, to which were afterwards added five supplementary volumes, a work of which the principal author was Diderot, assisted, through all, by a cluster of choice writers. But it did not suffice for him to have these assistants in order to finish his work properly, he needed also powerful protectors. How could he have had them without Freemasonry?"

Nevertheless, the dates here are significant. The Duke of Antin delivered his discourse in 1740. It is known that from 1741 Diderot was preparing his great

enterprise. The indispensable privilege of publication was obtained in 1745. The first volume of the Encyclopædia appeared in 1751. In this manner the Revolution had already manifested itself at two points. First, the Intellectual Revolution by the publication of the Encyclopædia, due to French Freemasonry, under the high impulse of the Duke of Antin. Second, the Occult Revolution in the lodges, due in great part to the members of the Templar rite, and executed by a group of expelled Freemasons, afterwards reinstated (group Lacorne). The founding of the Grand Orient was under the high impulse of the Duke of Luxemborg (1773) and the presidency of the Duke of Chartres.

The obvious Revolution within the society, that is to say, the application to the society of the constitution of the lodges, was not delayed. Let us again resume the history of the Grand Orient at the point where we left it.

When once constituted, the new Masonic power made an appeal to all the lodges to ratify the nomination of the Duke of Chartres as Grand Master. At the same time (1774) the Grand Orient installed itself within the ancient novitiate of the Jesuits, rue Pot-de-Fer, and proceeded to the expulsion of mangy sheep. At first 104 lodges gave adhesion to the new order of things; afterwards 195 (1776); and, finally, in 1789, there were 629 lodges in active service.

However, one remarkable thing, in our opinion, had been brought forth in 1786. The chapters of the Templar rite were officially allied with the Grand Orient and had even worked their fusion with it. We have seen how the brethren of this rite had aided in the revolt from whence had issued the Grand Orient; let us, then, rapidly sum up the history of the Templar rite.

THE TEMPLAR RITE.

Freemasonry, as we have seen, was established in England by members of the fraternity of the Rosicrucians, who were desirous of constituting a center of propaganda and recruiting for their order. English Freemasonry comprised only three degrees—Apprentice, Companion and Master. After this example, French Freemasonry and the Grand Orient, which was the principal emanation from it, were formed of members invested only with these degrees. But soon certain men pretended to have received a superior initiation, more conformed to the mysteries of the fraternity of the Rosicrucians, and by these rites they made themselves awarders of degrees superior to that of Master, called High Degrees.

The spirit of the rites in these superior degrees thus created was well intended but differed from that of Masonry, properly speaking. In like manner, Ramsay had instituted, in 1723, the Scotch system, the basis of which was politics, and the instruction tended to make of each brother an avenger of the Order of Templars. From thence came the name of the Templar rite which we have given to this creation of Ramsay. The union of brothers derived from the high degrees took no more the name of lodges but of chapters, and the principal chapters established in France were:

First. The Chapter of Clermont (Paris, 1752), from

which the Baron of Hundt went forth as the creator of the highest germain Freemasonry or Illuminism.

Second. After the Chapter of Clermont appeared the Council of Emperors of the Orient and Occident (Paris, 1758), from which certain members, having separated themselves from their brothers, formed

Third. The Chevaliers of the Orient (Paris, 1763); and each one of these powers delivered up the charters of their lodges, and even the principal brothers (Tshoudy, Boileau, etc.) created special rites in the provinces.

In 1782, the Council of the Emperors and Chevaliers of the Orient united to form the Grand General Chapter of France, the principal members of which had aided towards the constitution of the Grand Orient by their intrigues.

Thus we see these brothers, in 1786, inducing the fusion of the Grand General Chapter of France. What was the result of this fusion? These members of the Grand Chapter, all well disciplined, all pursuing a precise aim and possessing intelligence, found themselves proscribed by members of the Grand Orient. We now understand the Masonic genesis of the French Revolution.

The greater number of historians confound these members of the Templar rite—the true inspirers of the Revolution—with the Martinists, of whom it is now necessary to speak.

MARTINISM.

In 1754, Martines de Pasqually, having been initiated into the mysteries of the Rosicrucians, established at Paris a center of Illuminism. The recruiting of these brothers was very carefully done and the work which followed was directed to the study of Ceremonial Magic, to the ritual for evoking spirits, and the absolute dominion of man over his passions and instincts.

Among the most celebrated disciples of Martines we will cite the Prince of Luzignan, Louis Claude de Saint Martin (the Unknown Philosopher), and Jean Baptiste Willermoz, the great Lyonise merchant, the true realizer of the Order.

Martinism expanded rapidly in France, and from 1767 many lodges of the west requested their affiliation with this rite; thus the correspondence of Martines, which we publish, bears witness.

The Martinist groups and centers of study derived from Martinism always laid politics aside in order to give themselves to scientific studies. It is to these groups that we owe the unions and conventions which have aided in the great development of Masonic science. Thus the Philatethes (1773), the Illuminists of Avignon, and the Academy of True Masons of Montpellier (1773), came directly from Martinism.

Note also the progress of Masonic rites at Lyons. In 1752 was founded the Lodge of Perfect Friendship, after the ordinary Masonic constitutions. In 1756 this lodge obtained the confirmation of its charter by the Grand Lodge of France. Willermoz was Master of this lodge from 1752 to 1763, or during ten years. But in 1760 the brothers invested with this degree of Master founded a Grand Lodge of Masters at Lyons, of

which Willermoz was the Grand Master, presiding until 1763.

In 1765 was established a chapter, formed from the brothers invested with the highest degrees—the Chapter of the Chevaliers of the Black Eagle. Jacques Willermoz, a physician and brother of Jean Baptiste Willermoz, was placed at the head of this chapter.

In 1767 the Martinist rite was introduced at Lyons, and the members were uniformly recruited from the highest degrees, which indicates the value of the Martinist rite and its membership.

SECRET SOCIETIES OF LYONS.

Note the greatest Masonic powers represented at Lyons in 1772:

First. The Grand Lodge of Masters, representing the French rite and presided over by Brother Sellonf.

Second. The Chapter of Chevaliers of the Black Eagle, representing the Templar rite, and presided over by Jacques Willermoz, physician.

Third. The Elect Priests, representing the Martinist rite, and presided over by John Baptist Willermoz himself.

Fourth. Sellonf, Jaques Willermoz and Jean Baptiste Willermoz formed a secret council, having authority over all the centers at Lyons. This was at the instigation of Jean Willermoz, who had held two great conventions—the convention of Gauls (1768) and of Wilhelmsbad (1782).

It resulted from the letters of Martines de Pasqually that the Martinists, far from supporting the Templars in their political projects, on the contrary always opposed them with all their forces. Contemporaneous writers refute the calumnies then put forth with evil purpose. Witness the following extract:

“The sect of Martinist Freemasons had its center in the lodge of de la Bienfaisance, at Lyons. This lodge merited the name which it had chosen by the abundant assistance which it had given to the poor. M. Robinson has said that the members and their correspondents were impious and rebellious. I have known many of the Martinists, either in Lyons or different villages of the southern provinces. Very far from being attached to the opinions of modern philosophers, they profess to despise their principles. Their imaginations, exalted by the obscurity of the writings of their patriarch, disposes them to all kinds of credulity. Although many are distinguished by their talents and knowledge, they have their minds occupied continually with spirits and prodigies. They do not limit themselves to following the precepts of the dominant religion, they occupy themselves with the practices of devotion in use with the less informed class. In general, their morals are very regular. A great change is observed in the conduct of those, who, having adopted the opinions of the Martinists, had previously lived in dissipation and the pursuit of pleasures. M. Barruel maintains that the Freemasons of this sect are Idealists; that is to say, they do not admit the existence of the body. This absurd system was never approved by these pious enthusiasts, but was attributed to them in order to accuse them of be-

believing that they could not render themselves criminal through the senses, and approved of prostitution. I do not hesitate to solemnly declare that this assertion is a calumny, of which the falsehood is shown by the following assured proofs."

See J. Mounier, "Influence attributed to the Freemasons in the French Revolution."

GRAND ORIENT AND ILLUMINISM.

Thus the Martinists directed their aspirations into a field far more elevated than political struggles. From 1786 the Martinists, allied to the Illuminists of Baron de Hundt, alone remained opposed to the amalgamation of the Grand Orient with the Templar rite. Therefore the Revolution was especially merciless to the disciples of Martines, but let us not deviate from our subject.

We have desired to indicate the respective situation of different secret societies and forces of Freemasonry about the year 1789. If we sum up that which precedes we will find: First, on the one hand, the Grand Orient (French rite), with which was amalgamated the Grand Chapter (Templar rite), possessing nearly all the lodges of the kingdom. The tendencies of these centers were purely revolutionary. Second, on the other hand, the Martinists, with purely scientific tendencies, but hating politics, and sometimes regarded as lunatics. A few lodges at Paris, Bordeaux and Lyons practiced the rite of Martinism, but, as a set off, it was very widely propagated in Germany and Italy.

We can hardly insist too much upon the manner in which authors for the most part have confounded the brothers of the Templar rite with the Martinists. The first worked with great violence, while the second suffered from the cruel reactions of the mob. Still we would not at any time pretend to remake the history of this epoch but simply make clear a point that many historians, even to the present, have left in the dark.

The aim of Martines was then far less political than theurgic. He desired, above all, to make men thoroughly regenerate, believing that afterwards they would learn to control their wills worthily.

The rite of Elect Priests, as we understand the letter of June 16, 1760, embraced eight degrees: Apprentice, Companion, Particular Master, Grand Elect Master, Apprentice Cohen, Companion Cohen, Master Cohen, and Master Grand Architect.

To these degrees Ragon (Masonic orthodoxy) added a ninth, entitled Chevalier Commander. Some explanations seem to us to be needed here. In many of his letters we see that Martines speaks of the degree of the Rosy Cross, which only obtained generally after having had many apparitions of spirits and great magical operations, duly verified at that time, to which the members of the Order greatly devoted themselves. The title of Rosy Cross seems special and quite independent of the other degrees of Elect Priests. Is it not to *this* title that Ragon wished to make allusion in his ninth degree?

On the side of the priests of the different religions Martines then desired to form groups of Elect, always in relation with the Invisible World, and properly able

to take the name of true Priests or Cohens. Here is seen what hierarchy controlled the establishment of these groups, and how they were ruled by a Sovereign Tribunal under the lofty direction of Martines (Grand Sovereign. Behold also the excellent results which we are now able to make known.

The letter of June 19, 1767, is consecrated to the recital of the mission of Martines in his visit to the lodges which he encountered upon his route and then of his voyage from Paris to Bordeaux. The Sovereign Tribunal of Paris was at this moment constituted, and to that the Master addressed the demands for affiliation. For the rest, note the analysis of this important letter, of which we now reproduce the secrets and the signatures:

TO THE GRAND ORIENT OF LYONS.

"From the Grand Orient of Orients of Bordeaux to the Grand Orient of Lyons, June 19, 1767.

"To the Name of the Grand Architect of the Universe. Amen. + Joy. Peace and Prosperity.

"From the Grand Orient of Orients of Masonic Chevaliers, Elect Priests of the Universe, the Masonic year 3, 3, 3, 3, 5, 7, 9, 4, 4, 6, 601; of the Renaissance of Virtues, 2448; of the World, 45; of Christ, 1767; of the Hebraic Era, 5727; from the last to the first quarter of the fifth and sixth Moon of the aforesaid year, June 19.

"To our Very Venerable and Very Exalted Master, our Inspector General, Chevalier, Conductor and Commander in Chief of the pillars of the Orient and Occident of our sublime Orders. Salvation; blessed be forever more our Very Venerable Master. Amen. +

+ o +
+

"The public and private conventions which I have held with my Sovereign Tribunal oblige me to write you and interest you, as a member, in all the circumstances which presented themselves to me in the different cities through which I have passed in my route from Paris to Rochelle, and from thence to Bordeaux. I will not recite any detailed circumstances, but a sketch in gross, for fear of wearying you with the many recitals of favors received from many Masons of good faith in the different secret lodges of all the provinces, within the environs of Paris, and afterwards at Ambois, Blois, Tours, Poitiers, La Rochelle, Rochefort, Saintes, Blaye and Bordeaux.

"They asked of me if I wished to place them under the protection of the Sovereign Tribunal of Elect Priests of Paris, or if I wished them to obtain constitutions either of it or of myself.

"I have, in consequence, rewarded the work of Brother Basset by conferring upon him the degree of Master Elect to the fifth receptacle, and upon three other brothers of the same lodge that of Small Elect to a single receptacle, in order to give them facility in presenting themselves at the Sovereign Tribunal to ask for constitutions, having left at my Sovereign Tribunal the power to give all kinds of constitutions, not wishing myself to do anything upon this subject, so I have promised it and it promises to hold their power with just reason, I having nearly always been

the dupe of my kind heart and too easy in disposition. as you have been able, indeed, to see and to say to a number of honest persons since you were at Paris and as you have been able to judge by yourself.

"The Venerable Master of the lodge, Basset, while speaking of the perfect union of La Rochelle, has, in consequence, gone on Monday last to present himself at Paris, with four brothers, to make a request before the Sovereign Tribunal. I replied to these excellent appeals that 'to conquer without peril is to triumph without glory,' and, following the maxim of my predecessors, I do not make my victory consist alone in the pardon of the guilty, and as I have done I will always do in like cases. Note, then, very Venerable Master, the history of my journey and my conduct at Bordeaux.

"In managing your power and authority, dear Master, you will admit and select for the knowledge of these mysteries only those whom you know to possess true zeal, as our general statutes require, as this is the only means of giving protection to the sublime sciences included within our Order, and concealed under the veil of Masonry.

"Your very affectionate and faithful Brother and Master,

DON MARTINES DE PASQUALLY, +
"Grand Sovereign." ++ "
 +

THE FORMALITY OF CORRESPONDENCE.

"One entitled to address a letter or parcel to the Sovereign Tribunal as a body should place at the beginning of the first page thus, as follows—'To the Name of the Grand Architect of the Universe. Amen.'

"Then follows—'Joy, Peace, Salvation.'

"Then—'From the Grand Orient of Orientals of Lyons; the Masonic year 3, 3, 3, 3, 5, 7, 9,—601; of the Renaissance of Virtues, 2448; of the Hebraic Epoch, 5727; of Christ, vulgar style, 1767; of the last and first quarter of the Moon' (when it is towards the end of the Moon at her last quarter). And when the first quarter is begun one adds—'the first and last quarter of the ' number of moons which have passed, to the antecedent months. Being at the last quarter of this Moon, I say—'the last and first quarter of the ninth month, September.' When one is well informed he need not add the month.

"Afterwards add the titles of the Sovereign Tribunal, as follows—'To the Grand Orient of the Orientals of the Sovereign Tribunal of Masonic Chevaliers, Elect Priests of the Universe, elevated to the glory of the Eternal within the Northern Region, under the very exalted and powerful constitutions of our very venerable, very exalted and very powerful Grand Sovereign, now presiding at the Grand Orient of Orientals, Paris.'

"Afterwards—leaving a blank space of two lines—'Very Exalted, Very Venerable, and Very Powerful Grand Tribunal Sovereign.'

"Afterwards—at four fingers' distance—you affix what you desire to say to him. At the end you salute it with all the mysterious numbers known only to you, praying the Eternal that he will hold the Sovereign

Tribunal in his holy keeping; and the same for all the 'chiefs in particular who may compose it for time immemorial. Amen. Amen.' You then sign your ordinary name, and all your Masonic titles, or the highest degree you possess. If you write as a Rosicrucian be particular to add—'To the name D. G. A. D. D. Amen. Joy, Peace, Salvation.' Afterwards you add—'From the Grand Orient of Lyons.'

"Carefully note that you do not write in the body the Masonic year 3, 3, 3, 4, 5, 7, 9, 601; of the Renaissance of Virtues, 2448. You will follow my directions for the other part. Afterwards you will add—'Very Exalted, Very Venerable and Very Powerful Master.' After you have said what you wish to say, then add—'Behold, Venerable Master, what you require of me.'

"This was made part of the reception of Brother Epernon, to whom I wish every kind of success and benedictions upon all his enterprises." June 20, 1768.

TITLES OF WILLERMOZ.

"To our T. H. T. R. and T. Powerful Master of Willermoz, Inspector General, born of the universal order of Masonic Chevaliers, Elect Priests of the Universe, Sovereign Judge of the Seven Powerful Tribunals of Justice, of the lowest and highest classes of our Order, Commander and Conductor in Chief of the Pillars of the Orient and Occident of our Grand Mother Lodge of France, approved and particular lodge which will be exalted by him to the glory of the Eternal under the very powerful constitutions; of our Seventh T. R. and T. Puissant Chief of the entire Order, over the Grand Orient of Lyons and over the Eastern Department."

IRREGULARITY IN THE RITUAL OF RECEPTION.

"I have had great satisfaction in learning about you and the Past Master, Universal Deputy as an excellent acquisition which the Order has gained in you, the same as towards the T. R. Masters D'Epernon and Sellon of your Orient; still I am not the less sore at heart at the horrid irregularities which were enacted during the course of the different receptions by the T. P. Master Du Guers, Rosicrucian. I ignore the motive which made him act in this manner." June 20, 1768.

THE INITIATES.

"Observe the names of the Senior Brothers which I have had in my special temple since 1761, who were all initiated by me to be continued in the knowledge of the Order. The greater part are my country neighbors. I will make them members of the Sovereign Tribunal to judge and pass opinion upon the matters presented for or against the good of the Order. Hence before anyone transmits their opinion to Paris he should write to those named below concerning the petitions which the T. B. Brothers will allow to pass here:

"Messieurs D'Aubenton, Commissary General, ordinary of the Marine. The Count de Maillat d'Abzac, Chevalier of Saint Louis. De Case, gentleman. De Bobie, Commissary of Marine, gentleman. De Jull Tafar, former Major of Royal Grenadiers, Chevalier

of Saint Louis. The Marquis de Lescourt, Captain of the King's regiment.

"I would inform you, T. P. Master, that the son whom God has given me was received Grand Master Priest last Sunday after his baptism at the seventh hour of the last solar horizon, conformable to our laws, there being present four of my Senior Priests, whose names are mentioned above."

THE MANUSCRIPTS OF THE DEGREES.

"Be careful to verify the degrees which he (De Guers) has sent you to aid your receptions of the Orient, and if they do not conform to the originals which I have given to the P. Master Deputy, return them to the Deputy that he may remit them to you conformed to the originals. I wish, in any degree, to receive only those who are genuine. It is necessary in this way to shun betraying any longer the confidence and good faith of the men of desire, as they have been, by a troop of would-be chiefs of the Lodge of Clermont. You should be able to judge of them by the fearful events which these men have recorded for us by their contemptible conduct and their evil lives and morals, as much in the spirit as in the writing.

"I would inform you, T. P. Master, that I will not adopt any writing which shall be given, either on the part of the T. Sovereigns of France or from one of my Rosicrucians, to some Grand Mother and Mother Lodge of France, the Temple and simple Lodge approving under pretext of instruction for the ceremony of receptions of the different degrees of the different classes of the Order, which may not be given according to rule by my Universal Deputy, signed by him, and by his Inspector General, his general secretary or secret secretary, and which may not be stamped with my seal. All which has not been thus stamped will be regarded by my secret tribunal as clandestine and refused by me as false and deprived of my instructions analogous to the order of lawful Masons, Elect Priests.

"Consequently I shall withhold my seal, which should be placed at the bottom of every page of writing which shall be given either by me or my T. Sovereign to my Universal Deputy, in order to establish a custom which must be observed." June 20, 1768.

SAINT MARTIN.

"I would inform you that M. de Saint Martin has written me that he would pass a part of the winter here, perhaps with the R. P. Master, de Grainville. I likewise expect the T. P. Master, de Balzac, who may come from Rochelle to pass some time with me for instruction, and to receive their proper licenses to organize a temple in the country, where they will go the last of September or first of October." April 15, 1768.

ORGANIZATION AT LYONS.

"With regard to the instructions which you seek for the establishment of your Grand Temple of France at Lyons, you can write to the T. P. Master Deputy, to whom I send everything to transmit it to all the chiefs of the temples of our affiliation.

"I would also inform you that T. P. Masters D'Aubentons, ordaining Commissary, and his brother, Cap-

tain of the high seas, Chevalier of Saint Louis, are prepared for admission to the degree of Rosy Cross at this present Equinox. They have been my disciples for ten years and deserve the recompense of their labors. I have had here M. Roze and two others from our brothers of Versailles."

THE DEGREES.

"The Universal Deputy Master is able to have you pass the degree which he has already passed, but the others will not be forwarded as he has not acknowledged the first, and his lack of punctuality annoys me greatly. A month has passed since they were sent."

THE COMING OF SAINT MARTIN.

"I would inform you of the arrival of De Granville in Bordeaux with M. de Saint Martin, who came upon personal matters. M. de Granville lodges and boards with me. I am expecting immediately the P. Master, Balzac, who is at Rochelle. I think they intend to embark at Bordeaux.

"I will say to you that I am determined not to write more to P. Master — —, of Chivalry, as I think that his affairs and his health do not allow him time to reply to my last letters, nor to acknowledge the reception of the first degrees, which I enabled him to pass, according to the general statutes of the Order. I know not what to think of all this, but I know how to limit the confidence which I have placed in him. Try to instruct me, I pray you, concerning his manner of action towards the Order and all its members."

"You can write to the P. Master, de Granville, that you greatly value his friendship and also that of the Venerable Master, de Saint Martin. They await your report of P. Master de Champoleon. It need not surprise us as we know what he will do in this matter. He awaits your report, but it will only be finished after three months, when the P. Master, de Granville, has promised it. They end the fifth of next month when we will write him and then inform you of that which we have said touching his absence from Lyons and why he has not returned to Lyons as he had promised."

November 25, 1768.

"Du Guers is expelled from the Order." (See all the history of first chapter.) January 23, 1769.

THE TEMPLE OF LIBOURNE.

"I would inform you, T. P. Master, that we have received from the Sovereign Tribunal the Constitution for the Temple of Libourne. I will instruct them when we shall have sent it to them to inform you of their being organized, so that you may make them understand that they are special co-workers with you.

"P. S. I am working with the P. M. Deputy to arrange matters after the form which the Order will finally adopt. For it is not all to establish lodges—it is necessary to give them instructions, etc. How zealous should every one be in particular for the good of the Order. I doubt whether each one of us is able to give personal instructions. It is then absolutely necessary that D. M. should go to Paris and there, under the eyes of T. S., he should work at first on a sym-

bolic line such as is necessary for the satisfaction of all the world. This work finished, he will be competent to instruct both new and old Rosicrucians. This transplantation of D. M. and his wife cannot be made without advances on the part of T. S. Don M. owes here about 1,200 Livres, which it will be necessary to pay before his departure, otherwise the creditors will make an uproar and it will cause injury to the Order.

February 19, 1769.

"GRANVILLE."

PROPAGANDA OF THE ORDER.

"I write you in haste to-day, Tuesday, since the arrival of a courier from Paris. I expect to receive from there this day the order of operations which I have sent to the P. M. Deputy on his passage to Bordeaux, that he may copy them at his house in Paris, and return them to me immediately in order to observe my present Equinoxes. Not having received them I am obliged to suspend my actual work. . . .

"I am quite ready to found any and every species of organization with ceremony, laws, instruction, and secret explanation, either for general and particular officers, or for the general and particular instruction of brothers, in the same manner as for the particular discourses for the reception of Apprentices, Companions and special Masters. I am actually at the instructions of Apprentice, Companion and Master Priest and the other degrees. I am anticipating you to found the organization of Bordeaux, with some president and counsellors of our court of parliament. The lodges here are moving to enter with us, but that will only come to pass with great caution and difficulty.

"I will say to you that M. Blanquet has lifted his foot from Bordeaux with the great ability which I know him to possess of paying no one. They forced him to sell his commission. He has escaped with his harlot, they say, towards Paris. Truth is only one; she is long coming out, but she herself always shows what she is. This conduct has broken up all our apocryphal lodges of error."

April 29, 1769.

BLANQUET.

"I would inform you that M. Blanquet and his chiefs of the Papal Bull against me and the Order have failed and have lifted their feet from this Orient. Blanquet should now be in Paris with his concubine, the woman Gauntemps. Thus truth is avenged." Aug. 8, 1769.

ORGANIZATION OF THE ORDER.

"I think you have made part of the arrangements, which I have assumed, with the P. M. Universal Deputy, which is that the Sovereign Tribunal will give the constitutions signed with my seal, and I will charge myself to deliver the ceremonies of receptions of the different degrees of the Order in the same manner as the different catechisms and the secret explanations of questions and answers, which are contained in said catechisms. Finally I will give from A even to Z and all the world will be content. The arrangement which I have made with the T. P. Deputy is because I fear his many domestic affairs occupy him so much that he has not sufficient time to give for the good of the Order or the satisfaction of the members.

"Finally, T. P. Master, you should go to Paris in April, and not risk harming yourself, neither on your own account nor that of your brothers, in receiving a constitution as the brothers of the Temple of Libourne have done, which in the beginning included six persons, not one of whom had been received at our house.

"I would inform you that I have taken a confidential secretary who produces copies from my registry of all the degrees as received, with ceremonies and particular instruction. In short, he is charged with the general and particular secretaryship. He is a brother whom I have had with me for more than a year, and is very intelligent. He has given up everything to follow *La Chose* under all circumstances. His name is Brother Fournier, a good bourgeois of Bordeaux. His own uncle is the Prior of the Grand Augustines of Paris. This brother not being very rich when he gave up his writing, which was necessary on entering a temple, was presented with certain fees that he might not absolutely lose his time. He is very competent.

"If you have the intention of ennobling your Grand Temple, make it known to me. I will prepare the work well for you, and there will be two months of writing to do, without much amusement, in order to advance *La Chose* rightly and intelligently." Jan. 20, 1770.

"You have been received by a man who had no right nor authority in this matter, the Universal Deputy Master not having himself the right nor authority to transmit the power to make any Rosicrucian nor give any supreme degree, except to transmit his authority for the degrees of Apprentice as far as to Master Priest and no more." February 16, 1770.

COST OF THE DEGREES.

"I would inform you that on the first day there should be received M. the Marquis de Segur, cousin of the blue cord, and M. the Marquis de Calvimont, uncle of the brother, Baron of Calvimont.

"I agree with the P. M. Deputy that the Sovereign Tribunal will give only the constitutions, and I am charged with giving all the ceremonies of the different receptions, my Sovereign Tribunal having neither the time nor health to give himself entirely to this work.

"All the brothers here with me, as all the brothers of your Orient, have paid for their degrees. They do not complain of the money which should be given for their constitution and furniture. They should not fear to invest their money in things so useful and helpful to the man of desire. The price of these constitutions amounts to two Louis-d'or for every degree. If you are the Grand Mother Lodge—as I have accorded you the title, verbally, at Paris—you will have the authority to confer as far as the degree of Grand Architect, which makes, in all, sixteen Louis-d'or, including the degrees of Apprentice, Compagnon, Particular Master, Grand Elect Master, Apprentice Companion, Master Priest and Grand Architect Master.

"I am making extracts for myself of all the ceremonies of all the receptions of the different degrees, the same as of the catechisms and different explanations, general and secret.

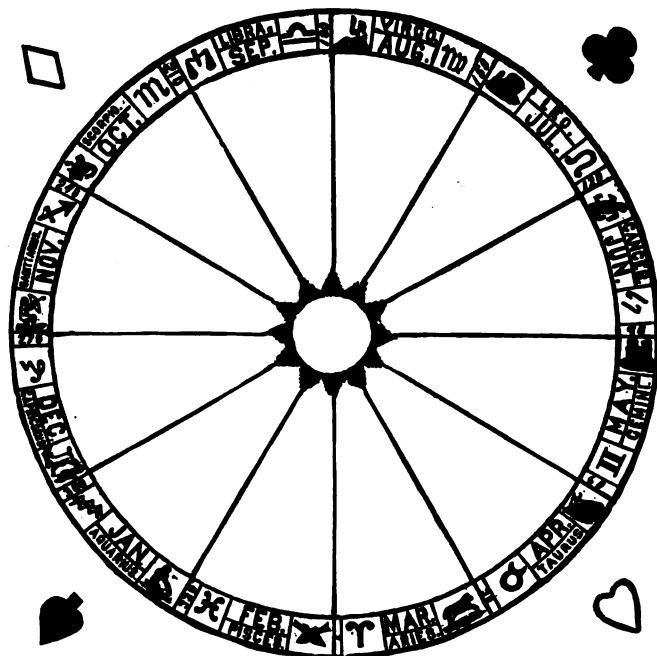
TO BE CONCLUDED IN OUR NEXT.

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ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR SEPTEMBER.

Mercury—September 1st, in Virgo; 3d, in Libra; 11th, in Scorpio; 21st, in Sagittarius.

Venus—1st, enters Sagittarius; 20th, enters Capricornus, in conjunction with Jupiter and Saturn.

Earth—1st, in degree 9 of Pisces; 23d, enters Aries, the first house, and autumn commences. Travels about one degree a day.

Mars—1st, in degree 3 of Sagittarius; 30th, in degree 18 of same, being degree 258 of the Heliocentric Zodiac.

Jupiter—1st, in degree 14 of Capricornus; 30th, in degree 16 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 15 of Capricornus; 6th, in degree 16 of same; 30th, same.

Uranus—In degrees 16 and 17 of Sagittarius during the month.

Neptune—In degree 30 of Gemini during the month.

New Moon, in *Pisces*, on the 12th, in the *direction* of Virgo from the Earth—in the *house* of Pisces and *sign* of Virgo.

Full Moon, on the 28th, in both house and sign of Aries.

The Moon enters the *Signs* as follows—2d, Taurus; 4th, Gemini; 6th, Cancer; 8th, Leo; 11th, Virgo; 13th, Libra; 16th, Scorpio; 18th, Sagittarius; 21st, Capricornus; 23d, Aquarius; 25th, Pisces; 27th, Aries; 29th, Taurus.

Sun in Middle States, on Sept. 30th, rises at 5:54; sets at 5:46.

Evening Stars—Venus, Mars, Jupiter and Saturn.

September 30 is the 273d day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 7th, 13th, 19th, 26th, 28th and contiguous days. Some very severe storms, etc., may be expected.

EVENTS AND THEIR ASPECTS.

A News Record of Prominent Features of the World's Current History and Heliocentric Phenomena.

COMPILED BY WILLIS F. WHITEHEAD.

July 23, 1901.—**Planets' positions:** Mercury in Aquarius; Venus in Virgo, Mars in Scorpio, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Gemini. **Earth enters Aquarius.** Hot wave continues. Explosion on American ship, at Stockholm, kills 15. Japan seeks Chinese alliance.

July 24.—Excessive heat in Kas., Mo. and Ia.; 40 deaths in St. Louis. Russian troops defeated by Chinese in southeast Manchuria. Austrian flood; great loss of life, etc. Floods sweep Yangtse Valley, China. Filipinos surrender; 518.

July 25.—Drought partly broken. French defeat Moors. Davenport, Ia., has \$1,000,000 fire. French submarine torpedo boat successful. London has great storm. Naphtha blows up Russian town. Earthquake in Utah and Nevada. Boer convoy taken.

July 26.—**Mercury enters Pisces. Venus enters Libra.** Hot wave continues. Rains in corn belt. Boers captured.

July 27.—Steel officials confer with strike leaders. Drought breaking; heat continues. Battleship "Maine" launched.

July 28.—Louisville fire kills 6; heat kills 15. Boers captured from July 1 to 22, 1,068. British rout Mad Mullah. Rebellion reported at Panama. Peruvian congress opens.

July 29.—Government land drawing opens in Ok. Ter. Boers defeated. Social Democrats lay Debs "on the shelf."

July 30.—Arctic explorer Baldwin sails from Vardoe for pole. Big strike of dock laborers, San Francisco. Boers lose.

July 31.—Steel combine rejects strikers' proposals. Venezuelan troops defeat invasion. British battleship Glory ashore.

August 1.—**Mercury enters Aries.** English south pole expedition leaves India docks. Steamboat Island, Lake Superior, sinks from view. Boers murder native British scouts.

August 2.—All union steel workers ordered to strike. American hot wave broken. Forests of Northern Ontario and Quebec burn; millions lost. Boers defeated.

August 3.—Steel strike to be to a finish. Kruger approves the murder of natives employed by British. Steamer *Acis* wrecked. German forest fires destroy thousands of acres of timber.

August 4.—Venezuelan government reinforces its border. Filipino insurgents routed. First rain in St. Louis since July 5.

August 5.—Philadelphia gasoline explosion kills 20. Colombian insurgents and government troops fought 17 days. Boers lose.

August 6.—**Mercury enters Taurus.** Colombian insurgents capture Panama train. Dowager Empress Frederick of Germany dies. Bulgarians and Turks battle. Boers lose.

August 7.—France takes steps against Turkey; prepares her cruisers. Villages destroyed and thousands drowned by floods in Province of Kiangsi, China. Revolt in India; garrison at Kashmirkar raided; 7 killed. U. S. gunboat hurries to the Isthmus. Strikers close one steel mill while trust opens another. Prices for produce two to four times higher than one year ago.

August 8.—Steamers *Oceanic* and *Kincara* collide in fog off Irish coast; *Kincara* sinks, 8 lost. Filipino insurgents defeated. French squadron on way to Turkey to enforce claims. Storm injures Portsmouth, N. H., navy yard; kills 2. Mother and three children killed by lightning; La. Warships to visit Panama.

August 9.—Venezuela announces invasion of its territory by insurgents from Colombia under command of Colombian Minister of War. Rantoul, Ill., burns. Alaska has earthquake.

August 10.—Half of corn crop reported lost. Venezuelans defeat invaders. Boers lose. Heat wave scorches Italy; vineyards shrivel; sea water too warm to bathe in.

August 11.—**Mercury enters Gemini.** South Chicago and Milwaukee steel workers refuse to obey strike order; others will strike. Forest fires raging in several places west of Cascade Mountains, Washington. Colombian legation quits Venezuela. German Antarctic expedition sails from Kiel. Steamer *Saturn* sinks. Boers in demoralized condition. Recent conflagration at Witebsk, Russia, destroyed 1,000 houses and 100 lives. Crispi, Italian patriot and statesman, dies. Storm on Atlantic.

August 12.—Steel strikers number 62,000, 14,000 obeying latest order. Spanish treasure, \$32,000 found in Miss. Steamer *Halifax* and passengers saved by running on shore. Atlantic storm continues. Boers lose badly.

August 13.—**Venus enters Scorpio.** Philippine friars issue circular asking Catholics to unite against American government. Forest fires raging on British Columbia coast. Norwegian town burns. Atlantic storm continues; tidal wave met by Lucania.

August 14.—South Chicago steel workers refuse to strike; lose charter. Fire at Cleveland water crib kills 8. Venezuelans win.

August 15.—British, past week, capture 840 Boers. Alaskan steamer *Islander* runs into iceberg and sinks; 70 lost. Big tidal wave floods New Orleans and Mobile; tropical storm devastates gulf coast, destroys towns, life and ships. Arch Rock, Bay of San Francisco, blown up by 30 tons nitrogelatin. Rebels attack Panama. Three new U. S. torpedo boat destroyers launched.

August 16.—**Mercury enters Cancer.** Wireless telegraphy successful at sea. Joliet steel mills close. Boers defeated.

August 17.—Great famine in sight for Russian provinces; heat and drought. Kurds butcher Armenians. Storms in Ill., Mo.

August 18.—Great forest fires raging in Oregon. Ecuador becomes aggressive to Colombia. Youngstown explosion kills 5.

August 19.—Storm capsizes Ohio river steamer; 20 lost. Benzine tank, a cannon, and 5 tons of dynamite explode and kill 20.

August 20.—Pierce City, Mo., drives out negroes. Grand Bourg, Island of Marie Galante, W. I., destroyed by fire; 3,500 destitute. Iowa sails for Panama. Boers surprised and captured.

August 21.—**Mercury enters Leo.** French cruisers menace Turkey; relations severed. Great Philadelphia oil fire, which started on 19th, still burning; blazing tank falls and injures 100.

August 22.—*Boer government wiped out*—nearly all members of the Transvaal Council and Legislature either dead or captured.

August 23.—**Earth enters Pisces.** The October *STAR* will contain a summary of notable events of the Earth's transit through Pisces under the Sun in Virgo.

HEREDITY AND ENVIRONMENT.

That human life is acted upon by other controlling forces than the heavenly bodies, has been a conviction with me for some time. I have held and still hold that Astral forces, as shown in the horoscope, are but one-third of the total that affect us. Material forces, represented by Environment, represent another third. The basis of our existence and constitutional make-up, in what is known as Heredity, constitutes the remaining third of these triune forces.

A horoscope will indicate an accident at some particular time, but if the native will exercise every precaution, avoiding all risks, and preparing for his personal safety, he will almost invariably escape the danger that threatens him. This is not governing one's stars—it is making Heredity and Environment out-balance the astral forces—just as an umbrella protects one from the rain without dissipating the storm.

To rely on the stars to lift a mortgage would be the dream of a fool. A man, wholly fortunate in his astrological aspects, may yet commit financial suicide. One who labors under an adverse Environment cannot expect an astrological indication of a "streak of good luck" to be verified unless his Hereditary abilities and instincts are fully aroused to better his condition. Then, if he knows enough to do the right thing and does it, he almost certainly will win. He may not be able to abolish his racking Environments, yet, with stars favorably inclined, he may so shape them as to meet an indebtedness, mitigate a grievance, or avoid a collapse "in the nick of time." He succeeds because the preponderance of life's causes are enlisted in his favor. If, with the stars clearly in his favor, he is content to forego all personal effort and sits down to "wait for something to turn up" to avert or mitigate his troubles of Environment, confident in his horoscope of "good times ahead," the chances are that he will condemn Astrology, in the end, as a fraud.

Another one will feel tempted to quit his avocation in disgust; his neat and comfortable workroom becomes a prison cell; with every convenience, a fair income and no responsibility outside his daily round of duty, he suddenly feels the need of teaching "the fools in the front office" a lesson in strikeology. Or he feels that "life is too short" to work "all the time," forgetting his enforced vacation when "Cleveland was President and there was no work or trade or credit in the whole blessed country." When such "spells" as these take a man one does not need to cast a horoscope to see if "the planets are adverse." I know they are in such cases. Experience has shown that when the stars tell one to let go, cut loose, or strike against a "job" at a reasonable salary, with reasonable hours and duties, then is the time to hang on to your Environments, review all you have heretofore accomplished by such experiences, and tell the "walking delegate" to "go to Halifax." Stand off your astral influences. You can win this kind of a fight.

Mr. Walter K. Lewis says in *Coming Events* (August):

"At one time the celebrated St. Augustine was a firm believer in Astrology. After his conversion to Christianity, his argument against the starry science

was altogether ridiculous and unworthy of a great intellect. He states that an emperor and a chimney-sweep or tradesman might both be born at the same hour, on the same day, and in the same place, the emperor remaining an emperor and the tradesman a tradesman until the day of their death. This he considers as proof that there is nothing in Astrology.

"In doing so he entirely ignores the important parts played by Heredity and Environment in human life. A successful emperor and a prosperous tradesman might easily have the same horoscope. Of course the important events in their lives would be simultaneous and, to an extent, similar. But it is not at all necessary for the truth of Astrology, as St. Augustine asserts, that the chimney-sweep should occupy a throne. The sphere in life cannot be unerringly decided from a study of the natus. In some cases one can see that a man is likely to rise or sink to a certain extent in the social scale. Again, a man born into a wealthy family may inherit a fortune, whereas another, whose birth data coincides, but whose family is in reduced or humble circumstances, may under the same directions as the other either inherit or make a comparatively small sum. In each case luck will come at the same time. But its degree depends on circumstances, that is, on the horoscopes of ancestors or relatives. . . .

"As regards Heredity, I am sure it plays an important part which the horoscope fails to show. Clever ancestors and foolish ones produce two children with the same horoscope. Their tastes will be identical, but their capacities very different. . . ." W. F. W.

COMING EVENTS AND THE ASTRAL NUMBER.

In regard to our opening remarks on the Astral Number, contained in the July *STAR*, *Coming Events* says:

"Mr. Whitehead . . . acknowledges that he is able to separate the constituent numbers of which the Astral Number is made up."

This is true when, *and only when*, we obtain the data upon which it is built up. To do so then will prove the work of analysis. This I did in the Astral Number of B, to which I refer my readers. As to the Astral Numbers of both A and B, we made but one mistake out of sixteen statements of fact.

Coming Events also says our explanation of the rule it offered (as something to be surpassed by the Astral Number to show that it was something more than a mere puzzle) "proves nothing." It proved that the rule was nothing more than "a mere puzzle," and my explanation of it may be readily comprehended by any one. On the contrary, analysis of the Astral Number defies all known mathematical methods of the textbooks, and our analysis of it—in the Astral Numbers of A and B—demonstrates beyond question that there is a true and valid science of occult mathematics, the result showing that the rule offered was eclipsed and that the Astral Number was more than the mere puzzle offered by *Coming Events* which is explainable by ordinary mathematical methods. In the face of this showing *Coming Events* asserts that my opening paper "does not seem to have advanced the discussion in any way." The demonstration, by results, of the existence of a science of occult mathematics is of such importance as to overshadow any personal considerations, and I hope that *Coming Events*, as an occult monthly, will be fair enough to its readers to the extent of printing the Astral Number tables and directions. W. F. W.

GEOCENTRIC SECTION.

[Edited by PROF. G. W. CUNNINGHAM, 5519 Monroe Ave., Chicago, Ill., to whom all communications relating to this section should be addressed.]

When a personal reply is necessary one or more stamps should be enclosed. Brief articles of a suitable nature relating to experiences in the study of astrology which are of general interest will receive such attention as they merit, and, if published, full credit will be given the author.

Questions of general interest relating to astrology which can be clearly and intelligently answered will receive our full attention in the earliest possible subsequent number. Write plainly, and on one side of paper only.]

ASTROLOGY ADVANCING.

Evidences that the Most Ancient Mystic Science Is Steadily Gaining Public Recognition.

BY PROF. G. W. CUNNINGHAM.

It is pleasing to all students of the divine science of Astrology to note the substantial, rapid advancement it is making. It is steadily gaining favor in the assembly halls, where some of our lawmakers meet, as well as in the editorial columns of the press, also in the minds of a multitude of others in various walks of life. This is to be expected as the masses become more enlightened as to the full intents and purposes of the true science.

As a matter of design and necessity, truth must be brought to light at the proper time to serve its highest purpose in the divine plan of the universe. It is generally accepted that events do not happen by chance, and that when they appear it is by design of a higher power for some specific purpose, although the why and wherefore may not be apparent to us at the time.

At this writing various kinds of happenings are in evidence. Some of these seem good and some appear to be very evil and distressing, yet it is safe to presume that in time the ultimate result will be found in its proper place in the benefit column of humanity's journal of accounts. Probably Alexander Pope referred to such things in his noted "Essay on Man" when he sang:

Submit—in this, or any other sphere—
Secure to be as blest as thou canst bear;
Safe in the hand of one disposing Power,
Or in the natal, or the mortal hour.
All Nature is but Art, unknown to thee;
All chance, Direction, which thou canst not see;
All discord, Harmony not understood;
A partial evil, universal Good;
And, spite of pride, in erring reason's spite,
One truth is clear—*Whatever Is, Is Right.*

Students of Astrology, and all others, will find Pope's "Essay on Man" and "Universal Prayer" replete with wise, prophetic, wholesome and devotional thought-food.

When the Ohio Legislature passed a law against astrologers, which made it a misdemeanor for anyone to practice Astrology in that State, I wrote a letter to Mr. U. G. Rison, of Milo, Ohio, who was an earnest student of Astrology. He concluded that it would be a good thing to have it printed and send a copy to each member of the Ohio Legislature; also to the editors of about two hundred newspapers. This list included many of the large dailies throughout the United States. The letter was handled quite extensively by the press, and it will not be out of place to reproduce it here as then published in circular form with the following headlines:

ASTROLOGER ON THE WARPATH.

HURLS SARCASTIC INVECTIVES AT OHIO LEGISLATURE.

Says: "*Acme of Ignorant Infamy Has Been Reached.*"

Prof. G. W. Cunningham, the well known astronomer, astrologer, author and editor, who, previous to the nomination, predicted President McKinley's election, writes an interesting letter relating to the recent bill passed against astrologers in Ohio.

Men, women and children should commit every word of it to memory:

"Chicago, Ill., March 28th, 1900.

"U. G. RISON, ESQ., Milo, Ohio:

"Dear Sir—Your new chart or 'Diagram of the Solar System' received in good order, and I am highly pleased to note the progress you have made. The chart contains a vast amount of information condensed into small space. It is a valuable lesson to all who will devote a little time to its study. It exhibits to any one that you have devoted considerable time so study and research. In that way you have acquired, during spare time, certain knowledge of both astronomy and astrology, such as any teacher might well be proud of. Should it be possible that you would never rise one step higher, this attainment is far more creditable to you than if you had idled away your golden moments in pursuit of various kinds of worthless amusements. It would be well if the general public could understand the importance of Astrology, as well as its favorable, moralizing influence. When the great majority take up the study we will soon discover many evil places closing their doors for want of patronage. It must be placed to the credit of Astrology that it has lived on the vitality generated by its own merit, and also that it has come down to us from antiquity, not by and through the assistance of all good people, but in spite of the persistent efforts of many so-called good people to suppress it.

"Astrology does and will continue to thrive like a young giant. While it is the oldest science known to history, it is yet comparatively only an infantile genius that lies cooing and prattling in its swaddling clothes, laughing at the imbecility of the age. When this infant comes to the age of maturity, and receives proper public appreciation, no feeble-minded, ulcer-breeding bacillus will ever be elected as a member of our legislatures.

"The passage of the recent bill against astrologers in Ohio is evidence that the acme of ignorant infamy has been reached, and as we listen we hear the echo of the loud laugh of vacant minds. Let the people of the grand old Buckeye State hang their heads for shame and cover themselves with sackcloth and ashes until that monument to disgraceful ignorance has been completely effaced. Long after the names of the champions of that infamous bill have been forgotten, Astrology will survive and grow and flourish.

"When the Sun forever ceases to send his warming rays to kindle life on earth; when lovely Venus comes with war and bloodshed, and Mars a song of love and bliss doth sing; when the black Ethiopian changes his skin, or the leopard his spots; when frosts grow kind and kiss to life the flowers; then, and only then, Astrology will be no more.

"Wishing you a full measure of success, I am

"Very Truly Yours,

"PROF. G. W. CUNNINGHAM.

"Principal National College of Astronomy and Astrology."

It has recently come to my knowledge that the New York State Senate passed a bill last spring, which, according to the report of it in the *New York Sun*, is intended to prohibit the practice of clairvoyance, palmistry, etc., in that State. The *Sun* does not say anything about it but it is quite probable that twenty-six members of that august body were obliged to order new hats after voting in favor of that bill, for most likely their heads immediately enlarged from size six to eight. I will venture the opinion that none of them could properly define the meaning of the word clairvoyance. Were it not for lack of space I would have something further to say about this exhibition of rank

ignorance. However, from the *Sun's* report (April 4, 1901), Astrology seems to be held in some esteem in New York for "the bill does NOT apply to persons engaged in the practice of PRACTICAL ASTROLOGY, or psychology, nor to the legitimate practice of any religious sect or denomination, nor to any incorporated scientific educational institution."

A GLOBE GIRDLER.

Starting From India a Postal Card Comes to One of Our Staff, Who Sends It On Its Way.

Professor G. W. Cunningham, who conducts this department of the STAR, received a postal card on August 18 which was on its way around the world. The card is dated 89 Muntri street, Penang, Straits Settlements, June 1, 1901, and contained three separate addresses, which represent the three places to which it has so far been sent on its long journey. Across the top of the card is written: "This post card is traveling around the world." It contains this letter:

DEAR FRIEND—I am sending this card around the world to as many countries as possible, and you will do me a great favor by helping me send it round.

All you are required to do is to send this to one of your friends or relatives living away from you and pay the postage. Should you receive this card when it only requires to be sent home to complete its journey, kindly send it to the above address.

Your prompt attention will oblige yours truly. L. K. LAY.

The postmarks show that it left Penang on June 1 and arrived in Leeds, England, on June 26, addressed to Walter Button, 2 Earnest avenue, Beeston Hill; he sent to Miss Ray Broughton, 126 East 101st street, New York City, arriving there July 4. Miss Broughton is a daughter of Dr. Broughton, a noted astrologer, and she forwarded the card to Professor Cunningham. In turn, he has forwarded the card to Captain George W. Waldron, an astrologer in the Opera House Block, Denver, Col. The card bore a 3, a 2, and 1 cent stamp.

EVIL TRANSITS NOW FOR CERTAIN PEOPLE.

When, by their progress in their orbital transits, Saturn, Mars, or Uranus reaches certain points in the Zodiac—at which they come to within five degrees either forward or backward from the exact degree of the conjunction, square, or opposition to the place of the SUN in a Geocentric, or the EARTH in a Heliocentric horoscope—it is a warning of an evil, or at least an annoying, period for people born any year on or between any of the dates given below. This does not take into consideration the transits in cardinal houses of the Geocentric horoscope, favorable or otherwise. Here is a point in which the two systems harmonize and agree as to the time of an evil period, especially during transits of Uranus and Saturn. If people drift blindly during these periods they are apt to do something which will cause them financial losses, or mental worry from other sources. Do not understand that some dire calamity awaits you if your birthday happens to be mentioned in the following list of dates. "Forewarned is forearmed," and by knowing the time in advance when the evil is indicated and then being extra careful of your health and financial matters, and also being particular to see that your conduct is such as to be above reproach, it is expected that you will counteract at least the greater part of the evil indicated. At any rate you will be better able to understand yourself and the condition of affairs surrounding you, and become a philosophical master of the situation. Those born with a very fortunate nativity will notice that much less evil will be in evidence for them than for others whose horoscopes are proportionately less fortunate. The following birthdays, inclusive, are the ones to which the above remarks apply:

September 1 to 12; October 1 to 23; December 1 to 12; December 27 to January 20; March 27 to April 20; May 29 to June 10; June 28 to July 23.

PROF. G. W. CUNNINGHAM.

Virgo—♍

THE SIGN VIRGO. ♀—Mercury

ITS SIGNIFICATION WHEN TAKEN ALONE.

[Students cannot become too familiar with the following introductory remarks.

At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon, and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the Rising Sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All these points can be determined accurately only when the horoscope is calculated according to the date, place, and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the Earth is placed.

At any rate, people should study their horoscopes in accordance with the most complete and accurate data to be had, and in that way arrive at every point they can which will be to their advantage to know.]

The sixth thirty degrees of the Zodiac are represented by the sign Virgo, symbolized by the Woman and ruled by Mercury. It is a northern, earthy, barren, feminine, nocturnal, humane, scientific, tall, dark sign; the celestial home and exaltation of Mercury, the detriment of Jupiter and the fall of Venus.

PERSONAL APPEARANCE.

Virgo denotes a tall, straight, slender figure, medium to dark complexion, hair and eyes; the complexion usually has a dark tint called "olive," the eyes are quick and restless; the general appearance is that of an intellectual character.

DISPOSITION.

These characters are endowed by nature with a refined, modest disposition, and when young they are very bashful until they become well acquainted; they will always be reserved, and will not push themselves forward as they should, consequently will not be recognized and appreciated to the full extent of what their abilities should command. It will be well for people born at a time when this sign is rising to cultivate self-esteem. They are very much inclined to the scientific and all that pertains to the cultivation of the intellect, have good command of language and never lack for words to express their thoughts; they are swift in all movements, quick to make decisions, also quite changeable; they are apt to change their business or location too often to secure the best financial results obtainable; they do not remain in one position long at a time, and appear to be nervous, owing to shifting their position so often. When Virgo persons call at a friend's home it will be observed that when they are ready to leave they are off like a rocket, while many others would remark, "Well, I must be going," and it will be an hour or more before they get started. They are apt at learning anything they become interested in, especially the languages; however, if Mercury is afflicted, they will always find some obstacle to hinder or prevent a finished education. They belong to a class who are energetic, industrious and most contented when busy with something. Many Virgo people are found in the literary and editorial walks of life.

PROF. G. W. CUNNINGHAM.

STAR OF THE MAGI

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EDITORIAL SECTION.

IT has been urged that Reincarnation is not true because "the 'sperets' do not know anything about it" when consulted on the subject through a "medium."

★

THE question is sometimes asked us whether we believe in "spirit return" and "materialization." We certainly do, but in a slightly different manner from the common idea on this subject. As a spirit we have "returned" or reincarnated on this earth many times, each time "materializing" or growing a body that you can see, shake hands and converse with, in full sunlight, any time you may feel disposed to drop in at the STAR office and see us. "Seances" are held daily, whenever we are not away on our usual summer vacation, and no charge is made for admission.

★

LAST June Colonel Robert Ford, one of the oldest pioneers of Colorado, died at Denver, from hemorrhage of the brain. At his bedside were two experts of mining corporations anxious to catch a secret that he developed before sickness and which was to be sold for a million dollars. The experts went there to get the details of extracting gold from ore without the necessity of going to the smelters. The day before their arrival Ford was stricken and the experts watched hourly at his deathbed hoping that a lucid moment might reveal the priceless discovery. It was in vain that they watched, however.

★

HERE is a great opportunity for some "medium" to not only prove the truth of spiritualism but also win a fortune besides. But will some "genuine" spirit "medium" succeed in rounding up the ghost of the financially lamented Col. Ford, induce him to disclose his much desired million-dollar secret, and thereby demonstrate to

the world the "grand truths" of spiritual "foolosophy?" We think not; even if the Colonel's spook was given a hundred-thousand-dollar monument to mark his barren grave, for he "was practically a charity subject" when he "passed over" to "the beautiful home over there, over there."

★

THERE is a "whole lot" that the spirits know nothing about besides Reincarnation that, as incarnated intelligences, they should know. For instance, they are unable to furnish us with even a crude map of either "the beautiful home over there," or any unexplored region of the earth. There is no spiritual geographical society.

VIBRATION.

"Vibration is a motion to and fro in a medium proceeding from a cause." In the study of Cosmogony the student is confronted with spirit and matter. Some daring minds have even attempted to define the term "creation," upon which so much mystery hinges and confounds the finite mind of man. The Bible states that "God created the heaven and earth and all things therein." If the translated words of this great book are literally true it would mean that God brought forth the world from nothing.

Be that as it may, we are all confronted in our ultimate analysis of things by the great Unknowable, beyond which man cannot penetrate. To begin with, from a finite point of view, matter and spirit are found existant.

Something else also confronts us, and upon that something is dependant the movements of all bodies. This great motive power is termed Force.

We have, then, Spirit, Matter and Force. If the latter manifested itself spontaneously the harmony of Cosmos would be at once destroyed. But, like all of Nature's great mysteries, Force operates only according to exact law. The existence of perfect law is one of the most comforting proofs of the Supreme Intelligence from which it emanated. This law through which force exerts itself is Vibration, and vibration embraces all things, whether physical, psychical or spiritual.

Vibration may be generally divided into harmonious and inharmonious.

The former leads to the orderly movement of all things, whether in the mineral, vegetable or animal kingdom. It also applies to man, and the attainment of harmonious vibration brings all other good things with it. It is the Philosopher's Stone and the Elixir of Life, which have been sought in all ages.

Where there is light we must have its opposite or darkness. Where there is good there must be elsewhere evil, etc. So if we have harmonious vibrations we shall find opposing the inharmonious vibration which tends to disorder, chaos and death. This also enters, unfortunately, into the life of man and causes misery, unhappiness and death. So we are confronted by vibration of two kinds—Constructive and Destructive.

Every act, word, thought or deed of our lives sets in motion vibrations which tend to life or death. Construction or destruction is inevitable. And, as previously defined, vibration is a motion to and fro, it must of necessity return to the point of emanation. Thus we see the importance of good acts, good words and good thoughts.

If we think evil of our fellow man, say harsh words concerning him, or do him an injury, even in secret, we have set in motion destructive forces which must, according to the law, rebound upon us like a boomerang to our utter confusion.

If, on the other hand, we think peace for all, speak a good word when possible, and practice the Golden Rule, we shall constantly reap our reward in the happiness and success that will redound to us.

Next month I will write about Vibration in the Orient. T. J. BETIERO, M. D.

EDDYISM EXPOSED.

On the evening of August 1, in Tremont Temple, Boston, Frederick K. Peabody, a prominent member of the Suffolk bar and counsel for Mrs. Woodbury in her libel suit against Mrs. Mary Baker G. Eddy, recently tried there, delivered a strong address on "Christian Science, or Eddyism—Its Absurdities, Its Frauds, Its Crimes, and Its New-Old Witchcraft."

"So-called christian science," he said, "is a sham and a fraud and an imposition from beginning to end, in that it falsely pretends to be a revelation from God, and communicated directly to its founder, Mrs. Eddy."

Mr. Peabody then said that the woman Eddy is now 85 years old, in a feeble physical condition, but had become rich and powerful through the fees for teaching and practice of her misnamed "science." He then cast a bright white light on her peripatetic and variegated past:

"Mary Eddy was born in Bow, N. H., eighty-five years ago. The first fifty years of her life were lived in complete insignificance. Before her alleged discovery of so-called christian science Mrs. Mary Eddy picked up a precarious existence as a spiritualist 'medium,' so-called, giving public 'seances' for money in and about Boston." Confirmatory evidence of this fact has since been published in the *Progressive Thinker*, the leading Spiritualist journal of America.

"In early womanhood she married a man of the name of Glover, by whom she had one child. Mr. and Mrs. Glover went to Wilmington, N. C., where Glover soon died. A recent communication from a woman living in Wilmington informed me," said Mr. Peabody, "that the remains of this Mr. Glover repose in the Wilmington potters' field."

"As a second matrimonial venture Mrs. Eddy allied herself with one Patterson, who, in her autobiographical sketches, figures less. She was divorced from him."

"Then Mrs. Eddy made a third venture into married life and conferred upon Dr. Asa Eddy, M. D., the happy distinction of successor to the lamented Glover and the

departed Patterson. Dr. Eddy died finally and many believe that in the course of time Widow Eddy became and is to-day the wife of C. A. Frye."

Frye is her footman, servant, man of all work, etc. Mr. Peabody said Frye owned everything Mrs. Eddy possessed, title being legally vested in him.

Mr. Peabody said that Mrs. Eddy claimed to have discovered "christian science" through a revelation from God in 1866, "while," he said, "it is shown to be false by evidence that she knew all there is to it in 1864, and received it from Dr. Phineas P. Quinby, of Portland, Me."

Mr. Peabody then stated that Mrs. Eddy has never given away anything—lands, buildings, publications, etc.—without a good sized rope was attached to it, reserving to herself or her heirs the right to retake possession of all such property at any time she wishes. A very charitable and liberal female philanthropist, indeed!

Coming down to a discussion of the fact that Mrs. Eddy teaches there is such a thing as "malicious animal magnetism," Mr. Peabody quoted liberally from her writings and then said:

"Her personal teachings to her students were even more extravagant than the language of her published works, and it was a common occurrence for her to frighten nearly into fits women, young girls and children with the dreadful fear that a malicious mind was seeking to cause them unspeakable disaster.

"I affirm and charge that this Mary Baker G. Eddy, the founder of 'christian science,' and the pretended successor to Jesus, has again and again sought to exercise this power—malicious animal magnetism,—which she calls the highest degree of human depravity; that she herself has repeatedly sought to cause sickness, sought to cause death, sought to cause disaster, and this I will prove by legal evidence any time Mrs. Eddy may be pleased to require it.

"Some years ago it was the desire of Mrs. Eddy that Daniel A. Spofford, formerly a 'christian scientist,' and then believed by Mrs. Eddy to be her enemy, should be disposed of, and to that end she solicited person after person, 'christian scientist' after 'christian scientist,' to employ his or her mind to cause disease to Daniel A. Spofford. In December, 1878, after a hearing in the Police Court, where he was held in \$3,000, and after an examination by the grand jury of some six or eight witnesses, Asa G. Eddy, the third husband of Mary Baker G. Eddy, then living with her as her husband, was indicted by the Suffolk grand jury for a *conspiracy to MURDER by physical means*, and this was the same Daniel A. Spofford Mrs. Eddy had solicited her followers TO KILL BY MENTAL MEANS."

It has been nearly a month now since this terrible charge and its preceding exposures were made in public by one of the leading members of the Suffolk bar. So far we have not heard a "peep" in reply from Mrs. Glover-Patterson-Eddy-Frye.

ASPIRATION.

As rise the mists from sun-kissed sea
So rise aspiring thoughts to Thee:
No depth so deep but Thou canst see
And stretch Thy Hand to succor me.

Still must I climb if I would rest:
The bird soars upward to its nest:
The young leaf on the treetop high
Cradles itself against the sky.

I cannot in the valley stay:
The great horizons stretch away:
The very cliffs that wall me round
Are ladders unto higher ground.

And heaven draws near as I ascend:
The breeze invites, the stars befriend:
All things are beckoning to the best—
I climb to Thee, O God, for rest.

LUCY LARCOM.

ARE SOULS SEXLESS?

Theosophic Views of the Belief in "Twin Souls."

The following question and answers, in regard to the idea of twin souls, lately appeared in *The Theosophic Messenger*.

"I have heard that some have what they term 'Twin Souls,' which they believe appear on earth as two different persons, and finally, after passing through various other stages on other planes, become one complete being. Others speak of something similar under the name of companion souls, or counterparts. There must be some fundamental truth underlying all these ideas; what is this truth?"

G. R. S. M. replies: "The mystic Greeks of the Orphic tradition had some theory that the original male-female soul, as a punishment for its daring, had been divided by God, and now each part went about in the cycle of necessity seeking for its fellow. This theory, when worked out on the lines of the Gnostic Sophia-mythus and applied to spiritual things, explains in admirable fashion the passion of the individual soul, its salvation, and much else, but when taken in its grossest form and applied to the mystery of sex, it simply exalts that impermanency from the rank of the Lesser to that of the Greater Mysteries, and so degrades the 'Divine Marriage' to a psychic debauch of the most insidious nature."

This is unsatisfactory. To say that sex, in any form, is "impermanency" is to make an assertion for which no provable ground of scientific fact exists. We conceive that the worst and most degraded form of psychic debauchery is to become a sexless "it." But this is not possible. Sex exists in every atom of matter in some of its infinite forms. Of all the mysteries it is the greatest and most profound.

A. W. replies: "The beautiful allegory of the Twin Souls is found under many forms in much of the best literature of the world. Most of us are familiar with its presentation in the writings of Plato and in the Upanishads. We are all more or less conscious of the duality of the contending interests of the higher and lower self, of the individuality and of the personality. In some high moment of aspiration—perchance in an initiation in one of

the olden mysteries—the spark from the Divine, shut off in the darkness of a body and chained down by that body's personal karma, has yet beheld its glorious twin, the radiant *Augoïdes*, and knows of a certainty that the two are one. Once seen and known, this can never be completely forgotten, though the connecting consciousness may not yet be sufficiently built up for an intelligent appreciation of what has been perceived to be possible; and that soul wanders hereafter seeking in its prison-house of flesh that glorious mate, never content until, after ages of upward striving and purification, it is united to the object of its devotion and the two are one again."

What a cheerfully indefinite answer this is. First, the idea of Twin Souls is a very "beautiful allegory;" then, "perchance" it is a "radiant" vision, and then a "certainty." We view the "certainty" with suspicion when tied to an "allegory" or a vision. And then, it will be "after ages" before the "certainty" becomes a fact. How sad! Just as if *mates* could be kept apart for any good purpose when the exact contrary is the truth of the matter.

After giving the Greek mythology once more as to Twin Souls, E. L. replies that the idea seems to be a "modern version" of it, and concludes:

"There is a fundamental truth underlying all these ideas, and it is that the present division into sex seems to be a temporary stage in evolution, that it was preceded by an androgyne or sexless period, and may be, in far ages to come, followed by a similar period, but with the additional experience of all these vast intermediate periods crowning it. Duality, in whatever sense, is imperfection. Unity is the bedrock of things."

Hence, as sex is dual (matter and spirit, length and breadth, odd and even, round and square, magnetic and electric, or any of its forms "in whatever sense"), being thus imperfect, it must finally lapse into a perfect unity. The logical sequence of this is *Nirvana* with a vengeance—there will be but one atom, one atom of space, and one atom of time. This one "bedrock of things" will then become extinct and the everything will be a perfect nothing. A fine prospect, surely, to be perfected into a unity of absolute nothingness! No; sex is not "a temporary stage in evolution;" it is an eternal necessity of the infinite.

Another long reply, by A. L. B. H., contains little worthy of notice. "There is no authority worthy the name for the idea that the ego has sex." There is no authority, we would reply, that can point to any ego of whatever class or kind in all creation and show that it is destitute of sex in some one of its infinite forms. The assertion is also made that "the true complement," or Twin Soul, "is to be found in our own 'buried self,'" meaning the conscious and the sub-conscious being. But both these phases of being can only be satisfied by a bond of love with one of the opposite sex, which conclusively proves that the inner ego must possess sex.

A sexless thing cannot exist. As sex is debased so is the thing itself. There is a reasonable basis for the belief in Twin Souls in that it is as natural as the belief in God and Immortality. M. O.

ROTHSCHILD'S MAXIMS.

Baron Rothschild is credited with the following alphabetical list of maxims. It will be seen that they are essentially ethical in their nature.

Attend carefully to the smallest details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battle manfully.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind from evil thoughts.
Lie not for any consideration.
Make few acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect your parents and their counsel.
Sacrifice money rather than principle.
Touch not intoxicating drinks.
Use leisure time for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Extend a kindly salutation to all.
Yield not to discouragement.
Zealously labor for the right.

The elder Rothschild broke no less than seven of these maxims when he laid the basis of his great fortune by reporting that Napoleon had won at Waterloo. We believe in these maxims but we do not believe that Rothschild wrote them.

CRYSTAL READING.

A London correspondent writes that for some time during January the newspapers were concerned over the disappearance of Mr. Foxwell, a well known London broker. He was a staid and domesticated man, went to his work regularly and had, according to the testimony of his family, not an enemy in the world. When the police failed to find any track of him his wife, who believed in clairvoyance, consulted a crystal. She told the coroner's jury that she was able to not only see in the crystal the drowned body of her husband but to even roughly identify the locality where it was afterwards discovered.

PREHISTORIC CITY FOUND.

The Santa Fe land department has been furnished with the particulars of the discovery of an immense prehistoric city on the Navajo Indian Reservation, between Durango, Col., and Farmington, N. M.

The Hyde Mercantile Company, which is controlled by two brothers from New England, has been exploring the territory in question for some time, and found a palace of prehistoric age, containing, it is stated, about a thousand apartments, some being

in a most excellent state of preservation. Another stone castle unearthed is said to contain a hundred separate apartments. In some of the rooms inspected were found the finest of woods and other relics of a most valuable character, specimens of which have been gathered and sent to the Smithsonian Institution at Washington.

The find is pronounced to be exceptionally valuable from a scientific and ethnological standpoint, and the government has ordered experts to proceed to the scene and make a detailed report of the real value and extent of the new treasures which are believed to antedate the time of the Aztec occupation.

CAHOKIA MOUND.

A Description of the Greatest Work of the Mound Builders.

For many years it has been the general belief that Cahokia Mound, located near Madison, Ill., contained many relics of the original inhabitants of the region, a race that antedated the Indian by hundreds of years. The mound has never been thoroughly explored, but the researches that have been made thus far in a desultory way have resulted in unearthing some rare specimens of a primitive semi-civilization that have proved of rare interest to archaeologists. Men of science generally are anxious to see the mound purchased by state appropriation on account of the general interest taken in it and its historical value. Many relics of former American races have been preserved by public purchase in other states, including the Serpent Mound and Fort Ancient of Ohio, but the Cahokia Mound has as yet remained open to desecration.

The mound lies near the Collinsville road, six miles northeast of East St. Louis, and near the border line of Madison and St. Clair counties. It is midway between the river and the Illinois bluffs and is rectangular in shape, being 1,180 feet long and 750 feet wide, with an average height of 100 feet. Exactly who were the builders of the mound is unknown, but it is believed that exploration in its depths will reveal many matters most important to the archaeological history of the country.

That the mound is centuries old is regarded as certain, as is the fact that it was once the center of a prosperous settlement. Examinations of the soil in the neighborhood have resulted in the discovery of thousands of flint implements and of earthenware vessels in fragments, seeming to indicate that the mound was once inhabited as a fort or that great gatherings were held there.

Its immense size has heretofore prevented any careful examination being made of its interior, the difficulty of exploring it being increased by the fact that it is heavily timbered on the summit.

Several years ago a party of scientists run a shaft into the side of the mound and several interesting relics were found. The shaft was run along the surface with a depth of but a few feet for about fifty

yards only. It is thought that the main portion of the mound will certainly be found to contain finds of great value.

It is estimated that the mound contains over 1,500,000 cubic yards of earth, and as it is the largest artificial earthwork in the United States, if not in the world, its history is regarded with the greatest interest. Its probable purchase by the state and its subsequent exploration by authorized scientists may solve some problems as to the objects of the mound builders, who evidently spent many years in past ages in erecting their vast heaps of earth.

The mound itself is an imposing structure, fronting due south, and with its profile slanting down toward that end, due to the summit being terraced toward the south. The summit has an elevated table of earth at one end.

All around the central mound are other mounds, some of which are conical and others square. Some of these have been opened and numerous relics discovered, but as many are 200 feet square even the smallest have not been well explored.

OCCULT FORCES OF NATURE.

The learned Hindu Jain, Virchand R. Gandhi, delivered a lecture on "The Occult Forces of Nature" some years ago when he was visiting this country. The following report of it gives a good idea of the occult philosophy of the Jains:

We are to consider the problem of the why and wherefore of existence. It has been the fashion in these days to regard religion as a mere matter of faith and sentiment, and to turn for all rational explanation to science. But it is doubtful how far science is true to its own principles, for true science never can be different from true religion. I am no partisan of one or the other, but I believe in the mutual convertibility of the two, and I am also of the belief that religion is not entirely a matter of sentiment, or science altogether a matter of reason. Religion and science are two aspects of one thing.

Mr. Gandhi said he would consider the occult forces of Nature under three divisions—physical, mental and moral. The highest force being the spiritual, which underlies all the rest. At present scientists had failed to reach a unitary view of the physical world, since they excluded the ether from the category of the spiritual, and yet believed it to be different in its properties from those of matter.

In the monistic view, all the properties of both matter and ether could be classed under the term "energy;" in fact, they were simply classes of energy. Now, there were many energies in matter and spirit so latent that we had not developed them and were not able to see them.

The phenomenon of "levitation," as often witnessed in India, showed not that gravitation was destroyed or set aside, but that through the development of a spiritual force in the body, producing a change in the polarities of its atoms, it was simply counteracted.

Then there was the phenomenon of the

projection of the astral body to a distance from the physical body, and the power to thus project the astral body was possessed by the soul, and could be exercised by the will. But while this projection took place the astral body did not wholly quit the physical body, but remained attached to it by a kind of elastic connection.

Next comes the phenomenon of thought transference. Every thought, word and act produces a certain impression on the subtle ether, and the thought-forms thus produced, in the shape of vibrations, are translatable into thought within the human mind. In this way mind-reading by those sensitive to the vibrations becomes possible.

Then there are the communications said to come from spirits; but, granting that there are spirits, the question arises, why should not human beings on a higher spiritual plane be able to see and do what the spirit is said to be able to see and do?

All depends on the development of the human being. Here the question arises of the methods under which we can obtain these higher psychic powers. There are two methods. One is that of natural magic and the other that of transcendental magic. In the former case we seek to get certain powers in order that we may control a variety of things; in the latter, we seek so to live as to come into harmony with those things, with the result that it will not be necessary to control them.

The methods are physical, mental, moral and spiritual. The moral forces are more efficacious than the physical; they can destroy diseases, effect cures, and control many other powers. But before trying to obtain these psychical powers we must investigate the different phenomena, find out the reasons for their existence, and study the different ways in which the various forces work.

MYTHOLOGY OF TREES.

One form of tree worship had its origin in the belief that the trees planted over graves will absorb or incorporate the souls of those who have been buried. Hence the custom of planting trees in churchyards, the cypress and the yew seeming to have been the favorite forms.

The light color of the silver poplar leaf is accounted for by the fact that when Hercules descended into Hades he bound his brow with the leaves of the poplar, the perspiration making the under side of the leaves white while the smoke of the lower regions turned the outer portions dark.

Among the useful and venerated trees the oak has always occupied a high position. The Hebrew *Eli*, or oak, is substantially the word signifying deity, the proper name *Eli* being derived from it. It was under oak trees that Abraham and Gideon conversed with angels, for which reason it is believed that lightning will not set the oak on fire. The name of Druidism is a proof of Celtic tree worship, the old chant of "Hey Derry Down" being the remains of a Druid song, meaning, in a circle the oak moves around. These old priests paid

especial reverence to the mistletoe, as they believed that because it retained its freshness throughout the year it held the soul of the oaks, in which it grew, in its keeping after all the branches were seemingly bare and lifeless.

According to Scandinavian mythology, *Loki*, the evil spirit, made from the mistletoe the arrows with which he wounded *Baldur*, the son of *Frega*. Upon the restoration of *Baldur* the plant was placed under the control of *Frega*, the goddess of love. Hence the pleasing custom of kissing under the mistletoe is a tribute to her. The word *kirk* is said to be derived from *quercus*, the generic name of the oak.

SOLAR SIGNALS.

Reasons Why the Earth and Mars Cannot Communicate.

In a late paper on the "Impossibility of Signaling to Mars," and published in the *Chicago Tribune*, Sir Robert E. Ball says:

It was the remark of the great Sir William Herschel that the resemblance of Mars to this earth is one of the most striking features of the solar system. The observations of the planet which have been made since the time of this incomparable observer have tended to illustrate the truth which he then laid down.

Mars is not so large as our earth, of course, but, like our earth, Mars is surrounded by an atmosphere. At the poles of Mars are vast white tracts which become greatly extended during winter on the planet, but which shrink again during its ensuing summer. To deny that these white tracts on Mars consist of snow or ice now seems to me a supposition so fantastic that I think we need not discuss it seriously. There was a time when it might be pleaded that the materials of which Mars was constituted were in all likelihood different from the materials of which our earth is made. At that time it might certainly be conjectured that this white material which accumulates so mysteriously during the winter in either hemisphere on Mars and which disappears again during the summer was formed of some material unknown to terrestrial chemists. But this view can be entertained no longer. The most interesting astronomical discovery of the last century assures us that the elements of which our earth is constituted are the same elements as those of which other bodies in the universe are constructed.

It has been proved by recent observations that the large dark objects on Mars, long believed to be open oceans, can no longer be so described. By the excellent telescopes now available these dark tracts have been shown to be traversed by marks of a nature so permanent as to be wholly incompatible with the supposition that in looking at the dark regions we are looking at sheets of liquid. For the demonstration of this point we are indebted to the labors of many astronomers, but we must specially mention Mr. Percival Lowell's study of this planet.

With the help of a powerful telescope at

his observatory in Flagstaff, Ariz., Mr. Lowell has largely extended our knowledge of the canals discovered many years ago by Schiaparelli. Mr. Lowell has given us some excellent reasons for his belief that these so-called canals do indeed mark the courses along which water is conducted from the melting snows at the poles of Mars to the more arid parts of the planet.

Discoveries such as these raise once again the perennial question as to the existence of intelligent inhabitants on Mars. And here we are sure to be asked what telescopes have to tell with regard to this matter of interest so unfailing. It is sometimes heedlessly supposed that our instruments, erected with the expenditure of so much skill and trouble, and often at vast expense, ought to be able to accomplish that which a little consideration would show to be impossible. Let us briefly consider the conditions under which alone signaling to Mars could be effected.

When, upon certain occasions, which do not recur frequently, Mars comes nearest to the earth, the distance of the planet from our globe is still about 35,000,000 miles. Now, what can a telescope show at the distance of 35,000,000 miles? It requires a good telescope to reduce the apparent distance of an object to a thousandth part. That is to say, it is a good telescope which will show an object as clearly as we could see it with the unaided eye if it were at a thousandth part of its distance, and if we dispensed with the assistance of a telescope. It is therefore impossible to hope for any signaling to Mars unless these signals were on a scale sufficiently great to be visible to the unaided eye even at a distance as great as 35,000 miles. This consideration suffices to prove the utter futility of human endeavor to make any demonstrations on a sufficiently large scale to be perceptible to the inhabitants of Mars.

The largest city that the earth has ever known would be altogether too small to be visible to a being dwelling on the planet Mars, even if that being were endeavoring to see it with a telescope as powerful as the greatest and most perfect instrument in any observatory on this globe.

If the whole extent of Lake Superior was covered with petroleum, and if that petroleum was set on fire, then I think we may admit that an inhabitant of Mars who was furnished with a telescope as good as that which Mr. Percival Lowell uses at Flagstaff might be able to see that something had happened. But we must not suppose that the mighty conflagration would appear to the Martian as a conspicuous object. It would rather be a small feature, but still I think it would not be beyond the reach of a practiced observer in that planet. On the other hand, if an area the size of Lake Superior on Mars was to be flooded with petroleum and that petroleum was to be kindled, we should expect to witness the event from here, not as a great and striking conflagration, but as a tiny little point of just discernible light. The disk of Mars is not a large ob-

ject, and the conflagration would not extend over the 300th part of that disk.

It is sufficient to state these facts to show that the possibility of signaling to Mars is entirely beyond the power of human resources.

ASTRONOMICAL STUDY AND LIFE.

Speaking recently, Camille Flammarion, the great French astronomer, said that astronomical study had a noticeable tendency to prolong human life. Discussing this occult fact further, he said:

"I hold fast to the theory that the study of astronomy tends to prolong human life. I have put my theory before the Astronomical Society of France, an organization numbering 2,500 members, and many of them agree with me. The contemplation of the heavens ennobles man. It helps to carry him away from earthly passions. These latter, if allowed to run riotously, shorten the span of human life.

"The cold, calm study of astronomy makes the student rise to higher things. Besides, we have many examples of longevity in our astronomical society. Our dean is one hundred and five years old, yet is in excellent health. There are at least twelve members over ninety, twenty over eighty, and ever so many have passed the Scriptural limit.

"Comparatively speaking, the latter are mere boys in everything except learning. My theory is that the contemplation of the heavens, while freeing the student of astronomy from earthly passions, at the same time procures for him serenity and longevity."

In other words, the serenity and calmness or self poise that is induced by such a study as astronomy, cannot but result in an evenly-tempered life, which naturally will run longer than one exposed and accelerated by undue or intense excitements.

LIGHT GENERATES ELECTRICITY.

Fulton Gardner, a Chicago inventor, has found, he claims, that two beams of sunlight traveling in opposite directions and paralleling each other will generate a current of electricity. He says:

"Securing two mirrors, I fastened one to an iron rod firmly planted in the ground and to another iron rod attached the second mirror, with a galvanometer between the mirror and the ground. As I moved one of the mirrors the needle in the galvanometer—which may be tried by putting a wire around a compass—moved with the light rays of the mirror, clearly demonstrating that I had secured a current of electricity.

"The principle shown by this experiment accounts, I believe, for the electricity in the clouds, and thunder storms are the result of overcharging Nature's battery. The clouds, laden with moisture, refract the rays of light. The rays from the Sun traveling to the clouds and the refracted rays, traveling toward the Sun, reproduce my experiment. The clouds, containing moisture and being insulated from the earth by distance, which is the

best of insulators, act as a condenser of electricity, or Leyden jar, and when these clouds come together in opposite polarities—one negative and the other positive—we get the flash and crash of lightning and thunder.

"I think the Northern Lights are produced in the same way. Also that when no clouds intervene between us and the Sun its beams, being refracted from the earth, produce identically the same result so far as electricity is concerned, but with the difference that the generated current is grounded, and that such grounding of the earth causes the magnetism of the earth."

Mr. Gardner's theory deserves attention.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

At the annual festival, this year, of the Provincial Grand Lodge of Gloucester, Eng., the Dean, in the course of an oration, pieced together a little "Tapestry of Masonic Lore."

"Some eighteen hundred years ago there existed in Rome and in other mighty cities of the Empire, colleges or guilds composed of workers in different crafts. The Guild of Architects and Builders was an influential one, and had many secrets which were not divulged outside their members. The glorious, matchless piles we read of, the ruins of some of which we gaze at still with wondering admiration, in the Eternal City, were their work. Into that great popular Guild which created those immemorial piles fell the seed of the preaching of the Cross, and many of the Guild became Christian brothers. When Diocletian, the emperor, who hated the Christians and bitterly persecuted them, reigned, a little group of painters and sculptors, members of the Collegium or Guild, refused to exercise their art and craft for the Pagan, and they were in consequence cruelly put to death. That persecution of Diocletian apparently began the dispersion of that famous guild. Not quite a century later the troubles from the barbarian invasions fell on Rome, and for several hundred years the metropolis of the world was an unsafe dwelling place, successively pillaged and burned by different hordes of invaders. Nothing was heard after that troublous period began of the Collegium or Guild of Architects, but, strangely enough, it reappeared in the little Isle of Comacina, on the Lake of Como, in the sixth century. It was to this little town that the guild seemed to have fled, and there, in silence and obscurity for a period, preserved their legendary knowledge, handed down to them from Greek and Roman sources, some said even from Solomon's builders of the Great Temple of Jerusalem.

"One of the conquering races who settled in North Italy, the Lombards, in the sixth century, adopted Christianity as their religion, and alone among the northern invaders who ruined the Roman Empire became zealous as church builders. The Lombards had among them the old

Masonic Guild of Rome, and the term is to be found in the architectural history of the 'Comacina Masters.' These were the inheritors of the secrets of the Craft we have been tracing.

"Under the Lombard sovereigns the Guild of Masons became powerful and highly organized. There seemed to have been at the head of the order a Grand Master. The order was divided into many lodges, with a Master ruling over each lodge. Each lodge had three classes of members—Master Mason, working brethren, and novices. The whole organization and nomenclature with which we are so familiar was in actual and working form in the Comacina Guild under the Lombards in the sixth, seventh and eighth centuries.

"They began to be termed Freemasons because they were builders of a privileged class, absolved from taxes and servitude, free to travel where they pleased in the times when feudal servitude everywhere prevailed. The term was largely applied to them both in England and in Germany after the time of Charlemagne. They spread with curious rapidity over most of the countries in Europe.

"The Comacina Guild ceased in the fifteenth century. A few great spirits, such as Brunelleschi of Florence, and Michael Angelo of Rome, had learned the traditions of the glorious past and worked on. But they died, as you and I shall die, and then the lamp went out. The new learning killed it, and men did other things, beautiful things, perhaps noble things, useful things. But they did not build; they have never built since!

"We of the craft inherit their traditions, though we use them now in a different way. We keep alive a memory, a very glorious memory. We bear a great name: we are heirs of a noble inheritance; we are entrusted with a great work. We have a task before us—a fair example of faith and patient industry to follow."

ANDREW JACKSON AS A FREEMASON.

Among the many stories told of Andrew Jackson and his connection with Masonry the following is indicative of his fearless attitude toward the anti-Masonic crusade then at its height. In 1828, when Jackson was on his way to Washington to take his seat as President, he stopped at a hotel in Brownsville, Pa., where two pronounced anti-Masons had been anxiously waiting to interview him on the then burning issue. One was a minister of the neighborhood and the other had come direct from the North three days before for the purpose. While the three were conversing during the evening, a committee of past masters from the local lodge, which was holding a regular communication, waited upon our venerable brother and invited him to visit their lodge. With joy and animation he replied: "With pleasure, gentlemen, with pleasure," and, making ready, he said to his interviewers: "Gentlemen, please excuse me; my brothers of lodge No. 60 have invited me to visit them, and I always take great pleasure where I can make it convenient to join in the labors of the Craft."

QUAINT AND CURIOUS.

RED is positive, green is negative.

A WHITE disc a foot in diameter can be seen with the naked eye at a distance of 17,250 feet.

DEW falls on a yellow surface more readily than on green. On red and black it will not usually form.

THE smallest incorporated city in the world is Fenton, Mo. It has been an incorporated city for twenty-five years, but has a population of but a hundred persons. This little city is about fifteen miles from St. Louis.

ONE of the queerest streets in the world is a street in Canton, China. The street is occupied exclusively by dentists and apothecaries. It is entirely roofed over with glazed paper and contains more billboards, signs and cards than any other street in the world.

NO fish known has as large or as peculiar a mouth as the pelican fish, specimens of which were brought up from the bottom of the sea by the German deep sea expedition. The fish is supposed to engulf small fish in whale-like fashion, but at the bottom of the sea instead of the surface.

THE author of "Table Talk," published in 1836, tells a curious odd-number story. In Islington a wealthy cow-keeper, named Rhodes, made many futile attempts to keep 1,000 cows on his premises in a thriving condition at one time. He could, however, keep 999 without experiencing any loss of stock.

WHILE working in her garden last summer, Mrs. William Hawley, of Kokomo, Ind., lost a valuable gold finger ring. Recently she dug up some parsnips in the garden, and while washing them she found her lost ring, tightly bound around a parsnip, which was large at each end, having grown through the ring, and in shape resembling a wasp.

ONE of the most curious mines worked is in Tongkin, China, where, in a sand formation, at a depth of from fourteen to twenty feet, there is a deposit of the stems of trees. The Chinese work this mine for the timber, which is found in good condition, and used in making coffins, troughs, and for carving and other purposes. The stems are about three feet in diameter and forty-five feet in length, and apparently belong to fir trees which were buried thousands of years ago by an earthquake or other similar convulsion.

THE big tree of California is unique in the world. It is the largest, oldest and most majestically graceful of all trees. Scarcest of all known tree species, it is the best living representative of a former geologic age. It has survived through the ages simply by reason of its superb powers of defense against hostile conditions. The bark is sometimes as much as two feet thick and is almost non-combustible. The oldest specimens felled are still sound at the heart. Yet with all their advantages the big trees do not seem to have increased their range since the glacial epoch.

A NEW invention, described as "an improved automatic or self-acting gravity wheel," has been recently patented all over the world. It is really a perpetual motion machine, and consists of a wheel with concentric rings which are secured to arms radiating from the center. These arms or weights act as balance and driving levers, and are so nicely arranged—those on the downward grade being two-thirds heavier than those on the upward grade in action—that a natural falling of the weights on the downward grade insures perpetual motion. Taking a wheel forty feet in diameter it is estimated that the driving power can be used practically.

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****GOING TO BED HUNGRY.**

This is a relic of the misconception of the laws of hygiene following physiological investigations in the early part of the last century. Man is the only animal who was ever foolish enough to voluntarily go to sleep while hungry. Judging from the advice now given by thinking physicians, the senseless practice will soon become a mere tradition.

A HARMLESS COSMETIC.

The following formula makes an application as nearly harmless as can be had. It has considerable covering power: Zinc oxide, 13 parts; bismuth oxychloride, 2 parts; glycerine, 1 part; rose water, sufficient to make 100 parts; mix. Shake before using. Violet water, or, in fact, any other perfumed water may be used. If a deeper rose color is desired, a trifle of ammoniacal carmine may be added.

WHANGDOODLE REFORM.

There are reforms and reforms. The first kind supplanted many of the old ideas and practices with new discoveries, improved skill and perfected remedies; the second kind of reform is whatever opposes what the first kind of reform produced. Thus we have "Eddyism," "Dowieism," and many other reforms of the whangdoodle variety. One of the most stupid, senseless and sophistical specimens of the whangdoodle breed is the anti-vaccination crank; he is actually insane in his logic, his mouthings and his misrepresentations. You can always tell the doodle reformer by his idiotic and sniffling whang.

HOW THE BLIND MAY SEE.

Dr. Dussand of the Psychological Institute of Paris has recently perfected an apparatus by means of which people who are stone blind are enabled to enjoy the sensation of seeing moving scenes. It consists of a machine which passes under the fingers of the blind, a series of reliefs representing the same object in different positions, as, for instance, the bough of a tree as it is swayed by the wind, or a bird in flight. The delicate nerves of the blind are quick to catch the changing forms as they pass under the fingers, and the blind person has the illusion of seeing a flying

bird or a storm-shaken tree. Dr. Dussand has also arranged an electrical vibration for the use of people who are totally deaf, which gives them the sense of musical rhythm, and for those who are not altogether deaf he has invented an "amplifier of sounds" which supplements the organs of hearing and sometimes improves them.

ANTIDOTES FOR POISONS.

Knowledge of how to deal with poisons should be obtained by every one. This is especially true in cases where the poison has been administered by accident and where the nature of the drug is known. The poisonous substance should be ejected at once, and this can be accomplished by vomiting. Mustard mixed with salt will produce the required effect. In any case, haste should be regarded as a most necessary factor, for it is important that the poisonous substance be ejected before it begins to work on the system. When vomiting has once begun it should be continued until all the drug has been removed.

In cases of acid poisoning, soap and milk, given warm, will frequently form a powerful emetic. Weak soda water in large quantities, lime water or powdered chalk will also be found effective remedies. Melted vaseline by the spoonful, or vinegar, followed with olive oil, will also be found helpful. Alcoholic poisoning in a child may be overcome by giving a small dose of table salt every five minutes for an hour.

Sweet or olive oil, magnesia, or strong doses of Epsom salts are useful in lime poisoning. In lead poisoning, Epsom salts with strong lemonade is good. Magnesia in copious draughts prove effectual in phosphorous poisoning.

If iodine has been taken, starch should be eaten in plentiful quantity, and a thin batter, made of wheat flour and milk, should be drunk.

In creosote poisoning, the whites of three or more eggs should be hastily swallowed and much milk be drunk. This is also the best antidote for zinc poisoning or where bismuth has been taken. In copper poisoning, the whites of eggs should be taken, followed by strong coffee.

In poisoning by opium or laudanum or other narcotics, strong coffee is useful, together with cold douches, followed by extreme heat and constant exercise to prevent sleep and stupor. This also applies to poisoning by gas: the douches being followed by constant friction.

In any poison case a doctor and his stomach-pump should be sent for immediately, but it is a good thing to know of something we can do before he arrives.

For insect bites freely apply ammonia.

In the case of a bite by a mad dog or serpent, wash the wound with strong alum water, or pure carbolic acid applied at once, or else it should be cauterized by a doctor or druggist as soon as possible. When distance prevents this last named course being taken, the wound should be seared with a red-hot iron. This should be followed—if the bite is that of a serpent—by liberal and frequent doses of whiskey.

EDITOR'S TABLE.

VOLUME Two of the STAR will be complete with the next issue. This is a good time to subscribe for Volume Three. Get in line, friends, for the good things that Volume Three will contain. It will be the foremost occult journal of the day.

★
So that the series of papers on Martinism might be finished in the present volume, we give a double installment of Mr. Peeke's valuable translation in the present issue. The series will conclude in the October STAR. It is the most notable production on Martinism ever published on this side the Atlantic.

★
WE have a few second-hand copies, in good condition, of Raphael's Astronomical Ephemeris—one copy each for the years 1835, 1860, 1865, 1866, 1868, 1869, 1881, 1882, 1897, 1899—ten in all. The regular price is 25 cents each. Will sell the lot, postpaid, for \$1; any two for 25 cents; or 15 cents for any one copy while they last.

★
THE name of *Immortality*, Mr. J. C. F. Grumbine's quarterly magazine, has been changed to *Universal Religion*. The current issue contains a scathing editorial on "The Decline and Decay of Sectarian and Organized Spiritualism." As this "ism" is Mr. Grumbine's old stamping-ground, he is able "to speak right out in meeting" on the subject of what true Occultists regard as "the black magic movement of America and modern times."

★
WE are out of "Old Moore's Almanac" for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy.

★
New Work on Reincarnation.

The very best work on this subject in the world has lately been published by the editor of the STAR. It has 160 pages, is beautifully printed and bound, and is just the work you desire as it is complete in every particular, plain, logical and convincing. It is, in fact, a handy and perfect text book on the subject of repeated lives. See advertisement elsewhere for chapter headings, etc. Price, postpaid, in handsome leatherette covers, 50 cents; in heavy paper covers, 30 cents.

The July number of *Suggestion*, the leading magazine of its class, says:

"Reincarnation; Immortality through Repeated Lives, is a new edition of Walker's celebrated work on this subject. It is revised, edited and brought down to date by News E. Wood, A. M., M. D., editor of the STAR OF THE MAGI. Dr. Wood has also added liberal quotations, giving the central thought, from Franz Hartmann, Annie Besant and other writers, on the subject. Those familiar with the doctrine of rebirth, or reincarnation, express the opinion that this work is the best exposition of the theory now before the public. Authors, scientists and philosophers, ancient and modern, are quoted in support of reincarnation and its companion theory, Karma. The price is much lower than

previous editions of Walker's book, and is thus placed within the reach of all interested in the subject."

In a review *Equity* says: "With the present widespread interest in the problems and mysteries of life, this clear statement of the doctrine which teaches immortality through repeated lives ought to speedily find its way into the library of every person who wishes to keep abreast of the times and know what the best minds of the age are giving to the world. It is a work for the truth seekers who are reaching out after a larger and fuller revelation, and the great masses, as well, would be benefited by a careful perusal of this handy volume of 156 pages."

★
OUR "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

★
"Coming Events and Occult Arts."

We have made permanent arrangements to keep *Coming Events*, the English astrological magazine, on sale. We can now supply all numbers from last October, at 12 cents each. *Coming Events* is full of rare, original, curious and wonderful things. Send us \$1.25 and we will mail you the magazine for a year, each month, as soon as received. See advertisement.

★
Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant: those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"ISIAIC TABLET." A reprint of a hieroglyphic design of Egyptian character, "mysterious in its conception, of unknown origin, and peculiar workmanship." The design is nearly 8 by 10 inches in size and is printed on a sheet suitable for framing. Published by Robert H. Fryar, 2 Prospect Terrace, Claremont, Bath, Eng. Price, 10 shillings, 6 pence.

An 8-paged circular, which goes with the design, gives a history of the work of art from which the design is drawn. It quotes Eliphas Levi, who identifies the original tablet with the Tarot cards, as follows:

"Absolute hieroglyphical science had for its base an alphabet in which all the gods were letters, all the letters ideas, all the ideas numbers, all the numbers perfect signs.

"This hieroglyphical alphabet, of which Moses made the great secret of his Kabbalah, and which he recovered from the Egyptians: for, according to the Sepher Jetzirah, it came from Abraham; this alphabet, we assert, is the famous book of Thoth, suspected by Count de Gebelin to be preserved to our days under the form of those strange cards which are called the Taro, existing still, really, amongst the ruins of the Egyptian monuments, and of which the key, the most curious and the most complete, is found in the great

work of Father Kircher, upon Egypt. It is the copy of an Isiac table."

By the Taro cards Eliphas Levi meant the twenty-two cards of the old 78-card-pack which corresponded to the twenty-two letters of the Hebrew alphabet whose numerical and mystic values form the spirit of the Cabala. The symbols of these twenty-two Tarot cards, printed on one sheet, is presented, free of charge, to each purchaser of the "Isiac Tablet," so as to afford every facility for an "analogical study" between the cards and the tablet. We can discover no connection, in the least, between the two, and no such connection is pointed out by either Mr. Fryar or Eliphas Levi beyond the mere assertion of the latter. If such a connection exists, which we very much doubt, we would be very glad to learn what it is, for it would establish an important fact in regard to the occult science of the tarot cards.

THE ESOTERIC EPHEMERIS FOR SOLAR Biology—1901." Esoteric Publishing Co., Applegate, Cal. Paper, 25 cents.

This publication is the most *esoteric* thing we have ever come across. In fact, it is so *very* esoteric that if the good Lord who made the planets should go by it he would not be able to find one of them within over a hundred and fifty degrees of where this so-called and severely-scientific ephemeris says it is "heliocentrically" placed. For instance, it calls the attention of its readers to "the cusp transit of Neptune on Dec. 9th of the present year, when it passes over the line between *Sagittarius* and *Capricorn*." As it *usually* takes Neptune about 164 years to travel once around the zodiac, and as she is now in degree 30 of Gemini, according to the United States Naval Ephemeris, she will have to hump herself pretty lively to cover over half the whole zodiac and reach Capricornus by the 9th of next December. "Solar Biology" seems to consist—as each planet is generally placed in the opposite sign from the one it actually occupies—in the "esoteric" places the planets "most ain't." Go to, thou dunce, and study astronomy.

★
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Back numbers of the STAR can be supplied as follows:

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All copies of Vol. 2, 10 cents each.

★
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Our readers who have not secured the bound volume of the STAR for its first year, do not know what a good thing they are missing. There is yet opportunity for them to come in with those more favored as we have a few copies left. The price is two dollars, postpaid. See list of contents and particulars on second page of cover.

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Volume II.

CHICAGO, ILL., OCTOBER 1, 1901.

Number 12.

VEDANTA RELIGION.

An Historical Sketch of the Spiritual Philosophy of the Upanishads.

"That which exists is One; wise men call It by various names."
—*Rig Veda*, I, 164, 46.

The religion of the Hindus is as old as the first appearance of the Aryans on the fertile country of north-western India. It is the unanimous opinion of all the Oriental scholars that the forefathers of the Aryans who inhabited India were, in prehistoric times, the common ancestors of the Persians, Greeks, Romans, Germans, Anglo-Saxons, and all of those who are now known as the descendants of the Aryan family. A modern orthodox Hindu, who lives on the bank of the Ganges, and dislikes to associate with a European, calling him a "Mlechha," does not know that the so-called "Mlechha" has only a more distant blood relationship to him than his own brother or sister, and that he differs from him only in manners, customs and way of living. The same Aryan blood flows to-day in the veins of a full-blooded German, Frenchman, Anglo-Saxon, or an American, who despises a Hindu because of his brown skin, or his religious beliefs, and calls him a "heathen," not knowing that the so-called "heathen" is of his own race and that he still upholds the unparalleled religious idea of his ancient Aryan forefathers. An educated German, or liberal minded American of to-day, more closely resembles in his mode of thinking, in his intellectual pursuits, in freedom of thought and in spiritual ideals, an educated Hindu of the present time than he does a Jew or any other descendant of the Semitic race. However different a Hindu may appear to an American externally it should always be remembered that both are descendants of the common Aryan stock.

The word "Hindu" is of comparatively later origin in the history of the Aryan family. It was at first used by the Persian invaders of India but it has never been adopted by the Indo-Aryans themselves. The proper name of the nation which inhabits India is "Aryan." Even to-day, the so-called *Hindus* call themselves "Aryans." Their religion is neither Hinduism nor Brahmanism; these names do not mean anything to them, being given by foreigners, not by natives of India. They call their religion "Arya Dharma," that is, Aryan religion, or the religion of the ancient Aryans, or "Sanatana Dharma," the Eternal Religion. When the Persian invaders came to the northwest of

India they found the river Indus, in Sanscrit "Sindhu," and called that river "Hindu" instead, and those who inhabited the east side of that river, "Hindus." Afterwards their religion was called Hinduism by the Mohammedan and Christian invaders. The word Brahmanism is of a still later origin, being an invention of the Christian missionaries. It is the general belief in the West that the ancient Hindus, or rather the Indo-Aryans, were an uncivilized people; that they had no religion of any kind; but the students of the *Rig Veda*, which is now considered by scholars as the oldest revealed scripture of the world, are well aware of the fact that the Indo-Aryans of the Vedic period, at least 2000 B. C., were highly civilized and most advanced in the understanding of the spiritual, moral and physical laws which governed the phenomenal world.

The ancient Vedic Rishis, or Seers of Truth, described their knowledge of those laws in a simple, poetical language which is inspiring to readers in all ages. They described what they understood, and those descriptions show how vast was their wisdom, how deep was their insight in spiritual perception, how sublime was their conception of God and how grand was their idea of human immortality.

Those impersonal descriptions of the laws which they discovered were handed down from generation to generation by memory, long before the art of writing was known to the world; they are therefore called in Sanscrit "Sruti," meaning that which is heard. Later, when they were collected together, they were also called "Veda," which means wisdom. By this word, Veda, was not meant any written book, but the collected wisdom of the ancient Seers of Truth, and as their religion stands upon the Veda, or the collected wisdom of the past ages, it is called Vedic Religion, or, more properly, "Vedanta Religion."

These Vedic seers were great philosophers; they discovered and understood the law of evolution in this universe at a period when the Aryans of the West were dwelling in caves and painting their bodies in lieu of clothing. They discovered also the moral and spiritual laws which govern the higher life of the soul.

When the Hindus use the word "Seer of Truth," they do not mean any seer of visions or dreamer of dreams; but they mean those great philosophers and saints who realized the higher truths by superconscious perception. The prophets, or seers of the Old Testament, were rarely philosophers, nor did they discover any higher law; they were ethical teachers in degenerate times, pointing out the errors of their country-

men and warning them to cease from evil ways, under penalty of punishment by Jehovah. They predicted events, and were regarded as prophets if the things came to pass. As Vedanta, or the religion of the Indo-Aryans, is based upon the spiritual laws discovered by the ancient "Seers of Truth," it is absolutely impersonal. There was no founder of the religion of the Hindus; it has existed from time immemorial; but all other religions, like Zoroastrianism, Judaism, Christianity, Mohammedanism, had their founders and were built around the personality of those founders. The religion of the Hindus is not limited by any book nor by the existence or non-existence of any particular personage. If we study the words of the earliest known Rishi, or Vedic "Seer of Truth," even there we find that he alludes to others as having seen similar truths before himself. It is for this reason that the religion of the Indo-Aryans never had any particular creed or dogma or theology as its guide. Everything that harmonized with the eternal laws described by the ancient Seers of Truth was recognized and accepted by them as true.

From the very beginning this religion has been as free as the air which we breathe. As air touches all flowers and carries their fragrance along with it wherever it blows, so this religion takes in all that is true and beneficial to mankind. Like the sky overhead, it embraces the spiritual atmosphere around all nations and all countries. It is a well known fact that the Vedanta religion of the Hindus surpasses Zoroastrianism, Judaism, Christianity, or Mohammedanism, in its antiquity, grandeur, sublimity, in its philosophy, and, above all, in its conception of God. The God of the Hindus is omnipresent, omnipotent, omniscient, all-merciful, and impersonally personal. He is not like the extra-cosmic creator as described in Genesis, but is immanent and resident in Nature; He is more merciful, more impartial, more just, more compassionate than Elohim Jahveh, the tribal god of the sons of Israel. The God of the Aryan religion is more benevolent and more unlimited in power and majesty than the Ahura Mazda of the Zoroastrians.

As early as 1,500 years before the Christian Era, when the sons of Israel were worshiping their tribal god Jahveh in the form of a bull, or calf, and were appeasing his wrath by bloody sacrifices, nay, by shedding human blood upon his altar, and were gradually outgrowing the sun-worship, tree and serpent-worship and were struggling for a monotheistic conception of one moral ruler of Nature; at this early date the Aryans of India realized one all-pervading Supreme Spirit as the Creator, Preserver and moral Ruler of all animate objects of the universe. When Zoroaster in Persia was preaching the dualistic concept of two spirits, the creator of good and the creator of evil as two separate beings, the Aryan sages in India were proclaiming before the world that there were not two creators, but One, who was above both good and evil, "that which exists is One; wise men call It by various names." (*Rig Veda*, I, 164, 46.)

In the fourteenth century, B. C., when Moses was reforming the immoral, lawless, nomadic tribes of Is-

rael by giving them the ten commandments in the name of Jahveh; at that ancient time the ethical teachings of the Vedic sages were already perfected and almost all their followers were well established in the practice of the moral and spiritual principles of the Vedas. It was at this time that the sublime teachings of the immortal Bhagavad Gita, the "Song Celestial" as Sir Edwin Arnold calls it, were proclaimed by Krishna, the Christ of India.

At a period when thinkers among the Semitic tribes were trying to explain the origin of the human race, as well as that of the universe, and were collecting the fragments of the mythological stories of creation scattered among Chaldeans, Phœnicians, Babylonians and Persians; at that time the minds of the Aryan philosophers of India were firmly established in the doctrine of the universe out of one eternal Energy, called in Sanscrit "Prakriti," and the evolution of man from lower animals was taught for the first time. Professor Huxley admits this when he says: "To say nothing of Indian sages, to whom evolution was a familiar notion ages before Paul of Tarsus was born."

When the worshipers of Jahveh had no conception of any existence after death nor of the existence of soul as separate from and independent of body, nor of immortality; in those days the Aryan philosophers were fully established in their belief that the soul was separate from the body, and they were giving philosophical demonstrations and rational explanations of the nature of the human soul, preaching before the masses that the soul was beginningless and endless and that it was indestructible. The Vedas assert that "The fire cannot burn [the human soul], nor water moisten, the air cannot dry, nor the sword pierce [it]."

During the Babylonian captivity, which took place between 586 and 539 B. C., when the sons of the house of Israel were borrowing from the Parsees their ideas of heaven and hell, and were modifying their imperfect monotheistic conception of Jahveh from a tribal god into a god of the universe by giving him the attributes of Ahuru Mazda; when they were adopting the Persian conception of angels, archangels, and a host of intermediate celestial beings; when they were beginning to accept the Persian idea of the resurrection after death; at that time the glory of the Aryan religion was established and shown to the world by the advent of Buddha, the greatest religious reformer that the world has ever known. He taught that heaven and hell existed only in our minds, that the worship of an extra-cosmic personal god was not the highest form of belief, and that the belief in angels and archangels was a kind of superstition.

About the time when the Pharisees among the Jews were beginning to believe in a heaven and to think that the highest idea of life was to go there and enjoy the pleasures of life eternally, Buddha was preaching in India the doctrine of Reincarnation and the law of Karma and was giving the most rational arguments against the desire for the enjoyment of the pleasures in heaven, showing that the pleasures were non-eternal and that the goal of man was perfection, not enjoyment. Buddha taught the way of attaining perfection

through the emancipation of the soul from the bonds of self-delusion. The ultimate ideals, according to the Vedanta religion, ought to be, not going to some particular place of enjoyment, or before the throne of a personal god, but the knowledge of our true spiritual nature and freedom from the bondages of ignorance and selfishness and all other imperfections through the attainment of god-consciousness in this life. Without fulfilling such ideals our earthly existence is no better than that of animals—nay, it is not worth living.

—*Light of The East, Calcutta.*

THE WORK OF REALIZATION.

By Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order.

TRANSLATED, BY REV. GEO. H. PEEKE, FROM THE "LIFE OF MARTINES DE PASQUALLEY AND MARTINISM."

"I have a confidential secretary who has now written for me nearly a year. He returns fees to the brother secretary (for writings of a Grand Temple), 86 livres, not wishing to multiply accounts. In the matter of finding proper subjects for admission to our Order, I will say to you that yesterday I received a letter from P. M. de Granville, in which he asks me for authority to advance Brother Barbarin a degree, who remains at the Orient with P. M. de Granville, who assures me of the progress of the brother and that he sees and hears much. In consequence I have forwarded the needed authority to advance him to the Grand A. R. degree.

"Try, P. M., to inform me of the intention of the Sovereign Tribunal, that I may know whether he desires to advance or retreat in his relation to the Rosicrucians. I think this more suitable for the purpose than to prolong the matter, seeing how great his labor and how feeble his health (March 13). P. S.—The name of Master C—— is called M. de Grivau, former Captain of Infantry."

April 16, 1770.

PROGRESS OF THE ORDER.

"The Order now takes on a brilliant color. The lodges of Bordeaux, not having been able to obtain from me their Constitution, have determined to seek a constitution from Dublin, which is useless in France. I would say to you that, on Thursday last, admission to the Temple was proposed for some brothers whom Du Guers had bribed away from my Temple. They have declared verbally to Brother de Laborie and other assistants of my Temple the evil report which Du Guers had given them of me and the errors into which he had plunged them, also the evil which he had done them, and that they now saw clearly that he had surprised and deceived them cruelly, which was very unfortunate. I have instructed my council that it was not in my power to grant them their desire and that it was useless to think of it. Let them follow their judgment for a time immemorial." April 7, 1770.

MARTINES' REPLY TO ROSICRUCIAN PROPOSITIONS.

Reply, in twelve articles, of Don Martines of Bordeaux to the propositions made by the Rosicrucians at Paris, July 11, 1770:

"The L. D. M. has not been able to reply sooner to the propositions for the reason of the last illness of his mother-in-law, which has compelled him to suspend all correspondence.

"First. He thanks the T. P. for his offers, which prove the true zeal which the Rosicrucians have for *La Chose*. He owes about 3,000 livres, the greater part of which he has paid, but there still remains 1,000 livres, which he hopes to pay at some time, although with some inconvenience, after which he will be personally free to depart from Bordeaux without fear of reproach from his creditors, to whom he will be exposed if he departs before his debts are entirely liquidated.

"Second. He does not wish to be a charge to the Rosicrucians, and asks nothing more than to rejoin them, but he desires to make his expenses, hoping for them more fervor in the future than in the past.

"Third. If the Rosicrucians wish to march precisely in the path which he has prescribed in his instructions, being at Paris he will sacrifice all things to that which will be for their advantage and success and will convince them by that which he has taught them in good faith, and for this reason will not limit his stay at Paris, and thus will it be always wherever he shall be obliged to go, more especially to instruct his disciples, but they must determine in good faith to serve a single and legitimate master, since their position as Rosicrucians will suffer no division of allegiance.

"Fourth. It is not prudent to establish too many institutions, seeing the great difficulty of securing good subjects disposed to discharge all the duties which *La Chose* demands. He cannot consent without the risk of profaning it. All that he can do for the institutions projected by the T. S. will be to give the ceremonies of receptions, catechisms, and allegoric and symbolic instructions, as far as he is able to arrange one or two subjects, with reference to the true aim of *La Chose*, but the result should be that the institutions thus formed would be instructed in the truth which is not at the disposition of the T. S., and still less at that of the M. It is necessary, then, to be content with going before the T. S. and the Temple at Versailles.

"Fifth. He was not able to instruct thoroughly for his chief any Rosicrucians if they would not bind themselves to the exact observance of the instructions he should give them. He was very desirous of making a second self, but it was necessary that the Rosicrucians or particular Rosicrucian who would come to this instruction, should give him convincing proofs that he follows and will follow, from point to point, the instruction and the regime of temporal and spiritual living, so as to enable him to pass when he shall have received a reply from the T. S., and that he engage to follow them with the greatest exactitude. It is further

necessary that the Rosicrucian should have done seven years of consecutive work within the circles of the master and in his person such as is explained in a small tract which has passed to the P. M. Deputy, and the true end cannot be attained otherwise.

"Sixth. With regard to the papers and secret instructions concerning the Order which the T. S. recommends him to bring with him on coming to Paris, he replies that he had never removed them nor would he unless he should quit the kingdom he dwelt in; these were confided to him only as a trust, which he should give to his successor, and he was content simply to make extracts from the originals of such things as he thought necessary for the subjects which deserved them. Demands like this enabled him to perceive how little confidence the T. S. had in him, upon that which he knew and could speak concerning *La Chose*. He adds that his knowledge was not a special secret but was the fruit of a long and painful discipline of his spirit and a total renunciation of everything impure.

"Seventh. When they demanded that he should instruct the Rosicrucians perfectly he replied that he was able at all times to gain for them a perfect conviction when a number of them would make the arrangements. *La Chose* being more favorable to them than to the master, it was necessary they should desire to follow in good faith the master and observe with precision all that which he should prescribe for them for their spiritual and temporal conduct upon this subject, either in the different prayers for certain days of the year, of equinoxes, of solstices, and of fasts which should be observed during their life and in the course of the work, thus by their exactness filling up with precision the engagements they had contracted of good will towards the G. A. of Lyons, or in the resignation which they should possess in order to receive with indifference the good and the pain which it should please the Eternal to send them for the expiation of their faults and a total renouncing of the things of this material world. He adds that he should not know how to veil himself with impunity before his disciples without veiling himself before the Eternal. All that he could do in this respect will become useless. It is the same with them as with the Rosicrucians who seek to veil themselves before the master and to serve him in appearance, he has no means of knowing the prevarications committed although he does not complain of it. He is content to pity the subject who turns aside from *La Chose*. All that the master can do and say for the advantage of the Rosicrucians comes not directly from him, it is the result of constancy in labors, it is that in which he exhorts the Rosicrucians to follow him.

"Eighth. He replies in general to the things demanded by the T. S., that it is useless to think of them before the time and that he does not find, even among the Rosicrucians, any subject upon which to introduce a usage, which, though given in good faith, will not profane *La Chose*. The P. M., de Granville, himself knows the impossibility of satisfying this demand. He advises the Rosicrucians, before showing so much

ambition, under pretext of seeking instruction, to study well the few ceremonies he has given them and reflect upon the spiritual leading they have had in the past and upon that which by every necessity they should have for the future, and they will then see very clearly that *La Chose* comes from above and not from the master; they will be still more convinced that the master is true and has kept the best of faith with the Rosicrucians. They will understand that he is only an agent of *La Chose*, they will know that he who is Elect, the First among them, is not Elect by them and by their will, but that he is Elect by painful labors and his election is his reward. He counsels them further to reflect upon the different types, epochs and advents, sensible and physical, which have happened in universal nature, general and particular, and to read more carefully than they have done, even to the present, the different operations of *La Chose*, who has really operated in two substances; one, as Man-God, is the quality of true Adam, operating upon this earth among material men; the other, as divine man, operating by the resurrection, lives in all spiritual men. They will understand by this the necessity of subduing all their passions and submitting their wills to him who is endowed to act for *La Chose* and serve for an example to his disciples. They will understand further how very important is it never to scorn by pride his fellow, every man being infinitely dear to the Creator and most elevated in dignity, even though in this lower world being often the least before the G. A. Such are the reflections which the master exhorts his Rosicrucian brethren to make seriously in order to reach the end which they seek.

"Ninth. With regard to the good faith which the Rosicrucians seek from the master, in this matter, he replies that he has never turned from them, that he has even accused himself with having favored them too much in taking upon himself to advance them before the prescribed time; the slight success which they had reaped proved how little they knew of the ways and customs of *La Chose*, and that he was not surprised when they had not preserved their firmness, which he had hoped for them when he had left them alone at Paris, inasmuch as they had believed that *La Chose* came immediately from him, and that they had only to solicit him, or frighten him, or offer a bridge of gold in order to secure his secret. It was not in his power alone to confer it, and it was useless to come to him by that route. He did not mourn over that which he had done at Paris in favor of his first disciples in taking upon himself to receive the Rosicrucians. He had been forced and had acted in that with good faith, with the intention of making himself a buckler for his spiritual children and of proving by that which he advanced that if he had not been guided in this matter by the principal chief of *La Chose* he should have been broken down in the midst of his assembly and completely covered with shame and confusion; his imposture would have been known by his slight success in his work, where he might have had the greatest possible success in favor of subjects very poorly prepared to attain it, if the result could have been gained by

his own physical powers. The master added, that having seen all the pains and merciless toils which he had felt and still feels for the work he had done on behalf of certain subjects before the time, that he would in future absolutely take nothing upon himself, and would undertake nothing upon this subject which should not be given and taught by some one stronger than himself; that for this reason he turned himself to that which could be produced by some particular work; that he had explained himself very strongly to P. M. de Granville when he was with him at Bordeaux and had expressly declared to him that even should he promise anything by force of solicitations, he should not at all regard it, since he did not hold to any way of granting it, which proved very clearly his sincerity and good faith.

"Tenth. The master wishes to find a physical means of opening his heart to the Rosicrucians, so that they may be able to read there his sincere attachment for them and his gratitude for the offers they have made him to procure some temporal good for him or for his wife and his children, according to their words. The master replied earnestly as to the great respect which the Rosicrucians had for him; that it was not in his power to accept temporal offers so advantageous, for, first, he did not believe he had deserved them; second, he could not and should not hope for any temporal and spiritual good in this lower world which might not come directly from the Eternal, to whom he was entirely devoted; that he felt himself sufficiently paid and satisfied with his subjects, when he was happy enough to bring a man to his first principle of spiritual virtue, from which he had had the misfortune to deviate.

"Eleventh. The master disapproved the excessive zeal of P. M. de Granville in what he had done and proposed as a favor to the Rosicrucians. He should have consulted him before undertaking anything, and he should know clearly what the master had said and written on this subject when he was at the Orient of Lyons, having highly recommended his management for *La Chose*—as much towards the chiefs as his members. He did not recognize in this enterprise of P. M. de Granville the great prudence which he had recognized on past occasions; it was very unfortunate for the master that the said de Granville should be flattered on account of his power over the mind of his wife. He knew her wrong as well as her parents, who were her support and counsel before strange persons. In the absence of the master she unsealed with loud boasting a letter which the P. M., de Granville, had written him to engage her to determine her husband to accept the offers of the T. S. He knew that she was strongly opposed to what her husband generally professed of *La Chose*, having seen the various annoyances which had come from evil subjects who had been admitted. This letter was, in truth, more outrageous than satisfactory, above all on the part of M. de Granville, who had recently received new impressions of the integrity and good faith of the master. This letter she burned in her wrath and it was not necessary for her to burn secretly the things most essential to

the Order which were at her country seat. This letter occasioned a divorce between husband and wife, and a third party was mediator. It was necessary that the master should promise not to respond to this letter of M. de Granville, that he had been forced to delay for a time; he would, nevertheless, write after a few days to his Rosicrucian, the dear G. V. always rendering the justice which he owed to his zeal for the Order and for the friendship and attachment which he discerned in him for the master, of which he was thoroughly convinced. If the M. de Granville had confined himself only to writing to the master, as the T. S. had done, all would have been done admirably, and he would now be advancing towards Paris. He would at that time sooner have set out on foot than on horseback for the special satisfaction of T. S., but he had been compelled by his condition as husband and father of a family to deprive himself for some time of seeing his faithful subjects in nature, which may come sooner than now seems possible. All his consolation is in awaiting the proper time and of now seeing them in spirit. The master complains that the Rosicrucians have not accompanied their demands with the characteristic sign below their names, with their degrees and dignities in *La Chose*. The master could ignore such representations and demands, and was right in not responding to them, the certificate was not sufficient to obtain it. Those who have conducted like things have broken the laws of the Order.

"Twelfth. The master exhorts the Rosicrucians to reflect upon the response which he makes to their demands and objections, and they will see clearly his sincerity and good faith; the T. S. was wrong to think that the master had expressed himself as if he wished to abandon the Order and its members; he worked at the instructions by writing more than ever, and was actually occupied with a work which would satisfy not only just men but would be very fitting to redeem the greatest sinners from their errors and lead them to the height of felicity. This work is entitled, 'The Restoration and Reconciliation of Every Spiritual Being Created with Its Primary Virtues, Powers and Dominion, to the Personal Enjoyment with which every person will clearly rejoice when in the presence of the Creator.' That he does not do this work for himself alone, nor things that he knows sufficient for himself, that he owes it to think of his faithful subjects whom he will never abandon, provided that they wish to persevere in *La Chose* and follow it implicitly.

"The master exhorts the Rosicrucians to pray for the repose of the soul of his mother-in-law, as she had requested it before her death."

The present reply is without other signature.

THE WORK OF MARTINES.

"You will in a short time receive one of my letters which will instruct you in what I have done for the general good of *La Chose* and his members. It is an immense work. You will judge of it by the title of the two folios. You will be able, if pressed, to give the degree of Grand A. to the P. M. of knighthood. You obtained it from the original, which you have in

hand. I will supply afterwards that which is not complete, and you will impart to the novitiates the gifts of the degree, whatever may be wanting. Only that will be worked which is necessary, and all the members of the Order will be thoroughly conformed to the rules which I give in my circle. These deliberations will be sent you presently as they will be sent to the P. M. of Foix and to a few members of the Order removed from headquarters." December 16, 1770.

THE ABBOT ROZIER.

"The Abbot Rozier desires to write you to be admitted with you and me, therefore reply to him. He is a man full of desire and has not given up the prospect since he was able to join me. He is with me even now. He begins to be convinced that in this he has found what he has long sought. I now make a brief request for his admission; meanwhile I will allay his anxieties, agreeable to that which you shall write me, and according as I shall find him prepared. M. de la Borie, my second self, whom I have here with me, charges me to write you of his personal interests, as also does M. Cagnet, who is wonderfully zealous."

April 27, 1771.

"I would instruct you further that I have forwarded the proper licenses to my cousin Cagnet. He has departed to Port-au-Prince in the quality of commissary general of marine.

"M. de Saint Martin works always for you. The Abbot Rozier has written me, making the same complaints which he has made to you upon this subject; I have replied to him that the degree he has received was that of Grand Elect; that in spite of all justice I was unable to refuse him. I have had my reasons for advancing further M. de Chevrier, who has really worked upon this part many years, unless he has been too recently admitted to our mysteries to trust him. Let him not weary in well-doing, in the confidence that the light cannot escape him. M. de Chevrier has attained the degree of Master Priest." Nov. 1, 1771.

RECEPTION OF NEW MEMBERS.

"It is not possible for me, T. C. M., to give you either the rule or manner of comporting yourself face to face with the subjects whom you desire to induct into the Order. All the instructions which I have sent you above will be deranged by the least circumstance. This was why the Christ with so much care forbade his disciples ever to prepare themselves upon what they should speak and that because they should have confidence that he would be always with them and they would never have need of anything." Jan. 13, 1772.

INSTRUCTIONS AND DEGREES.

"In regard to *La Chose*, the eulogies that the T. P., M. Desere, Universal Deputy D. L., has expressed to me concerning your exactness in scrupulously fulfilling all your duties in *La Chose* and towards all those who follow your example, places me in the position of leaving nothing more to be desired for you, to enable you to achieve alone the grand end which you seek from *La Chose*, which you have as earnestly embraced. In consequence, I would inform you that I have already prepared all the instructions of the different degrees of L—, from the class of the Porch to that of the Rosy Cross, after the general list of names, numbers, in junction with the characters and hieroglyphs, the different tableaux of work and the different invocations which should follow the tableaux. The general catalogue interprets the result proceeding from the work. With all these documents the Rosicrucians will be able to interpret the result of their works without my assistance. In consequence I am disposed to pass on to the T. P., M. Du Roy D'Hauterive, newly ordained by correspondence a Rosicrucian, a few in-

structions, so that you may let them pass with the consent of the T. P. M. Desere, Deputy. I have written upon this subject to the T. P. M. Du Roy and Desere, to procure for me promptly the aforesaid instructions, so that you may communicate them to the disciples of your G. T., those whom you may find the most worthy to receive them, and, above all, the Brother Orcel, whom I am assured is a grand subject for *La Chose*, which flatters me in advance by the success which he can make in L.

"I pray you to embrace him for me, also your dear sister, of whom I hear the praise for her earnest desire to attain to the end of *La Chose*, since I think you have given her instructions relative to *La Chose* and by which she has greatly profited. I exhort you to train her, meanwhile, that I may be able to forward her that which is necessary for her reception and for the Order to receive her, which is all prepared here for this purpose, having a lady to receive her if she is found worthy of it. She is well instructed, but I will act in her favor very slowly. We ought not to seek quantity but quality in our subjects. The Order takes here quite well. There are grand subjects at the T. S. which the T. P., M. Cagnet, has established at Port-au-Prince. I wish there might be the same in your G. Order.

"I exhort you to suspend until a new order comes, the recognition of the T. P. M. de Cressac, the last Rosicrucian, for reasons known to the T. S. of the G. Order of this colony, of which you will be informed afterwards, and that all which may come to you from his representation may be disregarded." Oct. 12, 1773.

THE SUCCESSOR OF MARTINES.

The T. P., M. Cagnet, who is crushed by the weight of his office, charges me to say a thousand things from him, the most complimentary possible, he not being able to profit by the present occasion to write you, he having written previously without having received any reply. Reply to him that it is my intention to leave all my original writings in his hands on deposit for the strongest reasons within my knowledge; it is a reason, moreover, for you to establish your correspondence with him, since you are obliged to sift out from it all the instructions necessary to the Order and its members."

THE NATIONAL LODGE OF FRANCE.

"I will not conceal from you that the P. M. Cagnet, as also myself, and all the members who compose the G. T. S. of my G. O., were surprised and even astonished when they saw your name printed on a packet representing the National Lodge of France, which solicited a sum of money for a title which is gratuitously given to members of distinction. The appeal was made to different lodges of the kingdom under the pretext of constructing a temple for the installation of M. le Duc de Chartre. How shall we reconcile this request for money with our custom of giving this title gratuitously, even to persons of high consideration and who are known to be rich and opulent? We may have reason to suspect that there is something beneath the surface and that it is simply a touch of silver which is sought. It is very scandalous for people who reflect to see these distinguished names associated with such a thing, which nevertheless is not believed here. It appears in this paper that the Master of the Knighthood is at the head of this new establishment and has made the Abbot Rozier a quasi agent, but it is for some purpose. Our Order should retain with it persons of force, and, on the other hand, it should leave them free, as it found them. They always have their liberty, for otherwise they would not have the merit of doing good in preference to evil. Explain to me why your name is found upon this paper which the P. M. Cagnet has received from Paris, and a second

like it, which was addressed to him a few days since, and, like the first, very ill-considered.

"The greater part of the lodges formerly in this colony have disintegrated. There remains within that of Port-au-Prince only a few subjects, which the general and secret statutes exclude forever from *La Chose*, being especially marked with a letter B from birth, and among others, are bastards and mixed bloods."

[The last of these letters, which the STAR has not the space to print, speaks of "the new general statute," "the secret statutes," and "other statutes for the reception of women and tableaux for the reception of the first three degrees."]

MARTINES AND HIS BIOGRAPHERS.

We will have occasion, in connection with Saint Martin, to recur to the numerous errors committed (faults of the documents) by the critics of Martines.

Adolphe Franck, in his work upon mystic philosophy in France, is obliged to report upon the person of Pasqually that obscurity surrounds his work, and the smiles of the reader will be easily excited who examines the documents, which to-day are placed before him, and reads the following extracts selected from the book of Adolphe Franck:

"For example, what do we know of this mysterious personage, Martines Pasqualis, coming from we know not where, whom we find everywhere and are able to seize him nowhere, who disappears after a little as suddenly as he came, seeking to find afar off a resting place as inexplicable as his life, after having exercised over Saint Martin so decided an influence."

"The cloud which envelops his life is not completely dissipated by the work of M. Matter, nor even by the unpublished documents which M. Matter has had the liberality to place at my disposal."

"We know that he was the son of a Portuguese Jew, who came, we know not at what date and with what motive, to establish himself at Grenoble."

"I am not able to accept the common opinion which makes of Martines Pasqualis an Israelitish convert to Catholicism. Not a single instance can be cited which proves this pretended conversion. He has never uttered nor written a single word which can be interpreted as a profession of the Catholic faith."

But we have seen that Martines possessed his certificate of Catholicity, that he discharged his religious duties, and presented his son for baptism. So much for his religion.

As to the origin of his family, we must remain in doubt, even to day. Where shall we find the record of the marriage of Martines, which we have vainly searched for, even until now. Let us, then, adopt the new date, 1715, given by Adolphe Franck for the birth of the master. Let us absolutely reject the Israelitish origin and be cautious concerning his Portuguese ancestry. The author of the "Biography of Martines," Michaud, in his dictionary, with good reason says:

"Even the most intimate disciples of Martines have not known his native country. It is presumed from his language that he may have been a Portuguese and even a Jew."

Adolphe Franck, always very scrupulous when fixing dates, admits the year 1715 for the birth of Martines: "Born about 1715, in Portugal or at Grenoble, from a family of Portuguese Israelites."

MARTINISM TO THE PRESENT.

What remains of the work of Martines? The letters of Saint Martin and Willermoz furnish us all the needed knowledge upon this point. Willermoz, alone, after the Revolution continued the work of his Initiator by amalgamating the rite of Elect Priests with the Illuminism of Baron de Hundt in order to form the Eclectic Rite. Certain degrees of this rite were pure Martinism, as we understand the organization instituted at Lyons. (See the condition of secret societies at Lyons in 1772, chapter 3.)

M. J. Mounier, in his work upon the influence attributed to the Freemasons in the French Revolution, says that Martinism was widely spread throughout the southern provinces.

Finally, the following passage from a letter of Willermoz permits us to follow with certainty the Martinist Order until 1810:

"I now proceed to speak of a Masonic establishment formed at Paris in 1808, and which I afterwards constituted as a Provisional Prefecture. It was greatly prospered under the title of the Lodge of the Center of Friends. It was a nursery of the Order which has already rendered us such great services. For it is by the care of the principal members of this lodge, who were deputies with me at Lyons, to obtain and copy the rituals, instructions and documents of all the degrees of the Order, that we owe the honor and inestimable advantage of having now a chief, a protector, and a national Grand Master of the rectified administration in France in the person of Ser. Brother de Cambarceres (*in ordine Eques Joanes Jacobus Regis a legibus*). Letter of Willermoz to the Prince Charles of Hesse Cassel.

The following passage indicates still more what real progress the Order had made at Libourne:

"In an initiation, the F., Jean Mathieu, aged 23 years, a merchant of Lyons, was called upon to abjure his errors, which he had received in a spurious lodge, generally reprobated and especially by the T. R. G. L. of F., which errors were prescribed by the profane and disturbing Paschalis and his sect."

From this epoch down to 1887 the Martinist Order was transmitted by groups of initiators, spread principally throughout Italy and Germany.

At the date of 1887 a great effort was made for the real spread of the Order, and four years after (1891) the results gained permitted the creation of a Supreme Council of twenty-one members, having under their control numerous lodges, as many in France as in Europe. Further, a great number of Free Initiators, S. I., organized a definite method for the propagation of the Order.

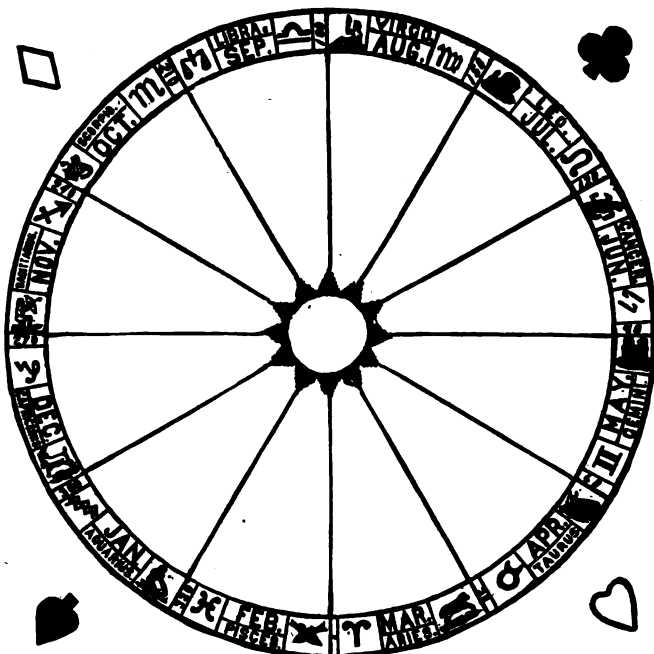
The choice made by the Masters of the Invisible of our center for depositing the archives of the Order, is for us a great honor, which we will faithfully fulfill for our greater vindication in the future.

THE END.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR OCTOBER.

Mercury—October 1st, in Sagittarius; 2d, in Capricornus; 12th, in Aquarius; 20th, in Pisces; 27th, in Aries.

Venus—1st, in degree 17 of Capricornus; 9th, enters Aquarius; 29th, enters Pisces. Travels about two degrees a day.

Earth—1st, in degree 8 of Aries; 23d, enters Taurus, the second house. Travels about one degree a day.

Mars—1st, in degree 19 of Sagittarius; 22d, enters Capricornus; 31st, in degree 6 of same, being degree 276 of the Zodiac.

Jupiter—1st, in degree 16 of Capricornus; 31st, in degree 19 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 16 of Capricornus; 10th, in degree 17 of same; 31st, same.

Uranus—In degree 17 of Sagittarius during the month.

Neptune—In degree 30 of Gemini during the month.

New Moon, in Aries, on the 12th, in the direction of Libra from the Earth—in the house of Aries and sign of Libra.

Full Moon, on the 27th, in both house and sign of Taurus.

The Moon enters the Signs as follows—1st, Gemini; 4th, Cancer; 6th, Leo; 8th, Virgo; 11th, Libra; 13th, Scorpio; 16th, Sagittarius; 18th, Capricornus; 21st, Aquarius; 23d, Pisces; 25th, Aries; 27th, Taurus; 29th, Gemini; 31st, Cancer.

Evening Stars—Venus, Mars, Jupiter and Saturn.

Sun in Middle States, on Oct. 31st, rises at 6:25; sets at 5:02.

October 31st is the 304th day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 6th, 13th, 21st, 28th and contiguous days. Peculiar conditions govern the month and very sudden changes may be expected.

EVENTS AND THEIR ASPECTS.

A News Record of Prominent Features of the World's Current History and Heliocentric Phenomena.

COMPILED BY WILLIS F. WHITEHEAD.

August 23, 1901.—**Planets' positions:** Mercury in Leo; Venus in Scorpio, Mars in Scorpio, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Gemini. **Earth enters Pisces.** Brilliant meteor falls, visible from Kansas City and

Butler, Mo., and Lawrence, Kas. King Edward visits Emperor William. British capture Boer convoy. England has short wheat crop. Gunnar Wennerberg, Swedish poet, etc., dies; born Oct. 2, 1817. Ky. feud kills 5. Colombia calls for war funds; admits that her frontier has been attacked and must resort to arms. French envoy sends ultimatum to Turkish Sultan. Chinese preparing for war; immense quantities of arms and ammunition being made or purchased abroad. [PREDICTION.—China, with active help of Japan, will drive Russia out of Manchuria.]

August 24.—Denmark considers \$3,750,000 too small a price for purchase of Danish West Indies by U. S. [PREDICTION.—The U. S. will acquire the Danish West Indies.] Fierce wind and rain storm sweeps over New York and New Jersey; demolishes 200 houses, 3 churches and a theater in Jersey City, where it becomes a cyclone; trolley and railroad service suspended; heavy floods in Pa. Disastrous storms in Spain and France. New Hungarian system of telegraphy transmits 40,000 words an hour on line installed between Buda-Pesth and Fiume, 375 miles apart.

August 25.—Summer fires have destroyed 250,000 acres forest, 187 villages and town of Penza (population, 50,000), Russia. Mrs. Mary Rank, born in Eng., Aug. 29, 1800, dies at Fort Wayne, Ind.

August 26.—Louisville, Ky., welcomes visiting Knights Templar. Carbondale, Ill., cloudburst destroys orchards and kills thousands of birds: drouth broken in Wis. French envoy leaves Turkey; relations severed. [PREDICTION.—The days of the reign of the unspeakable Turk are fast drawing to a close.]

August 27.—**Mercury enters Virgo.** Earthquakes felt in Japan; Amasa volcano active. [Note.—Yokohama was visited by two earthquakes on Aug. 9; 16 shocks at Aomori and 7 at Tokio.] Triennial Conclave of Knights Templar parade (25,000) at Louisville, Ky. Great storms in United Kingdom; snow fell at Birmingham. Tie-up of steel mills being broken.

August 28.—**Mars enters Sagittarius.** Steel combine opens two more mills. British to make reprisals for murdered men. Steamer "City of Trenton" boiler explosion kills 11.

August 29.—Steel trust rejects arbitration plan.

August 30.—Vice-President Roosevelt visits Governor Yates at Springfield, Ill. Montana wreck kills 38.

August 31.—Vice-President Roosevelt visits Chicago. Boers blow up British train. Two British warships launched.

September 1.—**Venus enters Sagittarius.** Vice-President Roosevelt makes two addresses in Chicago. Oil steamer founders near Athena; 39 lost. Cleveland, O., has terrible storm.

September 2.—Vice-President Roosevelt, at Minneapolis, declares that nation must possess right to supervise and control great industrial combinations; also for strict enforcement of Monroe doctrine. Turkish representative ordered from Paris. American control of Cuba to cease at its president's installation.

September 3.—**Mercury enters Libra.** U. S. Government warns Venezuela and Colombia not to violate treaties with the U. S. Steel strikers lose ground. President and Mrs. McKinley visit county fair held at his home city, Canton, O. Sharp break in stocks, New York Stock Exchange.

September 4.—President and Mrs. McKinley visit Buffalo exposition. Kaiser hears China's apology from Prince Chun for murder of Ambassador von Ketteler. Steel strikers reject the terms of the steel combine. German cruiser "Wacht" lost.

September 5.—President McKinley delivers address at Buffalo exposition in favor of United States building isthmian canal and for trade expansion. Naval and military forces of Ecuador reported to be on the way to invade Panama.

September 6.—President McKinley, at a public reception, at the Buffalo exposition, is shot at 4:08 p. m. by an anarchist.

September 7.—President McKinley resting easily after operation of previous day. Scores of ships wrecked on Lake Huron. Venezuelan fleet bombards city of Rio Hacha, Colombia.

September 8.—President McKinley's condition hopeful. 2,000 Chicago Socialists at picnic vote down resolutions of regret for attempt to kill the President. Forest fires in Newfoundland.

September 9.—President McKinley believed to be out of danger. Mountain in Japan, 500 feet high, disappears after earthquake. Foo Chow, China, devastated by fire and looted.

September 10.—President McKinley reported as better. Arrest of Emma Goldman at Chicago.

September 11.—**Mercury enters Scorpio.** President McKinley's condition reported as favorable. Liner "Oceanic" encounters huge wave. Colombian rebels said to have lost three battles. At the Grand Army encampment at Cleveland, Ohio, over 27,000 union war veterans parade in line. Czar and Kaiser meet on the sea off the Prussian coast.

September 12.—President McKinley given food but his system rejects it. Schley Court of Inquiry convenes at Washington. Steel strike at Joliet declared off.

September 13.—President McKinley has bad relapse.

September 14.—**DEATH OF PRESIDENT MCKINLEY** at 2:15 a. m. Vice-President Theodore Roosevelt takes oath of office as President of the United States at 3:32 p. m. He said: "In this hour of deep and national bereavement I wish to state that it shall be my aim to continue absolutely unbroken the policy of President McKinley for the peace, and prosperity, and honor of our beloved country." President Roosevelt issued a proclamation appointing Thursday, "Sept. 19, the day on which the body of the dead President will be laid in its last earthly resting place, as a day of mourning and prayer throughout the United States."

September 15, Sunday.—World wide memorial services for the dead President; simple services at Milburn house, where President McKinley died; body lies in state in Buffalo City Hall; 80,000 pass reverently by the bier.

September 16.—McKinley funeral train reaches Washington at 8:30 p. m., accompanied by Mrs. McKinley, President Roosevelt, and immediate family and friends of the late President; casket laid in East Room of White House. Czolgosz indicted.

September 17.—Funeral services for the late President held in the Capitol at Washington; hundreds of persons injured in a panic at the Capitol building while McKinley's body lay in state. President Roosevelt invites members of Cabinet to retain their positions, and they consent to do so. Americans and Japanese transfer control of the Forbidden City to Chinese troops.

September 18.—Funeral train bearing the body of the late President arrived at Canton at noon; remains lay in state at the Courthouse until 6 p. m., and were then removed to the McKinley home. Czar reviews French fleet. Colombian rebels and Venezuelans occupy La Hacha.

September 19.—William McKinley, the great and good President, is laid at rest while the whole world mourns.

September 20.—**Venus enters Capricornus.** Mrs. McKinley visits receiving vault where her husband's remains were placed. Statue to King Alfred the Great unveiled at Winchester, Eng. Boers capture one company of artillery and one of infantry. Terrible storm sweeps Azores. Steel mills start.

September 21.—**Mercury enters Sagittarius.** The Chicago Marquette Club takes steps against anarchy. Czar and Kaiser reported to have pledged their respective nations to keep the peace for ten years. Southern Congressmen assured by President Roosevelt that he will know no sectional lines.

September 22.—McKinley memorial meetings held generally.

September 23.—**Earth enters Aries.** The November STAR will contain a summary of notable events of the Earth's transit through Aries under the Sun in Libra.

MYSTIC SENSE OF NAMES.

Not long since the Editor's Table of the STAR contained a reference to a contribution of "Aquarius" to *Coming Events* for July. "Aquarius" suggests that "names contain in some mystic sense a forecast of the future." As bearing out this idea I submit the following dispatch from London to the *Chicago Tribune*, dated September 21:

"The fate of the torpedo boat destroyer Cobra has revived recollections of the ill-luck of many vessels in the British navy belonging to the 'reptile' group, which would seem to justify the superstitions of the jack tars. Four Vipers have been wrecked in home waters, the most recent being this year. Four Serpents, three Lizards, two Snakes, two Dragons, and one Adder, one Alligator, one Crocodile, one Rattlesnake and one Basilisk have all come to grief.

PREDICTIONS ON THE ASSASSINATION.

BY NEWS E. WOOD, A. M., M. D.

That the STAR contained no prophecy on the evil that has befallen the administration of our lamented President is in keeping with our conviction that it is unwise to *suggest* the end of life of *any* man, especially that of one occupying the responsible station of President of the United States. We were aware, however, of the evil testimonies that both heliocentric and geocentric horoscopes of President McKinley's last inauguration gave. As the sad confirmation of these testimonies is now a matter of history it is due to the occult science of Astrology that I make public what I have at hand in the matter.

First of all, some two weeks before the inauguration of President McKinley, I received a letter from Mr. White of the *Adept* who, at its close, asked that Mr. Whitehead write up a horoscope on the inauguration. Mr. Whitehead made a figure and told me that it promised personal violence for the President; he was quite concerned over it. He agreed with me that nothing should be published about it and we dropped the matter. I will only add to the heliocentric side of the case that the position of the planets on September 6 were in keeping with the terrible event.

The geocentric side of the case is abundant in material. Professor Cunningham elsewhere gives his view of the inauguration horoscope. An almost identical figure to his was published in *The Metaphysical Magazine* last April, Mr. Julius Erickson of St. Louis delineating the same. I make the following extracts:

"As the Sun is afflicted by Uranus, ruler of the 8th house (commonly understood to be the house of death), from the 6th house, it denotes a very serious illness for the executive and grave danger of death. He will be in grave danger of accident or some such event while on a long journey."

"An especially vexatious and serious time may be looked for during the early part of June, 1901. The President will be in danger of illness or accident about that time; in fact, the President is under aspect somewhat similar in nature to those in operation when Lincoln and Garfield assumed office."

The September number of *Coming Events* contains the following prediction by Hugh Evans, its editor:

"I am sorry to predict a death which will affect the nation and cause widespread sorrow." "An unusual number of well-known names will figure in the obituary columns during the month." (Page 401.)

"Old Moore's Almanack" for 1901, in its predictions for September, gives the following:

"Death will stalk through the land; the tolling of the bell will be heard, and groups of people will be seen in the streets of our cities, mournful and sad."

By request, I give the following suppressed "copy" by Mr. Ernest S. Green, dated "Nov. 10, 1890," viz:

"Now, should Mr. McKinley die or be assassinated between now and the 4th of next March, which I do not anticipate, the horary chart of the minute of his nomination would be literally correct after all, and it would explain why both had testimonies against their attaining the office. Should Mr. Roosevelt then become President instead of Vice-President it would also show that he was not to have the position for which he was nominated—but a higher one."

AT THE END OF THE VOLUME.

It is fit, at the end of the present volume of the STAR, that we should fulfill whatever promises may have been made by us during the course of our year's work. A lack of time, space or opportunity has until now kept these matters waiting. We have some current notes and also an important announcement in regard to Volume Three of the STAR to which we would call the careful attention of our readers.

AN "ORIGINAL" PREDICTION.

Coming Events for last April referred me to the following prediction to show that it made the *original* or first prediction of President McKinley's re-election. Unlike *Coming Events*, however, I quote the matter it refers me to *in full*. It is as follows:

"An American subscriber has sent me the date of the President's birth, minus the hour. He was born January 29th, 1843, in Niles, Ohio. Lat. $41^{\circ} 53' N$; Long. $86^{\circ} 14' W$. I am inclined to take the eleventh degree of Pisces for his ascendant, which would make the birth-time about 8:46 a. m. During the next year of his life, the Moon comes to Saturn and the Moon's place, and to an aspect of Uranus. His affairs promise to be troublesome and stormy from the end of April, disputes and local excitement and a clamoring for war at the end of May. His health will not be good in the middle of May, and his duties will be onerous and heavy. July points to poor health and great strains upon his constitution. August and September would favor a far better period for his affairs and those of the States, and the summer months will go largely to improve the exchequer and national purse. President McKinley will not have an easy year; death among his parents seems shortly indicated; grief and sorrow await him, and altogether a heavy and troublesome year. The Moon near Saturn at his birth will make him pensive and melancholy, not a very hopeful man; but his energy and perseverance, his staying power and resource are unlimited. Mischief from his friends, and misplaced confidence, will be very strong in his life. He will enjoy much favor among the populace, but those around him will make his position a very difficult one; luckily he has four planets in fixed signs, and those who want to hamper and impede him cannot do better to make him accomplish his purposes than by opposing him. Remarkably good fortune awaits him in three years' time, and I will venture this prediction—President McKinley will be elected a second time."—*Coming Events*, May, 1897, page 178.

Now, then, I propose to show that this is not a *true* astrological prediction, from the simple fact that it is based on an erroneous time of day of birth. Had Mr. McKinley been defeated and *Coming Events* been asked if its prediction, above quoted, was not plain evidence *unfavorable* to Astrology, it could have quoted from the STAR in justification as follows:

"Prof. Cunningham . . . visited Canton, Ohio, on September 30, 1896, and saw Mr. McKinley's mother, and she told him Mr. McKinley was born at half-past 11 at night. Prof. Cunningham's rectification makes the date January 29, 1843, at 11:32 p. m."—STAR OF THE MAGI, November, 1900.

Clearly, Astrology would not be to blame, however erroneous a reading might be that was based on a figure *fourteen hours and forty-six minutes out of the way and previous to the true time of day of birth*.

Conversely, a correct judgment as to a future fact based on an estimated figure fourteen hours and forty-six minutes in error, cannot be admitted as proof of the claims of Astrology. Such being the case here as to *Coming Events*, Astrology itself upsets the claim of its "original" astrological prediction.

In speaking of those "who will risk making a prediction from a horoscope made from an estimated time of birth," Prof. Cunningham well says in the August STAR that if such "predictions should be fulfilled to the letter it could not be credited to the true science of Astrology. On the other hand, if the predictions should fail no discredit should come to the science of Astrology." This is sound reasoning.

The *first* astrological prediction as to the last general election, so far as I know, was printed in the STAR for July, 1900. It was endorsed by the Editor-in-Chief and appeared in the editorial page as follows:

"A PRESIDENTIAL PREDICTION.

"TO THE EDITOR OF THE STAR: From the general heliocentric planetary aspects on the dates of the Republican and Democratic National conventions, I wish to predict the success of the Republican presidential ticket next fall.

WILLIS F. WHITEHEAD.

"*Heliocentric Astrologer*."

If this is not the "original" astrological prediction on the last general election we would like to see and publish the one that was. It is certain that *Coming Events* has no valid claims in this direction.

RULE TO FIND TIME OF DAY OF BIRTH.

I have received many letters asking for this rule since my allusion to an intended test of it in connection with A, B and C of *Coming Events*. That test is now (Sept. 5) necessarily abandoned with its present publication. I intended to make the rule public at its logical place in the development of heliocentric instruction, but there is no serious objection to giving it at the present time. I wish to say, however, that while I believe the rule to be a good one and entirely satisfactory for its purpose, I do not *know*, from my limited experience with it, that it is so; hence the test I intended with A, B and C. I am quite sure that it will enable one to come closer to the actual time of birth than fourteen hours and forty-six minutes out of the way. I copy the following from the "elaborate books" we have before referred to:

"Rule for finding the culminations of planetary aspect, or hours, minutes and seconds of birth:

"Take the anomalic heliocentric longitude of the ruling planet on day of birth.

"Divide the degrees by 15 and add the remainder to the amount of anomalic heliocentric longitude.

"Reduce to hours, minutes and seconds, which gives culmination in standard time at place of birth.

"*Note*.—The birth should take place at this hour; but the same may be retarded by a malignant aspect acting upon the ruling planet, or hastened by the near proximity of an especially strong-powered auxiliary planet."

At the proper time and logical place we shall thoroughly explore this rule and lay the results therefrom

before our readers. It cannot be made use of until we have given what necessarily goes before, though my geocentric friends may possibly derive some aid from its generally expressed principles.

IMPORTANT ANNOUNCEMENTS.

It is our intention, in volume three of the STAR, to give our readers the necessary means of building a "Time Book," an indispensable requirement of the practical student of Heliocentric Astrology. The instructions will enable anyone of ordinary ability to construct a Time Book from which the true heliocentric longitude of the earth and planets may be known for any given time, with their astral powers, daily motions, correction tables, etc. Mr. Zeno T. Griffen, an earnest and accurate student, has enlisted his invaluable services in this work, and will also handle some of the higher problems of astronomical and astrological philosophy and science. He has already prepared three articles, one on "The Problem of Three Revolving Bodies," and two on the Time Book. A third section to the Astrological Department is in contemplation. This will be in the nature of a monthly review and will not only give notable extracts and selections from leading astrological works and publications but will embrace original contributions as well. This particular section will be all that is needed to make the STAR OF THE MAGI the peer of any astrological publication in the world, and will be conducted by the Editor-in-Chief, News E. Wood, to whom contributions should be addressed. As soon as the present series of delineations of the Zodiacal Signs by Prof. Cunningham is completed, I shall commence a new series on the same subject, which will give the purely heliocentric doctrine as held by us.

THE IMPREGNABLE BASIS OF ASTROLOGY.

J. R., Toledo, asks: "Can you show that there is an impregnable basis for the so-called science of Astrology?" No one can study the tables of the Astrologer without becoming conversant with Astral or Cosmic Mathematics—the true Science of the Infinite. Whatever else may be disputed in regard to the celestial bodies, it must be conceded by all that their movements are a perpetual demonstration of the laws of mathematics. As Nine is the key to occult mathematics, so Mathematics is the key to the Cosmos. Astrology, in its last analysis, is the operation of number, a basis as scientific and valid as that upon which the science of Astronomy rests.

AUTHOR OF "THE ECONOMY OF HUMAN LIFE."

There is no doubt, now, as to the identity of the author of "The Economy of Human Life," republished in Nos. 2, 3, and 4 of the present volume of the STAR. "A Compendium of English Literature," by Charles E. Cleveland, gives the chapters on Emulation, Temperance, Anger, Woman, Rich and Poor, and Benevolence from the work, saying that Robert Dodsley, at one time one of the foremost book publishers of London, wrote and published the same anonymously. He may have had a good reason for this, but had he not done so a surreptitious "second part" would never

have been added to it and no "hot air" tales been told in regard to it. Sign what you write if you have any regard for the children of your brain.

THE COMING ASTROLOGY.

A writer in *Mind* for March, who has studied both geocentric and heliocentric astrology, says: "I believe the time will come when every astrologer will learn both systems, not to form a composition, but as a needful means of gaining the truth, the whole truth, and nothing but the truth. . . . Both systems hold truth that should not be cast aside. Let us advocate neither at the expense of the other, but rather try to harmonize them; for the time comes swiftly when all will acknowledge that the many paths to the truth no longer present a tangle, but lie parallel as they near the summit."

WILLIAM LILY AND HORARY ASTROLOGY.

Among other erroneous assertions that appeared in an article entitled "Is Horary Astrology a Humbug," on page 15 of the December STAR, is one regarding William Lilly that I feel should be corrected. Alan Leo and A. J. Pearce are alive and can easily speak for themselves, but William Lilly, the greatest exponent of Horary Astrology that ever lived on earth, is now dead for many years. The article in question has it that "Lilly's work" merely treats of Horary Astrology "indirectly." This is not so. I have Lilly's great work, second edition, which I obtained ten years ago (since which time I have helped to place three other copies in Chicago), and I wish to say that it is the most extensive work on the subject extant.

"COMING EVENTS" AND THE "ASTRAL NUMBER."

There was a Seer in London town, and he was wondrous wise;
He jumped into an Astral Hedge and scratched out both his eyes.
And when he saw what he had done, with all his might and main,
He jumped once more into the Hedge to scratch them in again.
—With apologies to "Mother Goose."

At the close of the volume we would like to print what Mr. Evans Hugh of *Coming Events* says in reply to our demonstration of occult properties of the Astral Number in the August STAR and to make reply to the same. We regret that we cannot do this as long as "Coming Events" sees fit to suppress publication of the Astral Number as its friends present it. We have repeatedly requested this, and consider that *Coming Events* owes it to its readers to do so. Such publication is by no means an endorsement but would be evidence, now lacking, that *Coming Events* was willing to "tote fair." The jury I am talking to are those mystics who are interested in the subject and who read either *Coming Events* or the STAR. Thus far our readers only have a full and clear idea of the evidence. We are willing to close the case in our defense of the Astral Number if *Coming Events* so decides, but will reply to all points if the Astral Number is accorded a fair showing. If *Coming Events* persists in suppressing the Question, as it has so far, how can it hope for a verdict in its favor? At present, *Coming Events* occupies the "star chamber" position of delivering adverse judgment upon an Occult Science that it will not present in its own behalf.

GEOCENTRIC SECTION.

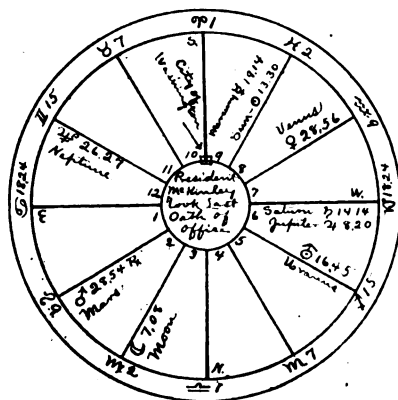
[Edited by PROF. G. W. CUNNINGHAM, 5519 Monroe Ave., Chicago, Ill., to whom all communications relating to this section should be addressed. When a personal reply is necessary one or more stamps should be enclosed. Brief articles of a suitable nature relating to experiences in the study of astrology which are of general interest will receive such attention as they merit, and, if published, full credit will be given the author. Questions of general interest relating to astrology which can be clearly and intelligently answered will receive our full attention in the earliest possible subsequent number. Write plainly, and on one side of paper only.]

OUR LATE PRESIDENT.

A Study of Important Horary Figures for President McKinley's Inauguration and Assassination.

BY PROF. G. W. CUNNINGHAM.

These horoscopes for the times when President McKinley took the oath of office for his second term and when he was shot, were calculated according to data given in the Associated Press reports, and it is safe to presume that the time is quite accurate. Students of Astrology will always find it profitable to give such horoscopes thorough study and notice how accurately the rules given by the great past masters hold good at the present time. We must keep the fact in mind that when William Lilly's book was published, which was in 1647 for the first, and 1658 for the second edition, neither Uranus or Neptune had been discovered. Therefore, there may be times when some rules will require amplification. It is generally conceded that Uranus is an indicator of evil, especially when the aspect is evil. In the majority of cases I have found that Neptune denotes evil, yet when in certain places I notice points which indicate that he is favorable to position in life. Some self-constituted, would-be critics have argued that Astrology was unscientific owing to the fact that the rules were created previous to the discovery of Uranus and Neptune. If he were to argue against the science of medicine from the same viewpoint he would argue that medicine was unscientific because new remedies have been discovered.



The accompanying horoscope of President McKinley's inauguration is calculated for the following data:

Washington, D. C., 1901, March 4, 1:17 p. m. Latitude, 38 degrees 50 minutes North; Longitude, 77 degrees 10 minutes West.

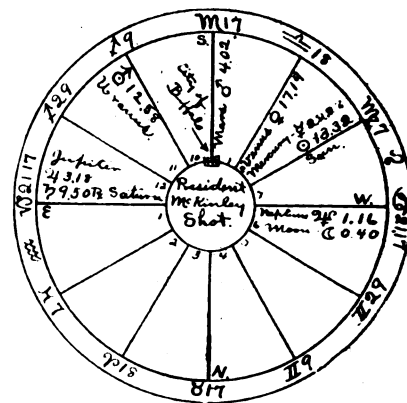
Truth was the basis from which the ancients deduced the rules of Astrology, therefore the principles of truth in those rules are demonstrable at the present time as well as in the past, and future proofs will be in evidence to all who seek for light from the proper sources. At times it is necessary to apply a principle underlying a rule more than the exact words of that rule. Our mental faculties must first grasp the spirit of a rule; then we will quickly understand its proper application.

I will now quote a rule from Lilly's Christian Astrology, 1658. In addition to other things which do not apply to this affair, he says: "The fourth house giveth judgment of the determination or end of any thing."

I, for one, do not think it best for any Astrologer to publicly predict the death of anyone, no matter what his own private opinion may be. In the above horoscope we find that the zodiacal sign Libra, which Venus rules, is the sign which rules the fourth house. Therefore Venus is the ruler of the end of the matter. Now let us examine as to the strength and position of Venus. We see that Venus is in the eighth house, which is the house of death and is afflicted by the opposition of Mars, and Mars is more evil in his indications than usual, as signified by his being retrograde and slow in motion. Saturn is in opposition to

the rising degree, and this adds more evil testimony, for the first house stands for the President.

These testimonies certainly point to an evil end of the affair, yet it would be beyond the limits of the true science of Astrology for an Astrologer to predict as to the exact manner in which the evil would appear, especially from these two testimonies, or any others which are to be found in this horoscope. If, at any previous time, one would have calculated all the directions in President McKinley's birth horoscope, it is more than probable that he would have found evidence to satisfy him that the President's death was due when it came. We will now examine the testimonies which point to death in the following figure:



The accompanying horoscope of the shooting of President McKinley is calculated for the following data:

Buffalo, N. Y., 1901, September 6, 4:00 p. m. Latitude, 42 degrees 50 minutes North; Longitude, 78 degrees 55 minutes West.

In this last figure, Taurus, which Venus also rules, is on the fourth house, and Venus is in Libra, her own celestial home, which, at first glance and with hasty judgment, would appear to show in favor of his recovery, yet after further study we will find that to be only a temporary encouragement, and this answers to the conditions shown by the favorable bulletins which were given out and there can be no doubt but what the attending surgeons for a time were absolutely certain that the President would recover. No matter what may be said, the very fact that Senator Hanna went home and Vice-President Roosevelt went to the mountains to hunt is sufficient evidence that they had both been doubly assured by the surgeons that their distinguished patient would be restored to health.

Looking further, we find Venus is just at the edge, and part of her orb extends into the eighth—the house of death—and is also remotely afflicted by the square of Saturn.

Lilly says: "If the benevolent planets, Jupiter and Venus, be most powerful in the figure, judge well to the sick, or hope well; if the infortunates [Mars, Saturn, Uranus and Neptune] be most strong, judge the contrary."

In this figure the evil omens are decidedly the predominating promitters. Capricornus, which Saturn rules, is rising, therefore Saturn is the ruling planet; Mars is elevated above all others and near the meridian; the Sun is in the house of death, afflicted by a square of Uranus; the Moon, the other light, is applying to a close conjunction to Neptune; the Moon is also in close parallel declination to Neptune and Saturn; all of these and yet more to offset the very slight hopeful testimony denoted by Venus. In President McKinley's birth horoscope the malicious Mars was transiting on his house of life and was in close square to the place of his radical Moon at the time he was shot. When he uttered his last words, "God's will, not ours, be done," Mars was still transiting on his house of life but had progressed past the square of the Moon and had come to a close square of the Sun.

Summing up these numerous evil testimonies, it will be seen that they strongly foreshadowed the fatal result.

EVIL TRANSITS NOW FOR CERTAIN PEOPLE.

When, by their progress in their orbital transits, Saturn, Mars, or Uranus reaches certain points in the Zodiac—at which they come to within five degrees either forward or backward from the exact degree of the conjunction, square, or opposition to the place of the SUN in a Geocentric, or the EARTH in a Heliocentric horoscope—it is a warning of an evil, or at least an annoying, period for people born any year on or between any of the

dates given below. This does not take into consideration the transits in cardinal houses of the Geocentric horoscope, favorable or otherwise. Here is a point in which the two systems harmonize and agree as to the time of an evil period, especially during transits of Uranus and Saturn. If people drift blindly during these periods they are apt to do something which will cause them financial losses, or mental worry from other sources. Do not understand that some dire calamity awaits you if your birthday happens to be mentioned in the following list of dates. "Forewarned is forearmed," and by knowing the time in advance when the evil is indicated and then being extra careful of your health and financial matters, and also being particular to see that your conduct is such as to be above reproach, it is expected that you will counteract at least the greater part of the evil indicated. At any rate you will be better able to understand yourself and the condition of affairs surrounding you, and become a philosophical master of the situation. Those born with a very fortunate nativity will notice that much less evil will be in evidence for them than for others whose horoscopes are proportionately less fortunate. The following birthdays, inclusive, are the ones to which the above remarks apply:

October 1 to 10; November 8 to 30; December 1 to 12; December 27 to January 7; February 4 to 28; March 1 to 11; March 25 to April 7; May 6 to 31; June 1 to 12; June 27 to July 9; August 7 to 31; September 1 to 12.

PROF. G. W. CUNNINGHAM.

Libra—♎ THE SIGN LIBRA. ♀—Venus

ITS SIGNIFICATION WHEN TAKEN ALONE.

[Students cannot become too familiar with the following introductory remarks.

At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon, and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the Rising Sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All these points can be determined accurately only when the horoscope is calculated according to the date, place, and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the Earth is placed.

At any rate, people should study their horoscopes in accordance with the most complete and accurate data to be had, and in that way arrive at every point they can which will be to their advantage to know.]

The seventh thirty degrees of the Zodiac are represented by the sign Libra, symbolized by the balance and ruled by Venus. It is a southern, hot, moist, masculine, movable, diurnal, airy, cardinal, equinoctial, tall, humane sign; the celestial dayhouse and exaltation of Venus, the exaltation of Saturn, the detriment of Mars and the fall of the Sun.

PERSONAL APPEARANCE.

Libra usually denotes a tall, slender person with a graceful, well poised figure, and more beauty than any other sign of the Zodiac, other things being equal and no affliction to Venus, or the rising degree. Libra must be classed as medium with reference to color of hair and eyes. We usually find the Libra person with either dark, soft, brown hair, blue eyes and fair skin; or with soft brown eyes and lighter colored hair. In many instances there is a dimple in the cheeks, or chin, or both.

DISPOSITION.

These characters are endowed with a very youthful, happy, cheerful disposition. They are very fond of theaters, parties, dances, excursions, or anything of this character where a jolly good time might be expected. They are very fond of fine wear-

ing apparel, and will always be neatly and expensively attired if they can afford it. Otherwise they are practical enough to do the best they can with what they have. They dislike to do any kind of work that will soil either hands or clothes, yet when it is necessary they will do their share without complaint, and with a purpose in view, always keeping the fact in mind that it will bring, in time, the luxuries and pleasures of life, including neat and homelike surroundings, which to them means much for they are entirely out of their element when in a room that presents an untidy appearance. They are very kind, humane and sympathetic, and the sight of blood is so distasteful to them, and their nature rebels so strongly against any form of cruelty, that they would prefer to go hungry than to even take the life of a chicken. However, this will be different when Mars or Saturn is strong in the full horoscope. Libra is the symbol of justice and Venus is a symbol of a strong love for all that is beautiful in art and nature. The Libra people desire that all shall receive just and equitable treatment, consequently they make good teachers, attorneys, judges and statesmen. Many Libra people are found on the stage, for they are apt students in music, art, song, elocution, etc.

The 25th degree of Libra was rising when President McKinley was born, which was: 1843, January 29, 11:32 p. m., at Niles, Trumbull Co., Ohio, Latitude 41 degrees 15 minutes North, Longitude 80 degrees 50 minutes West.

The above time of birth is authentic. When I went to see President McKinley in 1896, I also called to see his mother, and from her own lips and in her own words, to me personally, she verified that time as being correct. PROF. G. W. CUNNINGHAM.

PREVENTIVE PRECAUTIONS AGAINST CRIME.

The assassination of President McKinley has brought our country face to face with a condition of affairs which require radical and yet wise methods of treatment to guard against a repetition of similar crimes.

It is generally conceded that our public officials are not lacking in courage or bravery. If the occasion demanded it nobody would question for a moment the fact that President Roosevelt would have the courage to immediately hold a public reception, unguarded, at the exact spot where President McKinley fell mortally wounded. But we as a nation would not be wise to permit such a proceeding if possible to prevent it.

Stringent laws will probably be enacted with the view of crushing out the spirit of anarchy, yet no effective laws can be created which will prevent a degenerate from being born. So long as such things can be only one law will prove effective, and that is one which will keep our officials where the degenerate will be permanently denied the opportunity to perform what he may imagine is his earthly mission.

Furthermore, while such a law is being rigidly enforced, it will be well to immediately begin to properly educate the masses, especially as to the great responsibility of those who intend to become parents. The stock breeder selects with the greatest possible care the ancestors of his herd, while, at the same time, human beings are thrown into existence without proper effort being made either by the parents or the government to improve the standard of their perfection. Surely humanity should have an equal chance with our animals. This is a matter for serious consideration in every home as well as in the legislative halls of our government. Thinking will play its important part but it will require action to bring about good results. Proper training is the first prerequisite. Latin, Greek, etc., are all very good in their places yet there are other matters of far greater importance to the present as well as future generations. Will the all powerful people make the necessary demands on their representatives? We await their decision believing that the time is ripe for proper and wise action to be taken.

PROF. G. W. CUNNINGHAM.

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EDITORIAL SECTION.

THE logic of anarchism is assassination.

★

ANARCHY means anti-arch—to level all
to a common bed of ruin.

★

THE anti-rational "trinity" is now com-
plete—Eddyism, Dowieism, Anarchism.

★

ANARCHISM is the antithesis of organiza-
tion and progress, a chaos wherein the
hold-up man would realize his ideal.

★

YES, this is still the land of the free, but
we regret that it also remains the home of
assassins, anarchists and their natural par-
ents—the demagogue "yellow" journals.

★

It is thought that the two sisters who
have sued Jalexander Dowie for \$3,000
will succeed at least in scraping off some
of his reincarnated Elijah paint.

★

DOWIE the blasphemer caused the arrest
of two men who suggested a "rope" in his
presence. The only "rope" that 'Lige
wants is one he can pull on himself.

★

IN an editorial on anarchism and athe-
ism, the *Chicago Tribune* well says that an-
archists are always atheists. Their funda-
mental proposition that there is no right-
ful government begins with the assertion
that there is no God. If there is no God
there is no moral government of the world,
and in the general chaos it is every man for
himself. If anarchy has any logic, any-
thing beside its brutal hatreds, that is it.

When that typical Anarchist, the un-
savory Johann Most, was in Chicago, in a
meeting of anarchists, speaking freely in
German, he declared that the first thing
they as anarchists had to do was to "de-
stroy every altar, to extinguish every relig-
ion, to tear God down from the heavens."

What right, he said, would any man have
to govern other men unless God gave him

that right? "Down with God." In this
Most was only a rabid echo of Karl Marx.
The assassin of President McKinley, like
Emma Goldman, has been blatant in pro-
testing his atheism, declaring that there
is no God, that he has "no use for God."

It is a remarkable fact, and one that
will not soon be forgotten, that just when
the assassin imagined he was doing some-
thing to usher in the new social condition,
in which there would be neither God nor
government of any sort, there came from
the heart of the President such an ac-
knowledgment of God as had the effect to
waken in the hearts of all the people such
a sense of the relation of God to human
affairs as had never before in our history
found more impressive utterance.

OUR MARTYRED PRESIDENT.

The assassination of President McKinley
by a fiendish anarchist has stirred the Amer-
ican nation to a profounder depth of
grief than it has ever before been moved
in this generation. This is due to the fact
that the atrocious crime was without shad-
ow of cause or reason, and to the amiable
and exemplary character of the victim,
whose kindness, courtesy and forbearance
was proverbial, and whose private life, as
well as every official act, was not only
above reproach but pure and free from
every taint or stain. He was not assassinated
because he was William McKinley or
as a result of any personal or political ani-
mosities, but simply and solely because he
was the President of the United States,
and, as such, the head of the nation.

This the people realized, and every man,
woman and child (anarchists excepted)
felt a personal grief and a personal loss in
the untimely death of this great and good
man who was so basely shot down because
he was our highest officer, representing
law and order—government—for eighty
millions of intelligent, prosperous and
happy people.

Hence we mourn our martyred President
and will ever cherish the memory of his
virtues, and extend our deep and sincere
sympathy to his stricken and bereaved
widow.

We also mourn him as a Brother, Com-
panion and Friend, for he was one of our
mystic fraternity, and we have kept watch
and ward with him in scenes to which the
world was not witness, and where the bit-
ter enmity of war, the strife of business
competition, the jealousies of politics and
parties, and the clash of creeds and relig-
ious opinions are all laid aside and the bet-
ter feelings of humanity left free to de-
velop the higher attributes of the soul
under the Fatherhood of God and the
Brotherhood of Man. His work was not

finished yet his column was broken, and as
the laurel crown of martyrdom is placed
upon his brow we bid him good night but
not farewell, for we know that his noble
soul still lives, and in due time we shall
meet and greet him again. "It is God's
way; His will, not ours, be done."

VIBRATION IN THE ORIENT.

The world is just beginning to realize a
few of the phases by which vibration be-
comes manifest.

Electricity was formerly defined as "a
fluid of great elasticity." It is now known
to be "a movement of infinitely attenuated
particles, acting according to the law of
vibration."

Sounds and colors also bow to this great
law, thus bringing them within the scope
of the only known exact science—mathe-
matics.

The Orientals, who have long been noted
for the depth and detail of their analysis,
penetrate beyond the general term, Vi-
bration, and give us five subdivisions,
known as the Tattvas. A careful study of
which will show that the ancient Aryans
had a scientific basis for their religion far
beyond the comprehension of the superfi-
cial student. It is, in fact, the references
to the subtle ethers which do much to
render the Upanishads unintelligible to
the ordinary mind.

They have arranged the etheric vibra-
tions as follows:

The luminiferous ether is expressed by
the Tejas Tattva.

The soniferous ether—the Akasha.

The tangiferous ether—the Vayu.

The gustiferous ether—the Apas.

The oderiferous ether—the Prithivi.

Thus according to their philosophy we
have a peculiar vibration to represent
light, sound, touch, taste and smell.

To prove the existence of these ethers
several very simple experiments are cited.

One of their writers says that the ex-
periment of the bell in the vacuum goes to
prove that the vibrations of the atmos-
phere propagate sound. Any other media,
however, such as the earth and the metals,
are known to transmit sound in various de-
grees. There must, therefore, be some
one thing in all these media which gives
birth to sound, that is, the vibration which
constitutes sound. That something is the
Indian "Akasha."

But Akasha is all-pervading, just as is
the luminiferous ether. Why, then, is
sound not transmitted to our ears when a
vacuum is produced in the bell-jar?

The real fact is that we must make a
difference between the vibrations of the
elements which constitute sound and light,
etc., and the vibrations of the media,
which transmit these impressions to our
senses. It is not the vibrations of the
ethers—the subtle Tattvas—that cause
our perceptions, but the ethereal vibra-
tions transferred to different media, which
are so many modifications of gross matter.

The luminiferous ether is present just as

much in a darkened room as in the space without. The minutest space within the dimensions of the surrounding walls is not void of it. For all this, the luminosity of the exterior is not present in the interior. Why? The reason is that our ordinary vision does not see the vibrations of the luminiferous ether. It only sees the vibrations of the media which the ether pervades. The capability of being set into ethereal vibrations varies with different media. In the space without the darkened room the ether brings the atoms of the atmosphere into the necessary state of visual vibration and one wide expanse of light is presented to our view. The same is the case with every other view we see. The ether which pervades the object brings the atoms of that object into the necessary state of visual vibration.

The Orientals go still further into detail and show that either one or the other of these tattvic vibrations prevail in our bodies according to our thoughts and actions. And, as each vibration corresponds with a color, every individual, according to eastern philosophy, constantly carries about him an aura in accord with his character, which can be read by the adept.

T. J. BETIERO, M. D.

THE TIDE OF SUCCESS.

The late Mr. Armour learned in middle life the futility of going against the tide in a speculative market. He said that if he had learned it ten years earlier he would have saved \$10,000,000. As he told the story, he acquired a knowledge of the tide of success as follows:

"I got bullish on wheat and began buying quite heavily, making extensive purchases on every exchange in the country. My investments soon began to assume the proportions of a 'deal.' Large as my buying had been, it produced very little impression on prices, but I did not mind that as I had not yet succeeded in completing my line. One day I sent a man on 'change with directions to take all the wheat offered, to get every bushel he could without bidding for it and without disturbing the market. It was one of the dulllest days of the year and prices did not fluctuate a quarter of a cent all day. I said to myself that my man would not get enough wheat, but when he came in he told me, to my great surprise, that he had got seven million bushels. That set me to thinking. A dead market in which I could buy that much wheat without advancing the price the fractional part of a cent suggested to me the silent and irresistible forces of a tide, and I concluded I had no business setting my opinion against such forces. I felt as helpless as I would if I had been drifting out to sea. I got away without serious loss, but that market kept going down for months. I never forgot the lesson, and ever afterwards sought to go with the current in my business operations, rather than oppose the tide. Human power may stay natural laws for a time, but the dammed up forces will break over and cause greater ruin afterwards. Go with the tide."

A CREED.

Over and over and over,
These truths I will weave in song,
That God's great plan needs you and me;
That Will is greater than Destiny.
And that Love moves the world along.

However mankind may doubt it,
It shall listen and hear my creed:
That God may ever be found within,
That the worship of self is the only sin,
And the only devil is greed.

Over and over and over
These truths I will say and sing—
That Love is mightier far than Hate;
That a man's own Thought is a man's own Fate,
And that Life is a goodly thing.

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

Reflections on the Nightmare of To-morrow by Moses W. Porter.

The work of each day would be a pleasure if we would refrain from attempting to perform, at the same time, the work of to-morrow. The cares of to-day would cease to disturb us if we would refuse to consider the cares of to-morrow. The work of to-day is easily performed notwithstanding the fact that we spoiled the pleasure of yesterday's task by fretting about and mentally anticipating the burdens of the coming day. The cares of to-day do not seem half so terrible as they appeared viewed from the distance of yesterday, and we do not suffer nearly as much in bearing to-day's burdens as we did yesterday in bearing these burdens in anticipation.

To-day is comparatively easy for us, but to-morrow troubles us. The past is gone, and its sorrows, its cares, its troubles, its misfortunes, and its work do not seem so terrible viewed from the distance; the misfortunes of the past are often found to be blessings in disguise. To-day is here, and we seem to be getting along fairly well—excepting the fear of the dawn of to-morrow.

Who knows what a day may bring forth? True. But why anticipate any evil? The only true way to meet the evils of to-morrow is to wait until to-morrow. This is what we must do anyway. The fear of evil will not lessen it, but will use up the strength we may need to combat it. To dwell upon the possible evils of to-morrow is to close our eyes to its more certain blessings, and live in a day that ever closes with a pall instead of the grateful shades of sweet repose. To ever arch the morrow with storm cloud is to create of it a nightmare—a monstrous creature of your morbid fancy. If thus afflicted, wake up! Open wide your eyes! Take a long, deep draught of God's blessed air; "find yourself," and realize that it is but a false and frightful dream.

The great cares of to-morrow, indeed! It would be laughable if it were not so pitiful. To-morrow's cares may come, will come, must come, but what of to-morrow's opportunities, to-morrow's strength, to-morrow's circumstances, to-morrow's helpers? Don't you know that the supply of

good things does not end with to-day? Don't you know that in the womb of the future sleep opportunities intended for your use when the time comes? Don't you know that an earnest, confident expectation of the good things to come will help them to grow for your use in the day you will need them? Well, it's so; the good things will grow from good thoughts, from good aims and good acts until, when you really need them, you will find them ripe and sound and ready to pick. Water them with faithful Thought, surround them with the rich soil of hopeful Aims, and let them receive the full sunshine of loving Acts, and the reward will be sure in the harvest of to-morrow. Thus you reap to-day what you sowed yesterday. If the harvest is slight you have withheld your ideals from embodiment in material forms or you have created lifeless images, devoid of growth, and whose only end is disintegration. In a word, you have not been practical, ignoring the constant seed of opportunity through a senseless dread that it would not grow on the morrow.

Did you ever shiver with dread at the thought of what would happen if the Sun should not rise to-morrow? Did you ever doubt that the grass would grow and the trees take on leaves next year? Did you ever fear that perhaps the summer would not come this year? Of course not. All these things have always happened and you have sufficient faith that they will occur again. Yet you fear that opportunities, helps and circumstances may not be present to-morrow. O, ye of little faith, do you not know that this is not a world of chance? Do you not know that you are working under the operation of an infinite law, and that these things are as subject to the law as are the seasons, the crops, the motion of the earth, the planets, the starry systems of space, the Universe?

The law that regulates the motions of the millions of worlds of infinite space also takes cognizance of the tiny living organism too small to be seen through our strongest microscope. The sparrow's fall comes under the law as well as the celestial constellations of the heavens. We cannot entertain a thought, aspire to an end or perform an act but what, through the law, has an inevitable result. This gives, even to the humblest, a certain and absolute sphere of personal influence. We should measure our capacities and employ them justly, not in a half-hearted, irregular or spasmodic fashion, but in a way that insures the future through a useful development of present opportunities.

He who does his best work, one day at a time, working with faith, hope and confidence in what he does to-day, need have no fear or nightmare of to-morrow.

I believe in work—good work, honest work, cheerful work, hopeful work, confident work, and, above all, intelligent work. "Thoughts take form in action," and our actions disclose our thoughts. Thoughts without actions are impotent for good or ill; actions devoid of intelligence result in not only a waste of energy but are steps

directly taken on the road to ruin. He who relies on the idea that "mind is everything," or he who works blindly and aimlessly may well fear and tremble for their future. This is no "hasty" thought, but is the fiat of the law. We would have no thoughts or senses or muscles if each could possibly be rightly used by man without the others. Intelligent work employs the whole man. Such work molds him into a veritable creator, and such a man fears neither to-morrow nor death.

Depend upon it, if you fear a small affair like to-morrow, Nature has raised a storm signal in your brain. Apply actions to your thoughts or intelligence to your actions—whichever the case may be—and the signal will disappear. Get all right now and to-morrow will greet you like an old-time friend.—Adapted from *Equity*.

A LESSON IN HEREDITY.

All men are four-fifths heredity and only one-fifth environment. It follows that modifications are very slowly produced in existing types. That each individual must and will live his own life, modified by environment one-fifth, or just enough for propriety, surface harmony. Underneath this apparent adaptability there remains the real man, the ancestral type.

The force, heredity, is evolved under biological laws, built up through the constitution; it is not temperamental, a thing of moods. It can not be moved or changed by emotional appeals or by logical arguments. It is a fact to be recognized and allowed for.

It takes five generations to change Continental or African tendencies. Immigrants to this country are not made into Americans by the simple process of taking out papers. Their habits of thinking, feeling and acting are not so easily revolutionized. Conformity to American ways, acceptance of American ideas, are at first superficial, little understood or sympathized with. Generations are required to breed in the true sentiments of nativity and to apply it in all its bearings.

This is demonstrated over and over in the misconception of the ideas embodied in the Republic manifested by the citizen from Continental Europe, brimming over with schemes to regulate, prohibit and restrain free-born Americans. Personal liberty, individual sovereignty, are mere names to those who have no strain of blood to interpret them aright.

Thee things are facts, scientific facts, biological truths, which we must face regardless of religious prejudices. The most favorable socio-political conditions, the highest form of religious belief, can not, in a single generation, make a man other than he is.

Failure to admit this is responsible for much folly—for religious fallacies such as instantaneous conversion, for un-American ideas of every sort and nature. The belief that there exists an arbitrary way, a short cut of some kind, a sort of moral prestidigitiation, by which the law of man's being can be changed in the twinkling of an eye

and he become as clay in the potter's hands to be adapted and governed by the rules of some particular code or scheme, is very old, but science is demolishing it. Man's resolution, white hot in the fires of the soul, may seem momentarily capable of anything, but, in the test of daily life, heredity is the actuating, guiding, circumscribing force.

We will do well to remember the slow process of race assimilation, to bear in mind the weight of heredity. When some trying emergency comes up the mighty force of heredity speaks out in no uncertain terms. Heredity is the final arbiter in race problems.—*Medical Brief*.

THE LOST ARTS.

Striking Extracts from a Lecture by Wendell Phillips.

The most popular lecture ever delivered by Wendell Phillips was on the lost arts. It was one of the first of his lectures, he having delivered it in 1838. So great was its popularity that he gave it thereafter for thirty-five years, or until his voice failed him. It was the only one of his lectures that he did not commit to writing and he was constantly adding new matter to it, or shifting the old in sharp contrast with some occurrence of the day. At last it was taken down by a stenographer, unknown to him, and written out as it now stands in his published works. We select the following notable extracts:

"Taking the metals, the Bible in its first chapters shows that man first conquered metals there in Asia, and on that spot today he can work more wonders with those metals than we can.

"One of the surprises that the European artists received when the English plundered the summer palace of the King of China was the curiously wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe.

"Mr. Colton of the *Boston Journal* the first week he landed in Asia found that his chronometer was out of order, because the steel of the works had become rusted. The *London Medical and Surgical Journal* advises surgeons not to venture to carry any lancets to Calcutta—to have them gilded, because English steel could not bear the atmosphere of India. Yet the Damascus blades of the crusaders were not gilded, and they are as perfect as they were eight centuries ago. There was one at the London exhibition, the point of which could be made to touch the hilt and which could be put into a scabbard like a corkscrew and bent every way without breaking, like an American politician. Now, the wonder of this is that perfect steel is the marvel of science. If a London chronometer-maker wants the best steel to use in his chronometer he does not send to Sheffield, the center of all such science, but to the Punjab, the empire of the seven rivers, where there is no science at all. The first needle ever made in England was made in the time of Henry III and made by a negro, and when he died the art died with

him. Some of the first travelers in Africa stated that they found a tribe in the interior who gave them better razors than they had. The best steel is the triumph of metallurgy, and metallurgy is the glory of chemistry.

"In Boston the Pelham hotel, weighing 50,000 tons, was moved fourteen feet, and they were very proud of it, and since then they moved a whole block of houses twenty-three feet. But there is a book telling how Domenico Fontana of the sixteenth century set up the Egyptian obelisk at Rome on end, in the papacy of Sixtus V. Wonderful! Yet the Egyptians quarried that stone and carried it 150 miles and the Romans brought it 750 miles more and never said a word about it. Mr. Batterson of Hartford, walking with Brunel, the architect of the Thames tunnel in Egypt, asked him what he thought of the mechanical power of the Egyptians and he said: 'There is Pompey's pillar; it is 100 feet high and the capital weighs 2,000 pounds. It is something of a feat to hang 2,000 pounds at that height in the air and the few men that can do it had better discuss Egyptian mechanics.'

"Take canals. The Suez canal absorbs half its receipts in cleaning out the sand which fills it continually and it is not yet known whether it is a pecuniary success. The ancients built a canal at right angles to ours because they knew it would not fill up if built in that direction and they knew such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly arranged gates and sluices. We have only just begun to understand ventilation properly for our homes, yet experiments at the pyramids in Egypt show that they were ventilated in the most perfect and scientific manner."

The wonderful canals in New Mexico and Arizona, built nobody can tell how many centuries ago and which are to this day in a state of astonishing preservation, had not been discovered when Wendell Phillips was before the public as a lecturer. Had he known of them he would have alluded to them for illustration with great effect.

"The railroad dates back to Egypt. Arago has claimed that they had a knowledge of steam. A painting has been discovered of a ship full of machinery and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive power to have been steam. Bramah acknowledges that he took the idea of his celebrated lock from an ancient Egyptian pattern. De Tocqueville says there was no social question that was not discussed to rags in Egypt.

"'Well,' say you, 'Franklin invented the lightning rod.' I have no doubt he did, but years before his invention and before muskets were invented, the old soldiers on guard on the towers used Franklin's invention to keep guard with it, and if a spark passed between them and the spearhead they ran and bore the warning of the state and condition of affairs. After

that you will admit that Benjamin Franklin was not the only one that knew of the presence of electricity and the advantages derived from its use. Solomon's Temple, you will find, was situated on an exposed point of the hill. The temple was so lofty that it was often in peril and was guarded by a system exactly like that of Benjamin Franklin."

On the subject of glass in the ancient world Mr. Phillips says: "I have heard that nothing had been observed in ancient times which could be called by the name of glass—that there had been merely attempts to imitate it. I thought they had proved the proposition; they certainly had elaborated it. In Pompeii, a dozen miles south of Naples, which was covered with ashes by Vesuvius 1,800 years ago, they broke into a room full of glass; there was ground glass, window-glass, cut glass and colored glass of every variety. It was undoubtedly a glassmakers' factory. So the lie and the refutation came face to face. It was like a pamphlet printed in London in 1836, by Dr. Lardner, which proved that a steamboat could not cross the ocean, and the book came to this country in the first steamboat that came across the Atlantic."

It was an omission, apparently, that he had so little to say on the subject of glass. The coloring of glass as the ancients practiced the art was among the lost arts. The glorious church windows of the first Christian centuries were only imitated in later centuries by painting upon the surface of the glass. But, since the death of Wendell Phillips, this lost art has been found. It was found by an American, the artist Le Farge, and now this country is making decorative and memorial windows that equal any that are in the ancient cathedrals. The colors are in the glass.

MYTHOLOGY OF TREES.

Apart from the admiration that is always inspired by the sight of a graceful or rugged tree, there is often a certain measure of respect, born of a sense of mystery that has been inherited from ancestors who worshiped trees and believed them to be inhabited by spirits of good or evil. The fact that plants, like animals, possess the phenomena of life, death and disease suggested in primitive times the notion of their having a similar kind of existence, hence personality was ascribed to them. This idea has been perpetuated by many modern poets and is firmly believed in at the present day by semi-civilized people all over the world.

The Rajahs of India still claim descent from the sacred parvatis tree, and it is said to be no uncommon sight to notice in the Victoria Gardens of Bombay solemn Persians silently adoring some spreading tree or splendid lily. In our own country tree worship was prevalent throughout North and South America, and it is stated that the natives of the Philippine Islands firmly believe in tree ancestry. The Ojibways, Sumatrans and Fijians and others believe with the followers of Buddha that

trees have souls and hence should not be injured. Rice, among the Dyah warriors, is endowed with immortality, and the Iroquois believed that the spirits of trees, beans, squashes and corn possessed the forms of beautiful maidens. The swaying of the tree tops was supposed to be occasioned by the departure or arrival of these spiritual tree dwellers, while the murmuring of the wind through the branches was their conversation, which was supposed to be easily understood by those who had become acquainted with the mystic language of Nature. This idea is beautifully expressed by Shakespear where he speaks of "Tongues in trees."

GREAT TELESCOPES.

Where the Largest Refractors and Reflectors are Located.

In view of the recent statement of a learned scientist that the United States leads the world in the matter of large and consequently powerful telescopes and that most important results were to be expected from their use in this country in the near future, an inquiry into the subject is pertinent at this time.

The first telescope, it is said, was made in Holland about 1608, practically applied by Galilei in 1610, and gradually improved upon from the time of Sir Isaac Newton to that of Herschel. Great telescopes may be said to have made their appearance with Sir William Herschel's big 40-foot instrument, finished in 1789, with which he, first of all astronomers, discovered the volcanoes of the Moon. England took the lead and held it for years, while good work was also done in Europe. But lately the English astronomers admit that while America has advanced their country has fallen behind in this regard. It was in 1828 that Lord Ross built the first gigantic reflecting telescope, with a focal length of 52 feet, the tube being 56 feet long and 7 feet in diameter, and its mirror 6 feet across. This telescope and the mounting cost all of \$100,000, but at its best worked imperfectly and is now obsolete, though still in occasional use.

It may be debatable whether the reflecting or refracting telescopes are to be of greater service in the future, for, while the largest "reflector," that of Paris, was the latest made, the largest "refractor," the Yerkes telescope of the Chicago University, immediately preceded it, and both have fully realized the expectations of their constructors.

Less than eighty years ago the largest refracting telescope had an object glass only 5 inches in diameter, yet it was with this one that Sir John Herschel made his famous observations of double stars. Soon after object glasses of 9 inches, then of 15 inches, were manufactured and mounted, one of the latter being placed in the Harvard college observatory in 1847. Then followed the Princeton telescope with a 23-inch aperture, the Washington Naval Observatory with one of 26; Greenwich, England, with one of 28 inches; Meudon

and Nice, France, each with one of 29 inches; Meudon again with a 32-inch; the Lick, California, with its big 36-inch, and the Yerkes, at Geneva Lake, Wis., with the largest of its kind ever produced—40 inches in diameter. The largest reflector of modern times is the telescope first exhibited at the Paris Exposition of 1900, with an object glass 49 inches across, and which is nearly duplicated by that of Melbourne University, Australia.

But there is a limit to the size of the lenses they can cast and polish, and that limit, it is thought, has been nearly reached along the present lines. When it is finally reached, and the largest possible telescopes have been built, then science must discover and apply some new principle or astronomy will also reach its limitations in the exploring of infinite space save as the sweep of our solar system carries the earth into new regions.

But we do not apprehend that such will be the case. The laws of light are not yet fully discovered, and with our knowledge increased in this direction who can tell but what the great telescopes of the future will render those now in use as obsolete as that of Lord Ross?

One fact that will impel investigation to such an end is the great cost of making proper lenses, and the process of making them is so complicated that there are but few successful makers of telescopic lenses in the world. There is no one, in fact, who can surpass the Clarks of Cambridgeport, Mass., who shaped and polished the immense disks for the Yerkes telescope. The firm, at present represented by Alvan G. Clark, was founded by his father, Alvan Clark, nearly fifty years ago. Experiments begun as early as 1846 resulted in a world-wide celebrity and culminated in the grinding of the lenses for the 36-inch Lick, the largest then attempted, and later of the 40-inch lens for the Yerkes telescope, for which Mr. Clark was paid \$46,000 for working and insuring the rough disks of the telescope, which cost, first hand, \$20,000. As many lenses are fractured in the grinding and have to be replaced, sometimes again and again, the business of polishing is attended with enormous risk.

With the sole exception of the Paris telescope of 1900, which has a tube 186 feet in length, the Yerkes telescope, with its focal length of 64 feet, is the largest in the world, the second largest being the Lick, which is 57 feet 10 inches. It should be said of the Paris instrument, however, that it differs from the American telescopes in being mounted horizontally on a rigid bed and in having a reflector instead of a refracting lens. The United States, then, still holds the honors for refracting telescopes.

It is due to the advantageous position of the Lick Observatory, situated as it is 4,300 feet above the sea in the clear atmosphere of California, that has caused a late English scientific writer to point out the fact of its having done more for modern astronomy than any other instrument in the world. The Lick telescope weighs

40 tons and the Yerkes 75 tons. For the construction and mounting of the former a fund of \$700,000 was available, and for the latter \$1,000,000. The lens of the Paris telescope weighs 700 pounds, its casting and polishing being looked upon as a miracle of ingenuity. The Yerkes objective, as mounted in its iron cell, weighs 1,000 pounds.

One of the world's curiosities is the "elbow telescope" of the Paris University, the tube of which is bent, with a reflecting mirror at the angle, into which the observer looks through the eyepiece.

That future telescopes will increase in size much beyond those now in use is highly improbable. Indeed, the telescope a few decades ahead may be quite a modest affair in size as compared to the giant instruments of to-day.

PIANO OF MUSICAL STONES.

Sermons in stones have become common enough since geologists learned to interpret the secrets of fossils. To awake melodies and harmonies in pebbles and rocks would seem a much more difficult, if not impossible, achievement. It has been accomplished, however, for there is in existence a wonderful piano, the notes of which are given forth by flints, arranged in a regular scale. The tones of this geological piano are of remarkable quality. Mozart dreamed of an orchestra of stones for the "Magic Flute." If the patience and skill of the piano's creator and owner, M. Honore Baudre, could be carried on to further lengths, it is not impossible that such an orchestra could be forthcoming.

It was a work of years, says *L'Illustration*, for M. Baudre to make the collection of flints which constitute his geological piano. They were to be seen at an exhibition which was held at Brest last July. The stones do not belong to the class of resonant rocks known as "phonolytes," such as are found in Auvergne, not far from Mont-Dore, but are flints collected by M. Baudre with infinite toil and search, each giving when struck a true musical note.

By accident, while taking a country walk one day, he picked up a flint, and, chancing to strike it, heard a faint note respond to the blow. The idea took hold of him to gather, if possible, enough flints to form a complete chromatic scale. Difficulties in the search for such stones only increased his ardor. For more than thirty years he pursued the quest, making it the principal aim of his life to form out of a collection of flints the instrument he calls the "geological piano."

From the neighborhood of the little village of the department of L'Indre, where he lived and first met with the singing flint, he extended his search far and wide. Only once in a while would he hit on the ideal flint which uttered a true note with generous vibration. That was finding the precious stone which repaid him for his toilsome wanderings. After many years he had at length got together the full scale in flint notes and numerous examples of each

with the exception of one. He had been so far unsuccessful in putting his hand on the first "do." Perhaps it did not exist in nature. He gave up hope that he could meet with it in France. He would try Canada. But the New World showed no trace of the initial note of the octave, and M. Baudre returned to his native land resigned to the notion that the chase must be abandoned in his old age. But fortune once again smiled upon his random search and the stone of which he despaired suddenly appeared as he was walking in Berry.

Advanced in years, he now passes his leisure in playing, as he does with skill, on his curious "geological piano."

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

THE MASON'S LORD'S PRAYER.

This poetic prayer was dedicated in the original German to the grandfather of the present Emperor of Germany, upon his embracing Freemasonry. European Freemasons prize it highly. The following translation is by Otto Peltzer of Chicago:

I call on Thee

For whom the suns untold are burning,
For whom Thy children's hearts are yearning,

I call on Thee!

The wonders of Thy works I do behold,
I view Thy wisdom's power a thousandfold,
But for Thyself, for Thee, I seek in vain.
I hear Thy voice in raptures rise,
In thunder tones it shakes the skies:
But for Thyself, for Thee, I seek in vain.
Thy spirit is beyond man's comprehension,
Our Father, Thou who reignest far above;
But in the sanctum of Thy glorious mansion
There seek I Thee in Thy parental love,
And pray: "Our Father, Thou who art in Heaven!"

I praise Thee!

No single word can e'er define Thy fame,
In every tongue Thou hast another name,
I praise Thee!

Not Isis, Allah, Bramah, points Thy ways,
Nor man, nor seraph fully chants Thy praise.

One name defines not Thee!

For though in storm the savage fears Thy might,

And Greek his Demiurge implores for light,
Thee, "Artificer of the Universe," I hail
And thus extol Thy worth: nor in my worship fail

To pray: "Hallowed be Thy Name!"

I supplicate Thee!

With faithful warriors place Thou me in line,

With them I'll battle for truth's holy shrine,

O, hear me!

For every Mason cast the bounties from Thy hand,

Draw close the mystic tie around our band—
That tie, strong even after death—

Till every wand'rer on this busy strand—

He at the north pole, he in the desert's sand—

Till all Thee worship in one breath;
Until Thy hand shall safely grasp the helm
Of all Thy children's bark throughout Thy realm.

Till then I'll pray: "Thy kingdom come!"
Thine am I, O, Lord!

Show me Thy light throughout this earthly strife,

Your compass must direct my course in life,
Thy visage let my guide-line be;

Should selfish pride our hearts possess—
Which oft it does, we meekly all confess—
Burst its vile chain with aid from Thee!

The Mason's laws demand his humble love,
Thy will be done on earth as at Thy throne above.

What is mine, is Thine!

Not honors nor the wealth of dross I crave,
These are but breath and dust beyond the grave;

Thou gavest much!

Whene'er pale poverty in misery groans,
And calls for helping hands in stifled moans,
When I meet want clad in the scanty garb of woe,

And hear the voice of hunger sobbing low,
Then let my arms be swift—the trowel wield—

Then let my apron up its treasures yield:
So here devoutly I will raise my head
To plead "Give us this day Thy daily bread!"

Forgive us, O, Lord!

Where I can find a brother gone astray,
Give me Thy aid to help him on Thy way:
E'en though he did me wrong in act or thought,

Ne'er let my heart contrive against the fall'n aught—

Ne'er let a blot of hatred stain my sword,
But with a spotless apron hide discord;
For none are truly pure and free from sin,
But only Thou—Thou, Master, high within—

Within Thy holy circle of forgiving love—
So let us pray, our trespasses forgive,
So we forgive our trespassers who live!

Guide us, O, Lord!

The Mason's path through all this vale of care

Directs the rule, the compass and the square;

But yet among its hosts, while 'gainst our laws

The low and vicious often show their claws:
When weak and tempted by the world's desire,

Which, serpent-like, our bosoms often fire,
Do Thou, who ever hast been and wilt be,
Guard o'er the Mason while he loveth Thee:
Before a brother yields to sin's temptation
Lead him to Mercy's fount for meditation:
Unto the horns upon Thine altar bid him cling,

For there the "Holy Three" salvation bring;

We beg, lead us not in the tempter's ways,
Save us from evil in our mortal days.

Hallelujah!

Thy throne no strife can shake,
 Though all the world at every corner quake,
 Thy temple's firmly founded in Thy lands,
 It rests on Masons' hearts, on Masons' hands,
 Then lead us safely 'neath Thy starry tent
 Until we view Thee in Thy orient,
 Until the gates shall open to Thy holy seat,
 Where all our brothers in their hosts will meet,
 For thine's the kingdom, with its dignity,
 As has forever been, so to eternity.
 Amen, so mote it be.

QUAINT AND CURIOUS.

A REGIMENT of 1,000 men could readily find shelter under a single banyan tree. In India there is one of these trees which has 400 main trunks and over 8,000 smaller ones, formed by the branches dropping down and taking root in the soil.

UNDOUBTEDLY the tallest chimney in the world is one which belongs to a smelting factory in Saxony. It was constructed to convey the smoke from the foundry and to carry out of human reach the obnoxious and poisonous gases emanating from the smelting. The foundation is about thirteen yards square and ten yards high, upon which then rises the column to the goodly height of no less than 700 feet.

WHEN the extremely frail character of the cell, which is the primary stage of every vegetable structure, from the most delicate and fragile hair or gland to the wood which rivals iron itself in toughness and density, is considered, it is difficult to credit it with the vigorous strength which it is capable of exercising. A familiar instance of plant strength is seen in the ivy on ruined walls, or in trees where seeds have germinated in their crevices. The masonry is rent ruthlessly asunder, either by roots or by branches, and a wall, however strong, forms an insignificant obstacle to the spread of an adjacent tree trunk. In each of the former cases a slender, soft growth, which we could easily crush with finger and thumb, has found its way into some minute crevice, which it first fills, and then, finding its passage opposed, it brings to bear an expansive force contributed by thousands of indefatigable pioneers, to which sooner or later the stubborn fabric yields. Year by year, despite the pressure, the crowd augments and builds an annual ring, until finally the tiny thread becomes a huge cable, and some fine day the wall collapses in the line of least resistance and the tree is proclaimed the conqueror. It is hydraulic power, pure and simple, which effects these results; each tiny cell has a power of absorption through its walls and of expansion to accommodate what it absorbs. Having expanded or grown to its full dimensions it simultaneously strengthens its walls with new materials adequate to withstand the strain and afford a fulcrum for further work, and it is the accumulation of myriads of tiny squeezes which, like the myriads of pulls exercised by the simple builders of old upon their monoliths, effects the work which is so surprising.

THE little town of Shumway, in Shelby county, is one of the most unique in the State of Illinois. It has one saloon. The town is small, and the proprietors pay \$700 annual license for the exclusive privilege of dispensing drinks. Nearly all of this money is spent in building brick sidewalks and, although there are only about 150 residents in the town, it has over two miles of brick sidewalks. The mayor and aldermen receive no salary. The town has no police as each alderman is a policeman. When there is any disturbance the whole town turns out to arrest the guilty parties, and when a lawbreaker is fined the money goes to build more brick sidewalks.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

HANDY HEALTH HINTS.

When chilly from exposure, breathe very deeply and rapidly, and the increase in bodily warmth will be surprising.

People who have weak hearts should eat their principal meal in the middle of the day, drinking but little water.

Crude petroleum, poured upon a burned surface and covered loosely with cotton, will subdue pain at once.

Strong spirits of ammonia applied to the wounds of snake bites or rabid animals is better than any caustic. It neutralizes the virus.

TEN COMMANDMENTS FOR THE NURSE IN THE SICK CHAMBER.

1. Thou shalt remove surplus rags, furniture, etc., and make ample room for your work.
2. Thou shalt maintain perfect ventilation without draughts.
3. Thou shalt keep the patient clean and quiet.
4. Thou shalt foresee the needs of your patients: do not let them ask for everything.
5. Thou shalt promptly remove and burn sputum, and thoroughly disinfect all culinary utensils and vessels that have been used by the patient.
6. Thou shalt restrict visiting, loud talking and, above all, whispering within hearing of the sick.
7. Thou shalt not ask the sick what they want to eat; rather say, "I have prepared something dainty that I want you to eat."
8. Thou shalt not annoy the sick by telling your troubles, sad experiences, and all you know.
9. Thou shalt let in the sunshine and try to be a sunbeam yourself.
10. Thou shalt remember that the tenth commandment is to mind your own business, follow directions faithfully, cheerfully and promptly, and the sick will arise and call you blessed.

IN CASE OF DROWNING.

Heat profound and persistent, artificial respiration and stimulation have restored patients submerged *one hour*, says Professor Whitford, who contends that water does not enter the lungs of the drowned. In-

stead of wasting valuable time in getting imaginary water out of the lungs, energetically apply heat, pouring very warm water on the skin from a height for a long time and keeping the patient immersed in a hot bath. Artificial respiration and stimulation may be used after the heat, which, experience shows, is all important.

WATER DRINKING.

We read a great deal about the benefits of free water drinking, and of that large class of patients who do not like water and seldom drink it, yet who are in great need of its eliminating stimulus.

The solvent and cleansing action of pure water is not to be denied, yet if it is to do much good, to circulate generally and wash out the tissues, it must first be *assimilated*.

The reason these patients do not care for water, is that the circulation is sluggish, the absorbents inactive and the secretions torpid. They have intestinal indigestion, do not generate enough heat and energy through the combustion of carbo-hydrate foods; consequently water is not demanded and freely utilized as it should be.

Water is good for people, but we must provide demand as well as supply. It is not enough to tell them to drink freely. We must improve the digestive capacity, the activity of the skin and other glands. Good digestion is almost invariably followed by thirst. This thirst, unless caused by the reckless use of condiments, is a very good indication of the rapidity of the digestive process.

Improve digestion, assimilation and the harmony of function in those cases who need water, and they will demand and use it. People whose skins and kidneys act freely, drink water abundantly. People who have plenty of iron in their blood are copious water drinkers. Thin-skinned people are generous consumers of water. The laboring man drinks plentifully.

It is well to ask ourselves what is wrong with a man that he does not care to drink water when water drinking is natural, to treat and remove that wrong instead of attempting to force Nature.

In thick-blooded, sallow, leathery-looking people, with slow digestions, torpid elimination and deficient animal beat, judicious starvation with gentle stimulation of the heart will increase the absorption of fluid, thinning the blood and lowering arterial tension, so that circulatory obstructions are removed, and secretory activity is increased.

Moderate exercise improves the digestion of starchy foods through increased muscular nutrition, and a greater assimilation of oxygen. The heat and energy thus liberated, and the fluid lost by excretion, call for water.

Nature has her own intelligence, operating under laws, and the wise physician will treat with instead of ignoring her and trying to force facts to fit his individual conclusions as to what is right and fitting, though this is ever the fault of abstract science.—*Medical Brief*.

EDITOR'S TABLE.

UNCLE SAM has issued a "fraud order," forbidding delivery of mail and postoffice money orders to Helen Wilmans, high priestess of the "mental scientists" (?) colony at Seabreeze, Fla. This is in furtherance of the arrest made August 23 of Mrs. Wilmans, C. C. Post, her husband, and C. F. Burgman, her son-in-law, accused of doing a fraudulent business through the mails. They are under heavy bonds and have appealed for help to Mrs. Glover-Patterson-Eddy-Frye, the female pope of the Eddyite cult, and "twin immortal" of Mrs. Wilmans, they being so "dubbed and created" by that valiant Don Quixotic knight of the hot-air "science" windmills, Tommy J. Shelton of Denver, to whom, by the way, Uncle Sam's P. O. Department is likely to turn its attention next, as, like the others, he has been engaged in the "absent-treatment," absent-cure business for years, receiving money therefor from all over the country. When Uncle Sam will get around to Sid Flower, 'Lige Dowie and the other get-rich-quick Chicago fakers it is hard to say.

THE second-hand copies of Raphael's Ephemeris, advertised in our last number, are all sold. See advertisement for the only ephemeris that we now supply.

VOLUME Two of the STAR is complete with the present issue. This is a good time to subscribe for Volume Three. Get in line, friends, for the good things that Volume Three will contain. It will be the foremost occult journal of the day.

WE are out of "Old Moore's Almanac" for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy.

OUR "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

New Work on Reincarnation.

The very best work on this subject in the world has lately been published by the editor of the STAR. It has 160 pages, is beautifully printed and bound, and is just the work you desire as it is complete in every particular, plain, logical and convincing. It is, in fact, a handy and perfect text book on the subject of repeated lives. See advertisement elsewhere for chapter headings, etc. Price, postpaid, in handsome leatherette covers, 50 cents; in heavy paper covers, 30 cents.

Pamphlets Received.

Fraulein Sophie Leppel, who has written a series of pamphlets on "Vitalism," sends us the following four: "The Dietetic Way to Health and Beauty," 2d; "A Nut and Fruit Dietary," 2d; "What is the Difference between the Densmore and Leppel

Dietary Systems?" 2d; "Sexuality and Vitality, or a Long Life through Will Power," 4d. Publishers, L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, Eng.

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Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"THE TEMPLE OF THE ROSY CROSS." A Rosicrucian manual by F. B. Dowd; fourth edition; 12 mo., cloth, gilt top, 324 pages; Eulian Pub. Co.; price, postpaid, \$2. For sale at this office; see advertisement.

Popular interest in occultism is marked by the appearance of a fourth edition of "The Temple of the Rosy Cross," by F. B. Dowd. The book has been thoroughly revised and also enlarged by the addition of several new chapters. It is printed from new plates and prepared throughout with the substantial taste and dignity worthy of a work that has become a classic.

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Volume III.

CHICAGO, ILL., NOVEMBER 1, 1901.

Number 1.

OPENING THE BOOK OF TIME.

THE DOMINICAL OR "LORD'S" LETTER.

A Simple and Short Method for Finding the Day of the Week from the Commencement of the Christian Era to Infinity.

BY ZENO T. GRIFFEN.

This paper on the Dominical or Lord's Letter is a preliminary opening of the "Book of Time," mentioned in the article on the "Astral Number" in the August *STAR OF THE MAGI*.

A student of the occult necessarily is deeply interested in the mysteries of the Common Calendar, or the way time is measured and nomenclatured. The Dominical Letter for this year (1901) is the letter F. This is the Key to find the day of the week of any day in 1901. Only the first seven letters of the alphabet (coördinating with the "Time Rulers" of the Magi) are used, viz:

- A for Sunday (Sun day).
- B for Monday (Moon day).
- C for Tuesday (Mars day).
- D for Wednesday (Mercury day).
- E for Thursday (Jupiter day).
- F for Friday (Venus day).
- G for Saturday (Saturn day).

It is plain that the days of the week have yet their old planetary names, all of them in the Latin languages, and three of them in the English language—Sun-day, Moon-day and Saturn-day. The other four, however, have the same significance, being derived from the old planetary deities of European mythology.

The seven letters are also arranged in the following order for the twelve months of the year:

A, January	B, May	F, September
D, February	E, June	A, October
D, March	G, July	D, November
G, April	C, August	F, December

This order of the letters of the months can be firmly fixed in the mind by the following distich:

"At Dover Dwells George Brown Esquire,
Good Carlos Finch And David Fryer."

In the above arrangement, that month will come in on Sunday which has the letter of the year affixed to it. Thus, take the letter F, the Dominical Letter for 1901,

and we see that both September and December have F, showing that these months come in on Sunday.

To get the days that the other months come in on, we must now "roll" the letters around, as follows:

F, Sunday; G, Monday; A, Tuesday; B, Wednesday; C, Thursday; D, Friday; E, Saturday.

This new order gives us the day of the week every month comes in on. For instance, in the Distich Order we see A has January. In the above New Order we find Tuesday is A, therefore January 1st is Tuesday; D is Friday, so February, March and November commence on that day; and so on with the rest of the months. Then, having the day of the week of the first of the month, it is an easy matter to get any day of that month.

However, in Leap, or Intercalary, Years there are two Dominical Letters, the first of which is used until the 29th of February, and the last for the rest of the year. As this may be a little difficult to understand, here is an example:

Take the year 1884, which is a leap year, and the Dominical Letters are F, E. Use the F until February 29th, then E for the rest of the year. Using F for January and February, they would be the same days as in the year 1901—Tuesday for January 1st, and Friday for February 1st.

June, in the Distich, has E, so that when the Dominical Letter is E, the first of June will be Sunday, as it was on that day in 1884.

We must now roll the letters, as before, with E for the first day of the week, after February 29th. Thus:

E, Sunday; F, Monday; G, Tuesday; A, Wednesday; B, Thursday; C, Friday; D, Saturday.

October, being A, would commence on Wednesday; and the other days can now be ascertained as first above mentioned.

HOW TO FIND THE DOMINICAL LETTER.

The Dominical Letters for the 18th, 19th, 20th and 21st centuries, according to the Cycle of the Sun, may be found by means of the following table of Cycles and corresponding Letters:

1, D C	8, B	15, G	22, E
2, B	9, A G	16, F	23, D
3, A	10, F	17, E D	24, C
4, G	11, E	18, C	25, B A
5, F E	12, D	19, B	26, G
6, D	13, C B	20, A	27, F
7, C	14, A	21, G F	28, E

It will be noticed that the Letters run back in regular order, from "28, E," while the Cycles run forward.

Eighteenth Century.

For this century (1700 to 1799, inclusive), add 9 to the given year, divide the sum by 28, and the remainder (after the division) is the Cycle required. Take, for example, the year 1796; the remainder, 13, gives the Cycle required, for which the table gives the letters C B.

$$\begin{array}{r} 1796 = \text{year.} \\ + 9 \\ \hline 28)1805(64 \\ 168 \\ \hline 125 \\ 112 \\ \hline 13 = \text{Cycle.} \end{array}$$

Nineteenth Century.

To find the Dominical Letter for a given year in this century (1800 to 1899), add 25 to the year instead of 9, and proceed as before. The accompanying example for the year 1827 gives the Cycle as 4, which the table returns G for as its Dominical Letter.

$$\begin{array}{r} 1827 = \text{year.} \\ + 25 \\ \hline 28)1852(66 \\ 168 \\ \hline 172 \\ 168 \\ \hline 4 = \text{Cycle.} \end{array}$$

Twentieth and Twenty-first Centuries.

To find the Dominical Letter for both these centuries, add 13 and proceed as above. Examples:

$$\begin{array}{r} 1901 = \text{given year.} \quad 2088 = \text{given year.} \\ 13 \quad 13 \\ \hline 28)1914(68 \quad 28)2101(75 \\ 168 \quad 196 \\ \hline 234 \quad 141 \\ 224 \quad 140 \end{array}$$

10=F, the Dominical Letter required. 1=D C as the Dominical Letters required.

The following table is by W. S. B. Woolhouse, a celebrated author on weights and measures:

TABLE I.—DOMINICAL LETTERS.

Century Years.				W—1	X—2	Y—3	Z—0			
0	..	..	..	C	....	E	....	G	....	BA
1	29	57	85	B	....	D	....	F	....	G
2	30	58	86	A	....	C	....	E	....	F
3	31	59	87	G	....	B	....	D	....	E
4	32	60	88	F E	....	A G	....	C B	....	D C
5	33	61	89	D	....	F	....	A	....	B
6	34	62	90	C	....	E	....	G	....	A
7	35	63	91	B	....	D	....	F	....	G
8	36	64	92	A G	....	C B	....	E D	....	F E
9	37	65	93	F	....	A	....	C	....	D
10	38	66	94	E	....	G	....	B	....	C
11	39	67	95	D	....	F	....	A	....	B
12	40	68	96	C B	....	E D	....	G F	....	A G
13	41	69	97	A	....	C	....	E	....	F
14	42	70	98	G	....	B	....	D	....	E
15	43	71	99	F	....	A	....	C	....	D
16	44	72	..	E D	....	G F	....	B A	....	C B
17	45	73	..	C	....	E	....	G	....	A
18	46	74	..	B	....	D	....	F	....	G
19	47	75	..	A	....	C	....	E	....	F
20	48	76	..	G F	....	B A	....	D C	....	E D
21	49	77	..	E	....	G	....	B	....	C
22	50	78	..	D	....	F	....	A	....	B
23	51	79	..	C	....	E	....	G	....	A
24	52	80	..	B A	....	D C	....	F E	....	G F
25	53	81	..	G	....	B	....	D	....	E
26	54	82	..	F	....	A	....	C	....	D
27	55	83	..	E	....	G	....	B	....	C
28	56	84	..	D C	....	F E	....	A G	....	B A

When century is divisible by 4 with 1 remainder use column W; with 2 remainder, use column X; with 3 remainder, use column Y; with 0 remainder, column Z.

Use Table I to find the Dominical Letter of any year. Divide the century figures by 4 and the remainder will give the column in which the Letter is found opposite the year. Examples:

Required, the Dominical Letter for the year 1839.

Divide 18 (the century figures) by 4, and there is a remainder of 2, which gives us column X; and in this column, opposite the year 39, we find F, which is the Dominical Letter for that year.

Required, the Dominical Letter of the year 0.

This is found in column Z, opposite 0, and is a leap year—B A. So that the year 0 comes in on Saturday. This is shown by the distich order, where Saturday is A. The order is thus—B, Sunday; C, Monday; D, Tuesday; E, Wednesday; F, Thursday; G, Friday; A, Saturday—as explained at the beginning.

TABLE II.—THE DAYS OF THE WEEK.

Months and Days. Dominical Letters and Days of the Week.

Jan, Oct	A	B	C	D	E	F	G
Feb, Mch, Nov.	D	E	F	G	A	B	C
April, July	G	A	B	C	D	E	F
May	B	C	D	E	F	G	A
June	E	F	G	A	B	C	D
August	C	D	E	F	G	A	B
Sept, Dec	F	G	A	B	C	D	E
1 8 15 22 29 ..	Sun	Sat	Fri	Thu	Wed	Tue	Mon
2 9 16 23 30 ..	Mon	Sun	Sat	Fri	Thu	Wed	Tue
3 10 17 24 31 ..	Tue	Mon	Sun	Sat	Fri	Thu	Wed
4 11 18 25 ..	Wed	Tue	Mon	Sun	Sat	Fri	Thu
5 12 19 26 ..	Thu	Wed	Tue	Mon	Sun	Sat	Fri
6 13 20 27 ..	Fri	Thu	Wed	Tue	Mon	Sun	Sat
7 14 21 28 ..	Sat	Fri	Thu	Wed	Tue	Mon	Sun

Table II needs but little explanation, which we give by way of the following example:

Required, the day of the week that the 26th of October, 1901, falls on.

First, we know that the Dominical Letter of 1901 is F. So we look in the October line and find F, which shows the column of days to use, and therein we find Saturday opposite to the 26th of the month.

It is now fully shown how to find what day of the week any given date will come in on to infinity.

ZIDON-RABBAH.

O thou that Canaan's first-born brought to light—

Imperious Sidon! Thou that wrought'st in brass

And all the arts of silver, gold and glass!

Yea! thou whose skill the nations did recite

With envious breath; whose woven broderies quite

Outmatched the garb of Sheba's queen: Alas!

That centuries have lapsed; to what a pass

Art thou not come! How sorry is thy plight!

Here, where thy cloths were loomed, of purple dye,

That Paris to the amorous Helen bore;

Here, where thy thronging temples reared on high

Their marbled domes; where traffic stirred thy shore—

What of thine ancient splendor greets the eye?

A ruined wall—a fallen shaft—no more!

ST. GEORGE BEST.

PSYCHOPANNYCHISM.

"At her general dole
Each receives his ancient soul."

—CLEVELAND.

Doth it not smack of heresy to say,
As ancient doctrine-mongers have upheld,
That every soul sleeps charmed, enthralled and spelled,
In skies remote until the Judgment Day,
When, as the final trump astounds, all they
That slumber in the fastnesses of Eld
Shall rend their chains and, with new vigor swelled,
Come forth, transhumanized, to live alway?

I stamp them heretic that own this view;
Perverse—else were the sprites mundivagant
That, unconfined, err from zone to zone,
Mere eidolons of fancy alone—
Whereas, most Holy Writ avers they haunt
All lands subastral and the empyreal blue.

ST. GEORGE BEST.

REINCARNATED GENIUS.

Suggestive Analogy Between Edgar Allan Poe and James Whitcomb Riley.

BY GEORGE W. HARPER.

When the great Pacific railroad was building and wending its way across the plains and through the lands occupied by the Indians, who were none too friendly, but treacherous withal, and a detachment of United States troops was necessary as a guard for those engaged in the work of construction, a young friend of mine, who was an officer in the detachment, writing of the scenes and incidents of the country which he was then seeing for the first time, stated that there was something strangely familiar about it all; that there appeared a faint and undefined idea that he had at some previous time visited these scenes; that this idea took the shape of a half-forgotten dream.

The thought grew on him day by day, as they passed over the plains and along the mountain foothills, and he could by no means account for it. But while there and still contemplating this mystery the anniversary of his birth, which event occurred in 1849, was celebrated. The same day he saw the mark of a grave, and it was suddenly brought to his mind that on this route many of the "Forty-niners" made their way overland to the New Eldorado, and that while *en route* many died—far away from home, kindred and civilization.

My friend was not given to superstition, and he at that time had but a vague knowledge of the Hindoo belief in the transmigration of the soul. Yet there was something about the whole affair he could not shake off, and he thought of it and he dreamed of it. Then he began an investigation of this doctrine of reincarnation, reading what little he could get hold of and gaining what little information he could from an encyclopedia. The result was to more than ever implant within him a belief that he had traversed the plains before; that the mountains, the canons and the gorges were not unfamiliar to him.

However much we all may profess an unbelief in the doctrine of metempsychosis there is something occurring almost every day to shake our unbelief. Even if it is not in the observance of scenes that we know we have not visited before in our own proper person, there are occurrences which make us believe that something connected with us aside from this "tenement of clay" has been witness of them before. There are incidents of history that serve to awaken within us a half belief, at least, that there is an indefinable something about man that has visited points and beheld things to which he himself is a stranger.

Who can say that the soul that inhabited the body of Christopher Columbus hundreds of years before it was reincarnated in him had not in some other person visited these lands, or inhabited one of the natives, and within Columbus became restless for a revisitation; that it was not this soul and this desire that pressed on the ambition of the navigator and discoverer until his plans and purposes met with that success that led to giving us a new world?

The theory advanced by the Jains is certainly a reasonable one, that a soul cannot be immortal upon the one side without being so upon both; that if created for a being at its birth it must necessarily imply an end with that being; that whatever begins in time must end in time; that if the soul sprang into existence specially for this life why should it continue afterward?

The late Dr. Gandhi of Bombay, in his paper on "The Ethics and History of the Jains," read before the World's Congress of Religions, very aptly said:

"It does not stand to reason that from an infinite history the soul enters this world for its first and all physical existence, and then merges into an endless spiritual eternity. The more reasonable deduction is that it has passed through many lives and will have to pass through many more before it reaches its ultimate goal."

The conceded fact that there is a continual advancement in civilization, the arts and sciences, presupposes then that as the soul continues to pass from one being to another there is an advancement and growth with it also; because we concede that the soul, being immortal, is the moving power of man; that it is the living soul within him that incites to action and doing, and that without a soul man is nothing; that what a soul has seen or done in one sphere it can improve on in another. Then it is not impossible that a soul may travel from one world to another. If the planets are inhabited spheres are we able to say that the inhabitants thereof are of less intelligence than those of earth? Is it not as well to suppose they are of greater intelligence and advancement in science? Is it an unreasonable theory that it was a soul that once animated a body of one of these spheres that possessed Franklin and moved him when he captured and tamed the lightning? Was it not the same soul, or one of like nature, having advanced in knowledge, that led Morse to his experiments that applied electricity to the transmission of markings and sounds known as telegraphy? And was it not the same that carried with

Field the wires across the ocean and dropped them in the waters of the deep, whereby we are enabled to exchange messages with the old world with the rapidity of thought? Was it not the same that still later in an onward march gave us the electric telephone by which intelligible sound, the actual spoken words, are transmitted, and the grand finale of electric motive power and electric lights through the medium of an Edison? Is it not by such advancements that the soul is prepared by the passage from one body through the life of another for its final home in a world of unending bliss?

If, as we have been taught, we are all but imitators, and there is nothing new under the sun, when a new discovery is made, or some entirely new reach of thought comes forth, or something transpires or is said or done out of the regular order of which our knowledge or history gives import, then it must arise from a reincarnated soul from another world, where that soul has had knowledge of similar events. Upon this theory the discoveries of Franklin, Morse, Field and Edison are accounted for, and we might thus have foundation for the belief that the soft mellow light given forth by Luna is but the electric light of another world.

We have examples in the pulpit and the forum which we would not call imitators, but we speak of them as having a gift of oratory, in which we find their like in precedent. Thus Lincoln, Douglas, Blaine and Logan were not original in all things. The remark was frequent of the likeness of Blaine to Clay as an orator, a statesman and in his political aspirations, while in some things he surpassed Clay sufficiently for an age of advancement. There was a similarity in many things between Webster and Garfield, and we may cross the Atlantic and find a prototype for John Sherman and other statesmen. Among the divines we find men of a character and manner akin to a Wesley and a Cartwright.

In literature we have many examples, but none of recent years more prominent and conspicuous in their character and writings than Edgar Allan Poe and James Whitcomb Riley. Poe was possessed of an erratic character, disposition, and habits which he was unable to control, and their combination was his ruin in a financial way, frequently putting him in the direst straits for the necessities of life; and his ungovernable appetite caused his days to end in a charity hospital, and his body to be laid away in a potter's field. But his soul was great and noble and original, and there is left behind some of the rarest gems and contributions to American poetry and prose, which embalms his memory in the hearts of all lovers of the æsthetic in literature, and is a grander and more lasting monument to his memory than any shaft or column that might be towering skyward in the most fashionable part of the cemetery on Druid Hill at Baltimore.

Other of Poe's poems than "The Raven," which was written with that special aim in view, bear the stamp of originality in conception and diction. The stories, too, are original as well as weird and mysterious. There is much in them to cause one who reads them to think that Poe was at least a believer in a re-

visitation by the immortal part of man after death, if not in his reincarnation. He makes, however, of the "Tale of the Ragged Mountains" a very ingenious story on the theory of transmigration.

Edgar Allan Poe died on the 7th of October, 1849. It was at about this date that James Whitcomb Riley was born. I have already mentioned that there was a similarity in the lives of the two men. But, while Poe appeared to live under a ban from which he had not the power to extricate himself, Riley, further advanced in will power and self control, has been enabled to overcome and conquer a habit that in days gone by threatened to consume him. But in Riley's contributions to literature there is a closer similarity to that of Poe than in his life. Riley's poems are original in their dialect character. No one but Riley could have written these dialect poems, so free from educated refinement and yet so true to nature as to touch a tender chord of sympathy, and call up such refreshing memories that our hearts go out to him in kindest love and veneration whenever we read them.

It requires no stretch of imagination to find a similarity between the "Black Cat" of Poe and the "Tale of a Spider" by Riley. But when you come to compare these stories, the plot and circumstances all through, while you find the mystery so characteristic of Poe in both these stories, you will find the "Spider" divested of the horror and diabolism found in the "Black Cat," which is another evidence in favor of my theory that during the course of transmigration a soul may grow in refinement just as we find an advancement in knowledge, intelligence, a better civilization and refinement in the ages and centuries through which we pass, one being simply a caroling of the other. Thus, while we find Poe in fiendish glee destroying an eye of his cat, Riley, rather by accident, destroys an arm of his spider. The cat was still able to see its way, and with its horrible look, with an eye gone, was around to annoy and exasperate Poe and remind him of his cruelty. So, while the spider had lost a main arm that probably injured its performances it was yet able to put the remaining ones into the ink and upon paper to make a most miserable scrawl, but which was yet intelligible to Riley. Each author sought a riddance of his pest by the most heroic measures, yet they, or the ghosts of them, remained to haunt them. Each story starts out in a similarity of language, at once leading to the conclusion that the latter writer has in view the story of the first.

Give to some one unfamiliar with Poe or Riley the "Scenes from Politian" by Poe and the "Flying Islands" by Riley, and after he reads them ask him as to the authorship and he will unquestionably say both are by the same author. The plot is not the same, but the manner and style of the "Islands" is unmistakably that of "Politian," as much so as that of "Leonaine" is similar to "Annabel Lee," when we consider that the latter was written by Riley specially to imitate Poe, while the other was not.

But it is in the sketches or prose writings of Poe and Riley that the greatest similarity occurs. The same manner and style seem to pervade all the way

through them, save that those of Riley are divested of much of the mystery that pervades those of Poe, and there is a lack of the gloom prevalent also in Poe's, thus indicating an advancement or a lifting of the soul from out the shadow spoken of in the "Raven." That the conception and diction are alike will be shown by a reading and comparison of such of Poe's sketches as "A Descent Into the Maelstrom," "The Purloined Letter," "The Black Cat," "The Tell-Tale Heart," and others, and Riley's "Adjustable Lunatic," "A Remarkable Man," "Tale of a Spider," "The Eccentric Mr. Clark," etc.

I have spoken of the similarity of the lives, and the poems and sketches of these two great authors. There is still another. They both wrote a rather fine and beautiful hand, easily read, samples of which in the signatures lie before me, and the peculiar similarity of these is remarkable. Edgar A. Poe has the first and last names joined by a stroke of the pen underneath and Riley has a similar stroke above the name.

Mr. Riley published his latest book of poems under the title of "Armazindy," which is the leading poem of the book. And now comes another coincidence relative to Poe and Riley. I have already said that Poe's death occurred October 7, 1849, and the burial the day following, and that Riley's birth occurred at about the same time. The 7th of October, 1849, was Sunday. "Armazindy" is supposed to be, at least so far, the crowning work of Riley. Its publication was first announced Sunday, October 7, 1894, and the publication made Monday, October 8, 1894.

In "Armazindy" is published for the first time as a poem by Riley the little gem of "Leonaine," which first appeared some dozen or more years ago as a newly-discovered poem of Poe's. While there had been before, and have since, a number of parodies on "The Raven" and other of Poe's poems, close in style, none came any way near to the similarity of Poe as this. After it had created quite a stir in literary circles, Riley, then an unknown writer of verse, acknowledged its paternity. His claim was disputed by some of the best critics, and it was lucky for him that he had proof of the authorship in the editor who had first published it. This poem of "Leonaine" is said to have been Riley's first effort. Then might it not have been the first breaking forth of a great soul reincarnated?

Now, to sum up the similarity of Poe and Riley, what shall we say? Is it plagiarism or reincarnation?

Turkish Proverbs.

Without trouble one eats no honey.

A thousand sorrows do not pay one debt.

He who spits in the wind defiles his own face.

The rose and the thorn grow on the same bush.

The teeth of a gift horse must not be looked at.

He who tells the truth is turned out of nine cities.

A faithful friend is better than one's own relations.

A little hill in a low place thinks itself a mountain.

He who wants a faultless friend remains friendless.

The arrow which has been cast does not come back.

Eat and drink with a friend but do not trade with him.

FIRST STEPS IN CRYSTAL READING.

In her work entitled "Essays in Psychical Research," Miss Goodrich-Freer gives the following instruction respecting the use of crystals:

"Look about your room for any article having a polished surface suggestive of depth—something that you can look not only at, but into. The back of a Japanese tea-tray, a glass ball of any kind, the stem of a glass vase without ornament or cutting, a plain glass bottle of ink, a tumbler of water—take any one of these, sit down in a shady corner, arrange the object so as to guard against reflections (a dark silk handkerchief is very useful for this purpose), and look into it quietly. Do not stare or inconvenience yourself in any way. If you are alone so much the better, but if people are talking in the room they will not interfere with you and, indeed, may possibly serve as stimulus and suggestion. If, after a few minutes, nothing happens, put your reflector away, and try again another time with any variation that may occur to you, changing your crystal, perhaps, or experimenting earlier or later in the day, or in a different room, and do not be discouraged if you have no success for a long time.

"I have myself lost the power of crystal-gazing at times for weeks together; at others I cannot look steadily into any reflecting surface without seeing a picture of some kind. When friends consult me as to the probabilities [of crystal reading] in their favor, I ask them: 'Are you a good visualizer? Do you make pictures of everything you think of or read about? When you remember places or circumstances do you see them?' If such questions are meaningless to you, if they do not produce an immediate and ready affirmative, then, so far as my experience goes, to attempt crystal-gazing is for you a sheer waste of time."

Miss Goodrich-Freer suggests the following experiments for those who desire to develop in visualizing:

"Look carefully at some part of the room in front of you, avoiding anything likely to be reflected in the crystal. Shut your eyes and try to visualize it. Then try if you can see it in the ball. If you have any gift of visualizing at all, this ought to be easily acquired after half a dozen experiments.

"First visualize with closed eyes some simple scene you have lately witnessed, and then, as before, try to transfer it to the crystal. This exercise should be practiced over and over again, choosing subjects of increasing complexity, beginning, let us say, with a chair or table, and ending with the table spread for a dinner-party and the chairs occupied by the guests.

"Visualize some scene of which you have lately heard or read a description: 'The boy stood on the burning deck;' 'Under a spreading chestnut tree the village smithy stands,' and the like, and transfer that to the crystal.

"Imagine a scene, paint it with your fancy, think of it until the details are quite clear, and transfer that to the crystal.

"Practice all these again and again, making your pictures more and more detailed and elaborate as you

go on. Then begin the whole series over again, but looking now directly at the crystal for your pictures, without a separate effort of visualization in advance.

"The power of crystal gazing may considerably facilitate, though it is by no means necessary to, the power of what we call clairvoyance. Either may exist without the other, though, speaking from my own experience in such subjects, I am inclined to think that the seer is, for the most part, of the artistic temperament, and, therefore, probably a visualizer."

We would like to ask Miss Goodrich-Freer how she would account for the reception of new mathematical theorems through the magic mirror, an instrument analogous to the Japanese crystal?

POTABLE GOLD AS THE ELIXIR OF LIFE.

Potable gold—long sought by the alchemists of old as the true elixir of life—has been produced at last, and a patent for it has been granted by the government. It is a drinkable preparation, made by a process here published for the first time, and is declared to be a literal renewer of youth, giving strength and restoring shattered nerves.

Gold has long been credited with medicinal value, says the *New York Herald*, and up to the present time no means have been known whereby it could be prepared in such a way as to be harmless. The chloride of the metal, for example, is to all intents and purposes a poison, being a powerful acid, so that it cannot be employed safely as a remedy except in very minute quantities. However, the elixir now patented is actually a new form of gold, the latter being subjected to a chemical change which renders it innocuous.

The process consists in adding gold chloride, drop by drop, to heated honey, the result being the disappearance of the free chlorine. As the gold enters the honey the preparation turns pink, then crimson, and, finally, a beautiful Tyrian purple, and the final product is a syrup holding the metal in permanent suspension. The inventor states that the juices of various fruits may be used in place of honey, but the latter is preferred because it will hold in solution the largest percentage of gold.

The honey, indeed, is merely utilized as a vehicle, holding in suspension the gold in microscopic particles. If the two were simply mixed together in ordinary fashion, the product would be caustic and dangerous, but the heating of the honey and the gradual addition of the metal bring about a true chemical alteration. The objectionable chlorine vanishes and the resulting solution may be taken inwardly with impunity. The changes of color are merely symptoms, so to speak, of the chemical metamorphosis. When the amount of gold is very small the solution is pink; when it is stronger, crimson; and when still stronger, purple.

The syrup of gold, put up in bottles, will be susceptible of dilution to any extent that may be deemed judicious by the physician who prescribes it. Doubtless it will be expensive, like most good things in this world, but the well-to-do patient can afford to take it in large quantities, so as to enrich his system indefi-

nitely. When he dies—if this should ever happen, notwithstanding the virtues of the elixir—the gold might be recovered by putting him through a smelting process.

It is a curious and interesting fact that the alchemists of early days, when engaged in the manufacture of vital elixirs out of solutions of gold, regarded as of much importance such changes of color in their solutions as those here described. As the precious fluid passed from pink to crimson and finally to purple they thought it was approaching ripeness—that is to say, the point at which it would actually develop the long sought property of renewing the youth and prolonging the life of anybody to whom it might be administered. The faith entertained in such elixirs only a couple of centuries ago was profound. In the twelfth century Artepheus wrote a treatise on the art of prolonging life, and claimed that he himself had lived one thousand and twenty-five years. Frederic Gualdo, who belonged to the mystical guild of Rosicrucians, was reputed to have lived four centuries. Louis XIII of France made Chataigne, a Franciscan monk, his grand almoner because the priest promised to give him a reign of one hundred years by the help of a golden preparation. In the middle of the last century Joseph Balsamo, better known as Count Cagliostro, found ready customers for an elixir which, he claimed, had enabled him to preserve his youth for one hundred and fifty years. A young and beautiful woman, who claimed to be his grandmother, was subsequently ascertained to be his wife.

The stuff that gave such astonishing longevity and undying youthfulness to Artepheus and Cagliostro was the famous "Quinta Essentia," the soul of the four elements—earth, air, fire and water. It was advertised to rejuvenate, restore health and produce a new growth of hair; and, under the name of "Aurum Potabile," it was sold at a very high price. In most cases, however, the stuff was merely a yellow vegetable tincture of about the same value as the infallible hair restorer recommended by the barber.

There were a great many kinds of vital elixirs, compounded of a wonderful variety of ingredients, but a true potable gold was recommended by the highest authorities as the real thing. To such a preparation Roger Bacon, one of the fathers of chemistry, attributed his seventy years of life, and he recommended it to Pope Nicholas IV, telling him a fairy story about how an old man, ploughing one day in Sicily, found a yellow liquid in a golden bottle, supposed it to be dew, drank it off, and was instantly transformed into a hale and hearty youth.

The alchemists believed that gold was the perfect form of metal. Nature always started out with the intention to produce gold, but her hand was stayed by accident at one stage or another of the process, and the results of such arrests of development were the baser metals. Hence they thought it possible to convert the latter into gold, and it seemed to them that the same precious substance must have intimately to do with the health and preservation of the human body. On this account it was that the search for the

vital elixir was always mixed up with the pursuit of the philosopher's stone—a substance that would convert baser metals into gold.

At one time a quack named Daniel supplied apothecaries in Italy with a marvelous gold powder called "usufur." Pretending that the art of compounding his remedies was known only to himself, he directed his patients not to permit the druggists to mix the ingredients for his prescriptions, but to buy them (including the usufur) and bring them to him. His "art" consisted in mixing the drugs, but omitting the usufur, in which way he recovered the gold powder, previously sold at a high price.

It was actually imagined by some experimenters that the Sun's rays might be utilized for turning base metals to gold. It was thought that they consisted of pure golden sparks, which contained the seed of the yellow metal. If this seed could be obtained the problem might be solved. Accordingly, many attempts were made to imprison the Sun's rays in various kinds of receptacles, after which they were to be calcined and powdered. Careful estimates showed that half an ounce of the powder would convert 100,000 pounds of iron into gold.

On the whole, it is odd that the United States government in the first year of the twentieth century should grant a patent for making potable gold.

The Golden Virtues, with Illustrative Readings.

The August issue of *The Prophet* (Lamott, Pa.) contains the following classical gem on "The Golden Virtues, with Illustrative Readings." It deserves a place in immortal literature, and we congratulate Editor Kenneth Sylvan Guthrie on its production.

- Austerity—Marcus Aurelius' *Meditations*.
 - Balance—Philostratos' *Life of Apollonius of Tyana*.
 - Chastity—Tennyson's *The Holy Grail*. (Galahad.)
 - Duty—Matthew Arnold's *Poems*.
 - Earnestness—Saint James' *Catholic Epistle*.
 - Freedom—Voltaire's *Poems and Tracts*.
 - Genuineness—Carlyle's *Sartor Resartus*.
 - Holiness—Whittier's *Poems*.
 - Immortality-desire—Tennyson's *In Memoriam*.
 - Justice—Gerald Massey's *Tale of Eternity*.
 - Knowledge—(Sokrates) Xenophon's *Memorabilia*.
 - Light (inner) intelligible—Fox's writings.
 - Mean-doctrine—The Chinese *Four Books*.
 - Nirvanic Rest—(Gautama) The Buddhist Scriptures.
 - Order—Pope's *Essay on Man*.
 - Practice of the Presence of God—Bro. Lawrence.
 - Quietness—Fenelon's *Spiritual Letters*.
 - Resignation—Muhammad's *Quran*.
 - Stoicism—Epiketetos' *Discourses*.
 - Temperance—Porphyry's *de Abstinencia*.
 - Unity—Origen's *de Principiis*.
 - Veneration—Emerson's *Divinity School Address*.
 - Wisdom—Goethe's *Faust, I & II*.
 - X—Ecstasy—Plotinos' *Enneades*.
 - Yearning for Heaven—Plato's *Republic*.
 - Zeal—(Ann Lee) *Precepts of the Elders*.
- A more invaluable course of reading cannot be found.

MOVES OBJECTS BY WILL POWER.

According to a veracious correspondent at Alto Pass, Ill., says the *Chicago Tribune*, Viggo Lerche of that place can move inanimate objects by the sheer force of his will power.

Mr. Lerche is a Dane, 23 years old, and a son of a wealthy Copenhagen merchant. He arrived in Alto Pass recently to visit his uncle, C. Jessen, a prominent fruit package manufacturer. "Lerche had been in Alto Pass but a short time when his weird mental powers began to astonish the natives," writes the correspondent. "People generally discredit such stories unless they see the performance with their own eyes, and in this case it is hard to believe one's own eyes. However, it is absolutely known there is no trickery connected with Lerche's performance.

"He first demonstrated his miraculous will power in a drug store here. His uncle heard of it, but scouted the idea of its reality. A few evenings thereafter Lerche repeated the performance in his uncle's home, and completely routed that worthy gentleman's skepticism regarding his power.

"In his performance at his uncle's home he used an iron poker, several feet long and quite heavy. Standing it against the wall, at an angle of 45 degrees, he seated himself a few feet distant and focused his eyes on the top of the poker. Within a few seconds it began trembling, then gradually rose to a perpendicular position. After standing a moment it moved towards him in short jumps.

"Mr. Lerche can affect any wood or metal object, such as umbrellas or canes, in the same way. He can be induced to exert his strange mental power only a short time before going to bed, as he says it makes him deathly sick unless he can take refuge in sleep.

"While attending a Copenhagen college several years ago he accidentally discovered his magnetism. He was sitting on the lawn with his face in his hands and his eyes on a small stick at his feet lamenting a quarrel he had had with a schoolmate, when suddenly he noticed the stick wriggling. Wondering if he had gone crazy, he rubbed his eyes, took his bearings, and again looked at the stick. Again it showed signs of life. Then he realized that he had been endowed with a wonderful gift.

"Mr. Lerche also has hypnotic power, of which he became aware through rubbing a schoolmate's head and throwing him into a deep slumber, from which he could not be aroused for twenty-four hours. But he has never repeated his hypnotic performance, as he fears it."

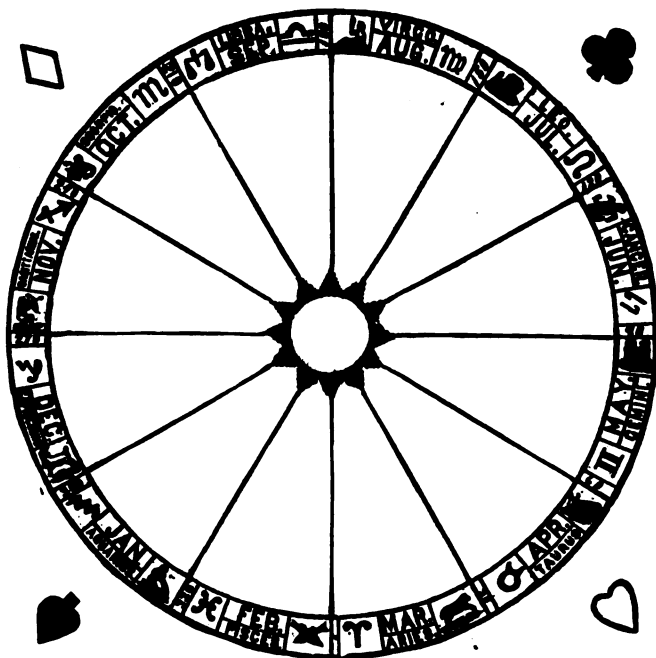
The correspondent says that Mr. Lerche is "a modest young man, cultured and refined, and detests notoriety. He could gain riches by traveling and exhibiting his mental accomplishments, but he prefers to let his gift remain unknown to the world."

DIFFERENT nations have different numbers of letters composing their alphabets: Arabic, 22; Chinese, 214; English, 26; French, 23; German, 26; Greek, 24; Hebrew, 22; Italian, 20; Latin, 22; Persian, 32; Russian, 41; Sanscrit, 50; Slavonian, 27; Spanish, 27; Turkish, 33.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR NOVEMBER.

Mercury—November 1st, in Aries; 2d, in Taurus; 7th, in Gemini; 12th, in Cancer; 17th, in Leo; 23d, in Virgo; 30th, in Libra.

Venus—1st, in degree 7 of Pisces; 16th, enters Aries. Travels about two degrees a day.

Earth—1st, in degree 9 of Taurus; 22d, enters Gemini, the third house. Travels about one degree a day.

Mars—1st, in degree 7 of Capricornus; 30th, in degree 24 of same, being degree 294 of the Heliocentric Zodiac.

Jupiter—1st, in degree 19 of Capricornus; 30th, in degree 21 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 17 of Capricornus; 11th, in degree 18 of same; 30th, same.

Uranus—In degree 17 of Sagittarius during the month.

Neptune—In degree 30 of Gemini during the month.

New Moon, in *Taurus*, on the 10th, in the *direction* of Scorpio from the Earth—in the *house* (zodiacal area) of Taurus and *sign* (zodiacal circumference) of Scorpio.

Full Moon, on the 25th, in both house and sign of Gemini.

The Moon enters the *Signs* as follows—(1st, in Cancer) 2d, Leo; 4th, Virgo; 7th, Libra; 9th, Scorpio; 12th, Sagittarius; 14th, Capricornus; 17th, Aquarius; 19th, Pisces; 21st, Aries; 23d, Taurus; 25th, Gemini; 27th, Cancer; 29th, Leo.

The Moon enters each *Constellation* the day it leaves its *Sign*.

Evening Stars—Venus, Mars, Jupiter and Saturn.

Sun in Middle States, on Nov. 30th, rises at 6:58; sets at 4:39.

November 30th is the 334th day of the year.

Thanksgiving Day is Thursday, November 28th.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 11th, 19th, 26th, and contiguous days. Navigation during the fall promises perilous conditions.

EVENTS AND THEIR ASPECTS.

A News Record of Prominent Features of the World's Current History and Heliocentric Phenomena.

COMPILED BY WILLIS F. WHITEHEAD.

September 23, 1901.—**Planets' positions:** Mercury in Sagittarius, Venus in Capricornus, Mars in Sagittarius, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Gemini. **Earth enters Aries.** Trial of Leon F. Czolgosz for

the murder of President McKinley, begins at Buffalo, N. Y. President Roosevelt takes up his residence in the White House. Statement issued giving terms of surrender to steel combine. Chinese floods, Yang-tse Valley, render 10,000,000 homeless.

September 24.—President Roosevelt will not tolerate body guard. Czolgosz found guilty. Emma Goldman released. Fire at Naples kills 7. Late Azores storm (21st) destroys many ships.

September 25.—President Roosevelt begins work on his message to Congress; will define policy. King Edward returns to England amid imposing ceremonies. [PREDICTION.—King Edward will live to establish the rights of *all* men in South Africa.]

September 26.—Assassin Czolgosz sentenced. Lincoln's body placed in its final tomb. Turks and Albanians battle; 54 killed. France, Germany and Russia said to have agreed upon concerted action against Turkey in certain contingencies. Venezuelans lose 600 in battle with Colombians at Guajira. [PREDICTION.—Castro's rule will be finally overthrown.]

September 27.—Sudden Texas flood drowns 13 prospectors.

September 28.—Columbia defeats Shamrock in first yacht race of American cup series. Marine disasters.

September 29.—Filipino insurgents, Island of Samar, kill 48 American troops. Russian government will relieve famine in 19 of its provinces. Italian arsenal at Cozenza blown up; lives lost.

September 30.—Mine fire at Nanaimo, B. C., kills 15.

October 1.—Cabinet considers cable to Hawaii and the Philippines. [PREDICTION.—Cables will be laid to these possessions.]

October 2.—**Mercury enters Capricornus.** Marine losses. Alton, Ill., \$500,000 fire. British lose about 150 killed, wounded.

October 3.—Columbia beats Shamrock in second race for cup; Mark Twain watches two oyster sloops race, thinking they are the big yachts. Sugar war on beet sugar. Riots in Hungary.

October 4.—American yacht Columbia wins final race. Chinese refuse to recognize foreign government at Tien Tsin.

October 6.—President Roosevelt upsets old political system in the South and will appoint only best men to office, irrespective of party. Emperor and Dowager leave Singan-Fu for Peking.

October 7.—Many wrecks through storm in British Channel.

October 8.—Coal dock fire at Chicago; \$658,000. Seismic disturbance raised ocean level eight feet on Pacific coast of Nicaragua. New Ameer of Afghanistan stands with England.

October 9.—**Venus enters Aquarius.** British proclaim martial law in Cape Town district, etc. Foreign business interests asked to vacate Peking for treaty ports. American editors with President Roosevelt on trust control and trade reciprocity.

October 10.—Filipino rebels routed at Batanzas.

October 12.—**Mercury enters Aquarius.** Monuments to Garibaldi and Erickson dedicated in Chicago parks.

October 13.—Marine disasters. Los Gatos, Cal., has \$150,000 fire.

October 14.—President Roosevelt seeking to learn public sentiment on the question of trusts. Dr. Senn and party arrives at San Francisco after trip around the world; predicts war over Corea. Johann Most sent to prison. Venezuela talks war.

October 15.—Beaumont, Tex., has \$1,000,000 fire.

October 16.—Philippines swept by a typhoon; 20 killed, shipping wrecked; worst storm in years. A thousand students wrecked Governor's house at Kitcheneff, Russia; 11 killed, 36 wounded.

October 17.—Shoemakers riot at Northampton, Eng. Boer invaders, 500 strong, have marched through Cape Colony.

October 18.—Samar Island rebels, 500 strong, attack American troops and kill 10; Filipinos routed after 100 are slain.

October 19.—Sidney, Cape Breton Island, has \$1,000,000 fire.

October 20.—**Mercury enters Pisces.** Chinese anxious to have foreign envoys meet Emperor and Dowager Empress outside city walls and welcome them to Peking. Plot of Samar rebels to surprise and massacre American garrison discovered and frustrated; 80 natives arrested. Ocean Island, near the Gilbert group, annexed by British government. Marine disasters.

October 21.—President Roosevelt departs for Yale. Federals defeat Colombian troops. Mexico Pan-Amer. Congress opens.

October 22.—**Mars enters Capricornus.** Turkish guards kill 5 American missionaries. Luzon insurgents concentrate.

October 23.—**Earth enters Taurus.** The December STAR will contain a summary of notable events of the Earth's transit through Taurus under the Sun in Scorpio.

TIME RULERS OF THE MAGI.

Every year, every month and every day has a Planet Time Ruler. The following are, according to the Magi, the Rulers of the Months, as used to find the day of the week during the 19th and 20th centuries. Each century has a separate "Time Book," in which these rulers are appropriately entered. They thus serve all the purposes of the Dominical Letters, these being denoted by the planets, in their regular order from the Sun, and are applied to the week-days as follows:

Mercury, 1, Sunday; Venus, 2, Monday; Mars, 3, Tuesday; Jupiter, 4, Wednesday; Saturn, 5, Thursday; Uranus, 6, Friday; Neptune, 7, Saturday. Earth, 0.

MONTHLY TIME RULERS FOR NINETEENTH CENTURY.

(1800 to 1899, inclusive.)

Months—Jan.	Feb.	Mar.	Apl.	May.	June.
Rulers—♂, 3.	♄, 6.	♄, 6.	♀, 2.	♃, 4.	♅, 0.
Months—July.	Aug.	Sept.	Oct.	Nov.	Dec.
Rulers—♀, 2.	♂, 5.	♄, 1.	♂, 3.	♄, 6.	♄, 1.

Rule: Take the last two figures of the century; add one-quarter of this, disregarding fractions; then add the value of the Monthly Time Ruler; lastly, add the day of the month. Divide the sum by seven and the Remainder is the number of the day of the week.

Example: Required, week-day of April 14, 1865.

Last two figures of century year.....	65
One-quarter of same, without fractions ...	16
April Monthly Time Ruler, Venus	2
Day of month.....	14

Total 97

And 97, divided by 7, gives a Remainder of 6

Giving the sixth day of the week = Friday.

MONTHLY TIME RULERS FOR TWENTIETH CENTURY.

(1900 to 1999, inclusive.)

Months—Jan.	Feb.	Mar.	Apl.	May.	June.
Rulers—♄, 1.	♃, 4.	♃, 4.	♄, 7.	♀, 2.	♂, 5.
Months—July.	Aug.	Sept.	Oct.	Nov.	Dec.
Rulers—♄, 7.	♄, 3.	♄, 6.	♄, 1.	♃, 4.	♄, 6.

Rule: Same as preceding century.

Example: What day of the week was Sept. 22, 1901?

Last two figures of century year.....	01
One-quarter of same.....	0
Monthly Time Ruler of September.....	6
Day of month.....	22

Total 29

And 29, divided by 7, gives a Remainder of 1

Giving the first day of the week = Sunday.

ZENO T. GRIFFEN.

NOTES AND QUERIES.

LOGARITHMS were invented by Lord Napier, an earnest student of Astrology.

B. Y., Detroit: Thanks; you are right, and I stand corrected. The relation of 972 as being the diameter in whole numbers of 30.132, should have been expressed as 9.72 is to 30.132 in the Astral Number article in the August STAR.

It is with sincere regret that I learn of Professor Cunningham's leave-taking from the STAR as one of its editors and constant contributors. A thorough gentleman, a ripe scholar, and a true friend, we wish him success and a generous measure of satisfaction in whatever course his life may travel. No better books for beginners in the "divine science" have been written than by him, and all should possess them. He will, however, finish his series of articles on the signs of the zodiac, and will contribute an occasional article to the STAR "as the spirit moves" him. He is an honor to Astrology and one of the few whose soul is in true touch with the mystic meanings of the stars.

"Sagittarius," Kent, O.: The metals that are associated with the planets heliocentrically is a subject on which I have received no light from the "elaborate books" of the Magi, or those I term and who appear to my intuitive understanding to be the "Brotherhood of Magic." At present I see no reason why those metals regarded by the ancient alchemists and astrologers as being associated with the planets should not be still accepted as such. Although some may prefer other metals for Uranus and Neptune, in my own view, based on planetary similitude, zinc is to lead as Uranus is to Saturn, and nickel is to tin as Neptune is to Jupiter. Thus extended, the solar metals are as follows: ☉, gold; ☿, silver; ♄, mercury; ♀, copper; ☿, antimony; ♂, iron; ♃, tin; ♄, lead; ♄, zinc; ♄, nickel.

Two quite worthy and important astrological booklets are "The Sun Man" and "Birthday Readings," by Mr. J. B. Schmalz, the author of "Astrology Vindicated" and the "Zodiac of the Human Face." Mr. Schmalz is an original and forceful writer, and we unhesitatingly commend his booklets to all. Reviews of them will shortly appear, and the STAR hopes to make an early arrangement to keep them in stock.

"AGREEMENT" is the name of a new astrological monthly that has reached the STAR office. It is the most unique publication of the kind we have ever seen, being produced without the aid of type or press but with a mimeograph. It is an excellent little journal, and is edited and published by Frank T. Allen, 23 St. Mark's Place, Brooklyn, N. Y.; 50 cents a year, 5 cents a copy, no free samples. Three months, 10 cents.

THE star-gazer knows only the external visible heavens, but the astrologer knows two heavens—the external visible one and the internal invisible one. There is not a single invisible power in heaven which does not find its corresponding principle in the inner heaven of man; the Above acts upon the Below, and the latter reacts upon the former.—*Paracelsus*.

PEOPLE may not be aware that a descendant of the illustrious Guillelmus Postel is an American astrologer but such appears to be the case. The STAR has received "Astrology" and "Metaphysical Character Reading," two very handsome business booklets, from Professor Albert H. Postel, P. O. Box 549, Philadelphia, Pa. The Professor writes so entertainingly concerning Astrology that we would be glad to hear from him again. Write for his booklets.

GEOCENTRIC SECTION.

[Edited by PROF. G. W. CUNNINGHAM, 5519 Monroe Avenue, Chicago, Ill.]

ASTROLOGY.

Ancient and Modern Theories; Demonstrable or Not— Do the Planets Cause or Only Indicate?

BY PROF. G. W. CUNNINGHAM.

The generally supposed theory of Astrology is that the planets, stars, and signs of the zodiac, influence or *cause* people to be what they are, as well as to produce and bring about all the trials, troubles, tribulations, and also all the blessings known to the human family. This theory was expounded and promulgated by the ancient Astrologers, and it is believed to be the correct theory by many present advocates of the divine science of Astrology of our present day. This theory may or may not be the correct one. At any rate it is not one which appeals to critical minds, or minds that demand tangible evidence before they will accept any theory as truth. Many people are constituted so they can believe almost any theory, and they consider that believing is all that is required. They do not desire to dive deep into the facts that are necessary to prove or to disprove theories. If a friend of theirs informs them that the above is the true and correct theory of Astrology, they at once believe it as an absolute truth. People thus constituted do not appear to realize that there is a vast difference between what people *believe* and what they *know*. If the average person would undertake to tell what he knows, a few minutes would be all the time required, but if that same person starts in to tell you what he believes, he could continue on *ad libitum*. "O, I don't believe in Astrology," some will remark, whenever it is mentioned in their presence. They appear proud of exhibiting their ignorance to those better informed, who have mentioned Astrology because they knew some facts relating to it. They seem to have become imbued with the idea that it is a disgrace to believe in Astrology or to know anything about it. As they are constituted, any knowledge of God's planets, and the laws governing their action, is not needed by them, for they are wise in their own conceit, and that which their infallible minds believe, and that only, is worthy of the attention of *anybody*. Then, we sometimes listen to the thorough college-bred student, postulating his wise (?) theories relating to this and that. He has just graduated and he is like a bumble-bee—biggest when first hatched. Besides his other accomplishments, he has gained an abnormal quantity of brute force—he can play football. He imagines he has all wisdom bottled up and concludes that all he must do to win his battle in his struggle with the hand of fate is to occasionally uncork and give out a little wisdom at so much per uncork. After a few years' struggle he discovers that "all that glitters is not gold," and he wonders why he fails. If Astrology had been a part of his education he could easily understand the whys and wherefores, but his professors did not believe in or know anything about Astrology, consequently they could

not enlighten him. As a man is educated so he will believe; at least, for a time. But time changes all things, and after a time many beliefs will vanish into thin air and truth will firmly plant itself where the grossest error had once reigned supreme.

I have devoted much time to the study of Astrology but, as yet, I see no way of demonstrating that the theory of Astrology, as above stated, is the true and correct one. It is not sufficient evidence that a certain event takes place coincident with any specific planetary aspect or direction. That fact does not demonstrate that that certain planetary aspect or direction caused the event. If such a theory be correct we are not free moral agents. To illustrate further, let us assume that the Sun will come by zodiacal direction to a conjunction with Venus in a woman's nativity on her thirtieth birthday and she has never married. At the age of twenty-five years her Astrologer had informed her that she would marry at or near her thirtieth birthday. Now, if the planets *cause* events it *must be* that she will marry at the stated time.

I hold that her mind is superior to the "influence" of the planet and that she can choose for herself as to what she will do. If it be her desire, and the opportunity which will be offered at the time is a suitable one, she may marry, otherwise she may go her way rejoicing that she had notice in time to anticipate and prepare to take proper action in accordance with her own wishes.

I expect to devote more or less future time to study and further investigation of the rules of Astrology, and shall ever hold my mind open to conviction when facts are presented, but until such time as I am otherwise convinced, I shall consider that the true and correct and, as yet, the only demonstrated and demonstrable theory of Astrology is, that the stars, signs of the zodiac, and the planets, taken in connection with their relative and respective heliocentric and geocentric positions and configurations at the time of our birth, will *indicate*, to an expert Astrologer, our characteristics, mental faculties, strength of constitution, general success in business, marriage, and many other affairs of life which are of vital importance. The directions and transits of certain planets in certain portions of the zodiac indicate the times of good and evil periods. This is a branch of practical Astrology which is so simple that the average schoolboy, fifteen years of age, can readily learn it.

Whichever theory is the correct one, and whether part of one is true and part of the other will properly fill out the complement, is not of vital importance so far as arriving at final results to be attained through a higher knowledge of Astrology. My parting advice is, study it from every viewpoint and accept that which proves most convincing on its actual merit.

Now, dear readers, we have reached a point where it seems best that we shall part company. While with you I have endeavored to throw out a few hints which I trust will sooner or later bear good fruit. I certainly appreciate your kind indulgence and courteous attention, and you have my best wishes for your future success and happiness. Farewell.

CLAUDIUS PTOLEMY'S APHORISMS.

7. "The mingled influences of the stars can be understood by no one who has not previously acquired knowledge of the combinations and varieties existing in Nature."

8. "A sagacious mind improves the operation of the heavens, as a skillful farmer, by cultivation, improves Nature."

9. "In their generation and corruption, forms are influenced by the celestial forms, of which the framers of talismans consequently avail themselves by observing the ingresses of the stars thereupon."

10. "In the election of days and hours, make use of the malefics, to the same moderate extent as a skillful physician would use poisons to perform cures."

11. "A day and hour are not to be elected until the quality of the object proposed shall be known."

For previous aphorisms see July STAR.

THE approaching death of Mohammed III was disclosed to him by an astrologer. One day on entering the outer door of his seraglio he was approached by the court astrologer and warned that his end was near. Nothing seemed so improbable to one who at that moment enjoyed the most robust health. Therefore, in much astonishment, yet with perfect credulity, the potentate inquired the time allotted him before the fulfillment of the prediction. "Fifty-six days," was the reply. History recites the verification of this presage exactly on the fifty-sixth day!—*Hazelrigg's Almanac*.

THALES, the first Greek astronomer, five centuries preceding the Christian era, and Democritus, the Greek philosopher, who lived in a subsequent century, acquired considerable celebrity in the science and the annals of astrology; one by the appearance of the heavenly orbs having predicted a scarcity of olives; the other as foretelling by similar means a plentiful supply.—*Hazelrigg's Almanac*.

EVIL TRANSITS NOW FOR CERTAIN PEOPLE.

When, by their progress in their orbital transits, Saturn, Mars, or Uranus reaches certain points in the Zodiac—at which they come to within five degrees either forward or backward from the exact degree of the conjunction, square, or opposition to the place of the SUN in a Geocentric, or the EARTH in a Heliocentric horoscope—it is a warning of an evil, or at least an annoying, period for people born any year on or between any of the dates given below. This does not take into consideration the transits in cardinal houses of the Geocentric horoscope, favorable or otherwise. Here is a point in which the two systems harmonize and agree as to the time of an evil period, especially during transits of Uranus and Saturn. If people drift blindly during these periods they are apt to do something which will cause them financial losses, or mental worry from other sources. Do not understand that some dire calamity awaits you if your birthday happens to be mentioned in the following list of dates. "Forewarned is forearmed," and by knowing the time in advance when the evil is indicated and then being extra careful of your health and financial matters, and also being particular to see that your conduct is such as to be above reproach, it is expected that you will counteract at least the greater part of the evil indicated. At any rate you will be better able to understand yourself and the condition of affairs surrounding you, and become a philosophical master of the situation. Those born with a very fortunate nativity will notice that much less evil will be in evidence for them than for others whose horoscopes are proportionately less fortunate. The following birthdays, inclusive, are the ones to which the above remarks apply:

December 1 to 31; January 1 to 10; March 3 to 31; April 1 to 10; June 1 to 30; July 1 to 12; September 1 to 30; October 2 to 13.

PROF. G. W. CUNNINGHAM.

Scorpio—♏ THE SIGN SCORPIO. ♂—Mars

ITS SIGNIFICATION WHEN TAKEN ALONE.

[Students cannot become too familiar with the following introductory remarks.

At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon, and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the Rising Sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All these points can be determined accurately only when the horoscope is calculated according to the date, place, and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the Earth is placed.

At any rate, people should study their horoscopes in accordance with the most complete and accurate data to be had, and in that way arrive at every point they can which will be to their advantage to know.]

The eighth thirty degrees of the Zodiac are represented by the sign Scorpio, symbolized by the Scorpion and ruled by Mars. It is a southern, cold, watery, fruitful, feminine, fixed, short, stout sign; the celestial nighthouse of Mars, the detriment of Venus, the exaltation of Uranus and fall of the Moon.

PERSONAL APPEARANCE.

Scorpio usually denotes a person of medium height; well developed, strong and compact figure; the complexion not very clear, and, in many instances, has a muddy appearance, with moles and freckles on the face; the eyes small and light; hair medium to dark, growing rather low on the forehead and with great luxuriance.

DISPOSITION.

These characters are endowed with a shrewd, secretive, cunning, reserved nature, and are ever on the alert to guard and promote their own interests. They are enterprising, persevering, ambitious and at times aggressive; when once interested in promoting any business they leave no stone unturned that will add to its success; they are not yielding in their natures, and will quickly lose self-control if others attempt to dictate to them or curb their liberty of action. They will be found right at the front of the battle in anything with which they may become associated. They are endowed with very strong likes and dislikes and many times their love nature rules their most important as well as their most trivial affairs. In love affairs their hearts rule instead of their heads, and topics relating to such matters usually strike a sympathetic and responsive chord which leads to an extended discussion.

Scorpio is the sign of mystery and chemistry, and people born at a time when this portion of the zodiac is rising will be fond of all that pertains to the mystical and mysterious, and they will take much pleasure in their endeavors to unravel such mysteries that may be presented. They easily become interested in chemistry, pharmacy, electricity and surgery, also war and military topics. They are often found in apothecary shops and generally excel in surgery. They are natural leaders and bosses and will not be satisfied in a subordinate position; they desire authority and will always keep that end in view and bend their efforts to secure it. They can and do occupy subordinate positions, yet it is distasteful to them. Their interests and popularity will be promoted by exhibiting the most yielding and confiding spirit within them, yet not to the extent where their affections would become the controlling element. PROF. G. W. CUNNINGHAM.

OUR OBSERVATORY.

[Original Articles, News and Reviews, Opinion, Anecdote and Prophecy as discovered in the universal firmament of current ASTROLOGY. Edited by

NEWS E. WOOD, A. M., M. D.

Contributions for this section of our Astrological Department are respectfully solicited. All such will receive prompt and appropriate attention and acknowledgment. Unavailable manuscripts will be returned if requested.]

AN ASTROLOGICAL OUTLOOK.

BY THE EDITOR.

That an "exploded" and "refuted" science should still live to win the earnest support of thousands of level-headed and intelligent people, as Astrology has been doing the past few years, is *prima facie* evidence that "there is a destiny that rules our ends, rough hew them as we may."

It is no longer a disgrace among the great sensible "middle classes" to be accounted an Astrologer or to declare in its favor. Progressive minds have made nearly "obsolete" those voluminous works of reference which condemn it and which only a decade since were regarded as the embodiment of exact knowledge. There are those, however, that regard themselves as being superior in power to the sweet influence of the stars. A few of these are materialistic astronomers. When any such die—for they curiously resemble other people in this respect—it is always an easy task for an ordinary Astrologer to find the astral indications which prove the "superior" being as having been mistaken in his own importance.

That there is "a time to be born and a time to die" is as true now as it has ever been, and the radical figure of the heavens at the moment of birth invariably contains the conclusion as well as the commencement of the matter. No alchemical "Elixir of Life" has ever set aside the edict of Nature.

As an unbroken harmony exists throughout the universe, the diadems of the arch of heaven accord with the entrance, evolution and exit of all human lives, whether they are born on this small globe we call the earth or on some other more majestic orb of illimitable space. The fall of a sparrow and the bursting of a comet alike come under the fiat of Infinite Law. We are told by the Great Adept that even "the hairs of our heads are numbered."

Man, worthily seeking to foreknow the dubious vicissitudes of life, that unawares some evil or passing opportunity might not find him unprepared to mitigate or improve his condition, sought to find in the courses of the celestial bodies, by reason of this unbroken law of universal harmony, the necessary and scientific series of correspondences that he KNEW must exist between heavenly aspects and human affairs.

And, in this, man has been successful. Astrology is the valid science of cosmic correspondences.

The Astrologer is the only one who can lay claim to the priceless privilege of reading the scroll of Nature's unending Revelations. He is the seer of the stars.

From his high calling a new philosophy, a new art, as well as a new science, have been born. From his studiously-acquired tables, his solitary sorrows, his tedious trials, his sleepless vigils and his many triumphs a new literature now engirdles the earth.

Let it be our delightful task to here record a few of the things that flash from his busy brain in anecdote, experienced judgment and forceful prophecy.

NUMBERS AND ASTROLOGY.

In *Modern Astrology* for June is to be found an article on "Numbers," by Mr. H. S. Green. We make the following excerpts:

"Mathematics is the only exact science, and yet, at the same time, it is the most profoundly mystical one. To some this may seem contradictory, but it is not so in reality. For those who imagine that accuracy and definiteness are incompatible with occultism and mysticism are mistaken as to the nature of these latter."

"Mathematics being a distinct branch of human knowledge, it is right that we should try to find what we can of the divine plan in the natures and characteristics of numbers and forms; then the task of relating this to what we see of the same plan in the zodiac and the planets, as well as in the zodiacal interpretation of various mythologies, follows naturally. Zodiacal interpretation itself is of course very far from being a final truth; it is merely an attempted correspondence between the plan of the zodiac and that of what little we know of nature, of man, and of other orders of beings. The constitution of the solar system, too, may be studied in the same way, and analyzed, inwardly in its real but unseen planes of being, and outwardly in the arrangement of the Sun and planets on the visible physical plane. The fixed stars themselves, far removed as they are from us, are necessarily included in our scope; for they form, so to speak, the environment of our solar system. . . . The solar system, taken as a complete unit, may be regarded as conditioned by its stellar environment, enormously distant though that may seem to us. Going back to the time when our system had not begun to be, we may picture what seems to us void space, the *locus* of the future solar system; and, crossing it in all directions, lines of influence from millions of distant suns. Conditioned by this environment, just as a plant is by the climate, the new system grows into being; and its stellar surroundings are capable of being grouped and classified in a systematic, methodical manner, in terms of the influence they exert upon it. . . . The constellations or groups of stars so arrived at surround us on all sides, above, and below, like a hollow sphere. The real stellar zodiac is therefore spherical; but because the planets revolve round the Sun in what is, roughly, one plane, a central band of constellations is marked out by that plane, and, gaining in this way an importance beyond the rest, we call it *the zodiac*. In this stellar zodiac, we may imagine the horoscope, not of one person, one nation, one planet only, to be written, but that of the entire solar system with all its periods, crises and changes of cosmic importance. Before even what may be called our *personal* Astrology can be perfected, the nature and influence of every one of these constellations of the spherical stellar zodiac will have to be accurately known and classified, those over head and under foot as well as the central band; and that not from the point of view of the modern scientific as-

tronomer only, useful as this may be, but from that of the occultist also, who knows why a star belongs to one constellation rather than to another, and why a constellation is outlined in one way only, and not in one of a hundred other ways that might be suggested."

"In my opinion, numbers may really be linked with the zodiacal signs, and may be used practically for predictive purposes. Number one may be regarded as having the powers of Aries, number two of Taurus, three of Gemini, and so on in order up to twelve and Pisces. Using these numbers as equivalent to the corresponding signs and planets, it is quite possible to elaborate a predictive system based upon zodiacal cycles, in which the sign or planet indicates an event (or astrological tendency) and the associated number the year of life in which it will probably occur."

SIGNS OF THE PLANETS.

BY R. KONETI AIYAR.

An interesting paper on the "law and system which underlie the apparently random characteristics and meanings of signs, planets, houses," etc., of Indian Astrology, is contained in *The Astrological Magazine* of Madras, India. In it Mr. Aiyar, the author, makes plain many of the Eastern terms and shows how the signs of the planets are regarded in India. He says:

"In dividing the twelve signs among the seven planets—Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon—which is their natural order in the time taken by them to complete one revolution round the zodiac, the royal Leo (Simham), the King of Beasts [the word "zodiac" meaning "a circle of animals"], was assigned to the Sun, the King of Planets. Further in the division of the signs into the several parts of the body,—of Kalapurusha, the God of Time,—Leo represents his belly according to the Hindu system. And Vishnu, the second person in the Hindu trinity, is said to have preserved the whole universe in his belly. Now Surya or Sun is a special representation of Vishnu as per the Vedas and Gayathri, and so there was fair reason for assigning Leo (Simham) to the Sun.

"The Moon is the sovereign of the night and derives her light wholly from the Sun (vide the Sanscrit saying, 'Suryarasmī Chandramah'), and so she was assigned the Cancer (Katakam), the next sign to Leo. Further, Cancer represents the heart of Kalapurusha, and the heart—the seat of circulation of the blood—was given to the pale, watery Moon, who has dominion over the blood of men.

"Two houses, Leo and Cancer, having been thus assigned to the two sovereigns of the heavens, two signs (one sign on each side of the first two) were assigned to Mercury (Budha), the next planet in the order of time, who thus got Gemini (Mithuna) and Virgo (Kanya) for his own houses.

"To Venus (Sukra), the next planet to Mercury in the natural order, was assigned two houses, Taurus (Vrishabham) and Libra (Thulam), the next two houses beyond those assigned to Mercury.

"To Mars (Kuja), the next planet beyond Venus, was given Aries (Mesham) and Scorpio (Vrischikam), the next two signs beyond those of Venus.

"Jupiter (Guru), next in order to Mars, received the signs of Sagittarius (Dhanus) and Pisces (Meenam), adjacent to those of Mars.

"Saturn (Sani), the last of the planets, got the remaining two adjacent signs of the zodiac, Capricornus (Makaram) and Aquarius (Kumbham), and also adjacent to those assigned to Jupiter.

"All this is made plain by the following diagram:

Pisces, Meenam, Jupiter, Guru.	Aries, Mesham, Mars, Kuja.	Taurus, Vrishabham, Venus, Sukra.	Gemini, Mithuna, Mercury, Budha.
Aquarius, Kumbham, Saturn, Sani.	HINDU ZODIAC.		Cancer, Katakam, Moon, Chandra.
Capricornus, Makaram, Saturn, Sani.			Leo, Simham, Sun, Surya.
Sagittarius, Dhanus, Jupiter, Guru.	Scorpio, Vrischikam, Mars, Kuja.	Libra, Thulam, Venus, Sukra.	Virgo, Kanya, Mercury, Budha.

"Chandra or Moon takes 27 days and odd to travel once around the zodiac.

"Budha or Mercury, about 87 days.

"Sukra or Venus, about 224 days.

"Surya or Sun, about 365 days.

"Kuja or Mars, about 686 days.

"Guru or Jupiter, about 4332 days.

"Sani or Saturn, about 10759 days.

"This beautiful exhibit of the division of the twelve signs among the seven planets is also well exemplified in the following Sanscrit legend:

"At first the Sun and the Moon, being the sovereigns of the day and the night respectively, had the whole heavens divided among themselves into two parts, the Sun taking the lower position, Leo to Capricornus [see Hindu zodiac], and the Moon the upper position, Aquarius to Cancer (vide the diagram); and then the other five planets—Mercury, Venus, Mars, Jupiter and Saturn—begged for and obtained one house from each of these two sovereigns, which houses were assigned to them in the regular or natural order of the planets. Thus the Sun and the Moon, each having given away five houses, had to remain with only one apiece for themselves, while the other five planets each obtained two houses."

It will be observed that Mr. Aiyar here uses the terms "sign" and "house" synonymously.

A MOST unfailing experience of the excitement of sublunary natures by the conjunctions and aspects of the planets, has instructed and compelled my unwilling belief.—*Kepler*.

STAR OF THE MAGI

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NEWS E. WOOD, A. M., M. D.,

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EDITORIAL SECTION.

THIS is the first number of the third an-
nual volume of the STAR, being its twenty-
fifth regular issue.

COME to think of it, there will be a few
things to be thankful for, after all. Bring
forth the Turkey.

IT may be temporarily unpleasant to be
vaccinated but it beats boarding at the
Pest House all hollow.

THE journal that is not run right soon
runs into the ground or shoots up in the
air. We are still here.

ANARCHY bids fair to flourish in this
country as a vegetarian monthly would
among the Esquimaux.

WHILE we do not claim to know every-
thing, you will observe that the STAR
shines brighter all the time.

THE Occultist is above sneer or insult.
He drops a word of pointed advice, as in
duty bound, and returns to his labors.

AS overcoat weather approaches "phys-
ical immortality" cranks grow less cer-
tain of the earth as an eternal abiding
place.

WE notice that the creeds of our secta-
rian friends have been having their an-
nual earthquakes. Are these due to sup-
pressed piety?

INFORMATION has reached this office
that a lonesome reformer in the back
woods of Minnesota is "agin" reincarna-
tion. You don't say so!

WHILE the Leonids may possibly "show
up" this year, after two seasons of disap-
pointment, it is gratifying to note that
the STAR has been here all the time.

IT is high time that sectarians set an
example in common honesty to the "joss"-
ridden "heathen" by paying taxes on
their own "josh"-houses or withdrawing
from the real estate business.

EDDYITE grafters are getting a "think"
on. Even Shelton the Slick has "fired"
his typewritist and moved into his garret.

WE are asked by a "Fatalist" why, if
we are "free agents," we do not increase
our bank account? We are doing that
same; others may not have to.

VIBRATIONS may return to their start-
ing point, but it is safe to predict that
missionary "contributions" go to that
bourne from whence no shekel returneth.

THERE are those who like "scrapping,"
but we never enter the ring without cause
and prefer to let the heavy thinkers set-
tle, if they can, such questions as "which
was first, the hen or the egg?"

WAS CZOLGOSZ HYPNOTIZED?

This query has been propounded mentally
by hundreds and perhaps thousands of stu-
dents of occultism and psychology through-
out the land since the horrible tragedy at
Buffalo that so startled the whole civilized
world.

In attempting to answer this momentous
question we must first disclaim any belief
in the idea that some anarchistic Svengali
may have fastened his piercing eyes upon
the young Pole and instilled into his mind
the awful suggestion of murder. We do
not for a moment entertain such an idea.
We must consider the subject from the
broader and more tenable standpoint, al-
ways bearing in mind the receptivity of
humanity at large.

First, the accepted definition of hypno-
tism is as follows: "A peculiar psychical
state, in which the subject is highly amen-
able to suggestion."

Second. A fruitful cause of strange
crimes and actions originate with what we
term *egoism*.

Third. At least one half of all humanity
are constantly in the proper psychical
state to receive suggestions from the
other half.

When an individual has pondered over
any given subject for a long time, has ar-
gued the matter pro and con in his own
mind, and yet is unable to arrive at a de-
cision, he is ready to be influenced by the
first positive advisor who comes along.

There is yet another class of individuals
who do but little thinking for themselves.
In politics, for example, he will be either
a democrat or republican according to the
last political speech he has heard. When
such men are placed upon a jury they are
very apt to favor the case of the last at-
torney who speaks, etc.

We must next consider another class
who are irresistibly fascinated by horrors
of any kind. Such persons dare not look
over a high precipice, as a strange and
strong impulse to hurl themselves to the
bottom takes possession of many otherwise
sane persons. The same impulse may ap-
pear in the presence of any of nature's
great and awful manifestations.

An old sea captain once stated that
many passengers could hardly be re-
strained from jumping overboard during a
heavy storm at sea.

The awful grandeur of nature's forces
in action seem to offend the subject's ego-
ism; to demonstrate to him, as it were, his
own insignificance. Whereupon he seeks
oblivion in her bosom!

Thus we find wandering through the ka-
leidoscopic maze of humanity, individuals
like a ship without the man at the helm.

This being an unmistakable fact, should
not the horrible details of brutal murders
and sensational suicides be suppressed?
Would not the aim of the news gatherer
be as well attained if plain and unvar-
nished statements, without the glamour of
romance, replaced the revolting details so
minutely dwelt upon?

The answer to all this should be "yes."
But the business management of the great
dailies answer most emphatically "No!"

Such a course would, according to their
ideas, be lacking in the interest which
now makes the sale of "Extras" so profit-
able. There is no doubt but newspapers
mold public opinion. If so, why cannot
they unite to cure the public of its un-
healthy desire for sensationalism?

Neither must we overlook the cartoon
as a strong and concise argument for the
primitive mind. If they are a necessity
during the political struggle for election,
well and good. When, however, a man
has been chosen by the will of the people,
as our chief executive, decency should for-
bid the continuance of such pictures as
will cause even the most vicious citizen to
look with contempt upon the chief magis-
trate of our nation.

If small, scattering bands of anarchists,
composed of obscure individuals with medi-
ocre intellects, can by propagating un-
stable and delusive dogmas, psychologize
an occasional individual to a state of mur-
derous frenzy, the daily papers, upon
which so many depend for ideas, must, un-
consciously perhaps, impress thousands.

Take, for instance, the daily record of
suicides. We find therein that a large
number have destroyed themselves with
carbolic acid, one of the crudest methods
of self destruction. The intended suicide
uses it because he has read of some one
using it before him with success.

Aside from this, many persons, through
vain egotism, have an almost insane desire
to see their names in print, or to hold the
attention of the public, if only for a mo-
ment.

Now, with this brief consideration of hu-
manity in general, we will attempt to dis-
cuss the probable causes which led Czol-
gosz to sacrifice the idol of the American
people.

The assassin is not a degenerate in the
ordinary conception of the term. Neither
can he be said to be insane, unless we ac-
cept the hypothesis that all criminal acts
are the result of temporary insanity.

The misguided murderer in this case has
an ill-formed or, at least, an improperly
developed body, resulting from a lack of
nourishing food and other hygienic precau-
tions. Added to this, his mind is unduly
active, and his brain is disproportionate
to his body.

The large blue eyes and light-colored hair would stamp him at once as a good subject for hypnotic experiment.

As further proof that this type of person is exceedingly impressionable, a young man who greatly resembled Czolgosz was arrested in St. Louis a few weeks ago for some trivial offense, and, according to the chief of police, immediately confessed to having been an accessory of Czolgosz. This bogus confession was, no doubt, the outcome of an unhealthy egoism that sought notoriety at any cost.

To recapitulate, we find that a large percentage of our citizens live constantly in that "peculiar psychical state" which renders them highly amenable to suggestion. It is our duty, then, to guard those avenues through which dangerous suggestions may come.

The anarchists should be crushed or controlled. They are rabidly opposed to all government, and by their public declarations are in sympathy with all perverted enthusiasts who strike a murderous blow at the head of any government, whether represented by king, czar or president.

These vicious parasites are, through their literature and blatant utterances, constantly throwing out suggestions that may become effective at any time.

Had Czolgosz been industrious and sincere in his desire to lead an honorable career, and to become a good citizen, our late President would, no doubt, have been alive to-day.

But the assassin was inclined to idleness, to ruminate upon his consequent deplorable condition which his egotism would not allow him to see was the logical effect of his own waywardness. He was blind to his own short-comings through his excessive love of self, and, thus self-blinded, he laid all his misery and wretchedness, and the misery and wretchedness of others, at the doors of the thrifty and diligent. In this egotistic condition he was ready to absorb and feed upon the many evil suggestions born of anarchist speeches and injudicious literature of all kinds, not excepting the vile and diabolical political cartoons and slanderous utterances of certain representatives of the daily press. With the full effect of these things implanted within him, seeing only a hideous cartoon of fair-visaged Truth and stung to an overwhelming thirst for self-glorification, is it any wonder he wrought his fiendish deed?

So, when we really comprehend the full meaning of the term hypnotism, we must admit that Czolgosz was hypnotized.

The occultist may find other and deeper reasons, also, that resulted in this crime.

Other plots had been formed against the life of the President; strange and occult deeds had been done to effect his demise, before Czolgosz fired the fatal shot.

These plots and acts gave birth to the vibrations of assassination. To us there is no doubt but what the weak and cowardly Czolgosz was nerved to his desperate deed through their occult influence. He was a proper subject for their reception; he indulged in the mental state that would

most surely attract them. They centered upon him and inspired their end. Bulwer Lytton's "Strange Story" gives a striking illustration, romantic though it may be, of the operation of this occult law of the sub-astral world.

One occult act that found its way into print was that of an Italian who was detected, some time ago, in burning a waxen image of McKinley upon the steps of the Capitol building at Washington. He gave as an excuse for his act the fact that his brother had been lynched in some parish of Louisiana, and he desired to "put a spell" on the President because the murder of his brother was unavenged. As a nation we are too practical to give credence to such acts of sorcery or black magic, yet, in Europe, it is a crime, punishable with death, to make a waxen image of any king, queen, prince or scion of a royal house. We will not go into the reasons why such an image may be truly regarded as dangerous to the person it is modeled after; the severe European laws are ample proof that the Italian's image may have exercised some baleful influence on the President. It was a significant omen, at least, and we now come to its logical and undeniable lesson.

The cause of the omen was lawless violence, the same kind of violence that deprived us of our beloved chief magistrate. This kind of violence has been rampant in many sections of our land. Almost daily whole communities have ignored the law and put some unfortunate to a horrible death by the rope, the shotgun, or by fire. The violent vibrations thus set in motion, must, according to their inexorable and occult law, return from whence they spring—vibration being "a motion to and fro in a medium, proceeding from a cause." All vibrations, whether good or bad, ultimately seek their source. When these deplorable exhibitions of passion occur all over the country, and our government fails to cope with the evil, the earnest student of the occult side of nature cannot fail to see that the home-coming of these vibrations may strike in places that make the nation sad. These things are too true to dwell upon. It only remains now for us to draw the clear and distinct conclusions that occult science here affords:

A wrong cannot be cured by committing another wrong.

Lawlessness must be put down by law.

There is no anarchy in nature, there must be no anarchy in society.

That which suggests violence is itself unlawful.

Lawlessness is incompatible with liberty, the law cannot safely countenance its mental infraction any more than its physical violation.

The law is the will of the people for the people make and can change the law.

He who opposes the law is unlawful and a criminal before the law.

He who holds in contempt the servants of the law is in contempt of the law and opposed to the law.

Lastly, and I say it without fear, he who

cartoons the instruments of the law cartoons the law, and is thus in contempt of the law and a criminal before it; as such he should be suppressed in his criminal course and corrected by the law.

When these vital truths are recognized, when the life of the criminal is held sacred to the mandate of the law, when brotherly love is taught and practiced, then, and not until then, will another Czolgosz be impossible.

T. J. BETIERO, M. D.

WHAT MAY BE FOUND IN HEAVEN.

Everybody knows that there are men, without any fault of theirs, so tied by law and custom and honor to the places and associations where they are that they never have a sense of rest and peace and joy, day or night, their whole lives long, says the distinguished Unitarian, Minot J. Savage, in the *Chicago Tribune*. We know perfectly well that there are women of whom a similar thing is true. There are children who never have "a chance," as they say. There are people bound together here by all sorts of external and conventional bonds.

Do we not know that there are no end of cases of people who are bound together in this life by manacles purely and only superficial, that are matters of convention, that are matters of law only on the statute books, who, if they were freed, would fly apart to the world's ends? I once knew a man and his wife; one of them lived here in the United States and the other lived in India for a great many years, and some one who did not know them asked why. The answer was that the world was not big enough so that they could get any farther apart.

This is the instinct that thousands of people would follow if they were free, and in no end of times the desire to be free is no crime and no wrong. It is simply a desire to repair a blunder that somebody has made, perhaps not themselves. There are daughters married by their fathers and mothers for the sake of extending the power of the family. There are husbands induced to marry this one or that for the sake of binding together two estates, or reaching a certain social position. Do bonds like these last in the other world? I hope not.

I believe that things will readjust themselves there until the things that bind people together are of the soul, and are real, and are not shams; because I believe it is a world of justice and of reality.

Will there be perfect happiness, perfect bliss, in that other world? Perhaps I shall shock you again when I say I do not expect it at all in my own case. This old idea that the minute you die you are either going to hell and be as miserable as possible and continue to exist, or going to heaven and be as happy as you could be and continue to exist, seems to me utterly absurd. I expect to go into the other world what I am now. Suppose I should die now, in five minutes; I do not believe the fact of dying would make me a different man.

I believe there may be a good many sources of disquiet and discomfort for a while over there; but if life is something grand, and there is hope for everybody, and we know that no matter how low a man may be there, is an angel in him, and we can help get him out; if there is something grand to study—then there may be happiness unspeakably finer and nobler than that senseless and insipid happiness that has been painted to us of sitting on a cloud and doing nothing except play on a harp.

I believe there is to be over there a field for the operation and development of all that we are. The astronomer shall still have heavens to study; he who is overwhelmed, as I have always been, by the infinitely little, shall have an opportunity to look into the secrets of the universe. Why may not the poet write grander epics and dramas and lyrics than he wrote here? Why may not the historian have grander themes to engage his pen? Why may not the orator have audiences still to listen and applaud? Why may not the painter and the sculptor be able to outline and shape the images of beauty that they see in the outside world, or that they dream in the innermost recesses of their brains?

I would like a city somewhere in the other country. I would want it near enough so I could go and see my friends. I would want the heart-home, the one I love most, close by; I want that and rest.

I have heard people talk of heaven as though they were going to rest forever; I think that would get to be the most tiresome thing of all after a while. Why shouldn't we think of it as natural enough so that there might be a turning off from one particular thing to another as may meet the demands of your heart? Why shouldn't we think of this finality as human, active life and a life that can go on forever? For, did you never think of it? It is because God is infinite and because there are these ten thousands of questions we cannot answer about it; it is because of this mystery, that enshrouds everything, that we can have a rational dream of an eternal life.

THE PLUMBLINE OF CHARACTER.

What is right will stand, says George H. Hepworth, and what is wrong will totter and fall. The universe was built on that plan. If it had not been it would itself have been a failure.

What is true has its hour of birth, but never an hour of death. Once in the world it stays as long as the earth stays, its vitality cannot be quenched. When the incubus which crushes it is lifted off it rises to its feet again and goes about doing its work. Error, on the other hand, is like a usurper who seizes the throne by force, sways the kingdom for a period, and then is hurled back into a merited oblivion.

We need no graveyard for our truths, because they are immortal; but the cemetery in which our errors are buried is so large that no surveyor has ever measured it. None of us is so young that he cannot look

back and see that he has outgrown many an apparently well-founded opinion and was forced to accept something larger.

In order, therefore, to live comfortably and with as few regrets as possible, we need to buy a plumbline at as early a stage as may be, and to use it in our daily lives. No builder of a house would be without it; neither a builder of character. The constant application of the plumbline reveals the security or insecurity of our work. A piece of lead and a string will serve the purpose of the mason, and a conscience the purpose of the soul. It is a mistake to lay bricks except under the dictation of this plumbline, because evil consequences are sure to follow and our bad work will cost us dear in the end. It is a worse folly for a man to live his own life in his own narrow way when God, through his conscience, the plumbline of the soul, tells him that he must live in the right way or be buried under a heap of remorse. The plumbline is the autocrat in every star that floats in space as well as on the earth. Do your task with it in your hand and you will get on. Lay it aside and let your task look out for itself and you will end badly as sure as logic is logic.

PERSONAL LIBERTY AND STRIKES.

Archbishop Ireland's article on strikes in the October issue of the *North American Review* is regarded by editors generally as the most able paper on the subject written and one well calculated to clear up the rights and duties of all concerned. The *Chicago Tribune* well says that the paper is a calm and forceful protest against the frequent practice of union strikers in intimidating non-union men who wish to take the vacated places. The Archbishop speaks as a friend of organized labor, but he denies the right of unions to interfere in any way with those who wish to work. If strikes cannot succeed without preventing non-union men from working, he says, so much the worse for strikes. "If strikes necessarily require as a condition of success the violation of personal liberty and the subversion of social order, then strikes stand self-condemned."

The Archbishop stands upon the solid ground that personal liberty is more precious than any other civic possession. No private individual has a right to interfere with the personal liberty of another, and no organization of private individuals has or can have such a right. To grant the privilege assumed by strikers would be to open the flood-gates of violence and anarchy. This fact is recognized in the most liberal labor laws of England and America, and the fact that labor leaders and even state or city authorities have tolerated acts of violence and intimidation on the part of strikers in recent years is regarded by Archbishop Ireland as a grave menace to the fundamental liberties of every citizen. He holds that the entire authority of the state should be put into operation, if necessary, to protect a single workman who desires to fill a position vacated by a striker.

The Archbishop's view of this matter is the only right one. He would willingly allow strikers to use all their powers of eloquence to dissuade others from working, but where persuasion ends and threats begin there he draws the line. A man's right to work is one of the most sacred of his possessions. It is practically the right of life for himself and his family. When he is deprived of that right by violence or intimidation all semblance of liberty is effaced. Whenever one man or set of men undertakes to dictate to another when and how his right to work shall be exercised, the act is an attempt to make a slave of the person coerced. If employers were to try to force strikers to work they would be doing just what the strikers do when they use force to prevent others from working. The union man's right to quit work is based on exactly the same principle of personal liberty as the non-union man's right to work when he pleases. "Is it not strange," the Archbishop asks, "that after labor unions have won the long-fought battle for their own personal liberty they should turn around and strive to wrest personal liberty from non-union workers? It would seem that labor unions sought to be a law to themselves, apart from and above the law of the land." The utterance is thoughtful, just and timely. Its logic is unassailable and its conclusions must obtain everywhere. Indeed, so clear and convincing are they that we are not surprised by the following opinion by Judge Kohlsaat, handed down on October 19 last in the United States Court, at Chicago, in the request of the Allis-Chambers Company for a permanent injunction restraining the members of the International Association of Machinists from interfering with the company or its employees. The decision says:

"It is the undoubted right of workmen to quit work, severally or in a body, so long as the act does not come within the rule against conspiracies to injure the property of another. They may also use peaceful means in persuading others to join them in carrying out the strike, subject to the above rules. Both of these rights, however, must be exercised in such a manner as not to otherwise interfere with the right of every man to run his own business in his own way, provided he keeps within the law in so doing, or the right of every man to work or not to work, to strike or not to strike, to join a union or not, as he thinks best.

"In other words, a man may decide his own course, and hold himself to any course, but he cannot impose those rules or that course upon the conduct of any other man against his wish any more than he can place fetters upon his hands or shackles upon his feet. And when, as in the case at bar, the attempt is made, through intimidation and acts of violence, to effect this end, it is tyranny of the most despotic character—it is civil war—it is treason to the principles of this and almost every other government, and it will not be tolerated. Justice is said to be blind. Cer-

tain it is that she can discover no difference between the murderous assault, inflicted under cover of a strike, and that of the midnight assassin. Both are equally infamous, both equally criminal."

THE AGE OF STONEHENGE.

The venerable ruins of Stonehenge have attracted more than usual attention during the last few months in consequence of the movement for their better protection. Perhaps this fact may account for an interesting experiment which was tried on that historic spot. An astronomical observation was made there at the time of the summer solstice with the aim of obtaining a fresh clue, if possible, to the age of the structure.

The nature of this experiment will be better understood after one refreshes his memory concerning the general plan of Stonehenge.

There was a central slab, thought to be an altar, and outside of this were two concentric ellipses, or horseshoes, formed by setting stones up on end. The innermost was of comparatively small blocks, and the outer one was composed of much larger masses, the top of one being tied to the next by huge crosspieces. Outside of the ellipses were two more concentric rows of pillars, these being arranged in circular form. Finally, there was a circular embankment, or mound, completely inclosing the temple except on the northeast, where a gap was left and the earthen walls continued for a distance on either side of a broad avenue leading outward. Just at the point where the avenue emerges from the circular mound there stands a single stone, now popularly known as the "Friar's Heel." And it was long ago discovered that a person standing on the central altar stone would see the Sun rise almost directly over the Friar's Heel on June 21, the day of the year when that body reached the most northerly point of its movement.

The practice of orientating their temples with reference to the Sun or some star at a particular season of the year was common among the ancient Greeks and Egyptians. Often those edifices were so constructed that a beam of light would shine down a long passageway upon the altar on only a single day or night in the whole year. The priests could thus accomplish two objects.

They were able to construct their calendar and report the years' progress to the public, and they also produced seemingly miraculous phenomena during religious celebrations, and thereby strengthened their hold on the masses. Precisely how far either of these practices was carried by the men who built and managed Stonehenge it is impossible to say. But it is evident that they had a good understanding of the practical meaning of the summer solstice, and were accustomed to note its return.

But astronomers say that the Sun does not now rise at precisely the same point on the horizon on June 21 as two or three

thousand years ago. Every child knows that the change of seasons is due to the inclination of the earth's axis to the plane of its orbit. The axis now slants over about $23\frac{1}{2}$ degrees. But it is believed that at one time in the distant past the inclination amounted to nearly 25 degrees. It is supposed to be diminishing very slowly. Sir John Herschel estimated that in about 15,000 years the amount would be scarcely more than 22 degrees, and it has been computed that the difference amounts to about half a second of arc annually. If, then, as Flinders Petrie has suggested, Stonehenge dates back to 2000 B. C., there has been a diminution in the inclination of the earth's axis amounting to 33 minutes, or more than half a degree, in the meantime. Such a change would cause the Sun to rise to a point 33 minutes of arc farther south on the horizon at the summer solstice now than 4,000 years ago.

Howard Payn of the Solar Physics laboratory at South Kensington, London, conceived the idea that he would observe the sunrise on June 21 this year with reference to this possibility, and he took with him to Stonehenge a surveyor's instrument. The result of his experiment is not yet known. The data which he obtained need further consideration before a conclusion can be reached. Moreover, it is by no means certain that his venture will prove satisfactory. Had there been on top of the Friar's Heel a narrow peg like that of the further sight of a gun barrel, a precise observation could have been made. Besides, it is not safe to assume that the slab has not tilted over a little from its original position. Indeed, Mr. Payn could not be absolutely certain that the altar stone (from which he made his observation) was in identically the same spot as when first planted there. Under these circumstances only an approximation can be reasonably made to the change in the location of sunrise, and it is to be feared that this will not afford a very precise measure of the lapse of time since Stonehenge was built. The attempt was an exceedingly ingenious one, however, and may yield valuable fruit.—*N. Y. Tribune.*

MYTHOLOGY OF TREES.

Among time-honored trees the ash is prominent because of its ancient lineage and economic worth. Jove is said to have created a race of men from its tough fiber, and, according to the Scandinavian myth, it constituted the world tree, giving birth to a man who was called Aske. This tree is known as "yggdrasil." Its lofty crown, which reached to Valhalla, supported an eagle, who communicated the messages of the gods, by means of a squirrel, to a serpent that dwelt at the foot of the tree. From the roots flowed the river of life, which gave immortality to all who bathed in its waters.

Snakes are said never to approach the ash, and hence in many parts of the country women who work in the fields leave their children beneath its shade, believing them to be secure from reptiles. Lightning is said never to burn the tree, and

the wood, when cut before sunrise and rubbed on the body, is claimed to be a sure remedy for rheumatism.

The mountain ash is believed to spring up over the graves of murdered people. Lights are said to come from it on Christmas eve that nothing can extinguish. If used for fuel, those who surround the fire will become enemies, but the wood made into churns will make butter come quickly and of a superior quality. A Hindoo legend states that the mountain ash and the thorn tree sprang from the feather and the claw of an eagle struck by lightning while endeavoring to recover the sacred Soma. The berries were colored red by the blood of the sacred bird.

A CENTURY OF ASTRONOMY.

The scientific progress of astronomy during the nineteenth century, says *Knowledge Diary* (1901), has been, on one side, a development; on the other, a metamorphosis. While the traditional methods have been improved and traditional aims pursued with ever-increasing diligence, novel methods have come into use—novel methods of such transforming power that the science has, in a measure, changed its aspect and attitude. One hundred years ago it stood apart, in close alliance with mathematics. Now it appeals for aid to chemistry and optics, to electrical, thermal and molecular investigations. Every new fact ascertained in a laboratory has a bearing upon some cosmical problem; every well-grounded theory of matter and force finds its application in the heavens. These intricate relations possess a significance as yet imperfectly apprehended; they may lead to generalizations of a higher order than any so far attained. Their establishment is higher than any so far attained. Their establishment is the cardinal event in recent astronomical history.

Astrophysics took its rise in 1851 from Schwabe's discovery of the sunspot period; for it was quickly perceived that the magnetism of the Earth, including auroral displays, obeyed an identical law of change. Thus terrestrial phenomena acquired an universal import, and became affiliated to cosmical vicissitudes. The chemical interpretation given by Kirchhoff to the hieroglyphics of the solar spectrum drew the connecting bonds closer. He announced to the Berlin Academy of Sciences, December 15, 1859, the presence in the Sun of sodium, iron, magnesium, calcium and some other familiar metals. The evidence warranting these identifications was the agreement of certain "Fraunhofer lines" with the individual rays given out by the glowing vapors of the substances in question, coupled with the fruitful root-principle of the correlation of emission and absorption. The position of each isolated ray in the dispersed light of a heavenly body was thus shown to be indicative of its constitution, and the impossible—as Comte had declared acquaintance with such facts to be—was achieved.

The science of astrochemistry developed rapidly. About thirty-six elements, in-

cluding hydrogen and carbon, have been recognized as common to Sun and Earth, and those missing need not be supposed absent. Three among them—antimony, bismuth and mercury, all heavy metals—early declared themselves in the red stars, Aldebaran and Betelgeux; and some fine lines belonging to oxygen—a long-sought and evasive substance—have apparently just been picked out by Runge and Paschen from Higg's solar spectral photographs. Undetermined lines, however, still abound in celestial spectra, to an extent it might almost have been thought a few years ago, seriously compromising the prospects of advancing knowledge. But Prof. Ramsay's enfranchisement from its millennial prison in a Norwegian mineral of the solar gas, helium, has effectually dissipated these misgivings. Its highly complex spectrum figures, bright in the solar chromosphere, in nebulae and temporary stars; dark in a restricted class of white orbs, a complete battalion of which are arrayed in the constellation Orion.

The stars, were, in 1863, brought by Dr. Huggins and Prof. W. A. Miller within the scope of Kirchhoff's conclusions. Their chemistry proved to be generically the same with that of the Sun, although with decided specific differences. They were divided by Father Secchi into four spectral orders; and his classification has been in the main adhered to by Prof. Vogel, who added the "rationalizing" idea of decline with increasing age, from the culminating splendor of the Syrian type, through a solar stage, to the waning fires of red stars showing banded spectra. His scheme of decay was enlarged into a scheme of development by Mr. Lockyer, who begins at the beginning with the nebulae; but it is unlikely that time is the sole factor in producing the observed varieties of sidereal species.

Dr. Huggins began his investigations of nebular spectra on August 1, 1864. The first he looked at consisted of one bright and two fainter green rays, the most refrangible being the "F" of hydrogen. He had selected for examination the "planetary" in Draco, and all nebulae of that kind, as well as those of an irregular shape like the great formation in Orion, are of gaseous constitution. But he soon found that most nebulae, and notably the vast ellipse in Andromeda, give a continuous spectrum such as might be derived from distant star clusters. The manner of their distribution separates them emphatically, nevertheless, both from gaseous objects and from true clusters, the latter two classes belonging characteristically to the zone of the Milky Way, while ordinary nebulae gather towards its poles.

This interesting review of a century's progress next takes up celestial photography, which will be given in our next.

Moon Receding from the Earth.

Scientists say that the Moon is receding further and further from the Earth, and will continue to recede for countless centuries to come.

Millions of years ago, when the Earth was a molten mass, it revolved around its axis every five or six hours. At that time it is supposed that the Moon was born of the Earth and became its satellite. As the motion of the Earth decreased and the day became longer the distance of the Moon became greater. Our day is now 24 hours long and the Moon is 240,000 miles away. As the length of the terrestrial day increased so did the distance of the Moon. The two quantities are connected by inexorable equations. If one varies, so must the other. Whenever the rotation time of a planet is shorter than the period of revolution of its satellite the effect of their mutual action is to accelerate the motion of the satellite and to force it to move in a larger orbit—to increase its distance, therefore, is the natural result.

HEALTH AND HYGIENE.

Practical Ways to Obtain Pure and Healthful Water.

It is said that the very best water we can get comes from the lakes fed by subterranean springs at a high altitude. And even in the days of ancient Rome, water was carried from a distance through aqueducts to reservoirs, and the supply per head was not less than three hundred gallons daily, for a population of about a million people. These ancient Romans knew the luxury of the bath, and were not sparing of money to secure what to them was almost a necessity.

We find no absolutely pure water in nature, and yet the rain, as it leaves the clouds, is free from all foreign substance. But, alas, we never get it, for in falling to the ground it absorbs from the atmosphere sulphurous and sulphuric acid, coal gas, and numerous sooty particles. A scholar near Paris estimated that the very first rain, even in the country, which falls to the ground after a period of dry weather, contains a very much larger number of bacteria, and is necessarily fully as unwholesome as that which falls from over large cities. But rainwater, carefully collected in underground cisterns and purified with a little charcoal, is useful for cooking and washing on account of its softness. And in regions of the country where the water from the wells or from the public supplies are hard, it would be well for every housewife to order a cistern built for the convenience of herself and the maids.

In planning for a well in the country, great care should be taken properly to ascertain the direction of the various geological strata, so that the relation of the well may be such that it cannot by any possibility be infected by the discharges from the kitchen sink, from the washroom or from the outhouses. It is not always enough to say the well is on high ground, and so cannot possibly be contaminated, for there are many twists and curves in the strata, as is often found to be the case and where the bore of an artesian well has tapped a layer of impure water, thus

mingling the good and bad and causing subsequent disease.

Uncomfortable consequences may follow the use of the best water by those who are not accustomed to it, as we all know from experience in changing our usual daily beverage. This matter is quite an important one now when so many persons are changing from city to country and drinking from strange streams, wells or springs and it behooves them to guard against the evil effects of the change as far as possible. When making a trip, carry a small phial of the crystals of permanganate of potash with you, and put one of the pieces in each glass of water that you drink. It will turn the water a slight pinkish tinge and make it a safe beverage for your stomach.

Abolish the Veil.

By an unaccountable perversion of its meaning and use it has become fashionable to wear a veil for the purpose of seeing and being seen. The original and only legitimate use of a veil was to hide an object designedly withdrawn from sight.

To interpose any substance but carefully ground optical glass between the human eye and the air is to inflict upon the optic nerve a strain oculists condemn as reckless, if not dangerous. The bare veils of the last century were protectors of the face when exposed to the cutting blasts of winter. They were speedily found hasteners of many eye maladies and were as obnoxious to fashion as to health. Their successors are decorative and flimsy, but far more liable to impair the sight because, unlike the closer textures, they do not wholly obscure it. To walk the streets with white and black dots incessantly dancing between the organ of vision and the objects it instinctively tries to contemplate is a grave abuse of the most precious bodily faculty and carries with its indulgence inevitable punishment.

A Chat About Nursing.

The essential requisite in a nurse is hope; we are saved by hope, and there is nothing more sympathetic than genuine hope. I do not mean belief that a patient will recover, but a sunny and warm presence of hopefulness that will bring a glad smile to the drawn face of the sick. It is the business of the nurse not to look at the disease so much as to the natural power making a protest against it.

Never argue with a sick person. It is positively cruel to do so with anyone who is weak and ill.

Consult your patient's wants, but do so as little as possible. Be decisive. You will be most decisive if no one suspects you are so at all. It is the triumph of supremacy to be unconsciously supreme.

The good nurse is never peremptory, never loud; she never walks on tip-toe; her touch is steady and encouraging, and she does not "potter about." She is never in a hurry; she never looks at you sideways; she never slams the door; she caresses one kind of patient with genuine sympathy, she talks to another as if he were well—she is hearty, decisive, tender and hopeful.

QUAINT AND CURIOUS.

THE quaintest experience is our own; the most curious opinion is held elsewhere.

A SUBMARINE boat is being built by M. Anchutz in France, in which to reach the North Pole. It will be larger than any existing submarine boat, and so powerfully constructed as to burst its way through fairly thick ice to the surface in case, like M. Jules Verne's "Nautilus," it fails to find crevasses.

THE official journal of the State of Jalisco, Mexico, says that a Mexican residing in the Quiche district of the Republic of Guatemala has had the good fortune to discover there a portion of the treasure of the ancient Kings of Quiche. One of the articles found is a crown valued at \$500,000. Jewels, idols, and many other objects in gold and silver were also found.

IN the Museum of Natural History at Soleure, Switzerland, there is perhaps the most extraordinary bird's nest in existence. It is made entirely of steel. In Soleure are many clockmakers' shops, and in the yards of these shops broken clock-springs are often thrown. A clockmaker one day saw in a tree in his yard a peculiar kind of nest, and, upon further investigation, discovered that a pair of wagtails had utilized the unused bits of steel lying about and built a home entirely of clock springs. In size it measured more than four inches across, and it was apparently as comfortable for its inmates as if the usual materials had been employed. After the brood had been reared the deserted nest was taken to the museum, where it is now exhibited, a striking illustration of the skill and ingenuity of birds in turning their surroundings to advantage.

ONE of the most singular freaks in the floral kingdom has recently been brought to this country. It is called an "occasional flower," for the reason that it has no fixed time to bloom. No mention is made in botanical science of the existence of this marvelous flower. It is a mystery at present that is well worth clearing up. When in a closed condition the occasional flower is in color and in form something like a mature and dried poppyhead cut with its stem to it. Submerged in a bowl of water for a few minutes and then taken out and placed by its stem in an empty bottle, the outer petals begin, after several minutes, to open out. This process is slow but distinctly noticeable. The petals continue to rise and to expand until they gradually recede. When this action is complete it resembles in appearance the starry sunflower, but as regards the shape only. The occasional flower remains thus open for about two hours, during which time, the state of humidity lessening by degrees, the fibers begin to shrink and the petals close up gradually in the same way as they opened, until the flower resumes its former position; but by the same simple process it can be made to unfold and to close up again and again. It is said that, properly nursed with regard to temperature and air and carefully handled, the

occasional flower never decays nor degenerates in its effect of radiance and splendor.

IF in doubt, work it out:

1 time 9, plus 2, equals 11.
12 times 9, plus 3, equals 111.
123 times 9, plus 4, equals 1111.
1234 times 9, plus 5, equals 11111.
12345 times 9, plus 6, equals 111111.
123456 times 9, plus 7, equals 1111111.
1234567 times 9, plus 8, equals 11111111.
12345678 times 9, plus 9, equals 111111111.
1 time 8, plus 1, equals 9.
12 times 8, plus 2, equals 98.
123 times 8, plus 3, equals 987.
1234 times 8, plus 4, equals 9876.
12345 times 8, plus 5, equals 98765.
123456 times 8, plus 6, equals 987654.
1234567 times 8, plus 7, equals 9876543.
12345678 times 8, plus 8, equals 98765432.
123456789 times 8, plus 9, equals 987654321.

EDITOR'S TABLE.

Led Astray.

Our esteemed friend, Frederick White, editor of the *Adept*, has become entangled in the quicksands and quagmires of materialistic fatalism and is filling his one-time excellent magazine with the pessimistic "foolosophy" rehashed from the intellectual (?) remnants of the old time infidel school of would-be "freethinkers," who think they think, but really do not think, being over-fond of iterating and reiterating that they are the only people that think, when everyone else knows that *they never think at all*. We regret very much that Brother White cannot see that this anti-scientific, irrational theory—thrashed over and discarded years and years ago by the great leaders of Materialism—is not made more tenable or acceptable by being labeled "Monism" or "Fatalism," and mixed up with the old, worn-out arguments against Orthodoxy, the Bible, etc., with the usual putting up of the "dead man," or straw man, and then knocking it down with a flood of Anti-Christian, Anti-Scientific, Anti-Vaccination and Anti-About-Everything-Else arguments.

We have waited patiently for several months, hoping that some one would call our friend White down and show him his errors, or that he would kindly "go into the silence" and give his sub-conscious "Adept" intellect a chance to think himself out of the muddle. But as we are tired of waiting, and as Brother White is too valuable a man to be left to his "fate," we have decided to attempt to pull him out of the pit into which "Monism" has plunged him.

John Maddock, who has occupied much space in the *Adept* on "Monism," thus defines it in the current issue:

"Monism means that all forms and conditions were evolved from the one source—potential matter; that good and evil are both manifestations of the power of the Great Dynamis for the education of mankind; that human, moral and intellectual development are growths by the process of evolution; that the destiny of every one is being worked out by the Great Dynamis according to Its own plan; that mankind are not left to work out their own salva-

tion as all the religions of the world teach. Monism is the gospel of science; the good news that the mighty forces of nature are at work in man for the amelioration of all mankind. The kingdom of the Great Dynamis is within all things, and it cannot make a mistake. The Great Dynamis means the intelligent dynamic forces of the universe which comprise the only God there is—the only Christ that can save mankind from evil. Without choice men were forced to do evil; by the same kind of fate they must be made good. By the science of Monism all the religious dogmas, which have made man a sinner, are slain, never more to revive. We say this dogmatically and challenge logical refutation. Monism is the new Gospel of Positive Materialism. JOHN MADDOCK."

Is it possible that any one, who *really thinks*, cannot see that this is simply the reiteration of the old and oft-refuted fallacy of Materialism that "everything that is was evolved from matter"? Science having long since demonstrated the existence and potency of the so-called immaterial forces in nature, this ground was seen to be untenable by all logical thinkers. Even the Agnostics themselves were forced to abandon it; and, as Col. Ingersoll used to say, "It won't do, gentlemen; it won't do." No amount of anti-Christian, anti-orthodox argument will make it acceptable to logical minds, even with the "Great Dynamis" annex as a partial admission of its unsoundness. It is also illogical, if not silly, to say that "by the science (?) of 'Monism' all the religious dogmas, which have made man a sinner, are slain, never more to revive." In this absurd "dogma" this pseudo "science" seems very closely related to another *un-scientific* "science," viz., "Eddyism." We have not noticed the awful slaughter referred to, which must have been making fearful ravages to have completed the work of killing *all* the religious dogmas of the world (or one country, or even a voting precinct of Minneapolis) in the few short months since the Chicago inventor of "Monism" graduated Mr. Maddock and he and Mr. White began to write and publish arguments in its favor. It seems to us that there are quite a large number of said "dogmas" still living and doing business at the same old places, as of yore, and with the old-time tenacity of life that doubtless will render it necessary to postpone the final obsequies for far too many, many years yet. Perhaps Mr. Maddock will treat with "silent contempt" the suggestion that he name *any* gospel-shop, for that matter, that has been obliged to close its doors because of "Monism."

Neither does it appear that Mr. White strengthens his position with *real* thinkers by the frequent and unwarranted attacks on medical science which he frequently prints, etc., said tirades being written by persons having no scientific training or knowledge of the subjects they write on, being actuated solely by an unreasoning prejudice and a fund of misinformation originating with fool fanatics and designing quacks, who have "an ax to grind" by fostering such prejudice as a stepping-stone to sell books and publications filled with horrors that exist only in the abused

usual opportunities, as the editor of *Mind*, in preparing himself for its production. It follows that he has given us a thorough work, one indeed that may be viewed as an authority and used as a text book in the field of metaphysical science. As such we commend it to our readers. Its price is moderate and it will circulate widely.

"IN THE WORLD CELESTIAL." By Dr. T. A. Bland, M. D., 161 S. Hoyne Avenue, Chicago; cloth, 159 pages. Price, postpaid, \$1; address the author.

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Number 3.

THE PLANET OF THE MAGI.

BY ROBERT DROUGHT.

I.

A MEETING WITH A MYSTIC.

As a retired army surgeon with enough to live upon, I was not much inclined to buy a practice and continue my profession. I had spent the best years of my life abroad, and had my fair share of campaigning, so rest and independence were more to my mind than doctoring. In this particular I could afford to please myself, for I was without family responsibilities, and my means were ample for a middle-aged bachelor content to live modestly.

Meanwhile, as pure air and the breath of the sea were needed to brace a constitution affected by hot climates and rough work, I went to Bardsey, a watering-place on the Welsh coast. It was the dullest time of the year when I got there, but I was the better pleased because I could roam about to my heart's content without being jostled by other visitors.

And, truly, Bardsey, at such a time—with its lovely bay, its cliffs, its background of hill and valley, woods and rivers—is an ideal place for the seeker after health and quietness. The place I speak of must not be confounded with Bardsey Island, which lies sixty miles off; it is on the mainland, and is known by another name. It may be recognized, however, by its Castle Hill, whence one may behold, with awe and admiration, the carmined, gold-shot splendor of the setting sun in the western sea.

In my rambles I sometimes came upon another solitary one, who seemed as little inclined for company as myself. I perceived that he chose secluded spots, where he was least likely to be disturbed—a hill top, a dingle, or a hollow under the cliffs. In such places he would linger long in reverie, with a far-away gaze and a passive condition of body. He took no heed of me when I came upon him thus, so my curiosity was piqued, and I was resolved to make acquaintance with him. The opportunity came one day when both of us happened to be on the Marine Parade, watching some boatmen. I began with conversational commonplaces and he responded with a readiness I did not expect. He proved to be a bright and affable companion, and as it appeared we had ideas, sympathies, and even experiences in common, we struck up an acquaintance there and then.

I was doubtful about his age. He was of fair complexion and sanguine temperament. He had the brightness and the elasticity of youth, but his recollections of past events convinced me that he must be middle-aged, like myself.

We took walks together after this, and I learned more concerning him. His name was Kenneth Cameron, and, though of Scandinavian type, he was born somewhere in the Scottish Highlands; but he had lived at least half his life in England and abroad, and I should not have supposed from his speech alone that he was of Scottish origin.

He gave me no clue as to his career in life. He had more than a superficial acquaintance with the work and ways of various callings; was well informed and could talk on many subjects with intelligence, if not with full knowledge. I set him down in my own mind as being one no longer compelled to work for his living, and free, therefore, like myself, to live how and where he pleased.

Considering how reserved and contemplative he had seemed to me, it was surprising how quickly our acquaintance ripened. Ten days after our first conversation, I found myself his guest.

Unlike other visitors to Bardsey, where lodging-letting is the staple industry of the natives, Cameron had rented a furnished house on the outskirts of the town—a house situated on the far side of a dingle or dell, which skirted a pathway leading up from the beach to a wood two miles off. The house—plainly visible from the pathway—sheltered in the lee of the sloping ground behind. Here lived Cameron alone, save for the day attendance of a serving-man, who had been a butler out of place, and who went home at night to his family in the town.

The house was a large and rambling dwelling for a lone man to occupy, and I could conceive it to be a very bleak house, indeed, when winter winds swept down the valley from the mountains, or up from the sullen sea. But what I saw of it was snug and cosy, and there were signs of refinement not often to be found in bachelor quarters. Especially snug was the room which Cameron called his "den"—a good-sized apartment, lined with shelves which were laden with books.

It is a weakness of mine that I cannot remain long in such a room without handling the books, and so, with Cameron's permission, I dipped into them here and there. I was surprised to find that works on mystical subjects predominated. Had I seen such a col-

It is well known that the ancient Egyptians had several year lengths with which to measure time. The one commonly in use was one of 365 days and is called the Vague year. There was another year, the length of which was determined by the time which elapsed between the heliacal risings of the star Sothis, and thence called the Sothic or Sothiac year. Fourteen hundred and sixty Sothiac years were equal to 1461 Vague years and 1460 Sothiac years formed the Sothic or Sothiac Cycle. It is to this cycle I wish to direct particular attention.

First, however, let me remind the reader that profound students now recognize that, at intervals of about 600 years, the world's history seems to reach a period of intensification, of realization, of change. These periods, which may conveniently be called Waves, last for about a century each. It is fairly well admitted by Egyptologists that a Sothiac Cycle began about 1322 B. C.

Now, suppose that the existence of this cycle was earlier known and count backward. What shall we find? That a Sothiac Cycle began about 2782 B. C. and another about 4242 B. C. Have we any evidence that at that date such a Cycle, or any Cycle, was known? We have.

According to Mariette in 4235 B. C. there reigned in Egypt King Khufu, whom we better know under the name Cheops. Khufu, or Cheops, built the Great Pyramid. Let us now begin to coördinate the Sothiac Cycles and the great World Waves and see whither we shall be led. Just preceding Khufu's reign the first of the great World Waves of which we have any knowledge occurred. Back of that Wave we wander into a land of myths, shadows and traditions. That Wave fell across the world's history like an impenetrable veil shrouding away all the attainment of the past. In my belief that Wave marked the end of a Cycle of such tremendous duration that in all the thousands of years since then we have not yet measured sufficient time to permit us to more than faintly trace its progress now. It marked, too, the birth as it were of a new history of man. Nevertheless something remained of the most precious of the hard-won knowledge of that olden time. That knowledge was carefully and wondrously wrought into the Great Pyramid. Part of it we have since read, but the most wonderful pages of that mighty book remain to be read. The Pyramid marked the termination of the first great World Wave, the beginning of a new Sothiac Cycle and the rebirth of the world. It is not strange at all to find religious chronologies of all lands then pointing with unanimity to a period of 6,000 years ago for the creation of the world. But if Khufu built the Pyramid to mark, among other things, the beginning of a special Sothiac Cycle he must have known that Cycle and, as we have seen, such knowledge requires vast periods of time for its acquisition.

Before continuing with the coördination of the Sothiac Cycles and the World Waves a moment of consideration of certain numbers in connection with Khufu may be of assistance to some. According to Manetho Khufu reigned for 63 years. Sixty-three! The sum of

its digits is 9. Factored it is 7×9 , or again, 3×21 . The product of its digits is 18, and 18 added to the sum of the nine digits gives: $45 + 18$; 63. These are not all of the points to be noticed but this is not the place to discuss the matter, and, besides, readers of the STAR can readily work out these things for themselves.

With the dedication of the Great Pyramid, then, began our first Sothiac Cycle and the first World Wave had passed and its following epoch of evolution under its impulse began. Back of that first great Wave lie the origins of Tree, Phallic, Ophic, Fire and Solar worships. In the new epoch appears the Egyptian Sacred Ritual and, later, the Assyrian Sacred Tablet. Later again begins Ancestor worship, followed by Mountain worship and, still later, by Animal worship. The date of the Jewish universal deluge falls about the middle of this first Sothiac Cycle.

Then came the second great World Wave and the epoch of the wars of the Solar and Lunar deities, and, soon after, began the second Sothiac Cycle. In Egypt this Cycle is placed about the time of the XIII and XIV Dynasties and there is a chasm in the records of the monuments. In the Wave epoch, however, are now first found widespread traces of beliefs in a single, Self-Existent God and Theism begins. In this epoch, too, arises the worship of the Twelve great gods.

The third World Wave passed in 2400 B. C. and the fourth in 1800 B. C. In the middle of this fourth world epoch began the third Sothiac Cycle. Just before the passage of the fourth World Wave the Veda appeared and just after it the Zend Avesta. The salient characteristic of the Third Sothiac Cycle was that it saw the beginning of Bible or Book religions. Note this occurrence in the THIRD Cycle and FOURTH epoch.

Then, while the third Sothiac Cycle was running its course, passed three World Waves, one in 1200 B. C., one in 600 B. C., and the last ushering in the Christian Era. The fifth World Wave ushered in the period which saw the origins of the Li-keng, the Tao and the Tripitaka. It is known as the Wave of Set or Seth. In its epoch are found the first Greek Olympiad, the founding of Rome, etc. The wave of 600 B. C. is that of JAO. Either (possibly) just before it, or simultaneously, appear the first fourteen books of the Jewish Old Testament. Then, too, appeared the Sootra. The SEVENTH great World Wave, which be it noted occurred near the end of the THIRD Sothiac Cycle, brought Jesus.

One hundred and thirty-eight years of the epoch had passed when the fourth Sothiac Cycle began. It found the Jews banished from their land and more than a half a million of them destroyed.

The eighth World Wave, the first since the appearance of Jesus, brought Mohammedanism, circa 600-700 A. D.

The ninth World Wave, 1200-1300 A. D., ushered in a wonderful period of intellectual activity, the epoch of Magna Charta, personal freedom, Shakespeare, Bacon, Christopher Columbus, etc., etc.

About the middle of the epoch began the FIFTH Sothiac Cycle and the seed that has grown into the United States of America was planted.

The *Fifth* Sothiac Cycle—the NINTH World Wave.

The remainder of the epoch of the ninth wave is modern history. The Tenth great Wave passed with the Nineteenth Century and we of to-day are standing on the threshold of a new world period, the opening of the FOURTH century of the FIFTH Sothiac Cycle since Khufu built the Great Pyramid.

TEN waves—FIVE cycles.

The middle of this fifth Sothiac Cycle will mark the onward rush of the eleventh World Wave and it will close just as the twelfth Wave sets in.

This is but mere historical recapitulation, it may be said, musty and dry, but it is more, it is history linked to numbers. There is no such exquisite and sublime poetry as that of numbers. They are the golden keys that will unlock the fast closed doors before which we stand. "Knock and it shall be opened unto you!" But to open, the key must be turned in the lock. Knock! But how to knock—in what mystic sequence shall the blows fall? "He that hath ears to hear let him hear!"

Dead numbers are but useless things indeed, as useless as would be an army of corpses to a general. They are men, indeed, but they lack life. Nor I, nor no man, can transmit this life of numbers to another. Each must awaken it for himself. The numbers can be given, there are plenty of them in this article, but, like dry seeds, they will blossom into life only if cultivated. No man plants seed unless he believes it will sprout and grow. And not merely sowing will suffice, much other work must be done. And, again, one must learn when to plant, how to plant and where to plant according to the result he would obtain.

$x^2 \pm 2px \pm q = 0$ means nothing, less than nothing, to thousands and hundreds of thousands, even of those who have had all the operations it involves and contains evolved before their eyes. To the student, to him who has sought (and therefore found) its *living* meaning, it lives, moves, breathes, speaks, is a picture, a poem, a revelation.

To those who know these things words are needless. They will see, and seize, and develop the numbers found above, will enjoy, as I have enjoyed, being carried by these potent numbers back through the harmonies of Cycles and Periods to that supreme and wonderful time when the Great Pyramid stood completed—immaculate white virgin—in the world's very center, marking the new birth of time. To the unthinking a mere huge, white pile of stone, in reality the most precious possession and heritage of man, linking him to his lost past and pointing to his marvelous future. The Great Pyramid has given marvelously of the treasures it bears but not all.

"Seek and ye shall find; knock, and it shall be opened unto you!"

To sum up; from the data above all too briefly presented (for only the merest skeleton has been outlined), it becomes evident that man of the very highest order of intelligence must have lived for a vast period of time on this earth prior to the epoch marked by the erection of the Great Pyramid, a period long enough to have permitted the recognition and chronicling of

Sothiac Cycles. This assured antiquity of the race, not as mere man the animal but as highly intelligent man, is pregnant with importance. And if deeper study should reveal what seems probable, that the erection of the Great Pyramid marked the close of a Greater Cycle composed of many Sothiac Cycles, then an indication is given by investigation of that past to foresee the future. And one involuntarily remembers the inbreathings and outbreathings of the gods of India, the Ragnaroks of Scandinavian mythologies. We may not be able to read the whole riddle but, if we use the NUMBERS given us, we may read much.

EDICTS FROM THE EAST.

Important Decisions of the Supreme Council of the Order of Martinists.

In order to dissipate many errors and false interpretations,

THE SUPREME COUNCIL OF THE ORDER OF MARTINISTS, sitting at Paris (France), has decided to bring to the knowledge of all the brother Martinists spread over the territory of the United States of America, the following *decisions*, decreed by the SUPREME COUNCIL, *sole sovereign power of the Martinist Order*, and who are executors of their promulgation:

PRELIMINARY CONSIDERATIONS.

The study of Hermetic Philosophy, and of its various adaptations, has been accomplished in every epoch by reunions of men, choosing, themselves, their pupils and bestowing gratuitously their instruction. These men throughout the West, have declared themselves humble and faithful disciples of Christ, and have been persecuted in every epoch by the various clergy.

In the sixteenth century, a group of these men—generally known under the name of *Illuminati* or *Brothers of the Rosy Cross*, or *Unknown Philosophers*—revived and extended the recruiting of these august assemblies by creating, as a source of future recruiting, lodges of Free Masons, which have, as a result, given birth to the various rites of Free Masonry.

The Illuminati and the Free Masons form, then, two very distinct orders of groups characterized principally in this respect,—that the Illuminati derive their inspiration directly from on High, while the Free Masons make use of elections and of appeals to a multiple majority before imposing its decisions upon a minority.

The Martinist Order actually established in the United States is not a rite of Free Masonry, with which it has nothing in common; it is a laic Christian Chivalry forming a branch attached to the main trunk of the Christian Illuminati. This branch is attached directly to the founder of the teachings and of the studies cultivated in the Order—Louis Claude de Saint-Martin, and, by him, to all the chain of Christian Illuminati in the Visible and in the Invisible.

The Supreme Council, constituted at Paris for the administration of the group of free Initiators (working under the form of lodges), has regularly named delegates and inspectors in all the countries where

the influence of Martinism has penetrated, and these delegates have all accepted and respected the fundamental statutes, thanks to which they have received their powers, which are always revocable by the Supreme Council, sole sovereign authority of the Order. The Supreme Council has charge of the ancient and modern archives of the Order and of those grades of the Order that are still esoteric, among others the Grade of the Rosy Cross of Martinism, and of all the rituals of these grades.

LIBERTY OF MARTINISTS.

The Supreme Council has also the duty of maintaining, absolutely, the liberty of the members of the Order and to prevent their liberty ever being trampled by an oath which binds the new member, since none of the Martinists should take an oath of this character, for Martinism is neither a society of conspirators nor a secret society occupied with politics. But as one illuminated, every Martinist has not only the right but the duty to study the symbols and teachings of all the Masonic rites and grades, of which the Illuminati possess the true key.

UNWARRANTED RESTRICTION REPEALED.

But our American brothers (of the United States)—authorized to constitute, as an exception, a group of delegates of lodges, or Grand Council—have had the pretension of obliging the Supreme Council to restrict the liberty of study of the Martinists by forbidding them to become acquainted with and studying in their lodges the symbols, rites, and grades of Free Masonry. Martinism has nothing restrictive in its teachings, for it does not demand of its members (charged to reconstruct the Symbolic Societies if they depart from the primitive way) to submit to such an attain upon their liberty. For this reason the Supreme Council has decided to recall the brethren of the United States to the exercise of their liberty.

An effort will be made to disguise this attempt to destroy the liberty of study of the Martinists, under questions of administration by which no Martinist brother of the United States, not bound by oaths to other centers, will permit himself to be deceived.

INITIATORS MUST BE FREE.

In the course of its inquiry, the Supreme Council has been led to touch the study of other subsidiary questions concerning the propaganda of the Martinist Order in the United States. The tolerance which existed up to the present on the financial point of view must be abolished and the Initiation to all the grades of the Martinist Order *must be made gratuitously* from this time forward. The Martinist Order is a chivalry and not a commerce, and must demand nothing of its initiates. The initiators and officers must bear the expense.

SEX NO BAR TO MARTINIST RIGHTS.

Again, the Supreme Council finds it necessary to reject the proposition made by certain brothers in the United States to restrict the powers accorded to women in the Order.

Women must always be treated on the same footing of absolute equality with men, in all the regular *formations* of the Order.

FREE INITIATIONS.

Finally we must not forget that the Free Initiators form the veritable reservoir of the future organizations of the Order. Also, far from restricting the section of Free Initiators, dependent upon no lodge, and manifesting in reality the principle of Initiation as it was understood by Louis Claude de Saint Martin, N. V. M., we demand the *active extension* of these Free Initiators in the United States, and we beg our Inspector-General to watch especially over this propagation of the Order in all the States of the Union, and we will give every facility to brethren of the third degree of the Order to act at present under the title of Free Initiators. The Supreme Council will put at their disposition all the necessary diplomas. It is not necessary to state that all the free initiations must be transmitted gratuitously and at the expense of the initiator.

In fine, the Supreme Council feels it to be its duty to notify the Martinist Brothers of the United States that it is legally protected in its possession of the seals and various stamps of which use shall be made on its publications and on its reviews, and that it will maintain these rights.

In short, desiring to preserve to all the members of the Order their liberty, according to the degree of their illumination, to study all the symbols and all the grades of the various Masonic rites;

Desiring to guarantee to the sisters the same grades and the same honors as to the brothers in all the formations of the Order;

Desiring to have the formations in the United States confer gratuitously the Martinist Initiation, without distinction of rank, caste, or fortune;

Desiring, in fine, to have the Order remain free from all attachment and from all Masonic or other monopoly;

The following decisions of the Supreme Council will be brought to the knowledge of all the Martinists of the United States of America:

DECREE OF THE SUPREME COUNCIL,

February 9, 1902.

Dating from this day, the Regulations of the Lodges, set forth by the Supreme Council of the Order, are applicable to all the formations of Martinists, without exception, including the United States of America.

The post of Sovereign Delegate General for the United States is abolished. It is replaced by a post of Inspectress-General of the Order, and this post is confided to Mrs. Margaret B. Peeke of Sandusky (Ohio), sole member of the Order in the United States possessing the Grade of Rosy-Cross of the Martinist Order.

Mrs. Margaret B. Peeke is empowered by the Supreme Council to name a Delegate-General for each State of the Union, and to deliver all the regular charters of the Order, which must bear the seal of the Supreme Council.

The Supreme Council declares null and of no effect all the decisions of the Presidents of the Delegates of the Martinist Lodges tending to restrict the liberty of the members of the Order in that which concerns their study of the various symbolisms.

To this end: All the Martinist Lodges of the United States are declared free from dependence on the Grand Council, which is dissolved. Every refractory Lodge will be stricken from the lists of the Order, will be deprived of access to the Archives, and none of its members will receive the Initiation to the Superior Grades of the Order.

All Initiations must be free, and it is forbidden to the Initiators to receive any sum whatsoever for the reception (of the member). All the members of the Order endowed with the Grade of S. I., or Third Degree of the Order, are declared autonomous and are authorized to confer directly the Initiation of the First, Second, and Third Degrees of the Order, and to create thus directly, and outside of the Lodges, Free Initiators and Initiates. The Inspectress-General will furnish all the charters and instructions necessary to this end.

The Grade of Martinist Rosy-Cross is declared transmissible to the Sisters and Brothers of the United States, to date one year from that stage in the formations which come under the present decree, and which will have secured the absolute liberty of their members.

[SIGNED]

SEDIR,	PAPUS,
<i>Powerful Master of Illuminati.</i>	<i>Grand Master of the Order.</i>
CH. BURG,	BIELLE.
<i>Powerful Master Cohen, Grand Archivist.</i>	<i>Powerful Master.</i>
SISERA,	SABRUS,
<i>Powerful Master,</i>	<i>Asst. Secretary.</i>
<i>Powerful Master,</i>	A. COMTE,
<i>Grand Secretary.</i>	<i>Asst. Secretary.</i>
	<i>2nd Asst. Secretary.</i>

THE LEGEND OF THE GOSPEL OF ST. JOHN.

BY GEORGE W. WARVELLE, P. G. S. OF ILLINOIS.

It is asserted, by the fathers of the Rite, that the Constantinian Orders of Christian Knighthood consist of a series of degrees in which the ultimate objects of Freemasonry are revealed. The third grade, or "point," is styled "Novice and Knight of the Holy Order of St. John the Evangelist," and purports to be a continuation of the Palestine Order of St. John, as distinguished from the Hospitallers and other Orders which claim a dedication to that saint. It is based upon certain incidents said to have occurred in the restoration of the fourth Gospel, and assumes to be a final exposition of the fundamental concepts of Freemasonry. The symbolic mystery involved is a complement of the degree of Master Mason and an extension of that of the Royal Arch. It is further claimed that the Knights of St. John, of Palestine, were the *true Masons*, as to them only were the words of the highest import imparted, and that it was only after warfare with the enemies of the faith they received this privilege and were admitted to full communion with the Holy Brotherhood. However this may be, it is certain that to the student of our mysteries the degree presents a most interesting study and is fraught with the deepest significance. To those who seek to know more than the meager outline afforded by the ritual the writer offers this humble contribution in the hope that it will serve, not only to convey some measure of information, but as well to stimulate original investigation on the part of others, and thus increase our common fund of knowledge.



Of the personality of the reputed author of the fourth Gospel but little is positively known. It would seem that John was the son of Zebedee, a Galilean fisherman. It is surmised that he was born at Bethsaida,

and that he, together with his brother James, followed the calling of their father. When he was born or when he died, we do not know. He seems to have been attending upon the preaching of John the Baptist at Bethany when he first became acquainted with Jesus, and when he, together with his brother, Andrew and Peter, received the call to follow the Master, he promptly complied, and the remainder of his life was passed in the ministry. It would further seem that he soon took a high rank among the apostles and attained the distinction of being the disciple whom Jesus loved. After the death of Jesus he remained at Jerusalem for a time, and after that his movements are obscure or unknown. So much, we may say, is fairly established by authentic data. All beyond this rests only on ecclesiastical tradition.

But if sober history affords us no other glimpses of this apostle, we have a wealth of legend and unverified tradition. Indeed, with the exception of Peter, no other apostle figures more prominently in the legendary lore of the early Christian church, and from these oftentimes inconsistent and contradictory legends we gather that John removed to Ephesus, where he engaged in religious work and teaching, and where he died at a very advanced age.



It is said that when John had become very old, being upward of ninety years of age, he compiled the work known to us by its title in the New Testament canon as the "Gospel according to John." This was the accepted belief of the church for many years and is still implicitly believed by a very large number of good and pious men. But for a number of years past the biblical scholars have been receding from this view until, at the present time, only a small number can be found who give it their unqualified adhesion. There are many difficulties in the way of believing that John the Apostle is the author of the book. The author is not mentioned anywhere by name, and the caption is a late addition by the editors. He is described, however, as "the disciple whom Jesus loved" and which "leaned on His breast," and the early writers, in several instances, ascribed the work to John. There is much reason to believe that the book, while representing the thoughts and ideas of John, was yet written by another hand; indeed there is internal evidence to that effect.* It has further been suggested that it may have been an attempt on the part of disciples of John to reproduce the spirit of their master's teaching after he had been taken from them by death, and there is much, both internal and external, to favor this view.

But this article is not intended as an essay in biblical criticism, therefore we may leave the disputed question as to the authorship of the fourth Gospel to the critics and theologians. Whether John wrote it or some other person is immaterial. What we are interested in is the Gospel itself, not its author.



As to the time of the compilation of the fourth Gospel there is considerable conflict of opinion, and the

opinions turn on the question of authorship. If we conclude that it was written by John, or by his dictation, or even under his supervision and in connection with others, then we must assign a time a little before the year 100. If we adopt the theory of another class of critics, who hold that the writer is post-apostolic, even though he may have embodied in his book a genuine Johannine writing, then the probable date is somewhere in the second century, *circa*, 140. There is much reason for supporting this last hypothesis, but as either date will not in any manner interfere with our legend we may leave that question also to be decided by the critics.

The marked characteristic of the fourth Gospel and that which distinguishes it from the so-called synoptic Gospels of Matthew, Mark and Luke, lies in the fact that it is doctrinal rather than historical, and it is in the doctrines of the book, or some of them, that we find the essence of Freemasonry. The writer, whoever he may have been, treats his subject in an entirely different manner from that of the other Evangelists, and introduces that mystical element so fully wrought out in Freemasonry; the element, in fact, which forms the basis of all of the higher forms of Masonic thought, and which furnishes the key by which we interpret the primary symbolisms of the Masters' Lodge. The Word—the divine *Logos*—the symbol of wisdom, the mystic light, the pillars and supports of the system of Masonic philosophy expounded in the Constantinian Orders, are contained in this remarkable book. The other Gospels deal largely with material things. The authors see only the physical nature of the matters they discuss or the incidents they narrate. The author of the fourth Gospel rises to a higher plane, and shows the spiritual nature of the things which form his theme. Now, for the first time, we are shown symbols, and our attention is directed not to the material thing which constitutes the symbol but to the thing symbolized.

Of course, there are many shades of opinion with respect to the interpretation of the text of this Gospel, and every man reads it according to the light that is within him. The framers of these Orders have constructed a system, which, whatever else may be said concerning it, is at least coherent and consistent, both with itself and the general plan of Freemasonry, and the core of that system is found in the initial statement of the Gospel according to St. John.



Having thus hastily introduced our subject we may now proceed to a consideration of the legend which so conspicuously marks the third "point" of the Constantinian Orders.

From general history we learn that Flavius Claudius Julianus, surnamed the Apostate, a nephew of Constantine the Great, by the acclamation of the army, assumed the imperial purple in the year 360. Prior thereto he seems to have lapsed from Christianity into paganism. As a part of his plans he published an edict granting full toleration to all sects and religions, and among other things issued a permission to the ex-

iled Jews to return and rebuild their temple at Jerusalem. In pursuance of this permission work was accordingly commenced in the year 362, but evidently even the favor of Julian was insufficient to promote the enterprise, for the temple was never rebuilt. Just what were the real causes which produced this result is a difficult matter at this day to determine, for fancy and fable have well nigh extinguished whatever reliable data may have once existed. Strange stories are related concerning the occurrences which transpired when the attempt to rebuild was made, and among the incidents so narrated we find the legend of the Gospel of St. John.

The story has been variously told by a number of persons and the different relations conform substantially with the ritual of the grade, but it would seem that the framers of the liturgy borrowed their account from that given by Nicephorus Callistus, one of the Byzantine school of theologians, who lived in the first half of the fourteenth century and who attained to great eminence in the Eastern Church. In this learned writer's Ecclesiastical History,† the classical scholar will find a description of several of the events preserved in our ritual, but for the benefit of those who do not read Greek the following translation is offered. This translation is taken from a book on the "Temple of Solomon," written by one Samuel Lee, a Puritan minister of the seventeenth century (1659), and it is not improbable that it may have served the purpose of the original fabricators of the degree. The story commences with the attempt to rebuild and runs as follows:



"The Jews having got together as many as were skilful in the art of Building, and prepared materials for the structure, and fully censed the place, they provided spades made of silver, their charges being allowed out of the publique stock. With such earnestness and alacrity did they labor in the work, that the very women did carry away the rubbish in their laps, and whatsoever Jewels or other precious ornaments they had, they expended upon that business, etc., and when as they had dug up the remainders of the old building from the lowest foundations and had cleared the ground, so that now there was not a stone remaining upon a stone, according to the prophecie. The next day coming to the place to lay the first foundation, they say there was a great earthquake, insomuch that the stones were cast out of the foundation, so that many of the Jews were slain, who either came to see the work, or had the oversight of the Structure. The publike buildings also which were nearest the Temple were loosened, and falling down with great force, proved the Sepulchres of those that were in them. Some that attempted to fly away, were found half dead; some lost their legs, hands, and other members, according as the violence of that sudden accident seized upon them. The Earthquake was scarce over, but those who remained fell upon the work again, etc. But when the second time they attempted it, some fire violently issued out of the foundations, and (other) fire fell down impetuously from Heaven, and consumed

more than before. There is (he saith) some variations among Authors of the punctual time and the manner of this accident of fire, but the main of the truth is without doubt. Moreover, the fire which came down from Heaven consumed to ashes the hammers, graving tools, saws, hatchets, axes, and all other instruments which the workmen had brought for their service, continuing a whole day together, etc., when Cyril, who was at that time Bishop of Jerusalem, saw these things. He considered in his minde the word of the Prophet Daniel, to which Christ also had set his seal in the holy Gospel. He told them all, that now was the time that the Oracle of our Savior had its accomplishment; which said, That a stone should not remain upon a stone in the Temple. And when he had spoken this, a sore earthquake assailed the foundations, and cast out all the remaining stones, and dispersed them. Upon this, there arose a fearful storm, and whirled into the ayr many thousand bushels of lime, plaister, and sudden flames of fire flashing from beneath, burnt up in a moment an innumerable company of people, that were as yet either labouring in the work, or that came to behold it. Thus did Julian fulfil Christ's predictions concerning Jerusalem, which he designed to have made void, etc. These prodigies are sufficient to prove the truth of the Oracle. But what shall be now declared, being very wonderful, will further confirm it, which I shall report, as I have found in the Archives, and it is thus: When the foundations were a laying as I have said, there was a stone amongst the rest, to which the bottom of the foundation was fastened, that slipt from its place, and discovered the mouth of a cave which had been cut in the rock. Now when they could not see the bottom by reason of its depth, the Overseers of the building being desirous to have certain knowledge of the place, tied a long rope to one of the Labourers, and let him down. He being come to the bottom, found water in it, that took him up to mid-angles, and searching every part of that hollow place, he found it to be four-square as far as he could conjecture by feeling. Then returning toward the mouth of it, he hit upon a certain little pillar, not much higher than the water, and lighting with his hand upon it, found a book lying there wrapped up in a piece of thin and clean linnen. Having taken it into his hands, he signified by the rope that they should draw him up. When he was pulled up, he shews the book, which struck them with admiration, especially seeming so fresh and untoucht as it did, being found in so dark and obscure a hole; the Book being unfolded, did amaze not only the Jews, but the Grecians also, holding forth even at the beginning of it in great Letters (in the beginning was the Word, and the Word was with God, and the word was God). To speak plainly, that scripture did manifestly contain the whole Gospel, which the Divine tongue of the Virgin Disciple had declared."

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Millman† has given a graphic account of this unsuccessful effort to rebuild the temple and the calamities which accompanied it, as well as an attempt at rational explanation of the phenomena, but makes no

mention of the recovery of the Gospel. Gibbon§ also relates the circumstance, although rather inclined to discredit the evidence, but is silent with respect to the discovery, nor do the later historians of the church and the biblical writings in any way allude to it.

Nor does it seem that the fourth Gospel was ever lost. It came into public notice during the latter half of the second century, and from thence hitherto has been received as a book of authority. Neither do our traditions assert that the book was the original compilation; at best it was only the "Gospel of Our Holy Patron." Possibly there is a recondite meaning attached to the circumstance which the writer has failed to grasp and which our ritual does not make clear. If so, then let us hope that some more learned and industrious brother may solve the mystery and continue the essay thus begun.

* John, xxi, 24. † Chapter xxxii. ‡ History of the Jews, Book xx. § Gibbons' Rome, chapter xxxiii.

CURIOUS LITERARY PRODUCTION.

[The following is one of the most remarkable compositions ever written. It evinces an ingenuity peculiarly its own. The initial letters spell "My boast is in the glorious cross of Christ." The words in capitals, when read on the left-hand side from top to bottom, and on the right-hand side from bottom to top, form the Lord's Prayer complete.]

Make known the gospel truth, OUR Father King;
Yield up Thy grace, dear FATHER, from above;
Bless us with hearts WHICH feelingly can sing:
"Our life Thou ART forEVER, God of Love."
Assuage our grief IN love FOR Christ, we pray,
Since the Prince of HEAVEN and GLORY died,
Took all sins and HALLOWED THE display,
Infinite BEing, first man, AND then was crucified.
Stupendous God! THY grace and POWER make known;
In Jesus' NAME let all THE world rejoice,
Now labor in THY Heavenly KINGDOM own,
That blessed KINGDOM, for Thy saints THE choice.
How vile to COME to Thee IS all our cry;
Enemies to THYself and all that's THINE!
Graceless our WILL, we live FOR vanity;
Loathing the very BEing, EVIL in design—
O God, Thy will be DONE FROM earth to Heaven;
Reclining ON the gospel let US live,
In EARTH from sin DELIVERed and forgiven,
Oh! AS Thyself, BUT teach us to forgive:
Unless ITs power TEMPTATION doth destroy,
Sure IS our fall INTO the depths of woe.
Carnal IN mind, we have NOT a glimpse of joy:
Raised against HEAVEN; in US no hope we know.
O GIVE us grace, and LEAD us on the way;
Shine on US with Thy love, and give US peace.
Self, and THIS sin that rises AGAINST us, slay.
Oh, grant each DAY our TRESPASSES may cease:
Forgive OUR evil deeds, THAT oft we do;
Convince us DAILY of THEM, to our shame;
Help us with Heavenly BREAD; FORGIVE us, too,
Recurrent lusts; AND WE'll adore Thy name.
In Thy FORGIVENess we AS saints can die,
Since for US and our TRESPASSES so high,
Thy Son, OUR Saviour, died on Cavalry.

Comparative Movements.

An express train moves 50 miles an hour.
A hurricane moves 80 miles an hour.
Sound moves 743 miles an hour.
Light moves 192,000 miles an hour!
Electricity moves 288,000 miles per second.

THOUGHT TRANSFERENCE.

Justice John A. Mahoney, of Sheffield avenue police court, dreamed, and, as a result, has decided to devote all his time not occupied in dispensing justice in behalf of "the people" to the study of occult science—thought suggestion, thought transmission and the like.

Eleven years ago Justice Mahoney drew a will for one Bridget Healey and put the document in the safe of a friend, for his practice at that time did not warrant him owning a safe of his own. Several years later his friend sold out, and his successor found the envelope in his safe with Mahoney's name upon it, while Mahoney had forgotten the existence of the will. When the document was returned to him he had lost track of the testatrix and tossed it into the drawer of an old and unused desk and again forgot its existence.

One night he dreamed that Mrs. Healey was dying and calling for her will, though he had even forgotten her name and the fact that he had drawn a will for her which had never been called for. When he arrived at his office in the morning he instructed his clerk to look up the ancient document, and an hour later, when he was standing in his office reading the will, Attorney Kiley entered and asked him if he ever remembered drawing a will for Bridget Healey, and, if so, what was done with the will. "I have the will in my hand now and was just reading it." Kiley then told him that Mrs. Healey had been very ill, and the night previous, in her delirium, had talked about the will he had drawn for her eleven years ago, and a few minutes later had died.

So Mahoney believes that Mrs. Healey in her last moments projected her thoughts to him and caused him to remember the paper he had drawn up so many years before, and is determined to delve into the depths of occult science and see what there is in it. — *Chicago Daily News.*

PERMUTATION AND OCCULT MATHEMATICS.

"A young man," says the *London Chronicle*, "employed in an oyster shop lost his situation because he gave prompt answer to his employer's eager question. The employer had six lively little land turtles which attracted much attention as they wandered aimlessly about the window. He painted a large white letter on the back of each of the shells and put up a notice to the effect that whenever the turtles got into such relative positions that the letters spelled 'oyster' he would present half a dozen to every one looking on. Then he became frightened lest the mystic word should occur too often and covered reams of paper figuring out the odds. He gave it up at last and was about to remove the turtles when his most accomplished oyster opener informed him that the odds were 720 to 1 against the combination. The turtles are still in the window, but the oyster opener has gone. Such knowledge of odds, the employer thought, could have been acquired only by years of experience. It is not wise to be too wise."

The young man was not "too wise." He simply had a knowledge of the permutation of numbers, taught years ago by every leading text book on mathematics,

and obtained his result thus: $1 \times 2 \times 3 \times 4 \times 5 \times 6 = 720$. Since the text books have dropped permutation it may be said to now belong, almost exclusively, to the domain of occult mathematics. At least, a knowledge of the permutation of numbers is indispensable to the student of the occult properties of numbers.

SOCRATES.

O Socrates, that drank'st with calm
The hemlock's deadly broth,
As if it were some Orient balm,
Or magical azoth!
Live on, a shining mark to them,
Unfavoured and ill-starred,
Who dearer than the dearest gem
The love of truth regard.

ST. GEORGE BEST.

EASTER SUNDAY.

Easter is unique among the world's festival periods in having its origin claimed by many nations and races. The English name of the day is derived from that of the Teutonic Goddess of Spring, Ostera, whose name signified "The Arisen," a mythical being who was worshiped before Christianity existed.

The Druids, who seem to have been the only religious sect in Britain before the Roman conquest, held yearly a spring celebration in honor of the vernal resurrection of the vegetable world, and religious rites were part of the ceremony.

The word "Easter" is peculiar to English speaking nations only and shows that the Christian festival was combined in early days with the earlier ceremonies of the heathen Goddess of Spring. For some time those believers in Jesus who were also Hebrews and loyal to their race celebrated the anniversary of the resurrection and the Feast of the Passover on the same day, finding in these two events some significances which seemed related to one another, but the more precise of Christian faith and the stricter adherents of the older religion disagreed as to dates when these chanced to be different, as often they are, as both are determined by phases of the Moon after the vernal equinox. The difference became so great and earnest that not until the fourth century of the Christian Era did the church, which by that time had become a compact organization, settle upon the present method of determining the date as now observed.

Like most other religious days, Easter soon became a holiday. In some countries the people dance about a heap of flowers at Easter; in others they distribute colored eggs and have great "egg fights," in which the owner of the hardest egg wins, and the other egg is eaten by the victor. So a man or boy with a very hard egg is able to accumulate the basis of an Easter Monday headache.

In Ireland and elsewhere some good people believe that the Sun dances on Easter morn, and in some parts of England it is the proper and necessary thing for women to play ball on Easter Sunday. In other parts of England a man has the right to lift three times from the ground any woman whom he may meet, and the woman must pay sixpence or a kiss for the atten-

tion; but the tables are turned on Easter Monday for the women may then retaliate in like manner. Men and women in Russia greet all on Easter with a kiss.

One of the most significant and picturesque celebrations of the day is that of the Moravian Christians, of whom there are many congregations in the United States. At Bethlehem, Pa., and other towns where Moravians abound, some musicians with brass instruments go at earliest dawn to the roof of the church and play music, signifying the calling forth of the dead. The people immediately flock to the church and begin the service of the day, most of it being musical. At a given signal the entire congregation rise, and, preceded by the ministers and trumpeters, leave the church and march to the cemetery. In Moravian cemeteries all the gravestones are alike—small, flat slabs laid upon the graves, "for," say the Moravians, "in the grave all men are equal." The service is so timed that the musico-prayerful rejoicing reaches its highest expression just as the Sun rises.

WEIRD TALE OF BURIED GOLD.

On the Big Muddy river near the mouth of Cedar creek, a short distance from Alto Pass, Ill., are twelve large beech trees, and on each one there is carved the figure of a hand pointing toward the center of the circle formed by the trees. A short distance away inscriptions in seven different languages are cut on the face of a large rock, which tell of a buried treasure and pronounce a curse on the man who attempts to take it away, saying that any person who finds the treasure—which is said to be four pots of gold—will fall dead before he can get his hands on it.

S. P. Casey, an old citizen of Alto Pass, says that he once visited the place with a companion and heard distinctly the tones of a voice, coming apparently from space, warning them not to try to find the gold. Others say they have heard unearthly moans and groans there. Close by there is a large cave which, according to the story told by men who have explored it, has rooms as large as a large house, and some phenomena of nature back in its darkest recesses furnishes imitations of thunder and lightning that to the nervous explorer seem decidedly real.

The origin of the story dates back a great many years, to the time when the Indians inhabited this part of the country. The tribe whose headquarters were near the spot above mentioned found more gold in that neighborhood, according to the story, than they could carry away, and they buried the four pots with their dead chief, and went away, leaving their old hunting ground to the encroaching whites. Mr. Casey says that when he was a young man he worked in the timber in that vicinity and found many tomahawks sticking in trees, also other Indian relics, and states that he and a companion named Salyers dug for the treasure, which is said to be seven feet under ground, years ago, and that, after digging down six feet, Salyers suddenly came out of the hole, shaking with terror, and vowed never to venture in again. He claimed that some unseen force had given him a sudden and terrible shaking while he was digging.

OCCULT POWER OF THE WILL.

In connection with the power possessed by some over inanimate objects, through the will alone, the following, from "H. A. R.," a correspondent of *Light*, will be found interesting. It is an extract from his daily journal.

"To-day General Drayson told me that in India he was witnessing some of the astonishing feats of a Brahmin. Afterwards he conversed with the man, who, finding Drayson was truly interested and did not pooh-pooh the matter (as most Englishmen did), entered into particulars.

"He said such feats as he could accomplish required many years of practice. Anyone wishing to perform them should commence by tying a weight to the end of a string, set it swinging from some fixed point and *will* it to stop suddenly. A year's practice might make one succeed. He said: 'If you can do this, stand before a clock and *will* the pendulum to stop. When you can accomplish this, *will* it to go on again.' (The Brahmin could do these.) 'Then *will* an object at a distance to move towards you across the room.'

"Drayson asked him to let him see him accomplish this. 'Very well,' said the Brahmin, 'I *will* that picture across your room to move!' He fixed his eyes on it for three or four minutes and the picture moved on its string forwards and backwards.

"Drayson then asked him to *will* a certain book to move across the room. The Brahmin fixed his eyes on it in the same manner and, after a short interval, Drayson saw the book on another table, remote from both, standing on one edge, whereas before it had lain flat on the first table. It moved so rapidly that Drayson did not see it in the air, only after it had moved."

A MARVELOUS CAVE.

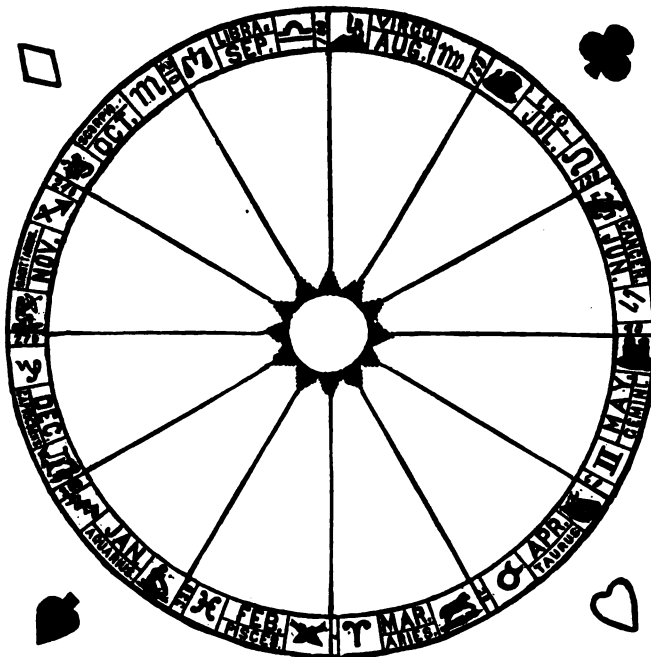
There is a cave in the Kincaid range of hills in Jackson county, Ill., fifteen miles from Carbondale, that is said to rival either the Mammoth cave of Kentucky or the Burksville cave of Illinois. Its general contour differs widely from either and is pronounced a marvel.

The entrance is a narrow passage, fifty feet long and five feet high, to a sharp turn, and then advancing a way, one comes to "the cross," or forks, one room going in each direction—north, south, east and west—as direct as the compass can point. In the west branch is a large corridor, four feet wide at its base and ten feet high, tapering off above in corrugations as perfect as though cut by hand, and forms a regular archway for about 200 feet. At its bottom is a groove, six inches deep and eighteen wide, true and regular, with three inches of running water, clear, cold and pure. Further on is a large room, the walls of which reflect light. In the center of this room is a large, smooth rock, behind which is a ledge of rock, and beneath which, as far as the light will reflect, is a body of water. The west branch also contains other corridors and rooms; one of these is the "bat room," where bats abound in great numbers. The south, north and east branches of this wonderful cave all present, also, many geometrical wonders that delight and astonish the beholder.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 748 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR APRIL, 1902.

THE EARTH AND PLANETS.

MERCURY.—April 1st, 1902, in Capricornus; 6th, enters Aquarius; 14th, enters Pisces; 21st, enters Aries; 27th, enters Taurus. Its mean motion is about four degrees a day.

VENUS.—1st, in degree 10 of Scorpio; 13th, enters Sagittarius; 30th, in degree 26 of same. Travels about two degrees a day.

EARTH.—1st, in degree 11 of Libra; 20th, enters Scorpio, the eighth house. Travels about one degree a day.

MARS.—1st, in degree 11 of Aries; 30th, in degree 28 of same. Moves about half a degree daily.

JUPITER.—1st, in degree 2 of Aquarius; 30th, in degree 4 of the same house of the above Heliocentric Zodiac.

SATURN.—In degrees 22 and 23 of Capricornus during April.

URANUS.—In degrees 19 and 20 of Sagittarius during April.

NEPTUNE.—In degree 2 of Cancer during April.

THE MOON.

New Moon in *Libra*, on April 8th, in the *direction* of Aries from the Earth—in the *house* (heliocentric zodiacal area) of *Libra*, and *sign* (geocentric zodiacal circumference) of Aries.

Full Moon, on April 22d, in both house and sign of Scorpio.

The Moon is in line from the Earth with the *Signs* as follows: April 1st, Capricornus; 2d, Aquarius; 5th, Pisces; 7th, Aries; 9th, Taurus; 11th, Gemini; 13th, Cancer; 15th, Leo; 17th, Virgo; 20th, Libra; 22d, Scorpio; 25th, Sagittarius; 27th, Capricornus; 30th, Aquarius.

The Moon is in line from the Earth with the *Constellations* as follows: April 1st, Sagittarius; 2d, Capricornus; 3d, Aquarius; 6th, Pisces; 9th, Aries; 10th, Taurus; 13th, Gemini; 15th, Cancer; 16th, Leo; 19th, Virgo; 23d, Libra; 25th, Scorpio; 27th, Sagittarius; 29th, Capricornus.

MISCELLANEOUS MENTION.

Venus and Jupiter are Morning Stars.

Sun in Middle States, on April 30, rises at 5:05; sets at 6:50. April 30th is the 120th day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 1st, 4th, 9th, 13th, 18th, 23d, 27th, and contiguous days. Heavy precipitation, quickly shifting temperatures, sharp and electric storms, late snows, tornadoes, gales and floods are indicated.

EARTH'S TRANSIT OF VIRGO.

An Astrological News Record of the Notable Events of Current History and their Planetary Aspects.

BY WILLIS F. WHITEHEAD.

February 19, 1902.—**Planets' positions:** Mercury and Venus in Virgo, Mars in Pisces, Jupiter and Saturn in Capricornus. Uranus in Sagittarius, and Neptune in Cancer. **Earth enters Virgo.** Secretary Hay notifies Russia and China that any agreement giving any corporation exclusive rights in the development of Manchuria would be viewed with the gravest concern by the United States. Strikers fight troops at Barcelona; 200 killed. National Arbitration Committee adopt measures to settle labor strikes, etc.

February 20.—Battle between strikers and troops at Barcelona results in the death of 500; martial law to be proclaimed. Boers capture 46 prisoners. Jubilee of Pope begins at Rome. Rebels and Colombians fight severe battle.

February 21.—New York Armory (71st Regmt.) and Park Ave. Hotel burn; 16 lives lost. Sleet storm in the East cuts off Washington from the world for several hours. Barcelona strike spreads to other Spanish cities.

February 22.—South Carolina senators suspended for disgraceful conduct in Senate Chamber. Sleet and wind storm isolate Eastern cities. Barges and crews lost at mouth of N. Y. harbor.

February 23.—Prince Henry of Prussia arrives at New York on visit to America; warmly received. Senator Tillman (S. C.) barred from White House dinner to Prince Henry. Filipino insurgents surrender. Barcelona situation quiets down. Battle between Colombians and insurgents at Agua Dulce; 800 killed.

February 24.—Prince Henry welcomed to the United States by President Roosevelt at the White House; the utmost official and social courtesies extended to him by the Government. Six Colorado assay plants destroyed by dynamite.

February 25.—**Mercury enters Libra.** Kaiser's yacht Meteor launched at Shooter Island and christened by Miss Alice Roosevelt, the President and Prince Henry attending; Berlin greatly pleased by the Prince's reception. N. Y. C. R. R. collision kills 7. Gale sweeps Golden Gate; ships blown adrift.

February 26.—Prince Henry at New York. Floods in Long Island and Pa. Heavy gale off Florida coast. North German liner Neckar, with 1,315 aboard, towed into Halifax in a disabled condition by the steamship Karlsruhe. Filipino general taken.

February 27.—Prince Henry visits Mount Vernon, deposits two wreaths on Washington's tomb and plants a linden tree; crosses the Potomac bridge, and is entertained by the President at the White House. Secretary Hay eulogizes McKinley in the House of Representatives, the President, Congress, Prince Henry, and heads of Government attending. Floods cause extensive damage in Ga. and other southern points; Columbus has bridge swept away; rivers near high-water mark.

February 28.—Prince Henry visits Naval Academy and compliments cadets, takes horseback ride with the President, and starts on a short tour of the South and West. Boers lose 600; British lose the same; young De Wet captured. An American scouting party attacked by 200 Samar insurgents; 80 bolomen killed. Chinese soldiers revolt in Nanking district. Rioters at Moscow wreck university; 763 arrested. Rioters in the mining regions of Spain burn the Octroi officers. Colorado snow slides kill many miners. Heavy floods in East and South do immense damage; worst in years—railroads blocked, iron mills closed, many towns in darkness, and hundreds made homeless.

March 1.—Prince Henry at Cincinnati. Marconi sends wireless message 2,099 miles. River at Pittsburg reaches stage of 32.6 feet; 50,000 men thrown out of employment and heavy loss sustained there and at Allegheny. Italy checks civil revolt.

March 2.—Prince Henry visits Lookout Mountain and southern cities. Floods in the Mohawk Valley, in New York and Passaic River Valley, N. J., do great damage; 600 families driven from their homes at Patterson, N. J.; many towns along N. Y. C. R. R. under water and bridges washed away. Great Victor Hugo centenary celebration at Paris closes; his former home presented to the city for a museum. Labor riots in France and Italy.

March 3.—Prince Henry visits St. Louis and Chicago. Floods in Mohawk Valley submerge railroad trains; passengers rescued in boats. British steamer Tiber lost off Nova Scotia; 20 lost.

March 4.—Prince Henry visits Chicago's city library, a few mercantile houses, fire engine house, etc.: places a wreath at foot of Lincoln monument in Lincoln Park and plants a linden tree; goes to Milwaukee. Several leaders of the recent riots at Barcelona, Spain, shot by government troops. Chinese rebellion in Kwangsi Province growing. Three tidal waves on Pacific coast of Central America wipe out villages; many lives lost.

March 5.—Prince Henry visits Buffalo, Niagara Falls and Canada. Floods in N. Y. followed by heavy snow, sleet and rain. Servian revolution checked by death of leader. Rumor that "Tolstoi died on Feb. 15." Nicaragua and Costa Rica repudiate protocols negotiated last spring concerning the Nicaragua Canal; new treaties made necessary.

March 6.—**Mercury enters Scorpio.** Prince Henry at Boston; visits Harvard and receives the degree of LL. D. Steamer Waesland collides with steamer Harmonides off Holyhead and sinks; 2 lost. Heavy snow storm in Pa.

March 7.—Prince Henry at Albany and West Point; finishes tour by reaching New York. Southern Pacific train wrecked near Maxon, Texas; 15 killed and 28 injured. King Edward lays foundation stone of new Royal Naval College at Dartmouth. Cholera among Mohammedan pilgrims to Mecca; 110 deaths.

March 8.—**Venus enters Libra.** Prince Henry at New York; Berlin public both pleased and amazed over incidents of his visit. French invention enables firemen to breathe foul air. Canton river steamer runs down passenger boat; 150 drowned.

March 9.—Etruria, disabled at sea, safe in Azores port. Warlike preparations being made at Port Arthur. Force of 500 Russian troops fail to quell a Chinese revolt in District of Jehore; Russian forces prevent Chinese forces from going to scene of the uprising—100 miles from Pekin—though sent by authorities. Mother and nine children burned to death at Matane, Quebec.

March 10.—Prince Henry visits Philadelphia. Five children of one family burn to death at Shinhopple, N. Y. Attorney General Knox, by direction of the President, brings suit to dissolve great "railroad merger." [PREDICTION.—Though the present "merger" may be found illegal and consequently be suppressed, yet, in 1903, the railway interests will find a way to act conjointly.] Great strike of teamsters and freight handlers at Boston. General Methuen captured by General Delarey. [PREDICTION.—If any one event in South Africa can lead to peace between the Boer people and Great Britain, it is this one.] Venezuela yields to the demands of Germany for the payment of claims due subjects of the Kaiser.

March 11.—General Funston, "the man who does things," visits Chicago. [PREDICTION.—General Funston is "the coming man" of the army.] Prince Henry sails for Germany. [PREDICTION.—made for the especial benefit of Mr. Bennett of the *New York Herald*.—General Funston will never be called upon to fight the Kaiser. NOTE.—The visit of Prince Henry is, among other things, a rebuke to those so-called Americans who do not consider their native land good enough to live in; it is also a rebuke to those in Germany and America who continually harp on the possibility or probability of a German-American war. PREDICTION.—The Kaiser will never seek the downfall of the Monroe doctrine.] Great earthquake in Asia Minor destroys city of Kyankari (population, 20,000).

March 12.—Railway managers meet and decide that "money pool" of the railroads of their association shall cease to exist after April 1. Boston strike grows; 22,000 out. Steamer Providence capsizes by a squall at Lone Landing, Miss.; 21 lost. I. C. train runs into La. cyclone and gets badly damaged. Death of John P. Altgeld, former Governor of Illinois.

March 13.—Boston strikers agree to terms. General Methuen set free by his Boer captors. Portuguese forces attack strongholds of slave traders in East Africa and release 700 slaves. Andrew Carnegie gives libraries to forty cities and towns.

March 14.—Bankers decide to issue money orders. Senate ratifies "rules of war" of Hague peace conference. Russia apologizes for an attack of its soldiers on American sailors at Niuchaang. King Edward holds first court of his reign.

March 15.—Boston strikers vote to return to work. Fall River mill owners advance wages 10 per cent to avert trouble. The German Reichstag, in a bad tariff tangle, adjourns for holidays.

March 16.—**Mercury enters Sagittarius, Mars enters Aries, and Jupiter enters Aquarius.** Snow storms and blizzards in Minn., the Dakotas, Wis., and Canadian Northwest paralyze railroad traffic; many trains snowbound. Cyclone wrecks forty houses at Piper, Ala. Great gale brings sudden cold wave to Chicago. Many freeze to death in the West. Suez canal blocked by burning of a British tank steamer; another vessel aground; canal traffic suspended. Russia sending men and supplies to the far East.

March 17.—Prince Henry arrives at Plymouth, Eng., and later at Cherbourg, France; Kaiser starts to meet the Prince at Cuxhaven. Plot discovered to destroy two Austrian warships. The Pope orders clergy of Ireland to hold aloof from Fenian plots. Powers decide to restore Tien Tsin to China. Ship on shoals at Cape Lookout. Six life savers and their captain, near Chatham, Mass., with party they had succored, lost on way to shore.

March 18.—Cuban relief wins in republican caucus. Fire at North river Phoenix Pier, Hoboken, N. Y., burns steamer British Queen, a number of lighters, and much cotton; loss, \$1,000,000. Chinese rebels defeat Imperial troops at Fang Cheng, capturing and looting the town; outlaws raiding Chinese towns in several provinces. [NOTE.—So gigantic and widespread is rebellion to Manchu rule that China may be said to have a civil war.] Revolutionary documents distributed in St. Petersburg. Venezuela insurgents capture town of Juan Griego, island of Margarita, defeating Castro's forces. Colombian insurgents win a victory and secure possession of country west of Panama. The Kaiser greets Prince Henry at Cuxhaven; they depart for Kiel.

March 19.—Russia and France issue a joint note to the powers to the effect that the Franco-Russian alliance extends to the far East. Prince Henry arrives at Kiel, his home station; trip ended. Landsting, Upper House of Denmark, ratifies sale of Danish West Indies to the U. S. Chinese rebels repeatedly defeat Imperial troops in southern provinces. Hundreds of Filipinos surrender in Samar. Hayti makes wholesale arrests of leading citizens. Committee on Panama canal return two reports to Congress; majority against its purchase. Bill introduced in the House for 20 per cent reciprocity agreement with Cuba. Several bad fires reported from different States.

March 20.—New life saving crew at Chatham, Mass., rescues eight men from a vessel in distress. Venezuelan insurgents besiege seaports and cut off communication of Castro with his generals. British House of Commons suspends John Dillon for offensive language in that body.

March 21.—**Earth enters Libra** and spring commences.

The transit of Capricornus, during the past year, by Jupiter in conjunction with Saturn, has been an epoch full of great changes and events. As Astrologers have always viewed the conjunctions of Jupiter and Saturn with great interest we have recorded much more, under this heliocentric aspect, than we aim to do ordinarily. Therefore our record of events will now be confined to those of the greatest importance.

It is deeply significant that this great conjunction closes with the whole world, we might say, in an uproar of revolution, war and political intrigue. The tension among many nations has been strained nearly to the fighting point. That open rupture has not come is a tribute to those nations who "rule their stars" and who postpone the fighting by always getting ready for it.

The diplomatic moves made by England and Japan on the one hand, and Russia and France on the other, would seem to indicate that the equilibrium in Europe and the far East will remain undisturbed for some time, but it is a condition that may end by the failure of China to restore peace to her provinces, many of which are now in a state of anarchy and civil war.

The entrance of Neptune into the mental quarter assures us, however, that the day of gunpowder backed by diplomacy is now fairly gone by. The diplomat has forged ahead of the warrior and is no longer his servant; the warrior now waits on the wise statesman, and is one of his pawns. The statesman is busy with questions of trade and commerce apart from which war to him is an absurdity, and commerce is thus the key to the new decade.

HISTORY OF THE ASTRAL NUMBER.

Supposing that the Astral or Nativity Number was designed, primarily, to ascertain the true time of day of birth, thus enabling the Astrologer to erect a correct natal figure, and supposing, further, that Lilly published the same, as we believe, "why is not such publication in existence to-day? How was it possible for such a curious and instructive thing to be lost?"

There are several ways in which this could have occurred. First, however, I shall give what is handed down by verbal communication from Olney H. Richmond. This is hearsay only and is a mere fragment, yet is important in its bearing upon the history of the Number if true. The verbal fragment is to the effect that "the publication of Lilly's heliocentric work was brought to him while on his death-bed."

Let us suppose that this is true. First, it would fix the time of the Number's publication in the year of Lilly's death (1681). This is an important clue in the search for Lilly's lost work and may serve to unearth it in time. Second, the publication of the Number for Lilly when he was at the point of death would naturally cause its circulation to fail for many reasons we need not enumerate.

Aside from the above, the publication of the Astral Number may have been a purely private affair, and at the solicitation of those friends of his, like Elias Ashmole, who took a great interest in the more occult and secret matters. That Ashmole was a Rosicrucian admits of little doubt; that men like Lilly may have issued matters for their private use is a reasonable and most probable conclusion.

Like Richmond's publication of the Number, Lilly's book may have been lost through fire. It would not have been a strange fact if such were the case.

Myriads of books and manuscripts have been lost in the most unheard of ways. Cornelius Agrippa lost a precious manuscript on the field of battle. Kepler wrote a dozen volumes of which we do not even know the titles.

It may be that the death of Lilly caused the edition of his book to be held for some balance unpaid on it; that awaiting a settlement before delivery the lot was boxed and stored away among the constantly growing accretions of some London printing house, and in time forgot. *The books may be there yet!*

I hope this series will lead up to the discovery of Lilly's lost work—this is also an object I have had in view. *Look for the printer's "proof pages."*

In time, both Lilly's and Richmond's lost books will be found, I am confident. I know of one English Astrologer, Mr. H. S. Green, who might make a thorough search for Lilly's lost work as it is in line with much he has given attention to. I have a great admiration for Mr. Green's "Numbers" and Astrology, and mention his name because much of his thought therein is in full sympathy with the esoteric system of which the Astral or Nativity Number is an integral part.

As for myself, I feel fully able to find Richmond's "Elementary Astrology." When I do I shall add to this branch of our inquiry. It is not my desire that

any reader should espouse my opinions, but it is my desire that my position be fully understood. I shall now briefly examine the Number itself in regard to the objections that have been made against it and such other things as our inquiry may develop. Then I shall attend to the criticisms of Mr. Hugh.

I regret Mr. Hugh's present viewpoint as shown in *Coming Events* for March. Neither Mr. Griffen nor myself have proposed to exploit the rules and books of the Astral Number in the STAR. Mr. Griffen accomplished what he set out to do, giving directions how to construct a heliocentric Time Book. Our greatest concern is to instruct those who desire to build such a book, not to put forth those matters that Mr. Hugh assumes we should do and which Mr. Griffen has fully shown cannot be done without reproducing the books themselves. Take a trip over here, Mr. Hugh, and look them over. You will find something more in them than "mere planetary positions," I assure you.

But, seriously, I thank Mr. Hugh for reproducing Mr. Griffen's article in full on the "Heliocentric Time Book" from the February STAR. W. F. W.

OUR OBSERVATORY.

[Original Articles, News and Reviews, Opinion, Anecdote and Prophecy as discovered in the universal firmament of current ASTROLOGY. Edited by

NEWS E. WOOD, A. M., M. D.

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GEOCENTRIC ASTROLOGY.

To Know Your Ruling Planet and Sign—General Characteristics Belonging to Each Planet.

BY JOHN HAZELRIGG.

Author of "Metaphysical Astrology" and Editor of *Hazelrigg's Astrological Herald*.

We take great pleasure in reproducing the following article, "To Know Your Ruling Sign and Planet," from the entertaining and instructive pages of *Hazelrigg's Astrological Herald*. The article commences with the following table:

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.
1. {	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.
2. {	16° 44'	20° 46'	22° 37'	0° 39'	2° 37'	4° 39'	6° 38'	8° 40'	10° 42'	12° 43'	14° 43'	16° 41'
3. . .	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
4. {	15.26	16.50	18.0	19.0	20.17	22.14	0.45	3.30	6.0	8.33	11.8	13.28
5. . .	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓

To those of my readers unacquainted with the rudiments of Astrology, the above table will give the desired information as to the rising sign and its ruling planet.

Explanation: Multiply the birthday by 4; add the sum to the degrees and minutes under the month of birth in the second row, from which subtract or add the hour and minute of birth, according as the time be before or after noon. This will give the approximate sidereal time of birth, answering to the number in the

fourth row which immediately *precedes* it in numerical value. The rising sign will be found directly above it and the governing planet below. For example, under what zodiacal sign and planet was a person born whose natal hour is June 16, at 4 p. m.? 16×4 equals 64 minutes, or 1 hour and 4 minutes, which, added to $4^{\circ} 39'$, belonging to June, gives $5^{\circ} 43'$; plus hour of birth (as the time was afternoon), 4 p. m., equals $9^{\circ} 43'$. This corresponds to 8.33, in the fourth row, above which is the rising sign Scorpio, ruled by Mars, placed below. Again, for an a. m. nativity. To ascertain the governing sign and planet of a person born September 8, at 2:47 a. m.; 8×4 equals 32; plus $10^{\circ} 42'$, the degrees and minutes belonging to September, equals $11^{\circ} 14'$. From this we subtract the time before noon, which is the time between 2:47 a. m. and 12 o'clock, or 9:13, leaving a quotient of 2.1. Referring to the table, this corresponds to Leo, governed by the Sun.

The names of the symbols are as follows: Zodiacal Signs, ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio, ♐ Sagittarius, ♑ Capricornus, ♒ Aquarius, ♓ Pisces; the Planets, ♅ Uranus, ♆ Neptune, ♄ Saturn, ♃ Jupiter, ♂ Mars, ☿ Mercury, ☼ Sun, ♀ Venus, ☾ Moon.

The following are brief general characteristics belonging to each planet. The reader will understand that they describe a *type* rather than the individual, as there are no two horoscopes exactly alike.

♅. Uranus is termed the eccentric planet, and produces an erratic temperament, a hearty dislike for the conventionalities of life, fond of traveling, restless, delighting in novelties and things out of the common track, inventive, original and ingenious in mind, with a great fondness for mysticism. If Uranus is much afflicted in the horoscope, the person will be wayward, perverse and unmanageable.

♆. Neptune produces an ideal temperament, aspirational, dreamy, fond of the sublime, emotional and romantic in nature, and exceedingly impressional and mediumistic. He is restless, independent, and if Neptune be much afflicted is liable to questionable acts and subject to much criticism. The Neptune individual usually has a blueish tinge to the white portion of the eye.

♄. The native of Saturn is of a contemplative spirit, with acute and penetrative faculties, reserved and austere in bearing, slow and cautious in action, patient and retiring in mind, with a tendency to secretiveness and melancholia; careful of his belongings, and very set in his likes and dislikes. Saturn ill aspected creates a miserly disposition, suspicious and envious, mistrustful and given to repining. His is essentially a laborious temperament.

♃. The individual under the benefic influence of Jupiter is affable, kind-hearted, strongly moral and religious, benignant in impulse, noble in disposition and faithful to his obligations. He is very fond of horses, makes a good friend and a generous enemy, and delights in outdoor sports. Jupiter ill dignified, however, tends to profligacy, recklessness and a lack of firmness, with his inherent generosity directed into questionable channels. His instincts tend to law and commerce.

♂. The Mars nature is essentially energetic, fearless, aggressive and determined, generous, delighting in combat and competition. When Mars is unfavorably aspected, these qualities partake of more violent methods, in which treachery and cruelty come into play, and the more commendable activities of decision and energy are perverted to vicious and wicked purposes.

☼. The solar type indicates much magnanimity and unselfishness of purpose, being lofty in his ideals, humane in his principles. Generosity and pride are his dominant traits, except when this element is inharmoniously blended in the chemistry of his nature, under which conditions his more admirable qualities tend to arrogance, superficiality and pomposity. His nature is largely executive, producing leaders or managers.

♀. Venus dominant gives a placid and graceful disposition, a nature highly artistic, a *penchant* for social accomplishments, and much cheerfulness of mind. If this element in the nature be much afflicted, it leads to profligacy, lasciviousness, revelries, and a disregard for the proprieties in life. The Venus individual belongs to the artistic sphere.

☿. The Mercury native is highly ingenious, aspirational, inventive, imaginative and talkative, with commercial tendencies, as well as a fondness for literature and learning. Afflicted by cross aspects he becomes loquacious and a mere prattler, with no depth to his arguments, careless of honesty and truth, and addicted to questionable methods in the conduct of his affairs. Mercury rightfully belongs to the intellectual planes of activity.

☾. The Moon, when the most potent factor in the human economy, tends to imagination, mysticism and romance, being the dream element in nature, whereby the soul is allowed to soar unfettered. The somnambulists are of this type, or have the Moon strong in their nativities. These individuals are philanthropic and humanitarian in their impulses, yet timorous and restless by nature. Ill aspected, they are spiritless, discontented, and lacking in ambition, with frequently a tendency to lunacy.

Age of 56 Fatal to Many Geniuses.

Among men and women of genius there seems to be a strange fatality connected with the age of 56. Some of the most renowned characters of the world have died on reaching that limit, including Dante, Hugh Capet (King of France), Henry VIII, Henry IV of Germany, Paganini, Alexander Pope, Marcus Aurelius, Frederick I of Prussia, Maria Louisa, Empress of France; Saladin, the great Sultan of Egypt; Robert Stephenson; Scipio Africanus, Roman general; Helvetius, the philosopher; Henry II, first of the Plantagenets; the elder Pliny, Julius Cæsar, Charles Kingsley, Abraham Lincoln, Captain Marryat, George Whitfield, Robert Dudley; Johann Gasper Spurzheim, German physician and phrenologist; Frederick II of Germany; Juan Prim, Spanish general and statesman; Henry Knox, American revolutionary general; Van Tromp, Dutch Admiral, and others.

STAR OF THE MAGI

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NEWS E. WOOD, A. M., M. D.,

EDITOR AND PUBLISHER.

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N. E. WOOD,

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EDITORIAL SECTION.

ONE of the most noted palmists in the
world is Mme. de Thebes.

★

SHE is said to be a French lady of rank
and fortune, moving in the best and most
aristocratic society of Europe.

★

HER readings of the hand are always
without pay or remuneration of any kind.
She pursues her art, therefore, as a devo-
tee, and for its own worthiness.

★

MANY remarkable predictions have been
made by Mme. de Thebes. She foretold
the murder of the Marquis de Mores with-
in a year of that event. She discerned in
the hand of Queen Marguerite the assas-
sination of King Humbert of Italy.

★

IT is with interest, therefore, that we
hear of her late reading of the hand of
young Don Alfonso who is to shortly as-
cend the throne of Spain unless rumors to
the contrary prove true. Here is a pre-
diction that will prove a strong argument
in future years as to the worthiness of the
ancient art of divination by the lines
drawn by Nature in the palm of the hand.

★

ACCORDING to the tenets of her art the
future king is of an artistic temperament,
is impressionable, full of energy, kind-
hearted and impulsive. He aims for inde-
pendence and is impatient of restraint.
He has a fairly logical mind and is blessed
with reason and common sense. As a king
he will desire and strive for military glory
and be eager to overcome all opposition.

★

HIS future, Mme. Thebes declares, will
be signalized by many striking and sensa-
tional events. His reign will be one of
movement and not of mere monotony and
position. First there will come a period
of unsettled conditions; storms will be fre-

quent; disorders in his kingdom will in-
crease, all culminating in a whirlwind of
conflict and disorder. Then follows a so-
cial earthquake shock of intense violence.
This will be succeeded by a period of pro-
found peace, the forerunner of a new
Spain, in which her old grandeur will re-
vive in a majestic development of art,
trade and industry. Such is the reading
of the future king's hand as accredited in
Madrid society. One other feature of the
reading by Mme. de Thebes was that his
early career would be marred by unfortu-
nate feminine influences.

THE ETHICS OF OCCULTISM.

The chemical processes of Nature know
of no evasion from their infallible ends.
There is no sentiment involved in the re-
sult of adding two numbers. That man-
hood joined to greed produces one who
wars on his fellowman is as certain as that
two and two make four. That intelligence
subtracted from appetite leaves a dipso-
maniac is as certain as that two from two
leaves nothing. We cannot add a perma-
nent evil to our social qualities, to our in-
tellectual capacities, to our physical
make-up, without their permanent injury,
steady deterioration and ultimate destruc-
tion.

There is no escape from these rewards
of transgression. Because, some hundreds
of years ago, a great soul's liberation from
clay was effected on a cross, such fact will
not enable us to escape one jot or tittle of
these results. One may lay his hand on a
red-hot stove and all the faiths, teachings
and bloodshed of history will not prevent
a burn. The act of the individual ever
sets in motion a chemical action, a nu-
merical result, that cannot be set aside.

It is on this basis that the system of
ethics of occultism is based. It is a basis
that involves no absurdities, no specula-
tions, no churchly creed, no rubbish of un-
reason. It is, first of all, absolutely scien-
tific and in strict mathematical accord
with the facts of causes and effects as we
find them in Nature. The same laws that
apply to Nature apply to Man. The one
thing in all religions that keeps them alive
in the face of critical opposition is but an
admixture of the truth that cannot die.
Let this preservative truth be entirely
withdrawn from the church and it would
tumble as though leveled by an earth-
quake. This truth in the churches is the
human element that they constantly nour-
ish and seek to sustain, plus a certain
amount of priestly inventions and cere-
monies, which, however elaborate and im-
posing, are wholly useless for other than
churchly ends.

Transgression may be physical, intel-
lectual or spiritual. If the body trans-
gresses, sickness results; if the intellect
transgresses there follows social disorder;
if the ego of man, toad-swelled with pride,
says, "I am not amenable to law," it fast
goeth towards its fall. If the ego chooses
darkness, superstition, to pose for what it
is not, to assume powers it cannot control,
to scheme for selfish ends alone, then such

ego is sick with transgression, and occult
ethics point surely to its downfall and ulti-
mate ruin.

It is the fiat of Nature that every tub
shall stand on its own bottom, that un-
worthiness to live is a sure sentence of
death, that no vicarious atonement will
enable us to escape the chemically abso-
lute rewards of transgression. "The soul
that sinneth, it shall die," is as true an
axiom now as it was six hundred years be-
fore Christ came and taught healing for
humanity through the physic of love.

There is no teaching, no idiotic assump-
tion, however labeled, that will enable us
to escape our just rewards. It is a de-
plorable fact that much passes for occult,
Christian, and metaphysical science that
is the direct antithesis of these ends. The
label does not make the wine; true medi-
cine cannot always be told by the bottle's
wrapper. We cannot judge except by
effects—not in isolated cases, where other
causes, unknown and unrecognized, are at
work, but by such a sweeping and wide-
spread result as to afford a chemical dem-
onstration of certain specified causes.

The medicines used by the wise physician
to heal the infirm and sick are so used be-
cause they have been verified by experi-
ence as true remedies. If they fail it is
not because they have no potency but be-
cause the disorder has gone too far to be
controlled. The vital forces have degen-
erated beyond a point where the suffering
individual can be rehabilitated with even
a small amount of health, and waits only
for the grim messenger that strikes trans-
gression's final balance and closes the last
ledger of life.

But with returning health the invalid
presents to us an example of how those
intellectually and spiritually sick may be
healed. The man who reasons wrongly,
blindly, fanatically, like an anti-vaccina-
tion crank or an Eddyite degenerate, is
simply afflicted with a chronic sickness of
his intellect. He is worse off than a fool,
who cannot reason, just as one palsied is
better off than one who uses his physical
powers simply to destroy. The anti-vac-
cinationist and the Eddyite are both as-
sassins, the only difference between the
two being that one indirectly opens the
way for the destruction of the body while
the other directly attacks the fundamental
integrity of the mind.

In the treatment of diseases, whether
they be physical, mental or moral, a cor-
rect diagnosis is indispensable to an effec-
tive treatment. The mental contagion
known as Eddyism can only be treated by
the expulsion of the virus of sophistry and
pride by an effective purging by some
demonstrative truth. The diagnosis will
show what truth, as a remedy, must be em-
ployed. The chronic ailment of the Ed-
dyite is that of one who gazes fixedly at a
tallow-dip and denies there is such a thing
as darkness. He tries to convince him-
self that his tallow-dip is the central sun
of the universe, and that its rays banish
darkness from the infinite. His foolish-
ness is only equaled by he who might close

his eyes and declare that the Sun did not exist. The Eddyite can no more banish disease by his denial of it than the foolish ostrich can hide himself by sticking his head in the desert sand. With equal reason he might deny the existence of hunger after a full meal and assume that his temporary condition was the permanent arrangement of the infinite.

"There is no sickness, therefore I am well," has never yet raised an invalid off a bed of pain. "There is no hunger" has never filled an empty stomach. "There is no darkness" has never furnished an atom of light. To close our eyes and declare there is no Sun will never banish that luminary from the solar system; to deny darkness, sickness and hunger is to invite their evils by neglecting to prepare for them.

True Christianity is not found in the doctrine of a vicarious atonement, not in the denial of the existence of evil, not in elaborate ceremony and ritual, not in the musty, dusty and dry speculations of orthodox preachers, but in the *remedy* for spiritual ill-health and disease presented to us by the great physician. As physical ailments call for *material* remedies, and as intellectual sickness and disorders call for *logical* medicine in the shape of demonstrable truths, so spiritual infirmities call for *spiritual* antidotes. The command to love our neighbors as ourselves is the carrying out of the golden rule—to do unto others as we would have others do unto us. And this involves a chemical and mathematical action which fully expresses the ethics of occultism.

This golden formula for spiritual transgression is the all-potent medicine not only for the soul but for the infirmities of all nations. Until it is used by them the social disorder and widespread disease of selfish intrigue must continue, and men will be arrayed into separate camps of armed men ready at a moment's notice to engage in destruction and wholesale murder. But once this spiritual medicine is regularly taken, its immaterial force—which is also a *natural* force—will unite all men in one vast brotherhood of humanity.

Between the Golden Rule and Nature—on whose bosom it rests—will then appear the true occult system of ethics of which the law of love and reciprocity is the visible peak. The ethics of Nature are the ethics of Man. Ultimately they must prevail over sophistry, superstition and sin. Then will the arts of peace prevail over the art of war; love, reciprocity and justice will heal the disorders of the nations, and the doors built by greed, hate and intrigue will be broken down that now bar men from the rightful development and true station in Nature's economy that they should enjoy.

Under the occult ethics that follow from the chemical action of Nature and culminate in the Golden Rule humanity moves forward, *surely*, though slowly and painfully, to world-wide health, profound peace, permanent prosperity, and human

happiness. To hasten such a glorious consummation let each do unto others as he would that others should do unto him.

THE KINGLIEST KINGS.

Ho! ye who in noble work
Win scorn, as flames draw air,
And in the way where Lions lurk,
God's image bravely bear:
Though trouble-tried and torture-born,
The kingliest Kings are crowned with thorn.

Life's glory, like the bow in heaven,
Still springeth from the cloud;
Soul ne'er out-soared the starry Seven
But Pain's fire-chariot rode;
They've battled best who've boldest borne;
The kingliest Kings are crowned with thorn.

The martyr's fire-crown on the brow
Doth into glory burn;
And tears that from Love's torn heart flow,
To pearls of spirit turn.
Our dearest hopes in pangs are born;
The kingliest Kings are crowned with thorn.

As beauty in Death's cerement shrouds,
And Stars bejewel Night,
Bright thoughts are born in dim heart-clouds,
And suffering worketh might.
The mirkest hour is Mother o' Morn.
The kingliest Kings are crowned with thorn.

GERALD MASSEY.

CORRELATION OF FORCES.

The greatest achievements in the field of scientific research are those which have established the correlation of forces and revealed to us many of the secrets in regard to the constitution of matter. The term "correlation of forces" is intended to include the convertibility of one form of force into another, as of heat into motion, electricity into magnetism, and vice versa. Of course, the study of these things has increased our ability to watch understandingly many of the operations of those forces, and thus become acquainted in detail as well as more generally with the way in which matter changes its form and apparent qualities under their influence.

One of the first steps in this direction fairly may be claimed to have been taken by our own Franklin, who, near the middle of the last century, showed others how, before he did it himself, to draw lightning from the clouds, identified it with frictional electricity, and turned his newly gained knowledge to practical account by suggesting the use of lightning rods. It is true that both Bacon (in his *Novum Organum*) and Locke had previously intimated their belief that heat and motion are interconvertible, but their brief statements on the topic do not seem to have attracted attention, much less acceptance among thinking men. Apart from these glimmerings of light the world was in utter darkness on the subject till Count Rumford, also an American (born in Woburn, Mass.), published the results of his study of the phenomena attending the boring of cannon at the arsenal in Munich in 1796-'98. He reasoned that the heat which resulted from friction in the boring process could not be accounted for on the then current hypothesis that heat is a material fluid which is latent in the metal and was set free by the condensation of

friction. He concluded from subsequent experiments that the heat was caused by friction and was greater in proportion to the power expended in causing the friction, and, therefore, that the heat must be a motion communicated to the heated body. In the paper in which he detailed the results of these experiments he asks: "Is there any such thing as an igneous fluid? Is there anything that with propriety can be called caloric?" Scientific men gradually accepted his work as giving an indubitable answer in the negative to these questions, and about half a century later Dr. Joule of Manchester, England, established experimentally the fact that the force required to increase by one degree Fahrenheit the heat of one pound of water is equal to that required to raise a weight of one pound to a height of 772 feet.

The fact that there is some connection between electricity and magnetism was known as early as the days of Franklin, who magnetized darning needles by passing electric currents along them. A little later Volta constructed his *electrophorus*, which consisted of two circular plates of metal with a plate of resin between them; and about a hundred years ago he invented the *voltaic pile*, which has made his name immortal. But it is some eighty years since Oersted of Copenhagen showed that when a wire transmitting a galvanic current is placed parallel with a needle and near to it the needle tends to turn at right angles with the wire.

Following this Ampere established it as a fact that currents moving in the same direction attract, and those moving in opposite directions repel each other. Also he deduced the hypothesis that the magnetism of a bar of steel consists in currents of electricity revolving at right angles to the length of the bar around each particle of the metal, the resultant of which would be a current around the circumference of the bar. As a result of work like this, by these and other laborers in the field, Professor Grove was able to announce in 1842, in a lecture before the London Institution, that "light, heat, electricity, magnetism, motion and chemical affinity are all convertible material affections. Assuming either as the cause, one of the others will be the effect."

"Cause and effect, therefore, in their abstract relation to these forces, are words solely of convenience; we are totally unacquainted with the ultimate generating power of each and all of them, and probably shall ever remain so." The statement in the last quoted sentence is the only one that is open to question in the light of the more mature knowledge of our day. We now are able to regard the force of attraction (gravitation) as the probable first material cause of all these forces and can compute that the heat due to the falling together of all the particles of matter of which the sun is composed is equal to not much less than 80,000,000 Fahrenheit degrees for the whole mass. Sir William Thompson, now Lord Kelvin,

is authority for the estimate that the heat given out per hour by each square yard of the sun's surface is equal to that obtainable from the combustion of 13,500 pounds of coal and gives a force equivalent to 63,000 horse-power. From this it may be computed that the total heat radiated each hour from the solar surface would be sufficient to raise from the freezing to the boiling point 700,000,000,000 cubic miles of water. Hence the solar heat has been enormously dissipated and now must be vastly less than the maximum stated above. Immense stores of force will be available for mechanical uses on this earth by the men and women of the future who will be wise enough to effect the conversion.

Previous to the work of Count Rumford it generally was supposed that force is destroyed in the using, though the contrary is logically deducible from the Newtonian axiom that action and reaction are equal. It is now known that when one form of force disappears the same amount of force exists in some other form, as the arrested motion of a mass of matter becomes a motion of its constituent particles or molecules, and reappears as an increase of temperature. From this it is assumed to be axiomatic that force, like matter, is indestructible, its quantity always remaining the same.

LUCKY AND UNLUCKY ANIMALS.

The cow stands forth pre-eminent as an object of veneration and respect in India, and miraculous curative powers, both for the soul and body, are ascribed to its various products. The Hindoo is often made, through his superstitious veneration of the cow, to treat it at times with positive inhumanity. This occurs in the case of sick animals that the owner is unable to cure. When a cow becomes very old, or is seized with some incurable sickness, the owner dare not, even if he wished, put it out of its misery at once. Believing that such an act would bring eternal damnation on himself, and disgrace on his family, he calmly abandons the wretched animal to its fate. The exhausted creature, unable to drag itself home, throws itself on the ground and before life is extinct becomes the prey of crows and vultures. A bull-calf is often let loose in the name of Shiva and becomes after that a sacred animal. The destruction it does among the ripening crops is enormous, yet no one complains of its depredations.

The owl is considered by all natives of India to be an unlucky bird, and its hooting is held in detestation by them. They are unwilling to call each other by their names when close to an owl, believing that if they do so the bird will learn the name it hears and continue repeating it until the death of the doomed man occurs. One of the names of the owl is urhua. This word has been derived from the sound made by the brown wood-owl, whose cry, when heard from a short distance, is not unlike the syllables urhua uttered in a loud and trembling tone. This strange cry can

easily be twisted into the words Babua or Rama, two very common native names, and this accidental resemblance may explain the origin of the superstition. The innocent owl is, according to natives, evil in mind and body. Even when dead its dreadful powers do not forsake it, for should any one taste its flesh the results would be insanity for which no cure is known.

On the other hand the peacock, the blue pigeon and the jay are welcome birds to the Indian villager's sight. The peacock is held in special veneration, and, except in very wild places, its destruction is looked upon as a sacrilegious act. It is accordingly allowed to dwell in the fields in large flocks and to feed at will upon the growing crops, among which it lives in happy security with the sacred bulls and the sacred monkeys. The integuments of the quills of the peacock's train are considered a good remedy for that mysterious wasting away to which so many Indian children succumb.

TOWN NEAREST TO NORTH POLE.

Christmas at a Samoyad village, within sixteen degrees of the North Pole, and in the midst of three months of unbroken night, illuminated only by faint auroral rays! It was hardly a merry Christmas, and yet in this hunters' settlement of Matochkin Shar there was cheerfulness and content. They cared not for luxuries, and for the supply of their few and simple wants they could always depend on Providence and a paternal government.

Matochkin Shar is on the strait of that name, which cuts Nova Zembla in half near the 74th parallel of latitude, the most northerly settlement on the face of the earth. It is reached after a tedious voyage by way of the North Sea, and thence, skirting the coast of Lapland, into the White Sea, which is navigable only for a few weeks in the year. From Archangel a stout little steamer, built like the Fram, for battling with the ice, sails once a year for Nova Zembla with supplies, often including a number of intended brides, forwarded by the government.

Here, in a Samoyad cabin, were assembled for their Christmas feast three of the village officials—all natives—their wives, and a couple of Russian traders from Archangel. They had been to church; but they had taken just enough of vodka to banish all solemn thoughts, if such they ever indulged in. For the vodka the traders were responsible, smuggling the liquor ashore in defiance of the law.

The dining-room, which served also as parlor and sometimes as sleeping-room, was roughly furnished with wooden chairs and table, a small sideboard, where stood the vodka, a smaller bookcase, and on the walls a few miserable daubs of the Virgin and saints. The liquor had greatly increased the natural loquacity and mirthfulness of the Samoyads, and their loud talk and laughter continued until dinner turned their attention to the serious business of the day.

It was not a banquet that would tempt the appetite of a Chicago epicure, but it was thoroughly enjoyed; for the viands were the choicest that a Nova Zemblan larder can furnish. There were roast wild geese and reindeer; there was a compound of rye flour, raisins, and other materials made up into something that passed for a plum pudding; and there were plenty of onions and potatoes, but all these had been prepared especially for the visitors. As for the natives, they feasted, as was their custom, on blubber and deer meat dripping with blood and as nearly raw as they ventured to take them in the presence of guests. The food was served on metal dishes and plates, and for the traders there were knives and forks; but the others ate with the implements that nature provided.

The dinner ended there was more vodka, and after the vodka a sleigh ride, notwithstanding the darkness and a temperature away below zero. It was not a pleasant mode of conveyance; but here, as elsewhere in the island, and throughout the arctic regions, it was the only one available.

A dozen savage dogs, which, if left to themselves, would slay and eat their comrades, were yoked to a light wooden sledge by stout thongs of deerskin, and in this the men settled themselves as best they could. There were neither reins nor whip, and when the driver jumped in he instantly smote the animals with a ten-foot pole, which he used unmercifully throughout the journey. The result was dire confusion; for after a frenzied howl the dogs turned upon each other, snapping like ravenous wolves. But another blow brought them to their senses and away they started over pits and swamps, rocks, ridges, and ravines, down steep ice slopes fringed with glaciers, and down the precipitous banks of rivers issuing from towering cliffs above. Fortunate, indeed, were the travelers that no fox or reindeer crossed their path; for then the team could not be controlled and the end would be certain disaster. All this the driver regarded with perfect stoicism, looking on his startled passengers with an air of conscious superiority.

The settlement of Matochkin Shar, the largest in Nova Zembla, was founded by the Russian authorities a little more than twenty years ago. At first it was but a single hut, built for the winter quarters of a few hunters who had ventured thus far in search of seals and walrus. Then others were induced to settle here with their wives and families; for there was an abundance of fish and fur-bearing animals, and in return for their pelts the authorities would furnish them with provisions, nets and timber. Thus the village grew apace and is still growing, fostered, as it is, by the government with almost paternal solicitude.

They are a cheerful and good-natured folk, these villagers of Matochkin Shar, barely five feet in height and almost as broad as they are long; yet extremely

nimble on their feet. They welcome the visitor heartily as he is rowed ashore on the pebbly beach; but it is not a pleasing welcome, for they are the roughest, shaggiest, most stunted, by far the filthiest specimens of humanity in all the wide realms of the Czar.

Their dress consists of an inner and outer tunic, both of reindeer skin, the latter loose and baggy, and with the hair inside, thus securing greater warmth than if the garment fitted tight to the skin. The breeches and boots are of the same material, and all are so tough and so strongly sewn with deer sinews that they outlast the life of the wearer and are bequeathed as family heirlooms. Head covering is considered superfluous, except for the long, matted and filthy hair streaming to the wind behind faces seamed with the furrows of exposure and covered with dirt that is never intentionally removed. The true Samoyad seldom washes or bathes, and his verminous condition forbids a too close intercourse, notwithstanding the hearty welcome with which he places at the disposal of the visitor all that his hut and his larder contain.

The steamer from Archangel brings ample stores of rye flour, cabbages, onions and potatoes, but it is not on such food that the citizens of Matochkin Shar loves to feast. Raw flesh is more to his taste, and blood warm from the veins of the newly slaughtered reindeer. In this, however, he merely resembles other denizens of arctic lands, all of whom greedily devour raw meat, blubber and blood; for these will best supply the heat and strength which the climate is ever diminishing. Like the Indian of North America, he gorges to repletion when food is plentiful, sleeping night and day when he has eaten his fill or when there is nothing more to eat. Should he exchange his diet for that of more civilized beings it would mean to him death, for he could not then endure the severities of an arctic winter.

Yet they are happy, these children of nature, whose ancestors have for centuries battled for existence amid the swamps and wastes of arctic tundras. Wandering along the coast of northern Russia and Siberia, they lived for centuries on the deer, which served at once for food and clothing, for shelter and transportation. Presently came Russian traders, who gave them for their furs the vilest of vodka, thus creating an appetite that caused their undoing. To obtain the drink that fired his blood the Samoyad, in search of the polar bear, the blue fox and walrus, pushed further out toward the ends of the earth until he came even to Nova Zembla. Here again he must fight for his life, often getting the worst of it, as did many of the explorers who came in search of wonders and found only a nameless grave.

There is nothing more brutish about the Nova Zembla than about the Eskimo or Aleut. He may be a little more dirty, if that be possible, but he has many qualities that belong to the plane of our common nature. A Mongol by descent, but born of

parents raised in the arctic swamp, he has all the callousness of the one and the narrowness of the other. Yet he may claim to be regarded as a man and a brother, for he is fairly intelligent, fairly industrious, and always sober unless tempted by the white man's fire water; nor has he been much afflicted with the vices and diseases inseparable from civilization.

HUNT FOR ANOTHER PLANET.

The name of the first discoverer of a planet is as completely lost in the "dark backward and abysm of time" as that of the man who first ate an oyster or sailed a boat. It is even more obscure, in fact, for Mr. Watts has given us a picture of the anticipator of Dando, and the rationalizers of Greek mythology attribute the invention of the sail to Daedalus. But it is hopeless to look for any reference to the first shepherd watching his flocks by night who satisfied himself that five of the stars did not preserve the same relative position, as all the constellations seemed to do. These five stars were called the "wanderers," or planets, in opposition to the fixed stars, and the sun and moon were classed with them. When astronomy emerged from the mists of antiquity it already possessed this amount of information, which was unchanged for some thousand years. Galileo was the first to whom we can assign the discovery of a new member of the solar system—not a planet in this case, but the four satellites of the planet Jupiter. It is amusing to recall the objections that were leveled against this first revelation of his wonderful telescope.

A typical one is quoted by Principal Lodge from the work of a Florentine astronomer, who thus argued against any attempt to increase the number of the planets—in which the sun and moon were then included—"There are seven windows in the head, two nostrils, two eyes, two ears and a mouth; so in the heavens there are two favorable stars, two unpropitious, two luminaries and Mercury alone undecided and indifferent. From which and many other similar phenomena of nature, such as the seven metals, etc., which it were tedious to enumerate, we gather that the number of planets is necessarily seven. * * * Besides, the Jews and other ancient nations, as well as modern Europeans, have adopted the division of the week into seven days, and have named them from the seven planets. Now if we increase the number of the planets this whole system falls to the ground." It was an argument worthy of an age when medical science accepted the doctrine of signatures, and so held, for instance, that the eyebright—Milton's euphrasie—was good for sore eyes, because of the black, pupil-like spot in its corolla. But it did not long hold out against the testimony of the telescope, and no argument of the nature is likely to be used against Prof. George Forbes' hypothesis of the existence of an unseen planet beyond the orbit of Neptune, and separated from the sun by more

than three times the distance of that planet, at present believed to be the outpost of the solar system. Prof. Forbes, who has maintained the probability of such a planet for at least twenty years, has lately brought forward some new and stronger arguments in favor of its existence, and in a paper read to the Royal Society of Edinburgh went so far as to point out its probable situation. We hope that some search will be duly made for it, and that the singular apathy with which Adams' famous discovery of Neptune was received by the heads of English observatories will not be repeated.

It is a truly amazing thing that astronomers should now possess a method of investigation which enables them to detect a planet, by far-reaching mathematical analysis, long before the most powerful telescope has distinguished it from a fixed star. Prof. Forbes' planet may or may not exist in reality, but the possibility of its discovery being made by such a method as he has used was definitely established by the discovery of Neptune. Up to the middle of the last century such additions as had been made to the Copernican solar system had been solely due to the increased power of telescopes and the diligence of their users. First the satellites of already known planets were discovered. Then came, in 1781, the discovery of a new planet, Uranus, the first that had been added to the number of actual planets since the history of astronomy began. It was due to Herschel's sheer perseverance—amounting almost to genius—in watching the sky. On the first day of the nineteenth century Piazzi, by similar perseverance and good fortune, discovered the first of the "small planets," or asteroids, of which we now know that at least 500 girdle the sun between the orbits of Mars and Jupiter, and probably extend even beyond these limits, as Shelley foresaw when the poet's inspiration when he spoke of

Those mysterious stars
Which hide themselves between the earth and Mars.

But the discovery of Neptune in 1846 marked a new epoch. Adams of Cambridge and Leverrier of Paris independently worked out a problem so difficult that no one had previously ventured to tackle it, and so gave the most convincing proof of Newton's great law of universal gravitation that could be imagined. Uranus, the outermost of the planets then known, had been "going wrong" for years. His place as shown by the telescope was slightly different from that which calculation predicted that he would occupy, and the discrepancy was increasing. It was a very tiny difference, far too small for the naked eye to detect, even if there had been a second Uranus holding the calculated position, but it was very important. Every disturbing influence had been taken into account—for, of course, the planets attract one another, just as the sun attracts them, and so they are always more or less "perturbed" from the orbits which they would describe if only the sun had to

be considered. Adams and Leverrier, in entire ignorance of one another's work, simultaneously set out to discover whether the unexplained discrepancy between Uranus' real place and that predicted for him could be due to perturbations caused by an unknown planet further from the sun, and if so, whether they could discover the true position of this planet by calculation alone. —*London News*.

STRANGE RELIGIOUS CEREMONY.

One of the strangest of all strange religious ceremonies is that practiced by the sect of Christian Star-worshippers, who are also known as Mendeans, Sabians, or St. John Christians. They number between 4,000 and 5,000. Their ritual is a weird one, and they turn to the North Star when they pray, and baptize every Sunday. Toward midnight the star-worshippers, men and women, come slowly down to the riverside, disrobe and bathe. On emerging from the water each robes in white, crosses to an open space in front of the tabernacle, where the priest places the sacred book, "Sidra Rabba," upon the altar. The priest then, taking one of two living pigeons and extending his hand to the Polar Star, lets the bird fly, exclaiming, "In the name of the Living One, blessed be primitive light, the ancient light, Divinity self-created." Then follows the "high mystery." On a charcoal fire some dough of barley meal and oil is quickly baked. A deacon seizes the remaining pigeon, cuts its throat, and strains the neck of the bird over the wafers so as to allow four small drops to fall on each in the form of a cross. Amid the continued reading of the liturgy these wafers are then taken around to the worshipers and placed in their mouths by the priests with the words: "Marked be thou with the mark of the Living One." The sect still exists in the towns along the Lower Euphrates and the Tigris.

KNIGHTS TEMPLAR.

The original military-religious order of Knights Templar was established in 1118 by nine French knights for the protection of pilgrims to the Holy Land. Their organization being approved by the church, St. Bernard prescribed the rules for the order. He afterward commended unpretentious frugality, courage and piety, saying their arms were their only finery, and they dreaded not the number or strength of the barbarians; their confidence being in the Lord, they sought a "sure victory or a Christian and honorable death." This referred, no doubt, to their claim that a Templar must vanquish his foe, or die; hence, at their investiture, each vowed that, if alone, he would never turn from his enemies, but fight them if they were infidels.

Baldwin, king of Jerusalem, gave them quarters in the palace near the former site of the Temple, from which they derived the name of Templars. With vows of poverty, chastity and obedience, they modestly assumed the title of "Poor Fel-

low-Soldiers of Christ." They afterward became wealthy, proud of distinguished eminence as warriors, haughty and powerful, endeavoring to maintain a sort of independent military organization, aloof from the control of European sovereigns, all of which provoked the avarice, cupidity and jealousy of Philip IV (called the Fair and Handsome) of France and Pope Clement V to consort for their overthrow.

Jacques de Molay, the last of twenty-two Grand Masters, by subterfuge, was enticed into France, charged with heresy and idolatry, which were not supported even in a mock trial, condemned and burned at the stake in 1312. The order was abolished by Clement V. Many Templars were executed and their personal estates seized and confiscated. —*Masonic Home Journal*.

MARVELOUS MINERALS.

Dr. A. A. Julien, of Columbia College, has in his possession two or three of the most wonderful minerals in the world. One of them is a piece of quartz which he picked up near Columbia, N. H. This bit of quartz is transparent, and has a little cavity in its center, filled with liquid, in which a bubble of gas keeps jumping about from side to side. The bubble is very small and can be seen only under the microscope. It is about one micron, that is, 1-25,000 inch, in diameter, and it dashes from wall to wall of the cavity in restless motion, like a monad trying to escape. Now, this motion must have continued during the ages which have elapsed since the consolidation of the granite. In other words, the little bubble was enclosed in the quartz several million years ago, when all rocks were in a molten state and the earth was in process of formation.

The bubble has been jumping about ever since, unable, against the strong material of the quartz, to discharge its pent-up energy. Probably, from this fact, it has kept in motion longer and moved a greater distance, back and forth, than any other substance on earth. The cavity in which it moves is about double its size, so that the bubble travels about 1-25,000 inch at every jump, and it moves irregularly several times each second. If it has been moving thus but twice a second for but one million years, it must have traveled 1,400,000 miles. Of course, the bubble has been jumping about for more than a million years if the estimates of the geologists are correct. It is claimed that by measuring the relationship of the volume of the bubble and the liquid, an estimate can be made of the temperature of the quartz when it was first hardening out of its molten state. The liquid in the little cavity is probably a saturated solution of common salt and the gas is carbon dioxide.

Dr. Julien has another piece of quartz, found in North Carolina, which has a cavity holding liquid and a bubble which is remarkable because the bubble can be made to appear and disappear at the will of its owner. All he has to do is to breathe hard

upon it, when it will disappear. It is the heat of his breath which causes the liquid to expand and fill up the space ordinarily occupied by the air bubble. Of course, any gentle heat will cause the change, but when we reflect that the bubble, like its fellow mentioned above (this one does not jump about), has been in existence for millions of years, the potency of the human breath in causing the change seems much more inspiring.

Dr. Julien has still another gas bubble, this one inclosed in a piece of white topaz from Minas Geraes, Brazil, which under the microscope shows some wonderful effects. The cavity is tubular and the sides or walls are parallel to the prismatic faces of the crystal. The liquid in the cavity is a quite strong brine, with still another colorless liquid (liquid carbon dioxide) occupying a central position. By looking through the microscope one may see the first cavity, then the denser brine near its ends, with infinitesimal salt cubes floating in it, then in the center the liquid carbon dioxide with the air bubble in the middle of it; the curves of demarcation which show up between the colorless and the non-colorless liquid floating within another liquid and an air bubble in the center of all. The air bubble always floats near the upper surface of the cavity, whichever way the mineral is held, so that the piece of topaz is a natural spirit level which has been in existence since before man first came on earth.

FIRST KINGS OF EGYPT.

Egyptologists, digging among the royal tombs at Abydos, in Upper Egypt, have established the sequence of the first known monarchs of Egypt, which proves that Zer was the second king of the first dynasty, he being followed by Zeser, Narmer, Sma, Mena, and Bener A-ab, in the order here named.

The brick walls of the tombs were found to be from five to seven feet thick. The average size of the large tombs was 26x16 feet, and the depth, 10½ feet. The tomb of Zer proved that the earliest Egyptian Kings were buried first in a wooden tomb, around which the brick tomb was built, the space between the wooden and brick walls having openings at the top for offerings. A new feature of the tombs, found in one of the third dynasty, was a floor of red granite.

Many thousands of pieces of Egyptian art of earliest times were also found that possess great archaeological value.

DEFIED SMALLPOX: DIES OF IT.

Erwin Collins, twenty-three years old and the son of Mayor Collins of West Point, Ga., one of the State's wealthiest and highest men, died recently of smallpox. Collins refused vaccination, and was the only one of his associates to develop the disease. He was taken ill at one of the best-known boarding-houses of Atlanta, later moving to his aunt's house, the wife of City Clerk Campbell. The malady was there pronounced smallpox.

QUAINT AND CURIOUS.

SEVERAL Russian astronomers who went recently to Tomsk, in Siberia, for the purpose of establishing an observatory there, came very near losing their lives, for the peasants plotted to kill them, since they were convinced that the object of the scientists was to conjure the stars down from heaven and take them away in their carpetbags. That rain comes from the stars these peasants firmly believe, and they naturally did not want to have their future crops ruined through lack of water.

IN Tuolumne county, California, is the Crystal Palace Cave, discovered in 1879. It has a number of attractive subterranean apartments, such as the Bridal Chamber, the Crystal Palace Room, and a curious apartment called the Music Hall, where the deposits of aqueous origin not only have taken the form of organ pipes, sounding boards, etc., but they also emit, when struck, sounds or vibrations distinctly musical in quality. Near this cave are two natural bridges, which the tourist can visit and return to the railway within half an hour. They are respectively 180 and 240 feet long, and the upper and larger is very curious.

THE rarest and the costliest of gems, though not always esteemed the most beautiful, are pigeon's blood rubies, fine opals, and diamonds that are pure but shed a distinct glow of blue or pink. A very perfect pearl of generous size and lustrous skin, tinted a rarely beautiful golden green, was valued, unset, at over \$1,500. A faultless green pearl is very rare. A curious stone is the Alexandrite. It is a dark green stone that is polished, cut and set very like a fine topaz or amethyst, in large, showy rings, surrounded by diamonds. By the light of day the Alexandrite has no special beauty save its fine luster, but directly a shaft of artificial light strikes the dull stone deep gleams of red flash out of the green, and under the gas or in the firelight one ignorant of this vagary would instantly pronounce it a ruby.

A FEW years ago, in course of transit between New York and New Orleans, an express packet of paper money had been opened and \$22,500 of the original amount had been abstracted. Two of the seals had been broken and one had been resealed by thumb pressure. The solution of the mystery baffled the most ingenious work of the best detectives until, in despair, the matter was referred to an expert in handwriting and some other methods of identification. Noting the faint impress of the thumb on the middle seal, he obtained wax impressions of the thumbs of all the officials of the particular express company through whose hands the packet was known to have passed. These impressions were photographed and enlarged and one of them clearly agreed with the thumb-impressed seal of the broken envelope. The thumb mark of one of the most trusted officials of the company thus betrayed him, and he was promptly arrested, tried, convicted and sentenced.

WHAT is said to be the biggest tree in the world is the famous Tule tree of Mexico. It stands about twelve miles east of Oaxaco, the capital of the state of that name, in the extreme southeast corner of Mexico. It is of the linden species, somewhat analagous to the American weeping willow, is fifty-two feet in diameter, and about 250 in height. As to its age there is no data, but it was a giant among trees when Cortez landed in Mexico, and was a monarch of the woods when the Christian Era began 1900 years ago. The peons of Mexico attribute sacred properties to the tree and it is a hallowed shrine to them. Its care has been undertaken by the Catholic church, which has inclosed the huge trunk by a high fence.

HEALTH AND HYGIENE.

Reading the Tongue.

The healthy tongue is clean, moist, lies loosely in the mouth, is round at the edge and has no prominent papille. The furred tongue shows local troubles of the stomach, intestines or liver. The dry, tremulous tongue in fever indicates nervous prostration or depression. The white tongue shows a feverish condition with perhaps an inflamed stomach. The moist and yellowish-brown tongue shows a disordered condition of the stomach and liver. The dry and brown tongue indicates a low state of the system, possibly typhoid. The dry, red and smooth tongue shows inflammation, gastric or intestinal. The strawberry tongue—when the papille at the ends of it are raised and very red—means some eruptive fever. The sharp-pointed red tongue shows brain irritation or inflammation. A yellow coated tongue indicates liver derangement.

Virtue in the Lettuce and the Beet.

Women ought to be lettuce lovers, for this salad not only purifies the blood and cools the color, but steadies the nerves, and ought to be taken at night to insure sound sleep. It is a better, safer nervine than opium or chloral, taking for this purpose the older, darker leaves. One notable cosmetic and regulating dose which dates as far back as the good Queen Mary of Orange is the juice of sugar beets, boiled, peeled, sliced, and set before the fire to draw the rich syrupy juice out. This, in tablespoonful doses, once an hour, with as much lemon juice as agreeable, is said to be the material for making pure blood next to fresh grape juice. Of course, anything that makes new, rich blood is a fine tonic also, and plenty of fresh beets in salad will add plumpness to the thinnest form, provided the beets are boiled tender and slowly eaten.

Nuts as Food.

Nuts are beginning to take their place as factors in the catering for a family. They contain a large amount of nourishment, and, owing to their oily nature, digest easily. Eaten with salt, they are palatable. Either as a dessert course, or salted and used as a relish, their value is

the same. They are not expensive, for from the peanut through the imported varieties they can be bought in bulk at small cost. The peanut has many good qualities to recommend it, and from its low estate is coming to the front as an important item in dietetics. It is supposed to cure insomnia, if eaten just before retiring for the night.

Heart Failure from Overeating.

The heart is about as perfect an organ as any in the body, and one that rarely shirks its duty. It commences its labors during the early infancy and goes on until the last moment of life, without intermission. At every beat it propels two ounces of blood through its structure. At seventy-five pulsations per minute nine pounds of blood are sucked in and pumped out. Every hour 540 pounds; every day 12,960 pounds; every year, 4,730,400 pounds; every hundred years, 473,040,000 pounds.

Now, the heart has for a neighbor an organ, the stomach, very fond of self-indulgence. The stomach lies directly under the heart, with only the diaphragm between, and when it fills with gas it is like a small balloon, and lifts up until it interferes directly with the heart's action. The stomach never generates gas, but when filled with undigested food fermentation takes place and gas is formed, and the interference depends upon the amount of gas in the stomach.

To overcome this obstruction the heart has to exert itself in proportion to the interference, more blood is sent to the brain, and the following symptoms are the result: A dizzy head, a flushed face, loss of sight, spots or blurs before the eyes, flashes of light, zigzag lines or chains, etc., often followed by the most severe headache.

The symptoms are usually relieved when the gas is expelled from the stomach. Now, when this upward pressure upon the heart becomes excessive, more dangerous symptoms supervene, a larger quantity of blood is sent to the brain, some vessel ruptures, and a blood clot in the brain is the result, and the person dies of apoplexy, or, if he lives, is a cripple for life. When a sick person, or an old one, or one with feeble digestion, sleeps, digestion is nearly or quite suspended, but fermentation goes on, and gas is generated as before stated.

A man was found dead in bed and the physician pronounced it the result of heart failure. Now, the man was out late, maybe, partook of a large dinner of roast beef, turkey, chicken, lobsters, oysters, mince pie, plum pudding, ice cream, cake, an orange, nuts, and raisins, coffee, etc., went home at midnight, and died of heart failure before morning. The heart failed from overloading, just as a horse might do if burdened beyond its strength.

Again, a man is sick with typhoid fever or pneumonia, or almost any other disease, and dies of heart failure, but what has his diet been during the sickness? At present it is very fashionable to commence at once with what might well be called the stuffing process. Iced milk, which is so cool and grateful to the patient, from

three pints to one gallon during the day and night. How unwise!

Moral: If you don't want to have your heart fail don't abuse it; don't overload it.

EDITOR'S TABLE.

WE desire to call attention to the important Martinist article in the present issue, "Edicts from the East." The STAR is the *only* official organ of the Martinist Order in America, and each month will contain Martinist matter of deep interest, either official or propaganda.

★ Reincarnation.

"CHELLE" writes us a communication on reincarnation from which we take the following:

"The law of Nature is the law of God," and if we wish to find out that wise law we have only to observe Nature closely. We shall thus find in the common occurrence of "cause and effect" a visible expression of invisible law, and, searching still more closely, we may be surprised to note that every material condition has its counterpart in the spiritual realm, and he who has eyes to see and ears to hear may learn to understand.

How man came in the beginning, what lowest form of life evolved and finally developed into humanity, is still somewhat misty, for the finding of the "missing link" is so quickly followed by the loss of the same that the chain is continually breaking at some weak point. Nor is this a matter of utmost importance for what we are now is of more vital interest than what we might have been hundreds or thousands of years ago.

So far as we can observe, progression is the law. We see it demonstrated though not in especially strong form—just a straw to show—in the mechanical inventions of even so short a time as the past twenty-five years.

Experience *multifida* seems to be our only legitimate teacher, and failure—so called—the rod of correction; and the majority of us have had a sufficiency of both—letting ourselves be the judges.

People often say, "If I could only live my life over again, knowing what I know now, how much better I could do!" What is it in one's self that cries out for this one more chance? Is it not the unsatisfied soul? and is it not reasonable to suppose that our loving All-Father will be as kind to us as we are to our children when we let them try again? Would it not be a folly and unnecessary "discipline" of which Wisdom would not be guilty, to allow one to see what was possible of accomplishment in an unlimited future, and then limit the opportunity to three score and ten years? Why make an earth capable of such a variety of conditions, all adapted to the needs of humanity, and then deny to that highest form of life that which is given to bush and grass and tree? Why create simply to destroy, if annihilation be true? or, if it be not, why people space in general, or some local heaven in partic-

ular, with undeveloped spirits, continuing the process eternally? Even we know better than to have only the primary department in our schools, withdrawing the pupils as fast as they complete this, and surely one life counts less, comparatively, than one grade of school.

We regard "Chelle's" argument in support of reincarnation as unusually lucid and excellent. It presents a view of possible development through repeated lives that cannot be shown to be illogical.

★ A Remarkable Booklet.

Dr. T. A. Bland, Secretary of the American Medical Union, is the author of a booklet which will prove an eye opener to the majority of doctors as well as the people. The title is, "A History of the American Medical Union; Its Origin, Purpose and Progress."

It is far more than its title suggests, though the history of that unique medical organization is of great interest, it being the first attempt, on a grand scale, to unite the physicians of all schools on the basis of "Fraternity, Freedom and Progress." It is an historical review of medical legislation done, in a style to compel a reading, and force conviction, that it is an o'er true tale of selfish schemes, corruptly inaugurated, and despotically executed.

It is the most vivid and terrible exposure of the iniquity of modern medical legislation, and the depravity of the medico-political lobbyists who secure it and profit by it, that we have yet seen. Every physician, and all who employ physicians should read it. You will find it entertaining and instructive. Send ten cents to Dr. T. A. Bland, 161 South Hoyne Ave., Chicago, Ill., and it will be mailed to you.

★ "Old Moore" for 1902.

As a prognosticator of coming events, "Old Moore's Almanack" takes first rank among the prophetic annuals. We invite the sceptical to compare its monthly forecasts with current history and see, for themselves, the truth which we assert. We are out of "Old Moore's Almanack" for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy or the two for 15 cents. We have just received a large supply from the publishers in London and can fill all orders at once.

Agents and dealers supplied on liberal terms. Just the thing for open gatherings as "Old Moore" sells at first sight.

★ New Work on Reincarnation.

The very best work on this subject in the world has lately been published by the editor of the STAR. It has 160 pages, is beautifully printed and bound, and is just the work you desire as it is complete in every particular, plain, logical and convincing. It is, in fact, a handy and perfect text book on the subject of repeated lives. See advertisement elsewhere for chapter headings, etc. Price, postpaid, in handsome leatherette covers, 50 cents; in heavy paper covers, 30 cents.

Volume Two of the Star.

Volume Two of the STAR is now out and ready for delivery. It will be sent, postpaid, to any address on receipt of \$2.00. The edition is limited to one hundred copies, of which twenty have been sold in advance; it is uniform in style with Volume One. No more acceptable gift for the holidays can be had than this volume of the STAR. See second page of cover for particulars.

Our readers who have not secured the bound volume of the STAR for its first year, do not know what a good thing they are missing. There is yet opportunity for them to come in with those more favored as we have a few copies left. The price is two dollars, postpaid. See list of contents and particulars on second page of cover.

All single copies of Vol. Two, 10 cents each. Vol. Three, same price. Six, 50c. Title-page of Vol. Two for 2-cent stamp.

★ A Big Bargain.

We have two copies left, we find, of Dr. Dutton's "Etiopathy," which sold originally at five dollars a copy. It is a work that should be in every library and will make a beautiful holiday present. Notwithstanding the price in our advertisement elsewhere is \$4.00, we will send the work, postpaid, for but \$2.50 to close out. This is big value for the money.

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REINCARNATION.

An Instructive Martinist Chapter by Papus on the Ethics and Philosophy of Occultism.

TRANSLATED BY GEO. H. PEEKE.

[The following article forms the fifth chapter of a book which the Martinist director will soon publish, with Alean, in "*La Bibliothèque de Philosophie Contemporaine*." This volume, which treats of the Philosophy of Occultism, is the first attempt made to put in the hand of modern psychology the principles of tradition disembarassed of their obscure style. Our readers will be able to judge by the present extract how well Papus has succeeded in his task.—TRANSLATOR.]

The basis of ethics differs much, according to the philosophic or religious systems which control the epoch or individual. When ethics is purely a metaphysical system it prevails but little with the human spirit, and the religious revelation of a simple negro is preferable to it. In order that a man may know that each one of his acts is an impulse cast into the universe and subjected to the physical laws of going and returning, there is a demonstration needed far more solid than the affirmations of rhetoricians and the pretensions of the clergy. This demonstration was the basis also of the initiative mysteries of antiquity, and is still possible in certain centers of high spirituality, working in Europe under theurgic methods.

All action provokes equal reaction and of opposite direction; the angle of incidence is equal to the angle of reflection. Such are the laws which have always formed the basis of the ethics of occultists.

The idea of the existence around each being of a secret atmosphere where thoughts evolved in acts write themselves, the certainty that one will re-pass by the road which he neglects to-day, finding in it, increased by time, all the stones which one has left by weariness and sloth, these are the assured data which intuition seeks after for experimental proof to the occultist.

If science produces in man the certainty of an existence of a principle other than matter, it will by the same process have opened a very fruitful way to true ethics, that by which the responsibility of an act freely accepted is found more coercive than the best established laws and policies. In effect this question of responsibility, in the visible and invisible, raises many problems which we shall review, according to the principles of Occultism. They are:

1st. The question of knowing where the plane of

reaction meets the plane of action. That is to say, where suffering succeeds error.

2d. The study of this reaction and the elements which act upon it to delay or hasten.

3d. The result of these studies through the life of all time.

The basis of the problem and of the law of ethics is, for the occultist, almost entirely embraced within the study of reincarnations. Reincarnation consists, for the spirit, in returning many times to the physical plane, unrestrained by time or place. That is to say, that the spirit can come, either ten or two hundred years after physical death, and that the return can take place upon any planet whatever of our material solar system. We must avoid confounding reincarnation, where only human spirits can reincarnate in a human body, with metempsychosis, which only represents the allegorical and exoteric side and which only applies to the material cellules of the physical body.

In effect, after death, the material cellules return to the earth, which has lent them to the spirit for the bodily existence, and each one of these cellules can become an integral part of a plant, or animal which eats the plant. It is not then the man himself, the spirit, which returns to be called a tree or beef, or mineral compound, but, instead, his material vestment, the body, henceforth free from its union with and service of the immortal principle.

There is, then, a possibility of metempsychosis for the cellules of the body, of evolutive transformation for the astral being and of reincarnation for the spirit. It is the confusion of these possibilities which produces the greater part of the errors of those who criticise occultism without understanding it.

In order to avoid useless wrangling we may seek to determine the conditions of activity, of the spirit, between death and the final judgment, and these conditions will respond, save for the place, to many of the principles of the reincarnationists. Whether hell and purgatory should be placed in the earth or in some indefinable place are, in short, questions of words more than of facts, and the future will be burdened with bringing all the world into agreement.

Whatever may come to pass, every natural excess, every complication should be destroyed by the anguish and moral distress which are the inevitable fires of the invisible plane; and every evil action, or act which retards the evolution of the spirit, provokes a reaction of grief, appearing anew, sooner or later, it matters little. The memory of all previous

acts presents itself after each physical death, and is effaced after each birth, in order to shun the discouragement and the suicide made possible by the liberty of man with regard to his body.

The present is given to man in order to begin anew his future by correcting the effects of the past. Man is aided in his action by the beings of the divine plane which have the power to efface, by intense use of present powers, the evil impressions of the past through service, humility and prayer.

In the majority of cases the memory of previous existences is abolished during the physical reincarnation. In some personalities a vague intuition exists of general conditions of a previous existence, of places before seen, experiences before known, but this intuition is vague, for a law of the invisible protects, except for the elect reincarnated, after complete evolution, from knowing what personality represented the spirit upon earth. There is a tendency, childish and very human, in many of those who only know the elements of this law of reincarnation, to believe themselves ancient kings, ancient savants, or ancient warriors returned in the body of small workers, of tutors, or of park-keepers. Their pretensions without proofs are generally the consequence of auto-suggestions provoked by vanity or pride too apparent. This injures the teaching quite as much as the mad-caps who make the pretensions.

During the physical life each thought, each sentiment, each act generates, in the other planes of the universe, chains of force which react upon the evolution of the being. The physical body is upon the material plane to generate, atom by atom, the place of reaction of the spirit, after death—the spiritual body which Pythagoras calls the chariot of the soul, and which is the abode, according to the physical life. The spiritual body is so much the more active as the incarnated spirit is the more expended, morally and physically, for others. There is no abode prepared from the other side for the spirit which has lived only for the body, for riches and for its own comfort here below. The millionaire without sympathy for humanity becomes a vagabond in the astral. The converse is still more often true.

The spiritual body, generated by the physical body, generates, in its turn, the astral body of future existence, and stamps by it the reaction of the present life upon the future life. It is useless to say that reincarnations are destined to end, when the man, without having lost his personality, will be reinstated in the Adamic and primitive state.

TO BE CONTINUED.

Occult Suffering from Amputated Limbs.

A well authenticated story comes from Cumberland, Md. A citizen of Lonaconing, George Robinson, had a leg so badly crushed that it had to be amputated at the hospital. After the operation, and even after he was able to leave his bed, he complained of a severe pain in the amputated limb. The pain was so severe he could not sleep. An investigation showed that the amputated limb had been buried in a cramped position.

It was straightened out and again interred, when Robinson's sufferings at once ceased.

THE RIVER OF LIFE.

BY W. H. PIERCE.

High in the mountains of Somewhere Land
A little brooklet sprung,
And it danced along over golden sand
And brightest songs it sung;
It rushed through gorges and leaped over stones,
And gurgled its glee in a thousand tones,
Till it came to a meadow, broad and fair,
Where daisies bloomed in the shimmering air;
And at eventide from a far-off star
A glitter of light like a silver bar
On its tranquil breast was flung.

Away in the forest of Anywhere,
Fern-sheltered from the Sun,
A tiny rivulet glides here and there,
Its pilgrimage just begun;
Gently, silently, hither and yon,
Seeming each moment fresh beauty to don,
It dimpled and tinkled a lullaby tune
As weird as a rede from a Runic rune,
Till it came to the meadow where idled the brook,
Which it joined with a kiss in a shady nook,
And thenceforth these two were one.

Together they start on a journey far,
Knowing not what the end may be,
Seeing each day but the things that are,
And naught of futurity;
There are roaring rapids and troublous shoals,
There are murky marshes and still, deep pools;
There are days when the Ice King holds it fast,
But it bides its time and spring comes at last.
Soon tiny boats float on its yielding breast—
And of all things these are the dearest and best
In this journeying to the sea.

The stream widens fast and finds work to do,
And its current grows swift and strong;
It has nobler aims and a broader view
Of the world as it hurries along.
The boats become ships, and some bright, sunny day
Each spreads its white sails and goes speeding away,
Seeking the land where the love-bird sings;
And the river murmurs, and memory brings
The meadow, the daisies, the willow-lined nook
Where they were united—the rill and the brook—
When life and hope were young.

Deeper and broader, stronger and true,
From mists and darkness free,
Its calm waters shining with sunset's hue,
The river glides peacefully;
And longer and broader 'till the shadows grow
That slant o'er its bosom in evening's glow;
The boom of the ocean, solemn and grand,
Sounds nearer and nearer—'tis close at hand—
The breakers are here—the bar is passed—
The weary river is safe at last
In the arms of the sheltering sea.

O rollicking brooklet of bright, happy youth,
How fair thy waters be!
O sweet rill of maidenhood! Purity, truth,
Are ever the symbols of thee.
O tiny boats launched on the river's breast
Why must thou grow ships and depart on thy quest?
O River of Life, with thy quicksands and shoals,
Thy course is but run to uplift mortal souls;
Each trial, each care is but means to an end,
And soon comes a day when thy waters shall blend
With the sea of Eternity.

[Written for the Star of the Magi.]

A REMARKABLE PROPHECY.

An Absolute Demonstration of Astrology as a Valid Predictive Science.

FOUR AMERICAN PRESIDENTS PREDICTED.

The Great Columbian Exposition Foretold One Hundred and Sixty Years In Advance.

REVIEWED BY WILLIS F. WHITEHEAD.

In the Congressional Library at Washington, where those interested may see it, is a little book bearing the title, "Vindication of the True Art of Self-Defence," by Sir William Hope, Bart., a Deputy Governor of Edinburgh Castle. The book was published in 1724. This particular copy contains an engraving of the badge of the "Royal Society of Swordsmen" on the leaf facing the title-page, and underneath it is written, "Private library of Sir William Hope." The book was procured for and placed in the Congressional Library in 1879.

There is nothing remarkable about the book so far, but if one examines the fly-leaves that precede its title-page he will find a prophecy, written by the author in 1732, which, in several respects, is the most remarkable astrological forecast of American history ever made, covering a full period of one hundred and eighty years—1732 to 1901—*every part of which has been amply fulfilled*. This prophecy, written by a true seer of the eighteenth century, affords a positive demonstration of the truth of Astrology. The evidence admits of no other conclusion to any rational mind.

In commenting on the prophecy, Mr. Smiley, editor of *Occult Truths*, substantially says: "The amazing evidence that Sir William Hope wrote these lines in 1732, when thirteen small American colonies had no dream of independence, when our largest cities were but country villages, when Washington and all the Signers of the Declaration of Independence were infants or else unborn, is incontestible. If any one thinks that the correspondence of history in America is accidental, let him try to apply it to the history of any other nation and see if he can make even five of the items fit. *Here is, in one illustration, an evidence of great value that Astrology, when understood, is an exact science.*" Of the many particulars of the prophecy he speaks accurately in saying that they were "all exactly foretold, easily recognizable, perfectly verified by events, and not an error crept into any one of them."

The prophecy was first printed in the *Home Magazine*, in an article by Mrs. Elizabeth Bryant Johnson. In it she says: "A wise man directed my attention to this mysterious utterance and kindly gave the key, which is herewith attached." The "key" consists, we are told, of "fourteen notes of fulfillment," and headed, "Key to the Prophecy." Later writers use these key notes in explaining the prophecy. We partly do so as well. The "wise man" is yet unnamed.

Curiously enough, the next publication that brought the prophecy to public notice did so to indicate the

election of William Jennings Bryan to the Presidency in the campaign of 1900. The *Washington Post* of November 2, 1900, reproduced Mrs. Johnson's article and headed it, "Looked Into the Future; Bryan's Election Predicted by a Sage in 1732." There is nothing in the prophecy to give a semblance of truth to this heading, the name of the successful candidate was held to correspond with the mystic words, "six, with added six." True, the *Post* gave "William Bryan"—containing twelve letters—as fulfilling the prophecy. But Mr. Wm. Henry Burr, A. M., justly observes in *Notes and Queries* that this rendition "excludes the middle name, Jennings, and even then there are seven letters before five, instead of 'six with added six.' No such inexactitude appears in the previous names. Anyway, Bryan was not elected and therefore must be counted out." Seeing that Bryan did not carry his voting precinct, his ward, his town, his county, his congressional district, his state and some of his former victorious states, *or the Union*, I believe we can all agree with Mr. Burr that Bryan was *not* elected and that we must therefore count him out. The *Post* should have foreseen these points and made it "Billy J. O'Brien," as this would have been six at one end and half a dozen at the other, and been "right smart" for a newspaper prophet. As Mr. Bryan, *if* elected, would have been the *twenty-fifth* President, the prophecy, as we shall see, would not have been invalidated nor would it have referred to him in the remotest way.

Next, *Occult Truths* published the prophecy with editorial comment in its issues of "Nov. 22, 1900," after McKinley's last election as President, and "Nov. 22, 1901," one year later, and, of course, after the death of President McKinley. Its editor, Mr. Smiley, advanced an original discovery in connection with Sir William Hope's prophecy which I shall note at its proper place. It is a mathematical demonstration of the cap-stone of the prophecy's arch of fulfillment and Mr. Smiley deserves much credit therefor.

The last publication of the prophecy was an article by Wm. Henry Burr, A. M., "The Fate of Four Presidents," the leading article of *Notes and Queries* for February, 1902, and from which we have already quoted. Mr. Burr renders the prophecy, possibly, more closely as to certain peculiarities of the text, which I mostly follow, but where the words differ in a line, as

This day is cradled, far beyond the sea, [Smiley.]

This day is ended, far beyond the sea, [Burr.]

I prefer Mr. Smiley's rendition as being more in harmony with the spirit of the text. The unintentional discrepancy is due to the failure, I believe, of someone failing to read the handwriting of someone else. The distinctive point of Mr. Burr's paper is his showing of how William McKinley's name fits with the words "six, with added six," which explanation I give in full at its proper place.

The prophecy has not been published further, so far as I am aware. The publications that I have do not include those of Mrs. Johnson or the *Post*. Mr. Smiley does not mention either of these although they preceded his own articles on the prophecy and his evident use of the "key" thereto by the unknown "wise

man" who furnished them to Mrs. Johnson. Hence I am indebted to Mr. Burr's article for my information concerning them. Mr. Burr used the key also, which he explains, but he does not give the key as it was originally published, which deprives us of it and bars us from giving each writer *full credit*. I desire to give both Mr. Smiley and Mr. Burr all just credit in their interpretations of the text, and in our exposition of it—partly from both—the honors are apparently balanced between the unknown "wise man," Mr. Smiley and Mr. Burr. This and the special credits I have mentioned as being due to each is as close as I can come to a proper presentation of each one's real work; I use my own language, as a rule, in expressing their exposition of the text of the prophecy, which last is here presented in smaller type. I introduce the headings which name the Presidents. The prophecy and its interpretation of exact fulfillment are as follows:

SIR WILLIAM HOPE'S PROPHECY.

PREFACE.

'Tis Chaldee says his fate is great
Whose stars do bear him fortunate.
Of thy near fate, Amerika,
I read in stars a prophecy:

The prophecy is clearly astrological in character.

THE PROPHECY.

Fourteen divided, twelve the same,
Sixteen in halves—each holds a name;

"Fourteen divided" is 7 and 7, fitting the name of Abraham (7 letters) Lincoln (7). "Twelve the same," Will (short for William) and Mc (Mac, meaning "son," abbreviated) gives Will-Mc ("Will the son of") or, as Mr. Burr observes, "Wilmac" (6) "Kinley" (6) "the real ancestral name." "Sixteen in halves" indicates Benjamin (8) Harrison (8).

Four, eight, seven, six—added ten—
The life line's mark of four gt. men.

$4+8+7+6=25$; "with added ten," (0 annexed)=250.

"Here are concealed," said Mr. Smiley in November, 1900, "*the ages at death of Washington, Lincoln, McKinley and Harrison (or Cleveland.)*" He adds, "as two are living," meaning McKinley and Cleveland, "the clause is obscure." Having seen so far into the meaning of the prophecy, Mr. Smiley, by interpreting this clause of the prophecy as he did one year later, would not have used the words "(or Cleveland)," for Cleveland was born in March, 1837, which made him some six years older than McKinley, thus showing that *the death of McKinley was clearly indicated in the NEXT year of his life*, namely, from January 29, 1901, when he became 58 years of age, to some months later.

In *Occult Truths*, dated "Nov. 22, 1901," Mr. Smiley again examines this clause of the prophecy and gives its true interpretation. He says:

"He," Sir William Hope, "described the 'four great men' of the United States . . . and said that their combined ages at death would be 250. These were Lincoln, 56; McKinley, 58; Washington, 68; Harrison, 68. Add them up!"

He explained this part no further.

WASHINGTON.

This day is cradled, far beyond the sea,
One starred by fate to rule both bond and free.

George Washington was born in 1732, the year that Sir William Hope dated his prophecy. Slavery existed in Washington's native State, Virginia, during his time.

Add double four, thus fix the destined day
When servile knees unbend 'neath freedom's sway.

"Double four" means two fours annexed, or 44; we "add" them to 1732 and obtain 1776, the year of our Declaration of Independence.

Place six 'fore ten, then read the patriot's name
Whose deeds shall link him to a deathless fame,

George (6) Washington (10). The words "Six with added ten," Mr. Burr thinks, also refers to George Washington. I do not agree with him. The analogy he depends upon does not hold good as to the others and would have given a double meaning to the text, which, in view of the direct and pointed lines above, would have been entirely useless and therefore naturally avoided by the author.

Whose growing love and ceaseless trust wrong none
And catch truth's colors from its glowing sun!
Death's door shall clang while yet his century waits,
His planets point the way to others' pending fates.

A splendid description! Washington died December 14, 1799, while "his century" was "waiting" to close, and, *according to many*, just seventeen days before it passed into history.

Till all the names on freedom's scroll shall fade,
Two tombs be built, his lofty cenotaph be made—

The signatures on the Declaration of Independence, "Freedom's scroll, have so badly faded that that instrument is no longer shown to the public.

Washington's remains repose in their second tomb. His "lofty cenotaph," the Washington Monument at the National Capital, 555 feet high, is *the highest monument, or building, in the world*.

Full six times ten the years must onward glide,
Nature their potent help, a constant, prudent guide.

Sixty years, "full," from the death of Washington brings us to 1860, a fateful year for the Nation.

LINCOLN.

Then fatefull seven 'fore seven shall sign heroick son,
Whom Mars and Jupiter strike down before his work is done.

Abraham (7) Lincoln (7) elected to the Presidency. Re-elected in 1864. Assassinated Friday, April 14, 1865, "before his work was done." The Civil War was proclaimed to be at an end on August 20, 1866.

When cruel fate shall pierce, though artless of its sword:
Who leaves life's gloomy stage without one farewell word.

He never spoke after being shot by the assassin.

A softly beaming star, half veiled by Mars' red cloud,
Virtue, his noblest cloak, shall form a fitting shroud.

No brain to-day can evolve a more striking picture of the actual truth than this, yet it was written a century and a third before the actual facts took place. The war, as noted, was yet unfinished.

HARRISON.

Then eight 'fore eight a later generation rules,
With light undimmed and shed in progress' school.

"Eight 'fore eight" indicates Benjamin Harrison. Mr. Smiley could not tell at first but what Grover Cleveland, whose name *thus* contains sixteen letters, was the "great man" here referred to. The "sixteen in halves" of the prophecy's opening, however, is exactly "eight 'fore eight," while the name of Grover Cleveland would be "sixteen *divided*," not in "halves," but "six 'fore *tēn*" instead of "eight 'fore eight." I am surprised that Mr. Smiley said in 1900: "I am in doubt to which he [Sir William Hope] refers." When we consider that there are but *fifteen* letters in Grover Cleveland's name this doubt of Mr. Smiley—if he had full confidence in the prophecy—appears still more surprising to me. I am almost tempted to conclude that he was trying to "hedge" in favor of the prophecy for fear that it might go amiss at the last minute. Benjamin Harrison died March 13, 1901, about four months after Mr. Smiley expressed his "doubt."

Wm. Henry Burr, A. M., correctly says that Benjamin Harrison "is the *only* name that fits the prophecy," but he also says and asks: "This may seem a questionable fulfillment. Was Mr. Harrison a great man—a great ruler?" He answers his own question as follows: "He certainly was intellectually great, and doubtless would have proved himself a great ruler had there been a great crisis during his term of office." He concludes: "And what one of our Presidents since Lincoln was intellectually superior to Benjamin Harrison?" McKinley was intellectually superior; very much so. But it is not a question of *intellectual* greatness, and Mr. Burr therefore fails to answer the question he raises. I answer it by presenting the facts of history. Mystic scientists well understand how important are the *culminating* and *inaugurating* years of political epochs. Harrison's administration (1889 to 1893) represents the *crowning years* of the era of peace and prosperity that the Nation had attained to after the great Civil War. With the next administration came a long drawn out financial panic that shook the whole country and prosperity vanished. The next administration saw the war with Spain. Harrison's administration was the *first* of the second hundred years of the American Union; a period which fitly inaugurated and dedicated the great Columbian Exposition at Chicago. This exposition fairly portrayed the wonderful *progress* in science, art, industry, transportation, invention, agriculture (first represented in Harrison's cabinet), etc., made by the "later generation" that he ruled. The "light" of Harrison's administration was "undimmed" by war, national misfortune, or governmental scandal, and was literally "shed" in the great Columbian Exposition which Sir William Hope justly and accurately describes as "progress' school." *Thus Sir William Hope prophesied the Columbian Exposition.* As Harrison was fully equal to the duties and responsibilities of his great office we must concede that the integrity of the text of the prophecy is fully borne out, especially so when we consider that each of the four Presidents—"great men"—are the ones who inaugu-

rate or represent the four great phases of American Independence that the prophecy deals with.

MCKINLEY.

Then six again, with added six, shall rise,
Resplendent ruler—good, and great, and wise.

Will-Mc (6) Kinley (6) as Mr. Burr shows. It is true that Mr. Smiley gave the same explanation, but he ruins any credit he may claim in the matter by immediately adding: "It is a little strained to use the boyhood name Will. Will Mc gives six and Kinley six letters. I am of opinion that this is a misprint and that it should read six again with added ten. Notice the phrase 'six [with] added ten' near the commencement. In that case we could make 16 letters thus: William MacKinley and this is not strained." We regard what Mr. Smiley here says as both erroneous and illogical. First, he says that "Will" for William is "strained," while "Mac" for Mc is not. There is a preference, depending upon usage or taste, possibly, but I hold all are correct and can be used without any straining to protect the validity of the prophecy, and if "Will" is strained because of usage, "Mac" is also strained for the same reason. Second, as he informed Mr. Burr, according to *Notes and Queries*, "that he discovered and published . . . the same interpretation of the Hope prophecy in regard to the fourth great ruler" (Will Mc Kinley for William McKinley), I deem it just to Mr. Burr to state that Mr. Smiley does not offer any reason whatever for doing so, does not offer the name "Wilmac," which Mr. Burr logically shows may be consistently used as Will Mc, "Kinley" being the *real* family name. So Mr. Smiley did not "discover" Mr. Burr's logical rendition of the name after all. If he had he would not have deserted it for he could not, in view of its logical character, have been of the opinion that a "misprint" had occurred [which shows he had copied the prophecy from another publication—a fact which he does not mention—for a "misprint" cannot occur except in *printed* matter]. Because of this false "misprint" he deserted "Will Mc" for another rendition of the name. Third, he makes the same kind of an error that Mr. Burr does (and with the same words) when he takes "six, with added ten" as indicative of "William MacKinley." These words do not indicate either Washington or McKinley, as I have heretofore shown. A "double meaning" such he implies is an absurdity. Fourth, in now claiming Mr. Burr's discovery of Will-Mc as his own Mr. Smiley is like a miner who locates a prospect for a claim but refrains from staking out or working it by *immediately* deserting it for another prospect which he *does* stake out or work. Mr. Burr is like another miner who comes along later, sees indications of gold, stakes out a claim, proceeds to dig and *strikes a vein*. Smiley finds it out and claims the mine by right of prior "discovery" of surface indications. *Who owns the mine?* Why, Mr. Burr does, of course. *He kept the claim and uncovered its genuine metal.*

It appears to me that Mr. Burr's "Wilmac" may be rendered as "Wilson" also, as "Mac" means "son," and this again would give us "six 'fore six." Thus, Wilson (6) Kinley (6). This suggestion reinforces the

"Wilmac" of Mr. Burr, and proves it to be the true astrological interpretation of the prophecy.

Four sixes hold a glittering star that on his way shall shine;
And twice four sixes mark his years from birth to manhood's prime.

Mrs. Johnson's "wise man" interprets these lines of the prophecy as follows:

"Four sixes indicate the Presidents, as President McKinley is the twenty-fourth man to hold office."

Thus the "glittering star" is the Presidency.

"The President elected in 1900 shall have reached the height of his fame when he is 48 years of age."

Not "height of fame" but "manhood's prime," as it reads. McKinley at 48 was elected Governor of his native State, Ohio, and had framed the great tariff law which went into effect on October 6 of the previous year, during Harrison's administration.

"The President elected in 1900" is another mistake of our overly wise unknown. Only the *twenty-fourth* Presidency is here referred to by Sir William Hope, his prediction being absolutely verified by McKinley's election in 1896. The *twenty-fifth* Presidency is not referred to nor is the *second* election of Mr. McKinley.

These truths prophetic shall completion see
Ere time's deep grave receives the Nineteenth Century!

These lines limit the final fulfillment of the prophecy—with the exception of the death of McKinley, which is not indicated here, it will be noticed, but in the opening of the prophecy, which requires him to live some part of 1901, to attain to the age of 58, and then depart from us.

All planets, stars, twelve signs and horoscope
Attest these certain truths foretold by William Hope.

Writ at Cornhill, London, 1732.

The astrological character of this great and extraordinary prophecy is here confirmed. All honor to its gifted and clear-sighted author.

The learned hand that writ these lines no more shall pen for me,
Yet voice shall speak and pulses beat for long posterity.
This soul refined through love of kind bewailed life's labors spent,
Then found this truth, his search from youth, Greatness is God's accident.

JAMES HOPE.

These last lines appear to have been added some years later by another member of the Hope family.

The distinctive original point, among some others, of my foregoing exposition of Sir William Hope's prophecy is its undoubted reference to the great Columbian Exposition, described as "progress" school."

What particular astrological philosophy our prophet was an adept in remains to be shown. The prophecy is peculiarly expressed in mathematical terms, and its fulfillment is mathematically exact. From this I gather that Sir William Hope was probably an advanced Kabbalistic student and Initiate as well as being familiar with the astrology of the renowned Lilly. He may have been a Rosicrucian as well.

If I have varied in the least degree, in this necessarily critical review, from Truth's exact highway, it will be esteemed as a favor if my error be *conclusively* refuted. He is my friend who sets me right.

WILLIS F. WHITEHEAD.

KING SOLOMON AND THE IRON WORKER.

A RABBINICAL LEGEND.

And it came to pass when Solomon, the son of David, had finished the Temple at Jerusalem, that he prepared a feast for his chief craftsmen and artificers, and spread the tables with the fatness of the land, and with the wine and oil thereof.

And the seat of the King was at the head of the table on a raised dais, and the two famous pillars of bronze with their beautiful capitals of lilies, pomegranates and delicate network stood, one on his right hand and the other on his left, and the lintel thereof was as a canopy over the head of the King.

And Solomon had also prepared a seat of honor, and set it on his right hand, ready for the craftsman who might be pronounced most worthy among all who wrought in building the house of the Lord.

And when all was ready he called unto his chief architects and master overseers, and the head artificers who were cunning workers in gold and silver, in bronze and ivory, and in wood and stone; yea, all who had labored in building the Temple of the Most High, and he said unto them:

"Sit ye down at my table and partake of the feast which I have prepared. Stretch forth your hands, eat, drink and be merry. The skilled artificer is worthy of honor. Is not the laborer worthy of his hire? Muzzle not the ox that treadeth out the corn upon the threshing floor."

And when Solomon and his guests were seated, there came one who knocked loudly upon the door, and having entered forcibly, advanced even to the festal board. The King waxed wroth and said, "What manner of man art thou? Why comest thou thus rude and unseemly, and unbidden to our feast, where none are invited save the chief workers on the temple?"

And the man answered and said, "Please you, I came rudely because the servants at the portal barred my entrance and obliged me to force my way, but I came not unbidden. Was it not proclaimed that this day the chief workmen of the Temple dine with the King? Therefore am I come."

And when the man had thus spoken the guests talked with each other, and he who had carved the cherubim spake aloud and said, "This fellow is no sculptor. I know him not."

And he who had inlaid the roof with pure gold said, "Neither is he of those who work in refined metals."

And he who wrought in raising the walls said, "He belongs not with those who are cutters of stone."

And one who labored in shaping the timbers of the roof said, "We who are cunning in cedar wood, and know the mystery of joining strange timbers together, know him not. He is not of us."

Then said King Solomon, "How sayest thou now? Wherefore should I not have thee plucked of thy beard, scourged with a scourge and stoned with stones, even unto death?"

But the man was nowise daunted, and taking a cup of wine from the table, raised it high and spake aloud, saying, "O, King, live forever," and drank to the

King, and when he set down the cup it was emptied. Then turned he to the assembled guests and rebuked them and said unto the chief of the carvers in stone, "Who made the instruments with which you carve?"

And he said, "The blacksmith."

And to the chief of the workers in wood he said, "Who made the tools with which you felled the cedars of Lebanon and shaped them into pillars and roof for the Temple?"

And he also answered, "The blacksmith."

Then he spake unto the artificer in gold and ivory and precious stones, saying, "Who fashioned the instruments with which you made beautiful ornaments for my Lord, the King?"

And he, too, made answer the same, "The blacksmith."

Then said the man to King Solomon, "Behold, O, King! I am he whom, when men deride, they call the blacksmith; but when they would honor me they call me the Son of the Forge. These craftsmen say truly that I am not of them. I am their superior. Without my labor first, their labor could not be. The great Tubal Cain, whom all men honor, taught those who in turn taught me my handicraft; and the mighty Vulcan, who wrought in fire and smoke and sweat as I do, was not deemed unmeet to have even the Queen of Beauty as his wife."

"Son of the Forge," said Solomon, "I, too, honor thee, thou worthy successor of the great Tubal Cain. Take thou this seat at my right hand, prepared for the most worthy. It is thy due."

Thus it came to pass at the feast of Solomon, King of Israel, and from that time forth, that the smiths were held in high esteem, and greatly increased and multiplied in all lands.—*Masonic Constellation.*

THE SEVEN BIBLES.

The seven "Bibles" of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitaka of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindoos, the Zend Avesta, and the Scriptures of the Christians. The Koran is the most recent of the seven bibles and not older than the seventh century of our era. It is a compound of quotations from the Old and New Testaments, the Talmud and the Gospel of St. Barnabas. The Eddas of the Scandinavians were first published in the fourteenth century. The Pitaka of the Buddhist contain sublime morals and pure aspirations, but their author lived and died in the sixth century before Christ. There is nothing of excellence in these sacred books not found in the Bible. The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth, or the warp which keeps the threads in their place. They contain the best sayings of the best sages on the the ethico-political duties of life. These sayings cannot be traced to a period earlier than the eleventh century B. C. The three Vedas are the most ancient books of the Hindoos, or Hindus, and it is the opinion of Max Mueller, Wilson Johnson and Whitney that they are not older than eleven centuries B. C. The Zend Avesta or Zendavesta of the Persians

is held by some to rank higher than the others next to our Bible. Zoroaster, whose sayings it contains, was born in the twelfth century B. C. Moses lived and wrote his Pentateuch fifteen centuries B. C., it is said, and therefore has a clear margin of three hundred years older than the most ancient of the other books.

[Prepared for the Star of the Magi.]

OCCULT TIMEPIECES.

How a German "Ruled His Stars" in Constructing the World's Most Marvelous Clock.

All persons have a clock in their brain, a natural timepiece which will tell them how long they may have been asleep. A well known neurologist says:

"Speaking of the brain, one of its most striking peculiarities is that in the soundest sleep of which we are capable some part of the brain organism takes upon itself the duty of measuring time.

"You may sleep your soundest, sweetest sleep and be awakened suddenly out of it. Almost your first mental prompting is that of time. There is an involuntary attempt on the part of the brain to tell you just how long you have been asleep. You will get some idea of the time, too; you can make a pretty intelligent guess as to whether it is nearer 12 o'clock than it is to 3 o'clock.

"But when one has lost all consciousness, whether through violence or ether, or fainting, there is absolutely no knowledge of time. A man coming from under the influence of ether does not know whether he has been unconscious an hour or a month. He has no sensation that will suggest it.

"In sleep, however, it seems as if the brain's time card can be thrown off completely. For instance, a person, unexpectedly, may go to sleep on a warm summer day. It is morning, we will say, and the sun is shining. When he awakes the sun is still shining and most frequently, unless sleeping in daylight is common to him, he will have no idea whether the next meal will be a late breakfast, a luncheon, or a dinner; he has lost his bearings completely.

"Another faculty of the brain in time-keeping is that in many individuals it is possible for them to go to sleep and awaken at almost any hour they may decide upon. In some persons this ability to awaken at pleasure is almost marvelous. As this brain time-keeper works in man, subconsciously, all through the day, we may well wonder how and when it gets its period of rest."

Another occult timepiece is partly human and partly mechanical. If we should lose track of the hour of the day or night at any time, we may ascertain the nearest full hour in the following manner as a pleasing experiment. Fasten a medium-sized button to the end of a short piece of thread. Take an ordinary drinking glass and set it on a table. Take the free end of the thread with either thumb and forefinger, rest the elbow on the table, put the glass near it and hang the button pendulum so that the button will be in the center of and a little below its open top. Hold it true

and steady and watch for results, your mind intent upon knowing the time of day. Pretty soon the pendulum will commence to swing, faintly at first but increasing slightly with every oscillation of the button. Presently it will strike the glass and continue striking until the strikes equal in number the nearest full hour of the day. Then the striking will cease and the oscillations gradually diminish until the pendulum once more comes to a state of rest in the center of the top of the glass.

There died on March 22 last, at his home in Chelsea, a Mr. Lucius L. Robbins, aged 71. He gained prominence through his invention and construction of what is said to be the greatest clock ever made in this country. On this clock a dial indicates the month, the day of the week and the day of the year, and the age of the moon. There are two circles that show the longest and shortest days. Representations of the rising of the sun and moon are shown, a cuckoo sings every hour, Father Time strikes the hours, and the four stages of manhood are shown. A sentinel constantly patrols. The rise and fall of the tide in Boston harbor are shown. The parable of the ten virgins is represented every quarter hour. The time of the morning and evening is indicated, and there is a perpetual calendar. Every fifteen minutes a company of infantry marches, while a music box plays a lively air. The revolutions of the earth, sun, moon and planets are shown. For ten years Mr. Robbins used every penny of his savings on this wonderful clock.

The most marvelous clock in the world, which has many points of resemblance to the Robbins clock we have described, has lately been finished by a poor German watchmaker, who labored incessantly for nineteen years before he completed his intricate and self-imposed task. The story of his struggles and troubles would furnish material for a romance, and, in themselves, furnish a supreme object lesson of the value of determination, labor, patience and perseverance in sumounting all obstacles and "ruling the stars." At one time, his means being of the scantiest character, he had no alternative but to sell by degrees everything he could spare. His wife, extremely indignant, made her complaints to the local magistrate who promised her his help, being convinced that a man's mind must be deranged who thought he could make an astronomical calendar clock even surpassing that of Strasburg. His mental activity and financial and domestic troubles told severely upon the patient worker, and at last his friends declared him insane. At the thought of parting from his clock he became much excited. He was forthwith put into a strait-jacket and sent to a lunatic asylum. At length he managed to regain his liberty, with the understanding that he should remain under police surveillance. He found that his home was no place for him, so he journeyed to Carlsruhe (Baden), taking the clock and his tools with him. In this town he obtained, with the assistance of a privy councillor, free board and lodgings at the permanent industrial exhibition. After a stay of eighteen months he lost this place of refuge and fled with his work by night to his son, in Switzerland. In Carlsruhe he had

been able to make some small savings, and a few friends gave him assistance. The German Emperor, though his majesty thought his task hopeless, sent him a sum of money.

It is claimed that this clock is as wonderful for its artistic beauty and workmanship as for its ingenious mechanical arrangements. It is inclosed within glass so that its every movement can be seen. It consists of 2,200 parts, 112 of which are wheels. Every detail is the watchmaker's own handiwork. The clock indicates the seconds, minutes, hours, dates, the days of the week, months, and the seasons of the year, the pictures of the signs of the zodiac, the sun, moon, and stars, and their rising and setting, as well as the exact position of the celestial bodies. It shows besides the moon's phases all the eclipses of the sun and moon. Its calendar, it is said, will last forever, with minute accuracy. At the beginning of the year it fixes by itself the statements of the astronomical practitioners in explanation of the everlasting calendar, as well as Easter and the changeable festival days for the coming year. A glass ball, exactly representing the sperical globe of each, shows the movements and positions of the earth, moon and planets. The work is beautified by over a hundred movable pictures and figures. Every quarter of an hour the figure of an angel appears on the left side of the principal field. The striking of the quarters is done by two angels standing in the second recess on the left, while in the sixth recess two figures at a time, representing the four ages of man, are changing alternately. On the right side of the principal field, opposite the guardian angel of life, the angel of death advances, pointing with his scythe to the dial plate. When the full hour strikes the center angel of the second recess appears, holding an hour-glass, while the angel on the right side above is sounding a trumpet. Under the roof an allegorical figure represents symbolically the right season of the year, while above in the principal field, the guiding star of the year appears. On the left side of the cabinet stands a cock, which, five minutes before noon, beats its wings, stoops its neck, opens its beak and crows three times. When the picture shows "spring" there appears a cuckoo above; with the season "summer" a quail comes forth on the left side—both calling seven times. When the picture "autumn" appears a bull, lying at the feet of the Evangelist St. Luke, roars, and when "winter" is indicated a lion, which lies close to St. Mark, raises its voice. Every time the clock strikes 12, Christ, bending his head, appears with his twelve apostles, and a monk, standing in the portal below, sings his "Ave."

Measures.

A span is 18½ inches. A fathom is 6 feet.
A cubit is 2 feet. A great cubit is 11 feet.
A mile is 5,280 feet, or 1,768 yards in length.
A palm (hand) is 3 inches. A hand is 4 inches.
A league is 3 miles. A day's journey is 33½ miles.
A Sabbath's day's journey in the Bible is 1,155 yards.
Measure 200 feet on each side and you will have a square acre within an inch.

[A Special Communication to the Star of the Magi.]

OCCULT USES OF COLORS.

How the Properties of Colors Relate and Apply in Music and Medicine.

BY PROF. O. R. NILE.

Charles F. Wilcox, an attorney of Kansas City, Mo., believes he has found a new and wonderful thing. He says he has perfected an apparatus whereby color can be made to take the place of sound in producing musical compositions. By means of his appliance he says he can perform any musical composition in color, giving every shade of tonal value in appropriate color shades, using the primal colors of the prism or rainbow as the seven notes in the scale, and shadings of them for the sharps and flats. If all he claims is true, it is to both the senses of seeing and hearing that music will hereafter appeal; the blind will hear it only, but the deaf will see it, and thus a new world will be discovered to them. In fact, Mr. Wilcox says that music is no longer pleasing to him unless he gets the color harmony at the same time that he does the tonal harmony; he wants one as the accompaniment of the other, and, with either lacking, a composition is incomplete to him. His appliance for producing the exact color for each note is, as yet, a secret that he declines to disclose, neither will he reveal the means whereby he was enabled to discover it, but he says this much, however, in regard to his experience:

For years he was impressed with the fact that just as there are seven notes in the scale of music so there are seven shades in the scale of color, and he felt sure that there must be some relation between them because of this analogy. He set about determining if this was true and, to his satisfaction, found that it was. Then he tried to find means to demonstrate the fact to the world. By much experimenting he evolved a film on which, by means of the use of certain chemicals, he was able to produce sound colors. Notes from organ pipes, when blown on this prepared film, showed gradations of color. By a vast amount of experimenting he finally struck on the correct shades for the various notes. He has a "middle C" in the color register, as he has in the sound register, and the rest go up or down from it.

A short time ago Mr. Wilcox gave an exhibition of the machine whereby he produces color music, and it proved to be a rare treat to those present. The means whereby the extraordinary spectacle was produced he will not talk about; he fears that his secret will be stolen. He says that the mechanism he works with is very delicate and complicated, and that it is the result of years of experimenting with the colors themselves in connection with the films and chemicals that he employs. Although he has thus far succeeded in obtaining what he sought he hopes to simplify matters and make his discovery practicable. He declares that when it is, people will not care for simple sound music but will demand the combination of both color and sound. At his demonstration he played all sorts of airs—classical, popular, etc.—with his mechanism.

The idea of color music is not a new one. Scientists have demonstrated the fact before. But a means of bringing music-sounds before the eye in sequence, and of actually playing music by color, is new, and if he succeeds in perfecting his already wonderful machine he will have made a valuable advance in occult science, to which color and sound are important factors in the department of vibration.

In a late issue of the *Progressive Thinker* we find a condensed epitome of Dr. Babbitt's "chromopathy," a system of color healing, which reads as follows:

Red is the right color to employ when it is desirable to stimulate the patient to greater excitability, and its use suggests vigor and courage. It is a mental and physical tonic or invigorator.

Blue is the cooling sedative color, which antidotes fevers and allays every febrile tendency. Its use is recommended in cases where the patient requires to be soothed or calmed.

Yellow or amber is valuable for intellectual stimulation; it is nerve animating, and assists brain workers to accomplish a large amount of head work as distinguished from muscular effort, without experiencing an unpleasant reaction or subsequent fatigue.

Purple, which is a combination of red with blue, suggests a healthy stimulus coupled with a sense of repose. It is therefore to be highly recommended in a great variety of situations and can be employed more frequently with greater advantage than any other single color.

Pink always suggests hope, and is a counter suggestion of great service and most beneficent utility whenever a tendency to pessimism or despair has been prominent.

Green, the color of Nature's perennial garment, is the special antidote for nostalgia, or home-sickness. It can be effectively introduced to counteract general restlessness or sense of dissatisfaction with new surroundings.

Violet is the most spiritually suggestive of all colors and can be used with benefit in rooms where people congregate for religious exercises and like uses.

Through colored glass the shining of the solar ray or electric light will produce the most perfect results, but all articles of furniture and wearing apparel exert a decided influence on sensitive persons by virtue of the special predominating color.

All neutral tints are quieting as they approach to white, and depressing as they shade toward black.

Precious stones have in a particular degree embodied something of the solar radiance during their geologic formation. They are often, therefore, when judiciously selected, of decided benefit to the wearer.

The epitome of the color system ends here. Now for our conclusions:

We may, we think, look for an advance in chromopathy when Mr. Wilcox gets his musical color machine perfected, although he may have no idea of its ever being put to a medical use at the present time.

It is held by occultists that human auras show the colors according to the mental, spiritual and physical status of the individual. When any color is clear and

bright it indicates moral and mental purity and lofty aspirations, but if auric emanations are dull and have dark spots or murky blotches the person suffers from a disorder of astral, mind or body. Color music, in all reasonableness, could be beneficially employed in such cases to mitigate or remove the untoward condition. We even hope to see the day when crime and insanity will be humanely and effectively treated by the occult vibrations of Chromopathic Music. O. R. NILE.

BY AIRSHIP TO NORTH POLE.

A Chicago Inventor Will Attempt to Solve the Mystery of the Occult North.

A Chicago man, after years of study and experimenting, has come to the conclusion that the North Pole is not so hard to reach after all and that he can accomplish the journey that has resulted disastrously to so many adventurous explorers with comparative ease. He is so confident that he can reach the extremity of the frozen regions and return in safety that he says he will head an expedition that will leave Chicago some time during the summer of 1903, probably late in July. He hopes to find and rescue Major Andree, the Norwegian arctic explorer, and return with him in triumph.

The party will be composed of ten men, and the principals will be Patrick Eneas McDonnell of Chicago and Sergeant Julius R. Frederick of Indianapolis, Ind. They will go as Major Andree went—in a balloon, but the balloon that will convey the adventurous explorers and their crew to the Polar regions will be built on an entirely different principle. It will be practically an airship. Mr. McDonnell is the inventor of the ship and he is convinced that he has solved the question of aerial navigation. So sure is he of the success of his years of labor that he is arranging details for the expedition, even before the intricate parts of his three great air vessels have been assembled.

It is expected that the cost of the expedition will be not over \$50,000. There will be three airships, each over 400 feet long, and containing many novel features the details of which the inventor is not yet ready to reveal. It is claimed that certain Chicago capitalists are interested in Mr. McDonnell's airship. It is said that actual construction may be begun this summer. The engines and other pieces of apparatus are already building at the works of the McDonnell Odometer Company, 1800 Kedzie avenue.

McDonnell, who resides at 3500 South Kedzie avenue and is an engineer, has been working out his ideas of aerial navigation since 1872. All of this time his mind has been centered upon different ideas and models for airships. In 1893 he concluded that he had solved the problem and had his inventions patented. Since then he has been perfecting his models. All that now remains to be done before his big ships will sail off into space, is to finish the parts, put them together and turn on the power of the odometers.

The first McDonnell airship, when completed, will measure 450 feet in length and 55 feet in diameter. Its framework will be composed of tubular bridges, hav-

ing metal cones at each end, and the whole incased in a gas tight incasement, sufficiently rigid to resist the pressure of air even when going at a speed of 100 miles an hour. The vessel will be propelled by means of odometers, working immense fans, specially designed for the purpose. A hydrogen gas producer will be carried to replenish its buoyancy power as required.

The average speed of the machine in a calm condition of the atmosphere will be sixty miles an hour, and it will be so constructed that any elevation can be taken when it is desired to utilize air currents moving in the same direction. The large fans protruding from the ship will strike the air at any angle desired.

Spitzbergen will be the objective point of the explorers when they start from Chicago, and from that place McDonnell believes he can reach the North Pole and return without consuming more than two days. The distance is 800 miles.

"I do not expect to have any difficulty whatever in reaching Spitzbergen," he says. "If my ship fails to carry the party there without a hitch and keep up the pace clear to the North Pole, it isn't worth fooling with. It will be no toy, but will be capable of carrying ten and a half tons in addition to its own weight."

The base of supplies will be established at Spitzbergen, and so confident is McDonnell of the success of his airship that he has arranged for two or three trips to that point before commencing the real journey to the North Pole, in order to get his powerful machine in good working order for the northern expedition.

In addition to exploring the North Pole regions McDonnell says he will rescue Andree, whom he believes is safe in spite of rumors to the contrary.

"The airship," Mr. McDonnell asserts, "will not be subject to the will of the great air currents that circle about in the neighborhood of the Pole. It is equipped to overcome such negative circumstances, whereas Andree's balloon was powerless in their grasp. Andree, with his never scientifically constructed balloon, has been able to reach the Pole; in fact, is there now, but he cannot return because of one of several logical reasons. In the first place, if the theory be correct that an open sea exists about the Pole, necessarily the air must be warmer. This would cause to exist a perpetual air current, moving constantly toward this sea, returning only at a tremendously high altitude. This altitude Andree's balloon would not reach and the intrepid explorer is held prisoner.

"On the other hand, if there should be only frozen surface in the neighborhood of the Pole there would exist a current of air moving spirally about the Pole as a fixed point. This, for the same reason as the other, would hold him captive.

"As for myself, I entertain the theory that the surface of the earth, as the composing matter became more solidified and heavy, and the earth began to rotate on its axis, the centrifugal force threw the heavy particles from the center out to where they met, and, equaled by the centripetal force, produced by the sun's rotation, these two forces solidified certain molecular masses of the earth's composition in the form of a globular shell."

The inventor declares that the shell thus formed has within its surface an atmosphere similar in depth and density to that which surrounds its outer crust. Such a globular shell, he goes on, rotating on an axial line at the enormous speed at which the earth revolves, would be a much closer counterpart of a dynamo than a solid ball, and would have a more dynamic reason to create an electric current, the presence of which no one disputes, than even though its center were a highly heated mass. Thus is the aurora borealis formed.

Sergeant Julius R. Frederick, the chief ally of McDonnell, was a member of the disastrous Greely polar expedition of eighteen years ago. He asserts that the far north is a country of strange surprises and that the region in the vicinity of the Pole is covered with vegetation and doubtless inhabited. He says that at the farthest point north reached the thermometer registered a temperature 6° warmer than it had 200 miles to the south. He observed animals migrating northward as winter set in and southward as spring began, thus reversing conditions found in the temperate zone. He declares that he and two companions at one point saw far to the north of them, through the powerful glass they carried, a land that was covered with vegetation. The commandant of the starving men, at Frederick's solicitation, assented to a retreat toward the warmer region of the north from the camp at Cape Sabine, but the men, overcome by weakness and disease, could not proceed a thousand yards on the way.

THE PSYCHOLOGY OF SOME CARD TRICKS.

The sleight-of-hand performer employs psychology as an accessory to his art whenever he turns the attention of the spectator, at some desired moment, by controlling his mind and will. M. Henri Coupin calls attention to this fact in *La Nature* in introducing a report of the investigations made on this subject by the eminent French psychologist, M. Binet, previously appearing in *Année Psychologique*. M. Coupin says:

"He [Binet] first takes up the 'forcing' of a card. This consists in obliging a spectator, before whom a card trick is being performed, to draw from the pack a card designated in advance, without doubting that he is making a free selection.

"When a card is to be forced, the first precaution is never to lose sight of it, so that it may not be confused with another. The card to be forced is put at the bottom of the pack, and is always kept in the same place while the pack is apparently shuffled. Then the pack is cut so as to bring the card into its center—an indispensable position for the trick. The pack is not presented spread out in fan-shape, but closed. Not until the spectator reaches out his hand is the pack opened and, at the same time, about a dozen of the cards are rapidly moved before the spectator's eyes. In this dozen, which occupy the middle of the pack, is the card to be forced. The spectator, in this rapid succession of cards that pass before him, has no opportunity to choose, but continues to extend his hand, with thumb and forefinger separated, to take a card. The performer follows his hand and holds his eye; the pack is gently advanced toward him and the design-

nated card is placed between his fingers; the person mechanically closes them and takes the card.

"It is easy to analyze this trick psychologically:

"1. The pack is presented closed to prevent the choice of a card before the pack is opened. 2. The dozen middle cards are moved to indicate that the particular card should be taken from them alone. 3. The cards are also moved to give the impression that several cards are offered to select from, and they are rapidly moved so that this impression can only apparently be realized in taking the particular card 'forced,' as, when we are on the point of choosing between several possible acts, no one of which has any particular interest, our apparent choice is determined by facility of execution.

"There is another trick that depends on the same principle as that of the forced card—that termed the 'thought-of' card. The trick consists in moving the cards so rapidly that only one of them can be seen distinctly, owing to its being slightly separated from the others; thus there are many chances to one that this card will be the one thought of. At the same time the performer keeps his eyes fixed on those of the person who is choosing. If he moves his eyes about uncertainly until the separated card comes before them and at this instant fixes them on the card to the exclusion of the rest of the pack, he has surely thought of that card. But if his attention, his uncertainty, or his indifference are maintained until the last card is reached, he has made no choice, or his choice has been made from memory and not directly from the pack before him.

"Prestidigitators have wonderful skill in acting on the secret springs of the will. It appears that a person may be made to choose any desired number below ten by the way in which he is asked to choose. If we wish to make him select the number five, we run rapidly over the first numbers, dwelling a little on 'five,' and making a short pause so that the attention is directed to this number.

"There is a curious fact about this matter of the choice of numbers that has been mentioned to M. Binet by several prestidigitators. When a person is invited to name a number lower than ten all the numbers have not the same chance of being chosen. It has been noted that 'one' is never named and that the number most often selected is 'seven.' M. Binet has made the experiment and finds that the magicians are not mistaken—the sevens were in the majority, having been chosen seventeen times in thirty-six. As to the number 'one,' it was not named at all. Thus in psychology the calculus of probabilities loses its force."

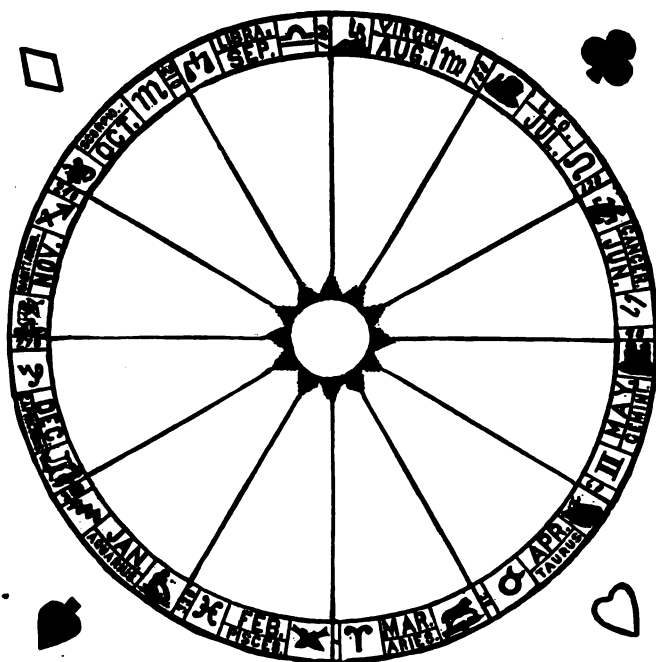
Grafted Insects.

By the use of his knife on insects, and then the grafting process, an instructor in biology of Columbia University has produced an amazing collection of monstrosities. He has created two-headed butterflies, tandem butterflies, moths with two heads and no tails, some with two abdomens, others two breasts and no backs, and all imaginable varieties. The grafting is done while the insect is in the pupal stage.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR MAY, 1902.

THE EARTH AND PLANETS.

MERCURY.—May 1st, 1902, in Taurus; 2d, enters Gemini; 6th, enters Cancer; 11th, enters Leo; 17th, enters Virgo; 24th, enters Libra. Its mean motion is about four degrees a day.

VENUS.—1st, in degree 27 of Sagittarius; 3d, enters Capricornus; 22d, enters Aquarius; 31st, in degree 15 of same. It travels about two degrees a day.

EARTH.—1st, in degree 11 of Scorpio; 21st, enters Sagittarius, the ninth house. Travels about one degree a day.

MARS.—1st, in degree 29 of Aries; 4th, enters Taurus; 31st, in degree 16 of same. Moves about half a degree daily.

JUPITER.—In degrees 5 and 6 of Aquarius during May.

SATURN.—In degrees 23 and 24 of Capricornus during May.

URANUS.—In degree 20 of Sagittarius during May.

NEPTUNE.—In degree 2 of Cancer during May.

THE MOON.

New Moon in *Scorpio*, on May 7th, in the *direction* of Taurus from the Earth—in the *house* (heliocentric zodiacal area) of Scorpio, and *sign* (geocentric zodiacal circumference) of Taurus.

Full Moon, on May 22d, in both house and sign of Sagittarius.

The Moon is in line from the Earth with the *Signs* as follows: May 1st, Aquarius; 2d, Pisces; 4th, Aries; 6th, Taurus; 8th, Gemini; 10th, Cancer; 12th, Leo; 15th, Virgo; 17th, Libra; 19th, Scorpio; 22d, Sagittarius; 24th, Capricornus; 27th, Aquarius; 29th, Pisces.

The Moon is in line from the Earth with the *Constellations* as follows: May 1st, Aquarius; 3d, Pisces; 6th, Aries; 8th, Taurus; 10th, Gemini; 12th, Cancer; 14th, Leo; 17th, Virgo; 20th, Libra; 22d, Scorpio; 24th, Sagittarius; 27th, Capricornus; 28th, Aquarius; 31st, Pisces.

MISCELLANEOUS MENTION.

Venus and Jupiter are Morning Stars.

Sun in Middle States, on May 31, rises at 4:39; sets at 7:17.

Friday, May 30, is Decoration Day.

May 31st is the 151st day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 8th, 11th, 17th, 22d, 26th, 30th, and contiguous days. Severe thunder storms, possible tornadoes, high winds and alternating cold and warm waves are indicated.

EARTH'S TRANSIT OF LIBRA.

An Astrological News Record of the Notable Events of Current History and their Planetary Aspects.

BY WILLIS F. WHITEHEAD.

March 21, 1902.—**Planets' positions:** Mercury in Sagittarius, Venus in Libra, Mars in Aries, Jupiter in Aquarius, Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Cancer. **Earth enters Libra.** Chinese revolt growing; 20,000 Imperial troops said to have joined rebels.

March 22.—British steamer *Athena* lost near Chile; 20 drown.

March 23.—France and Russia ask powers if they will be neutral in event of war over Chinese territory. Russian troops kill 30 rioters at Batoum. Lake navigation delayed by head winds.

March 24.—Cholera causes vessel embargo at Manila, P. I.

March 25.—Severe Wyoming blizzard ties up telegraph and railway lines in the Northwest.

March 26.—**Mercury enters Capricornus** and **Venus enters Scorpio.** Cecil Rhodes dies at Cape Town.

March 27.—South flooded by heavy rains; many towns in La., Miss. and Ala. entirely isolated by unprecedented rainstorm that began 25th; 8 inch fall of rain at Vicksburg; miles of railway tracks washed away. Main line of Northern Pacific railroad blocked in Minn. and N. Dak. by rains and floods; Manitoba division of road also tied up. Great snow and sleet storm in Neb., starting 24th, isolated many points; telegraph and telephone wires and poles flat in all directions.

March 28.—Cecil Rhodes fortune of sixty millions bequeathed to the British empire for a vast imperial scheme of education. Southern storm ceases with floods raging and railway traffic suspended; high bridges swept away and immense damage in Miss., Ga., Ala. and Tenn.; the Cumberland river rose nine feet in five hours at Nashville. Severe floods in N. Dak.

March 29.—A great three-day storm in Tenn. cause \$4,000,000 damage and loss of 25 lives. Report of 1,000 killed in Chinese riots, in Chihli Prov., over collection of taxes for church claims.

March 30.—Floods in South increase; great damage and loss of life. Western roads tied up by floods and storms. Easter storm in the North. Seven churches unroofed and wrecked in Pa. by great wind storm. Many marine disasters off Atlantic coast.

March 31.—Civil war in Domingo; revolutionists capture town; 40 killed. Mine explosion at Dayton, Tenn., kills 22.

April 1.—Ship *Cambrian Princess* sinks at Southampton; 11 lost. Chicago votes for municipal ownership of street railways; 124,594 for to 25,987 against.

April 2.—A four-day storm-bound N. Dak. train rescued by reopening of through traffic. British said to have destroyed Russian marking stone on Alaskan boundary; U. S. will investigate.

April 3.—Great fire at Atlantic City, N. J., burns 12 hotels. Revolt in Turkey grows.

April 4.—Virginia constitutional convention adopts clause barring negroes from registration.

April 5.—Collapse of a terrace at a football game at Glasgow, Scotland, kills 21 and injures 250.

April 6.—**Mercury enters Aquarius.** Business portion of Chesterton, Ind., destroyed by fire.

April 7.—Haytian revolutionists capture town. Venezuelan rebels win several battles.

April 8.—Russia and China sign Manchurian treaty; Russia concedes points raised by the powers.

April 9.—Riots at Brussels, Belgium, by socialists and strikers who demand equal suffrage for all.

April 10.—Riots continue at Brussels; many wounded. Boers said to have accepted modified British peace terms. [NOTE.—Boer preparations for a peace conference date back to the final culmination of Jupiter in Capricornus—March 16—when eighteen days of preliminary negotiations commenced between leaders.]

April 11 and 12.—Riots at Brussels result in 35,000 troops holding strikers in check; demand for equal suffrage denied.

April 13.—**Venus enters Sagittarius.** Strikers at Brussels quiet but determined.

April 14.—**Mercury enters Pisces.** Great storm at Berlin; lightning sets fire to many buildings and water sweeps embankments away. Strike at Brussels grows to mammoth proportions.

April 15.—M. Sipiaguine, Russian Minister of the Interior, assassinated by a student who surrenders.

April 16.—Samar insurgents surrender to U. S. forces. Civil war increases in China.

April 17.—Socialists in Belgian parliament predict civil war. Boers said to have agreed on basis for peace. Severe earthquakes occur at Shemakha, Transcaucasia.

April 18.—American, British and German liners form merger. Guatemala earthquake destroys towns and cities; kills hundreds.

April 19.—Military barracks at Managua, Nicaragua, blown up; 150 killed. Earthquakes at City of Mexico and San Francisco. [NOTE.—In *The Horoscope* for April I find this prediction by its editor, Prof. W. Monroe: "Earthquakes mostly occur in places where Jupiter or Saturn is in the meridian at the eclipse. San Francisco will experience a heavy earthquake during the month of April, 1902."]

April 20.—**Earth enters Scorpio**, the eighth house.

THE DIGIT "9" AND THE ASTRAL NUMBER.

When we come to examine the construction of the Astral Number we find that its Powers of the Planets all add into Nine as their "final digit," that its Powers of the Months all add into Two as their common "final digit," and that the Powers of the Days all add into Seven as their "final digit." Further, the "final digit of Nine, Two and Seven is Nine. Thus Nine is the "final digit" of any natural combination or individual casting of the Astral Number. From this fact follows the further fact that when naturally combined the sum of these various Powers are *divisible* by Nine, I here lay it down as a

RULE.—Every Number, the digits of which add into Nine or a multiple of Nine, is divisible by Nine.

It was my intention at this time to reply to a seeming objection to the Astral Number that one "Libra" communicated to *Coming Events*, and which its editor afterwards called my attention to. I regret that I have mislaid these and have to depend on my memory for what "Libra" said. If I mistake not, he objected to the Number on the ground that its factors were all divisible by Nine; that is, the combination of any day with any month, and the planetary "powers," can be divided by Nine without a remainder. In our former analysis of the primary steps of the working of the Number (STAR, Vol. II, No. 10; August, 1891) we said the same thing as "Libra," as follows:

"The rule [for testing the work] eliminates everything except the 'Final Digit' of the year of birth."

An understanding of the properties of the number Nine as here used will make this plain to anyone.

Because the added components—minus the year of birth—of an individual's Astral Number are divisible by Nine, it does not appear to me that "Libra" has raised a valid objection to the Number, and he gives no reason, as I remember, for supporting his objection. If this feature of the number is an objection to it we are open to any proof he may offer thereto, failing which, his objection is harmless of execution.

If the Number could not be divided by Nine some distrust might be entertained in regard to it, for this property of it is, I hold, strong proof that it is a true Astral Number. NINE is the Soul or Astral of Mathematical Science. A true Astral number must not vary from Nine as the final digit of its *visible* digits. There are ten figures, but there are but *nine* digits, and the ninth digit, or Nine, expresses the highest power of whatever place it may occupy. It is that number we are obliged to use in dealing with the Infinite. I have formerly shown (Thesaurus, p. 47) that 999999999+ is the Number of Infinity. More, the eight digits that lead up to Nine, in their entirety, are but sub-portions of 36 (4×9) or a square of Nines that, like the four-cornered base of Pyramid Cheops, lead up to the majestic and powerful Nine, which is the cap-stone and glory of mathematical, geometrical and *astral* science, and of all other sciences as well.

It may be granted, self-evidently, that the science of Number is not confined to this mundane sphere and that, therefore, there is a science of celestial number.

But celestial mathematics and terrestrial mathematics must agree—the square of Nine is 81 on Sirius as well as at Chicago, Guadalupe and London. But we must remember that human methods, though in harmony with and in touch with the perfect light of Infinite Number, can, being human, only approach the Perfect, Absolute and Astral I AM whose thought is in Nines and whose actions are infinite multiples thereof.

But I do not intend to preach you a mathematical sermon. Let us get down to a more easily understood idea. We will go back to our nine digits and build a square with them, as follows:

1	2	3	4	5	6	7	8	9
2	3	4	5	6	7	8	9	1
3	4	5	6	7	8	9	1	2
4	5	6	7	8	9	1	2	3
5	6	7	8	9	1	2	3	4
6	7	8	9	1	2	3	4	5
7	8	9	1	2	3	4	5	6
8	9	1	2	3	4	5	6	7
9	1	2	3	4	5	6	7	8

It will be noticed that the nine digits run in regular order from 1 in the first line and column; that each line and column proceeds thereafter from the digit at its head; that each line and column contains the nine digits; that the nine digits are each used nine times; that the order of the square is simple and natural.

We now present the following points (and there are more) to show that Nine is the astral or soul of Number and its very pyramidal cap-stone:

The sum of each line and column is $45 = \text{five Nines}$.

The sum of its outer border is $153 = \text{seventeen Nines}$.

The sum of its next border is $117 = \text{thirteen Nines}$.

The sum of the third border is $81 = \text{nine Nines}$.

The sum of the fourth border is $45 = \text{five Nines}$.

The central figure of the square is a Nine.

And $17 + 13 + 9 + 5 + 1 = 45$ Nines, or the sum of the digits of the square $= 405$.

The sum of the square (as whole numbers) amounts to 4,999,999,995. Add the 4 and 5 and we obtain nine Nines. The whole total contains 555,555,555 Nines.

One diagonal gives the usual 45, the other the square of Nine. On each side of this Nine diagonal the co-ordinately placed figures always add into Nine.

We have in the diagonal of nine Nines, 81, the diameter of a square whose area is 729 Nines, or 6561 (in turn the diameter of the absolute Parker Quadrature, whose circumference is 20,612). A circle which will inclose this square has a proportionate circumference of forty Nines or 360—our perfect Zodiac in Infinity.

"But," it may be said, "you take each digit *nine* times and nines must therefore result." I certainly do so; I am *obliged* to in order to build a *perfect* square; and what I term *perfect numbers*—those we must use in dealing with our relations to the Infinite—invariably have Nine as a leading *visible* factor. It is for this reason—because the Astral Number is a *perfect system*—that it has this peculiar *visible quality of the digit Nine*.

My next article will deal with the *invisible* Nines of all number, in which I will show how the visible Nines coördinate with those that are occult. W. F. W.

STAR OF THE MAGI

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NEWS E. WOOD, A. M., M. D.,

EDITOR AND PUBLISHER.

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EDITORIAL SECTION.

THE old question of Fate versus Free Will is still at the fore with the little philosophers. Here are a few nuts for them to get busy over—they cannot be cracked.

★

UNDER the law of Nature absolute freedom of thought exists for every brain that is able to think. As freedom of thought is self-evidently incompatible with every notion of fatalism how can fatalism be true?

★

THIS law of Nature does not compel us to think. We can think or not, just as we choose. Being able to choose we are free to choose, and freedom of choice does not leave a peg for fatalism to hang on.

★

AGAIN, we are not obliged to choose whether we will think or not. We can think little or much, occupying any grade of brain activity that we determine upon. Where does fate come in here?

★

FREEDOM of thinking does not have to be disconnected from a desire to think or the choice to think in order to be really and truly free. Desire and choice are a part of our human nature and they exist because we exist, and because of them we are free. Without choice or desire we could be neither human nor free.

★

JUDGMENT is also a part of our human nature. Man can act in accordance with his judgment or not. If he does wrong it is not because his judgment is weak or because he is compelled to do wrong. He does wrong for no other reason than that he free to do wrong. Nature does not compel him to do wrong for the sake of punishing him afterwards. Such an idea would make the universe a mockery.

★

FURTHER, we can control our desires and our choice through our judgment and will. Man can rise above passion and perverted

choice if he wills to do so. And will could not exist unless he was free to will. This also is a part of his human nature.

★

THE little philosopher declares that "we cannot choose to do what we do not desire to do." That is, no man who desires to drink whiskey can choose to do without it. How absurd! This is a genuine sample of fatalistic foolosophy lately printed.

★

WE can choose to do what we do not desire to do; we can set desire aside through choice, if we will. With thought, choice, desire, judgment and will the individual is fully equipped as a free individual. His environments, make-up, and all influences upon him, cannot chain him. Man is free if he decrees to be and refuses to surrender to his passions and appetites.

SCIENCE AND OCCULTISM.

When the brilliant young scientist, Professor Loeb of Chicago, read his startling paper before the National Association of Physiologists lately he not only awakened the scientific world but performed a great service to Occult Scientists, as it is now no longer Science versus Occultism but Science and Occultism.

Students of the latter have maintained the Unity from which all life sprang and to which it must ultimately return. It has been taught in all the great societies of initiation that "Life is positive and negative. It can ascend to the highest or descend to the lowest."

It goes on forever building and destroying. It manifests itself according to one or the other of its natures.

The Principle of Life is individualized as it manifests itself in each individual.

This principle is without beginning and without end, proceeding from the absolute.

In the words of Dr. Loeb we find a daring assertion, which is, however, almost if not wholly borne out by results. Said he: "I desired to know the secret of life and to handle it in my laboratory."

He began by first observing that the young caterpillar climbs upward to the young bud, where it feeds sufficiently, then returns.

The well known peculiarity of the moth and the flame was also considered.

Attention was also given to the myriads of birds which are known to dash out their lives against the strong panes of light-houses.

In all of these phenomena he found two forces at work, that is, attraction and repulsion; or, in other words, he finds life to be identical with electrical motion.

When the young caterpillar is hungry, according to this scientist, he is negative to the light and is attracted thereby. When he has eaten his fill his body becomes positive and he is repelled.

Experiments prove that so-called instinct has nothing to do with it. A hungry caterpillar will follow the light upward, even if it be placed upon a steel rod: so will it invariably retreat from the light when the hunger is satisfied, without re-

gard to whether it be placed on a tree or on a post.

In regard to the moth and the flame, it is found that the former is attracted by the light and repelled by the heat, thus explaining its circular motion, until it is either consumed or flies away unscathed.

The birds found dead around the light-houses each morning have but yielded to the same force which threatened the life of the moth.

After electricity had been decided upon as the motive power of all life forms, the scientist sought to demonstrate his theories. While the experiments are far from being complete, the heart of a turtle has been caused to beat while suspended in a saline solution. The three salts used were calcium, potassium and chloride of sodium (common salt). By changing the proportions of the solution the suspended heart has been made to reduce or accelerate its motion.

This feat alone produces a strange effect on the beholder. It confirms what has been taught for years by occult science. That is, the motive power of the heart is electricity. The question may be here asked why should a solution of salt have such an effect upon muscular tissues when a solution of sugar or some other material will have no such result? As an answer to the above, it has been found that the atoms of salt tear themselves apart with such violence that a considerable quantity of electricity is generated.

The doctor has also succeeded in developing life from the spawn of the lower forms of marine life without the fructifying aid of the male sperms. He has also, according to his own statements, succeeded in delaying the life function for seven days by the aid of cyanide of potassium.

Think for a moment of the far-reaching results that will doubtless come from these achievements. Life has been brought forth without the aid of the male sperm, a feat which occupied the greatest efforts of all alchemists of all ages. Life has been delayed for seven days and then permitted to manifest. This is also what psychologists have sought to accomplish, with more or less success.

The Raja Yogi, acting along this line of reason, have sought to control the passions and desires, to hold in check those consuming vibrations that can but exhaust the mechanism of physical man.

This also explains, or rather shows, the correctness of philosophical breathing. The terrestrial prana with which the earth is surrounded, and in which all forms of animal life must move and exist, is a great storehouse of vital force. This is now found to be electricity. And as electricity is but a grosser form of vibration, of which magnetism is the finer element, we find in these interesting researches a confirmation of the grand truths of occult science. It will henceforth be Science and Occultism instead of Science versus the Occult.

May their efforts continue.

T. J. BETIERO, M. D.

MRS. TINGLEY'S "BROTHERHOOD."

The resignation of Dr. Jerome Anderson as president of Mrs. Tingley's "Brotherhood" reveals its "inwardness." He says:

"I stood by Mrs. Tingley as long as I could and still retain my manhood and my belief in the real tenets of theosophy. I am still a theosophist and do not propose to help found another organization. But under Mrs. Tingley's management the theosophy of the country is being left to take care of itself and its name is being used to collect hundreds of thousands of dollars to spend in equipping and maintaining this freakish Oriental court of hers at Point Loma. But before I speak further of that I want to give some historical data that will make the story clear.

"The Theosophical Society was founded by Mme. Blavatsky, who, when she died, appointed as her successors, it is claimed, William Q. Judge and Annie Besant. That matter has always been in dispute, and in 1895 Judge broke from the order and organized the Theosophical Society of America. Judge died within a year after he started the insurrection, but even in that time 140 lodges had been organized in the United States and the movement seemed to be sweeping all before it. Then came Mrs. Tingley's claim to the leadership, based on some scraps of writing in Judge's personal diary, in which he spoke of her fitness to succeed him because of her remarkable qualities as a medium. He never formally selected her. She assumed her office and immediately caused another reorganization, under the name of the Universal Brotherhood, and the adoption of a constitution and by-laws giving her absolute power in all things. All the real and personal property of the brotherhood was put into her name and she became, to all intents and purposes, not only the head of the order, but the order itself.

"Now witness what she has done. She stopped the magnificent work of promotion inaugurated by Judge, discouraged workers because of the personal homage which she insisted should be done her. No enthusiasm was possible then. She bought this land at Point Loma and went to live there with a court such as has never been seen off a comic opera stage.

"She has spent \$300,000 at Point Loma, and with every dollar that has gone into the establishment she has invented new court regulations. I have seen men and women of wealth, education and high social position humble themselves before her in a way that sensible people can hardly conceive of. I stood it myself for a while. I wore long gowns and ridiculous hats in her presence and tried to take part in the foolish ceremonies with some belief that they might have a meaning. But I knew it meant that pretty soon we would have to crawl into Mrs. Tingley's presence on all fours; it grew worse with every visit I made and I finally threw the whole thing up.

"As an organization theosophy has gone all to pieces under Mrs. Tingley. Of the 140 prosperous lodges organized by Judge not more than a dozen exist to-day, and the only work in the spreading of the truth has been done by Colonel Olcott and his loyal followers."

From the foregoing we conclude that the "Universal Brotherhood," now practically "gone to pieces," has never, since the assumption of its name, been a bona fide theosophical organization, and doubtless it is from a lack of true theosophy or its perversion, and not because it claimed to be theosophical, that the career of Mrs. Tingley and her "Brotherhood" has all but closed. American theosophists should now rally around a common standard.

HE UNDERSTANDS.

Our censors guard us roundabout.
And hedge us with their dusty creeds;
They cry us wrong in hope or doubt.
And howl like ban dogs at our deeds.
They wail our knotted skein of life,
And flout us for our clumsy hands.
Because with tangles it is rife—
But all the time God understands.

Our censors measure step and stride
With theologic rod and rule.
And when we wander to one side
Straightway they cry aloud, "Thou fool!"
And book and bell and candle bring
To curse the one who halting stands.
But, ah! the footsteps wandering—
He understands—He understands.

Our censors weigh our every word,
And sift its sound for sign of sin.
And whispered dreams that are unheard
Against the screen of fate they plin.
With harpy smile they search our brain
To bind our thoughts with brazen bands.
But hope shall struggle not in vain.
And all the time God understands.

He understands our little fears.
Our little doubts and little woes:
And in the shadow of the years
He sees the soul. He knows—He knows:
He scans us, not as censors do—
To mark the blindly searching hands—
But all our good He brings to view.
He understands—He understands.

J. W. in Baltimore American.

THE EVOLUTION OF TRUE ETHICS.

Biological science has done much to broaden religion and soften away the asperities of crude doctrinal beliefs.

The indiscriminating judgment of early ages decided that there were but two types of human nature—the elect and the damned. Man's nature was a crude abstraction little understood. The faculties of observation, comparison, etc., were not born in any universal sense. A profession of religion was worth more in the eyes of men than a good and useful life. Imagination, sympathy, a delicate understanding which turned shudderingly away from the prevalent coarse conceptions of religion, their rank injustice, the horrors and cruelties of theology.

But science has brought forth the developmental theory, and demonstrated that goodness and depravity are largely a matter of health, growth, education and environment.

Unable to recognize the real needs of humanity, to open channels for its higher development, to purify and refine, to strengthen and round out human nature, for want of the knowledge and experience which the arts and sciences have gradually supplied, ancient theology pitilessly chastised our fears and denounced our wildness with threats of endless damnation in the most materialistic of hells.

Modern science believes that education, hygiene, comfortable surroundings, individual liberty and political freedom are essentials of life, and that religious belief can take care of itself.

This attitude of modern science is based upon intuitive knowledge of the fact that man's nature is subject to developmental stages and changes. By making man sound, wholesome, rational, through the

most direct means. By teaching him to know, govern and provide for self, and to be responsible for trusts. By freeing him from disease, and urging him to cultivate the various parts of his nature, according to the leadings of intuition, the dictates of common sense, and the approval of conscience, man comes, as unconsciously as plant life, to look up to the Source of all Life and Light, to be warmed and moved by it. He is not converted by the waving of a prestidigitator's wand any more than a real plant is grown in the conjuror's pot. He develops naturally into a religious being who can and does live his religion. His belief is a fact in his nature, an inwrought quality of mind, a conviction of soul.

Early beliefs were a curious compound of superstitious fear, egotism, ritual observance and regard for appearances, enjoyment of emotional intoxication, etc. Present day beliefs are the result of a birth of subtle, spiritual senses, the development of higher mental faculties, the growth of a sturdy common sense. We see more clearly the true relation and value of things. We appreciate the wealth of opportunity which this life offers—the knowledge to be gained, the prizes to be striven for, the enjoyments to be had, the chance to unfold, expand, develop, ripening gradually under the subtle influences of love until our little day is done.

Truly, religion is nothing but health, and health in its large sense is the perfected harmony of being.

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God's laws throughout all nature execute themselves without the aid of courts or officials. Cause and effect cannot be separated. Broken law and penalty are as fixed on one side as is reward for the intelligent perception of and obedience to law on the other.

The man who knows the law and abides by it is the man who succeeds and prospers as far as his knowledge and practice go. Simple goodness cannot take the place of intelligence and application in the scheme of Nature. Else we would have no progress. Enlightenment follows suffering; assimilation, accumulation, acquisition, development, are the inevitable results of striving along correct lines, just as muscle is built up and strengthened by just the right amount and kind of exercise.

To place men's feet in the right path, and prevent their straying too far, Nature has inexorable penalties and rewards with laws as sign-posts and warnings all along the way.

Many people make the mistake of confusing religion, which concerns the spirit alone, with Nature's stern morality. The Church, either through ignorance or lust of power, has done her best to foster this mistake. There is no forgiveness of sins, i. e., broken laws, in Nature. Every penalty must be paid to the last farthing, else chaos would result. A man may sincerely repent; he may feel his spirit washed clean by the agony of mind through which he passes. Nature's claims

are still to be settled. There is no way to evade them.

If a man neglects his business, whether it be to engage in charitable work or to enjoy himself, his business will not flourish. If he abuses his digestive powers habitually by over-eating, he weakens them, and finally disease seizes him, whether he is a philanthropist or a sporting man. No amount of goodness can stop the action of a law. The hand put into the fire will surely burn, whether hand of saint or sinner. Nature is no respecter of persons.

On the other hand, Nature has her rewards, coming also through the fulfillment of law. The man who cultivates any faculty or power receives pleasure, acquires skill, or is in some way benefited or aided. If he cultivates his spiritual nature, he has a joy and a peace which those who live on a purely material plane do not share. If he cultivates his artistic nature, beauty becomes a passion with him, the gratification of which is attended by a rare pleasure. The man with large affections enjoys making others happy.

Knowledge of Nature's laws, the inseparable workings of cause and effect, how they bring about penalty and reward, these are of first importance, fundamental because they sustain life and make for progress. No one can subvert these laws nor avoid the penalties of their infraction. Therefore seek the rewards that as surely follow their diligent observance.

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Man is the combined result of heredity and training—heredity predominating to the extent of four-fifths of his nature.

Take almost any family and cultivate a talent for music, mathematics, or any branch of knowledge, and the resultant faculty comes, in time, to be instinctive and unerring in its manifestations, so as to require little or no tutelage. Its possessor astounds the undeveloped minds of others by the brilliancy of his accomplishments. Musical prodigies and mathematical geniuses, who can solve the most intricate problems in an instant, yet can not explain how they do it, are illustrations of what may be done in the way of developing a certain faculty.

The keen intuitions of animals in scenting danger, foretelling changes in the weather, keeping on the track of forage grounds and water, their ability to find their way anywhere, are familiar to us.

The ancient Hebrew race subordinated the body and cultivated the spiritual nature until they claimed to know, of a certainty, spiritual truths, to which the ordinary man is blind and deaf. Now, the question arises, were they self-deluded, or is there a basis for believing that by cultivation they attained to a rarity and fineness of perception which enabled them to grasp certain truths and make them a part of their consciousness, even though unable to explain how they got them.

Our feelings are not always blind guides.

Some people have strong intuitions concerning the nature and character of men; can tell whether or no they are honest,

faithful, trustworthy, capable. Without knowledge of a man, without proof to demonstrate the reasonableness of a belief or disbelief, ninety-nine times out of a hundred this intuitive drawing or repulsion will be found to be correct.

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Happiness is a soul attribute, not a material enjoyment. Comfort and pleasurable sensation are as near as pure materialism can come to counterfeiting happiness.

Suffering is the price of every human development. Blunders and mistakes and ignorance cause suffering. So error and hardship are inevitable accompaniments of evolutionary progress as Nature's true teachers.—*Medical Brief.*

THE GARDEN OF EDEN.

The latest scientific decision concerning the location of Paradise, the "Garden of Eden," was announced by Professor Paul Haupt, head of the department of Semetic languages at Johns Hopkins University, in a recent lecture.

Eden, says the professor, was situated close to the confluence of the Euphrates and Tigris in northern Mesopotamia. This view is the ancient one of the biblical scholar, which later scientists have rejected. The evidence adduced by Professor Haupt is culled from cuneiform inscriptions deciphered and translated within the last year, the principal translations having been made by Professor Edward Harper of Chicago. Among the locations assigned (principally by German scholars) for Eden have been Palestine, Sweden, India, Australia and the North Pole. In the latter case, the German scientist who is responsible for the hypothesis referred to the Celestial Pole. Paradise, he said, was in heaven, and the rivers spoken of in the Bible were the Milky Way. A fatal objection is that the Milky Way is divided only into two parts. It is averred that the northern latitude of Paradise is proved by the fact that Adam arrayed himself in skins. Professor Haupt bases his conclusions on ethical grounds. His evidence is taken from the immensely older Babylonian myths on which the Hebraic story of the Bible is said to be founded.

According to the Bible, a river had its source in Paradise which later divided itself into four streams, named Gihon, Pison, Hiddekel (Tigris) and Euphrates.

The Tigris and the Euphrates are easily identified. These two, however, have not a common source but a common mouth. As for a common source for four streams, there is nothing in the region which could possibly be interpreted as such.

But the ancient Babylonian legends constantly make mention of a Paradise, a region of the blessed. They put it, however, not at the source, but at the mouth of four rivers.

The most famous of the Babylonian cyclic poems is that of Nimrod—the name was later borrowed by Hebrew writers. Nimrod, in his search for the tree of life, passed through a land where there was an abundance of spices and pearls—evidently

southern Arabia. Thence he sailed for six weeks, and finally arrived at the Land of the Blessed, the description of which corresponds closely with that of Eden.

Later came the mythical stories of Alexander, who went in search of the spring of life, but, though he discovered it, he did not recognize it nor partake of it. The details of the two legends point to a common source. Now, the Pison river of Paradise is spoken of in the Bible as flowing through a land producing spices and "onyx." Modern Hebrew scholars say that the word "onyx" should be pearl, and that the territory referred to is southern Arabia. The Babylonian notion, then, was that Paradise was at the mouth of four rivers, one of which, in its upper portion, flowed through south Arabia. The Biblical version, interpreted in the same way, would be that Paradise was at the source of four rivers, which, in their lower parts, flowed through south Arabia.

It is true that there is no place in the region where four rivers flow into the sea at present. Geology, however, shows that the Persian Gulf once extended considerably further inland than now. The north shore of the Persian Gulf, then, some thousands of years ago, would have been above the confluence of the Euphrates and Tigris. Each of those rivers in those days would have had separate mouths. Thus two of the four rivers are to be accounted for; and it may be remarked that in some of the Babylonian myths only two rivers are mentioned. However, two other rivers can be found, the Kercha and the Karun, to correspond with the Pison and Bihon of Genesis. To-day these are tributaries of the united Euphrates and Tigris. With the early position of the Persian Gulf they would pour through separate channels into it. Here, then, are four rivers flowing into the sea at a spot a few hundred miles north of the Persian Gulf; and here, Professor Haupt concludes, was the Babylonian Paradise.

THE PHENOMETER.

Sir Julian Meadows, professor of celestial electricity, is the inventor of a wonderful instrument which he calls a phenometer. He made arrangements with the scientists of Columbia University, of New York, to communicate with them from Manila with his instrument by projecting a magnetic current through the earth, a distance of over seven thousand miles, "in less than an instant of time," and without wires or other material line of communication.

He left for Manila a year ago to carry out this extraordinary test, which, it is claimed, has proved successful.

So delicate is the phenometer that it took Sir Julian three weeks to balance its indicator so it would point to the zero or rest mark. Both phenometers at Manila and New York were highly magnetized, and the preliminary tests were made through the earth at Manila, Captain M. Lee, U. S. Signal Service, assisting.

At the specified time Sir Julian gave

the phenometer three short taps. At Columbia University, four professors were eagerly watching the indicator, and, on the instant agreed upon, their receiving instrument responded in three distinct beats to the taps of Sir Julian.

MEASURING THE PLANETS.

The following communication from John Elfreth Watkins, Jr., to the *Washington Evening Star* appeared in that journal last December, and is reproduced here by request as giving new and valuable data to occult students of the planets. It will be seen that the bodies of the solar system are held to be smaller and denser than heretofore supposed. Mr. Watkins says:

That all of the planets are surprisingly smaller than heretofore estimated by the most careful astronomers, and that some have even double the density assigned them, is a remarkable discovery now being made at the naval observatory here.

This discovery is due to the application of an entirely new method of measuring the diameters of our neighboring worlds in the solar system—a method which admits of all observations being made in daylight. While it is true that we can see the Moon in the heavens while Old Sol is yet up and doing, the naked eye cannot view our sister planets between dawn and dusk. The idea of studying other worlds by daylight seems impossible, but Uncle Sam's great 26-inch telescope—one of the largest in existence—has been fitted with an attachment which will enable it to penetrate the azure of the day sky and focus into the eyes of our national astronomers the day time doings of those huge, far away, spinning tops which revolve about that mighty star which we call our Sun.

These attachments are color screens—glass boxes containing a golden fluid—and when they are placed across the great lens of the telescope, the eye of the astronomer sees the sky in a beautiful greenish-yellow hue. The planets stand out on this background, although they appear in nearly the same tint. Yet they are perfectly sharp and capable of measurement, with a degree of accuracy never before dreamed of.

Now you have doubtless noticed that the delicate, curly wires in an incandescent electric light globe, although barely visible when cool, appear to swell to great thickness when lighted. This is due to the phenomenon of irradiation, which causes the image of a bright object to spread upon the retina of the eye, just as it will upon a photographic plate. Thus the Moon looks larger to us at night than it does by day—you have often noticed that. The same applies to the planets. When seen through the color screens of the great telescope in daylight they appear to have shrunk.

Always by night have the diameters of the planets been measured hitherto. As a result of these night measurements we are told in our astronomies that Uranus, for instance, is 29,869 miles from pole to pole. But the daylight measurements now being

made show that the diameter of Uranus is but 26,545 miles. In other words, it is 3,324 miles smaller than astronomers have believed up to now.

The diameters of the planets have been measured with a reasonable degree of accuracy only since the time of the great English astronomer, Sir William Herschel, a contemporary of George Washington. As the nineteenth century advanced different investigations at different times were made with various instruments by the German astronomers Shroeter, W. Struve, H. Struve and Bessel; by Secchi, a priest at Rome, and by the American astronomers, Hall, Barnard and Campbell. These made their measurements at night when the planets were nearest the earth and when they appeared largest. In 1894 Prof. Campbell of the Lick observatory began new observations of the diameter of Mars, in which he made measurements both by night and by daylight. He obtained from these investigations entirely new results and discovered that the planet was measurably smaller in daylight than at night. But he discontinued the search and took up other problems. The daylight method of measurement was not applied to any of the other planets until 1899 when it was taken up at the naval observatory by Prof. T. J. J. See, the astronomer in charge of the great 26-inch telescope. The work was applied to one planet after the other, and even to many of the satellites, without any knowledge that Prof. Campbell had ever worked along the same lines. The work became especially active during the winter and summer of last year. It has now been applied to all of the planets of the solar system. The work has not yet been concluded. It will probably extend over another year. In the cases of the fainter planets, Uranus and Neptune, twilight measurements are also made. The old methods of measurement will hereafter be discarded at the observatory.

I will tell you how Prof. See makes his measurements, having brought a planet into view by the aid of the color screens. The actual measuring is done by the aid of a micrometer. This is a very delicate piece of mechanism. It is primarily a scale across whose frame are stretched two pieces of spider web, exactly parallel. One of these is fixed; the other is moved nearer to or further from the first by the turning of a screw. A planet having been brought into the field of the telescope, the screw is turned until the extreme edges of the planet's disk are included precisely between the two pieces of web. A delicate scale gives the apparent diameter. The real diameter is afterward calculated by taking into consideration exactly how far away the measured world was while the micrometer was being applied.

So delicate is this work that it required one and a half years of continuous tests to discover the error in this scale, that provision might be made for it in the final calculations. The error is found to be but one in 20,000 parts. In other words, the scale is more accurate than the observa-

tions themselves can possibly be. Thus its errors do not enter into the final results.

Each planet is observed both by day and night, the results being afterward compared. The daylight measurements are now being made just as soon as the skylight becomes sufficiently faint to make the planets stand out. Each observation is repeated as soon after sunset as possible, by the same observer, with the same instrument and under exactly the same conditions, even to the temperature of the dome in which the observer sits. As a check upon this work, the micrometer webs are illuminated at night so powerfully by electricity that they have the same brightness as the planet under observation. The thickness of the webs, when not illuminated, is then subtracted from their apparent diameter while this bright light is shining upon them. This is done for the reason that the webs must be lighted during the night measurements.

At the present stage of the work, its interesting results, so far as they show the diameters of the planets, estimated by means of the day measurements and the errors of the night measurements, are as follows in miles:

PLANETS.	DAY.	NIGHT.	DIFF.
Mercury	2,658	2,793	135
Venus	7,570	7,732	162
Mars	4,185	4,356	171
Jupiter	88,100	89,850	1,750
Saturn	74,000	76,424	2,424
Uranus	26,545	29,869	3,324
Neptune	27,190	29,909	1,719

One great importance of this work is that it will give us for the first time not only the true dimensions of the bodies of the solar system, but also their true densities. The masses of the planets are already known with great accuracy, as a result of observations made in the past at the naval observatory and elsewhere. As the diameters are smaller in the new computations the densities must be greater than hitherto supposed: the densities of Uranus and Neptune are found to be nearly double the values heretofore assigned by astronomers.

It appears that the three outer moons of Jupiter are made of material such as composes our moon. The fourth or outermost is, however, very light, like Saturn.

Saturn is so light that it would float upon our ocean were the latter sufficiently great in dimensions to bear it. Dr. See's observations indicate that Saturn's moon, Titan, is 1.8 as dense as water.

The planets which have crusts like that of the earth are Mars, Mercury and Venus. These are nearest the Sun. Those further from the central orb are gaseous. The density of Mars is one-fifth less than that of the earth; that of Venus nine-tenths less; of Mercury a half less.

It thus appears that no heavenly body has a mass as dense as that of the earth. Venus is the nearest approach, the next is Mars, and the third is the second satellite of Jupiter. The fact that the planets are much more dense than heretofore supposed will add additional evidence to the great

controversy as to whether the incusted planets, Mars especially, are inhabited.

The density of the planets at their centers has further been computed by Dr. See. Taking the density of water as 1, that of the earth at its center is found to be 11.22; of Venus' center, 9.8; of Mars' center, 4.81; of Mercury's center, 3.31; the Moon's, 3.51.

The density of the earth's center is therefore greater than that of iron, according to these new figures. The great density at the center of Venus indicates that that planet has a core of a similar character.

The matter at the centers of the planets is found to be not only inherently dense, but under enormous pressure. Indeed, the pressure at the earth's center is determined as equal to that of a column of mercury as tall as the distance between Washington and Chicago. Under a pressure so enormous it would seem that even the atoms must be seriously cramped, and must have little room for oscillation, and yet the pressure at the center of the Sun and of some of the stars must, on account of their enormous size, be even greater.

The popular impression that the earth is hollow or filled with fire is, according to Dr. See, utterly inconsistent with the unerring investigations of modern astronomers, who now have as accurate knowledge of the density of the earth as they have in regard to the prediction of eclipses, foretold with accuracy centuries in advance.

NICOLAS FLAMEL, ALCHEMIST.

Meager and scattered are the materials or scraps of history pertaining to the life and works of Nicolas Flamel, the celebrated alchemist and philanthropist. He was born in France about the year 1330. Evincing unusual intelligence at an early age, he was kept at school and became the secretary of the University of Paris. Thus having the opportunity, he delved, even in early life, deep into Kabbalistical lore with religious ardor.

His occult studies began in earnest in the year 1357, having at that time become possessed of a copy of the "Asch Mazareth," written in Hebrew. For twenty-five years he labored at the "great work" as elucidated in this most strange and wonderful book. Finally he was rewarded with success, for on the 17th of January, 1382, he discovered the "projection" of silver, and on the 25th of April following he obtained the final "great secret"—the transmutation of other and baser metals into gold. All this knowledge is contained in the "Asch Mazareth," a reputed key to the Bible as revealed by God to Abraham. It explains the occult meaning of the "phylactery," or "prayer thong" of the Jews, the "Om Kram parabrahman namah," the science of the breath (live Tatwas) of the Hindoos, and the secret and power of the "Mass" and "Communion" of the Roman Church.

As a man and citizen Flamel was beloved by the people on account of his great philanthropy and piety. In fact, he was the wonder of his time on account of his vast and seemingly inexhaustible fortune,

which he amassed without any visible means or income outside of his great alchemical gift. Flamel was not at all selfish or sordid about his knowledge, yet he only taught the great secret by means of symbols and truly indicated the source from which they were drawn so that the devout and worthy student can obtain their realization.

Besides his translation and exposition of the "Asch Mazareth," Flamel wrote a most valuable commentary on the "Sepher Jetzerah," or "Book of Formation," now extremely rare. In the Imperial Library of Paris is a work on alchemy bearing the name of Flamel as the author. In 1561 a treatise, "Sommaire Philosophique," by Flamel, also was published. But these works have been assailed as spurious by some writers antagonistically inclined.

Flamel died at the ripe old age of 75, at Paris, March 22, 1418, and was buried in the church of Saint-Jacques-la-Boucherie, to which he had bequeathed a large sum. He and Raymond Lully are the only alchemists that were able to produce gold out of baser metals, and Flamel is the only one of the alchemical brotherhood who was charitable enough to give any hint as to the actual process. Z. T. G.

MOTIVE POWER OF VITAL FORCE.

Dr. Charles Tuckett, a retired St. Louis physician, according to the *Post-Dispatch* of that city, is exhibiting in his home the most extraordinary little railway on earth as its motive power is the vital force or nervous energy of the human body. Dr. Tuckett writes substantially as follows:

"What is this thing we call scent that we leave behind us with every footstep? What enables the hound to follow us over the same path the next day? It is a part of the same power that enables us to move our bodies. It is generated in the system and, as I show, can be utilized as a motive power in my simple apparatus.

"First, I show that animal magnetism, or life force, differs from material magnetism. I have bent, at right angles, a piece of heavy wire. I fastened this in a steel vise, attached to a table. Suspended from the wire crossarm by silk threads are a tack and a small piece of wood pith. I hold a common steel magnet to the tack. It is swayed and caught by the steel. The wood, however, is not affected by it. Now I apply animal magnetism. Experience has taught me that the best conductor for limited experiments with animal magnetism is dry paper. The force is transferred by rubbing the paper briskly with the bare hand. Hold it to the tack and the little piece of metal swings to the paper. The pith, this time, will do the same, showing that the power from the body possesses a property unknown to material magnetism.

"The existence of animal force thus demonstrated, we apply it. To do this I have constructed a steel truck, two inches long and very light. It is supported by two brass wheels, one behind the other. These wheels are grooved so they will fit on the copper wire that serves as a track.

Under the truck and extending below the wire I have placed two short pieces of wire, bent into hooks, at the ends. Between these, half way, is a piece of lead that acts as a balance, holding the little car upright on the wire. Again I briskly rub a piece of paper, then quickly fasten it to the wire hooks. I hold my hands two inches in front of the paper. The magnetism in my flesh attracts that I had generated in the paper, and, as I move my hand along the course of the wire track the truck runs easily after it, drawn by the paper. When I place my hand behind the paper the motion of the car is reversed.

"I have also demonstrated that the human body contains positive and negative magnetism. The positive current is on the right side, and the negative is on the left. These currents are reversed in left-handed people as my experiments show.

"Take two pieces of thoroughly dry paper. Lay them on the right leg and rub them briskly two or three times with the right hand. You will find, on attempting to separate them, that they will stick together. The same thing will occur if the papers are rubbed by the left hand on the left leg. But if each paper is rubbed by a different hand, when you place them together they will fly apart."

MYTHOLOGY OF TREES.

Many trees, as well as flowers, because of fancied associations with the holy family or the apostles, have received good or bad reputations, according to their works. It is known with much certainty that Judas hung himself from a large variety of trees, which have since shown their shame and repentance for aiding and abetting his suicide by permanent characteristics of a somewhat varied and remarkable nature. The cross seems to have been constructed from many kinds of wood, each of which has since been a specific for human ills or as a safeguard against lightnings.

One tradition accounts for the origin of the cross by stating that an angel gave Seth three seeds to put into Adam's mouth when he should die. From these grew an olive, a cypress, and a cedar, which became the miraculous rods of Moses and David. Later they were thrown into a pool of water, which became the Pool of Bethesda, where, taking root, they developed into a cedar, from which the cross was made. Hence the cedar—also the oak and willow, which were also accredited with having furnished material for the building of the cross—are never struck by lightning or approached by snakes.

The aspen trembles because Judas hung himself from its branches, and the willow droops for a similar reason. The reason that Joseph was called upon to take Mary as his wife was due to the remarkable behavior of his staff. This rod was cut from an oleander, and when it suddenly blossomed forth and a white dove settled upon it Joseph's calling and election were assured. The flowers of the oleander were originally white, but after the crucifixion they became red.

QUAINT AND CURIOUS.

THE Moon's motions are accelerated eleven seconds in 100 years.

MORE than a million seedlings are yearly produced from a single dandelion plant.

To illustrate the immensity of 1,000,000 years, Darwin, in his "Origin of Species," gives this: "Take a narrow strip of paper, 85 feet 4 inches in length, and stretch it along the wall of a large hall, then mark off at one end the tenth of an inch. This tenth of an inch will represent one hundred years, and the entire strip one million years." Figure it out.

A MOUNTAIN of salt stands at Cardona, Spain, in the foothills of the Pyrenees, in an inhospitable region, torrid in summer and cold in winter. It attracts few spectators, for it can be reached only by a journey of twenty-five miles in a mule cart. At the base of the salt mountain flows a stream apparently half frozen, but what looks like ice and snow is really salt. Following up the stream through a gorge entirely barren of vegetation, the traveler comes suddenly at a turn in the path upon the salt mountain, which resembles a huge glacier. It is estimated to contain 500,000,000 tons of rock salt. The salt mountain is worked, like a mine, to a limited extent. The workmen also fashion crosses, flasks, cups and other objects of fine, clear specimens to sell to occasional tourists.

ONE of the curiosities in the Hohenzollern crown treasure is a simple gold ring studded with a black stone. Where it was originally obtained nobody now seems to know. It was first mentioned at the death of the Elector Johann Cicero, some 400 years ago. There is a family legend to the effect that the dark jewel set in the plain hoop is a "toad stone," and that its possession portends luck and prosperity to the house of Hohenzollern; its loss, on the contrary, death and disaster. The ring is never worn, but instead is kept in a securely sealed little strong box. At the accession of each new Hohenzollern ruler he is handed the box, its contents are examined and the fact that it was found intact is duly certified in a formal document sealed and witnessed by two high officials. This much is historical, and Court Councillor Schneider mentions it particularly at the accession of William I, who was a firm believer in the family tradition. Of the present emperor it is said that while he is free from peculiar ideas he firmly believes in this mascot stone.

THE most unusual curiosity in the land by the Colorado river is what the naturalists in California call a lake of ink. The scientific journals in Los Angeles and San Diego have discussed time and again what the lake of ink really is. It is a great pool of a black fluid, that resembles black writing ink more than anything else. It is about an acre in area. The surface of the lake is coated with ashes from the volcanoes to the thickness of about half a foot, and the explorer in its strange and uncanny region who is not looking out for this freak of nature would be very apt to

walk into it. Surveyors have found that the lake is some 300 yards deep in some places, but no bottom can be found in others. There is nothing but theory as to the source of the supply of the lake, but no one seems to know the component parts of the acre of black fluid. The Indians say it is composed of the blood of bad Indians who are suffering in their hell amid the volcanoes. Samples of the ink have been examined and found good for common marking purposes. Cotton goods that have been soaked with the strange black fluid keep their color for months, even when exposed to the sun, and the goods have a stiffness that resembles weak starch.

HEALTH AND HYGIENE.

Never miss your sleep.
Never cramp your feet.
Never swallow food in lumps.
Never deprive yourself of pure air.
Never let your back suffer from cold.
Never attempt to read in a jolting car.
Never exercise violently just before a meal.

Never go into a sickroom when very weary.

Never force the brain to think when it demands a rest.

Never strain your eyes with a bad light or poor newspaper print.

Get Vaccinated.

Vaccination is the only preventative of smallpox. Get vaccinated.

The *Medical Brief* is in favor of vaccination, and its editor says in its April issue that vaccination can ill be dispensed with. Get vaccinated.

The "Vaccination Creed" of the Chicago Health Department is yet unassailed by the anti's. They have got a big think on from appearances. Get vaccinated.

Rheumatism Cure.

A "selected prescription" that we find in *The Doctor* is the following liniment for rheumatism: Oil Wintergreen, Olive Oil, Soap Liniment, Tinct. Aconite and Tinct. Opium, each two drams. "Apply freely and cover with cotton batting."

Only the last part of the above directions need be followed, as it is the cotton batting that does the work and not the liniment. A pad of raw cotton over the skin where rheumatic pain exists will cure it in a few hours.

The Useful Egg.

An egg added to the morning cup of coffee makes a good tonic.

A mustard plaster with the white of an egg will not leave a blister.

A raw egg taken immediately will carry down a fish bone that cannot be got up from the throat.

The white skin that lines the shell of an egg is a good application for a boil.

The white of an egg beaten with loaf sugar and lemon juice relieves hoarseness. Take a teaspoonful once every hour.

A raw egg, with the yolk unbroken, taken in a glass of wine, is beneficial for convalescents.

To Stop Nose Bleeding.

Continued and obstinate nose bleeding has been at times very difficult to stop, and a simple and effective remedy for it is ham fat. Two large cylinders of bacon forced up into the nostrils will result in an almost immediate relief and an entire cessation of the hemorrhage.

Cranberry Juice.

The pure, fresh juice of raw cranberries, given freely, either undiluted or with an equal part of water, says Goriansky, is an excellent means of relieving the thirst in fever, and, moreover, is markedly antipyretic. In the thirst and vomiting peculiar to cholera it is even more effective. In fifty cases in which ice and narcotics failed to make the slightest impression cranberry juice, in small but repeated doses, rapidly checked both vomiting and nausea.

A Simple Cure for Croup.

One-third of a teaspoonful of powdered alum, mixed with double the quantity of sugar, will give almost instant relief in croup. It is also good for a hard cold. The smallest children take it without trouble, and it enables them to eject from the stomach what cannot be raised in any other way, and relief follows as a natural consequence.

When the forerunners of croup appear—a difficulty of breathing, or a rattling, gurgling sound in the throat—if this simple remedy is promptly administered and repeated as often as necessary, the lives of many little ones would be saved.

Coffee and Its Uses.

When there is an epidemic of typhoid fever, cholera, erysipelas, scarlet fever or the various types of malarial fever, which are transmitted almost entirely through the medium of food and drink, coffee is a valuable agent and may be used as a drink instead of water.

It assists in the digestion of food, and aids the blood in taking up more nourishment than it would without it.

It quickens the circulation of the blood and of respiration.

It is also stimulating and refreshing, due to the caffeine it contains.

In tiding over nervousness in emergencies it is a sovereign remedy.

Taken in the morning before rising, minus cream and sugar, it acts in many cases as a superior laxative.

As a stimulant and caloric generator in cold weather it excels all other drinks.

As a disinfectant it is one of no small usefulness in the sick chamber.

When we say coffee, some of whose virtues we have here enumerated, we do not mean chicory or any other adulterant or substitute for the genuine article. It is a sad fact that many thousands, we might say millions, of people partake daily of vilely compounded products under the impression that they are drinking coffee. It is well to steer clear of coffee "extracts" and so-called "blends." Grind your coffee at home, and you will preserve and protect its purity and freshness. Such coffee will be found healthful and invigorating.

The Teeth.

The teeth are composed of four principal parts—enamel, dentine, cement and pulp.

Enamel.—This constitutes the cap, outer covering or occluding surface of the tooth. It is the hardest tissue in the animal body. Its great density admirably adapts it to the purposes of mastication of hard substances. The enamel is easily distinguishable from the dentine with the naked eye by its clear, lustrous and somewhat translucent appearance.

Dentine.—The dentine forms the principal constituent of the tooth. It is situated under the enamel and is permeated by a great number of minute canals which connect with the pulp chamber. It is a hard, elastic substance, with a yellowish tinge, and is slightly translucent.

Cement.—This forms a thin covering for the surface of the root of the tooth, and extends from its neck to the apex.

Pulp.—The pulp is a soft tissue, occupying the pulp chamber, which is an elongated canal, wide at the crown and narrow at the root. It runs longitudinally through the center of the dentine. The pulp contains the nerves and blood vessels of the tooth. It is the vital part, and sends forth minute fibres of living matter through the microscopic canals of the dentine, to nourish and endow the tooth with sensation.

Many are careful to clean their teeth the first thing in the morning, but really the time of all others when it is most important to care for the teeth is just before retiring, as the greatest decay takes place between the last meal at night and the first one in the morning. The debris remaining on the teeth and under the gums begins to ferment, forming an acid that tends to disintegrate the enamel. The teeth should be cleaned each morning as well to remove not only the usual effects that follow the inactivity of the night but to put the mouth in a pure and sweet condition for the morning meal. Brushing the teeth after each meal is better than using a toothpick as the brush will remove the minute particles of food that a toothpick will not. To prevent tartar, squeeze a few drops of lemon-juice into the water used. Rinse the mouth well after using the brush. Powdered charcoal and a little alum, a pinch or so, makes an excellent tooth powder if one is desired. If through neglect and the consequent accumulation of tartar the teeth commence to loosen, have a dentist clean them and rinse the mouth every two hours with a little water containing a teaspoonful of the following formula: Tannic Acid, 2 drams; Tincture Iodine, 1 dram; Potassium Iodide, 15 grains; Tincture Myrrh, 20 minims; Rose Water, 6 ounces. Give this a thorough trial before using something else "just as good."

A broken, aching or decaying tooth will never get better by "letting it go." On the contrary it will get worse. With such the sensible course is to see the dentist. There is something radically wrong with an aching tooth that he alone can properly attend to. It is best to forestall such an

evil as a decayed tooth by visiting him at least twice a year for a thorough examination as to the good condition of the teeth and the health of the gums.

EDITOR'S TABLE.

THE Sandusky (O.) *Morning Register* reproduced "Edicts from the East," from the April STAR, which excited much interest among its readers.

WE have endeavored to give our readers an extra good journal in the present issue and hope they will show their appreciation by each securing a new subscriber for the STAR. You will be surprised to see how easily this can be done. Try it.

Book Reviews.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"A CELESTIAL MESSAGE," by E. C. Gaffield. Cloth; 133 small pages; private edition. Lee & Shepard, Boston.

Purports to be "a relation of the observations and experiences of a philosopher and poet in the spirit world."

No proof is offered outside the word of the "scribe" that this volume is other than the usual "inspirational" writing that Spiritualism so much abounds with. There is a semi-philosophic tone to the book that many may find interesting.

Hellocentric Planetarium.

Our "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

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REINCARNATION.

An Instructive Martinist Chapter by Papus on the Ethics and Philosophy of Occultism.

TRANSLATED BY GEO. H. PEEKE. CONCLUDED FROM THE MAY STAR OF THE MAGI.

The Philosophy of Ethics, as understood by Occultists, is of the most rigorous and elevated character. It is based, in most of the schools, upon submission to all the burdens imposed, either by the social condition, or by the trials of life, the acceptance of which is so much the more indispensable since they are the result of previous errors. Occultism, as we have seen it, in effect teaches that the spirit is successively reincarnated in many physical bodies, and that we make amends, in a succeeding existence, for the sins not atoned for in a preceding life. After each incarnation the soul renders an account of all previous existences and their consequences to the point reached in its evolution. At the beginning of every descent upon the physical plane the spirit loses the memory of its past, which is necessary in order to prevent suicides, which would become almost inevitable, on account of sins which would burden the conscience and for which it must make expiation.

This doctrine embraces far more than the divine Unity, one of the most formidable mysteries of the ancient initiations, and was taught under the veil of a fable. The water of the river Lethe, which the soul drank in departing from the rivers of the Infernals, is a recognition of this mystery. The possession of power, or of riches, is considered by the Occultist as one of the most dangerous and most difficult of trials which can assail a man. If the powerful or the rich forget that they are only the simple depositories of vital force for society and make themselves the center, and dispose, exclusively for themselves and for their own, of that which has been confided to them, their punishment will be so much the more terrible. When a young student, deeply moved by the apparent unrighteousness of destiny, afterwards protests to his master against the persistent evil which crushes certain individuals, then the master instantly calls up to the light the real selfhood of such persons, which they have builded, and the student, perceiving that the unhappiness of the former rich is due to lack of chastity and misuse of opportunity, understands and blesses his master.

Moral principles and Occultism have always been exclusively practical, and one rules out the advocates of suicide, not for their making philosophical discourses upon the nothingness of the act but for placing them face to face, in the Astral Plane, with the spirits of suicides, and for exhibiting the indescribable dread in the dissolution of the unfortunate. It is the same with death, of which all the phases are studied experimentally. Therefore the Occultist, initiated otherwise than by the books, affects a sovereign contempt for the phenomena of passage from one plane to another, which he has seen realized and which, if he is sufficiently advanced, he has realized himself many times experimentally. Ethics based upon such practices are very powerful, above all when the personal researches have led the postulant to verify the exact character and the truth of the greatest part of the religious traditions, and, above all, of the Christian traditions. It is curious, also, to prove that the Rosicrucian Illuminates have always been pointed out as the ardent apologists for Christianity, although manifesting great severity towards the clergy, accusing them of having delivered Christ to Cæsar, for participating in the division of temporal power and gold. Therefore the church, at this epoch, is making the greatest efforts to check the Occult movement, which produces men of such faith and independence of character that she can see nothing in them but agents of Hell. We are able to sum up the rules of Occultist Ethics in a few propositions, which will be found developed in the works of Eliphaz Levy. The Occultist should know how to abstain, to suffer, to pray, to die, and to pardon. There is still one thing which interests us in this system of Ethics, that it is not so much these rules, which will be found, more or less, with every system of moralists, as the practical way of demonstration by direct vision. This way demands masters worthy of the name, and these have the éclat and the fame and yet are only known by a few. Those whom the public accepts as the chiefs, generally, those who have been delegated to the works of propagandism, are the realizers, the men of action, the arm of the initiated organisms. Certain ones have believed or have affected to believe that masters did not exist except in the Orient. This is an error. Our knowledge permits us to affirm that there exist, not in Paris but in some cities of France, masters of different degrees, who live far from the din of publicity, who are unknown under their true character, even to their nearest neighbor.

apply to those who are seeking to attain the art of crystal-gazing.

In the former case, the eye of the hypnotic or magnetic subject acts much as the magnetic mirror as it receives the fluidic emanations of the eye of the fascinator. The eye of the latter also exercises another function besides the emission of fluid—that is, the *condensation* of the fluid around about the magnetizer. Thus in experiments with the magic mirror the operator draws to himself from the astral light and projects the same upon the mirror. Therefore one should keep their mind calm and expectant, eliminating therefrom all unpleasantness and inharmony.

[Republished, by request, from a reprint from "Borderland."]

A WEIRD AUTOBIOGRAPHY.

Strange and Magical Experiences Related by a Pupil of Lord Lytton.

The writer of the following extraordinary fragment of autobiography has been known to me for many years. He is one of the most remarkable persons I ever met. . . . He wrote for me, while I was editing the *Pull Mall Gazette*, two marvelous articles on the Obeahism of West Africa, which I have incorporated with this article. The magician, who prefers to be known by his Hermetic name of Tautriadelta, . . . has certainly traveled in many lands and seen very strange scenes.

I cannot, of course, vouch personally for the authenticity of any of his stories or his experiences. He has always insisted that they are literally and exactly true. When he sent me this MSS., he wrote about it as follows:

"If you *do* chop it up, please do so by omitting incidents bodily. The evidence of an eye-witness deprived of its trivialities is divested of its *varisemblance*. If you leave them as I have written them, people will *know*, will feel, that they are true. Editing, I grant, may improve them as a literary work, but will entirely destroy their value as evidence, especially to people who know the places and persons."

I have, therefore, printed it as received, merely adding heads.

I.

EARLY HISTORY.

I was always, as a boy, fond of everything pertaining to mysticism, astrology, witchcraft, and what is commonly known as "occult science" generally, and I devoured with avidity every book or tale that I could get hold of having reference to these arts.

I remember, at the early age of fourteen, practicing mesmerism on several of my schoolfellows, particularly on my cousin, a year younger than myself. But on this boy (now a hard-headed solicitor) developing a decided talent for somnambulism, and nearly killing himself in one of his nocturnal rambles, my experiments in that direction were brought to an untimely close.

As a medical student, however, my interest in the effects of mind upon matter once more awoke, and my physiological studies and researches were accompanied by psychological experiments. I read "Zanoni" at this time with great zest but, I am afraid, with very little understanding, and longed excessively to know its author, little dreaming that I should one day be the pupil of the great magist, Bulwer Lytton—the one man in modern times for whom all the systems of an-

cient and modern magism and magic, white and black, held back no secrets.

II.

MY INTRODUCTION TO LORD LYTTON.

It was in the winter of the publication of the weird "Strange Story" (in which the Master attempted to teach the world many new and important truths under the veil of fiction) that I made the acquaintance at Paris of young Lytton, the son of (the then) Sir Edward. He was at that time, I suppose, about ten years my senior, and though passionately attached to his father, who was both father and mother to him, did not share my intense admiration and enthusiasm for his mystic studies and his profound lore.

Anyhow, in the spring following, he presented me to his father as an earnest student of occultism. I was then about twenty-two years of age, and I suppose Sir Edward was attracted to me partly by my irrepressible hero-worship, of which he was the object, and partly because he saw that I possessed a cool, logical brain, had iron nerve, and, above all, was genuinely, terribly in earnest.

CRYSTAL-GAZING.

I remember that the first time on which he condescended to teach me anything, he seated me before an egg-shaped crystal and asked me what I saw therein. For the first ten minutes I saw nothing and was somewhat discouraged, thinking that he would blame me for my inability, but presently, to my astonishment and delight, I very plainly descried moving figures of men and animals. I described the scenes as they came into view and the events that were transpiring, when, to my intense satisfaction—and, I am afraid, self-glorification—he said: "Why, you are a splendid fellow! You are just what I want."

He then asked me if I would really like to seriously study Magism under his guidance. His words on this point are as fresh in my memory as ever. He said, "Remember, my boy, it will be very hard work, fatiguing to body and brain. There is no royal road. nothing but years of study and privation. Before you can conquer 'the powers' you will have to achieve a complete victory over Self—in fact, become nothing more nor less than an incarnate intellect. Whatever knowledge you may gain, whatever powers you may acquire, can never be used for your advancement in the world, or for your personal advantage in any way. Even if you obtain the power of a king and the knowledge of a prophet, you may have to pass your life in obscurity and poverty—they will avail you nothing. Weigh well my words—three nights from this I will call you.

LORD LYTTON'S DOUBLE.

On the third evening I never left my rooms after dinner, but lit up my pipe and remained anxiously awaiting Sir Edward's arrival. Hour after hour passed, but no visitor, and I determined to sit up all night, if need be, feeling that he *would* come.

He *did*; but not in the way I expected. I happened to look up from the book which I was vainly attempt-

ing to read and my glance fell upon the empty arm-chair on the other side of the fireplace. Was I dreaming, or did I actually see a filmy form, scarcely more than a shadow, apparently seated there? I awaited developments and watched. Second by second the film grew more dense until it became something like Sir Edward. I knew then that it was all right, and sat still as the form got more and more distinct, until at last it was apparently the Master himself sitting opposite to me—alive and in proper person. I instantly rose to shake hands with him, but, as I got within touching distance, he vanished instantly. I knew then that it was only some variety of the Sein-læca that I had seen. It was my first experience of this, and I stood there in doubt what to do. Just then his voice whispered close to my ear, so close that I even felt his warm breath, "Come." I turned sharply round, but, of course, no one was there.

INITIATION.

I instantly put on my hat and great coat to go to his hotel, but when I got to the corner of the first street, down which I should turn to get there, his voice said, "Straight on." Of course, I obeyed implicitly. In a few minutes more, "Cross over." So guided, I came to where he was. *Where* matters not, but it was certainly one of the last places in which I should have expected to find him.

I entered; he was standing in the middle of the sacred pentagon, which he had drawn upon the floor with red chalk, and holding in his extended right arm the baguette, which was pointed towards me. Standing thus, he asked me if I had duly considered the matter and had decided to enter upon the course. I replied that my mind was made up. He then and there administered to me the oaths of a neophyte of the Hermetic lodge of Alexandria—the oaths of obedience and secrecy. It is self-evident that any further account of my experiences with Lord Lytton, or in Hermetic circles, is impossible.

But in my travels in the far East, and in Africa and elsewhere, I have met with many curious incidents connected with the Magist's term, "black magic," and also manifestations of psychic force and occult science as practiced by other schools than that to which I belong, and I will recall a few of them for the benefit of the readers of *Borderland*.

* * * *

IV.

IN ITALY—THE EVIL EYE.

When engaged in the Italian War of Independence in 1860, I visited a place called La Cava, a few miles from Salerno. While taking some food in a trattoria, I saw an excited crowd rush past the door, following an old peasant woman, who was evidently flying for her life from as ugly-looking a lot of ruffians—principally lazzaroni—as the whole kingdom of the Two Sicilies could produce.

I bolted out into the street and after the crowd, and being, after a few months' campaigning, in magnificent wind and condition, overtook the fellows. They were

shouting "Mal' occh'!" and "Mort'!" (the Neapolitans never, by any chance, finishing a word) by which they meant "The Evil Eye," and "Death to her!"

I congratulated myself on being again in luck, as I had heard a great deal in Southern Italy of the "mal' occhio," but had never been fortunate enough hitherto to come across one. So I easily outstripped the crowd, the old woman racing along like a greyhound. As I got within about ten or a dozen yards of her she caught her foot and fell. I then stopped, faced about to the gang of pursuers, and, drawing my revolver, halted the lot in an instant. Cowards to the backbone, none of them liked to be the six men who would infallibly "lose the number of their mess" from the rapid fire of that unerring barrel, and they did nothing but stand and jabber, while the old woman set up in the middle of the road, glaring at them. At last one of them, on the extreme flank, thinking that I did not see him, picked up a sharp stone and hurled it with all his force at the old woman. I turned sharply to see if it had hit her, meaning, in that case, to shoot the fellow, at all events, where he stood.

PARALYZED BY A GLANCE.

The stone had missed its aim, and the old hag (for she looked like a veritable Mœnad just then) had sprung to her feet and was standing, pointing with a shaking forefinger at her assailant and staring straight in his face, her eyes verily seeming to shoot forth fire.

A yell of horror and rage broke from the crowd when the man fell to the ground as though smitten by lightning. Then a reaction set in and they all bolted back to La Cava at an even quicker rate than they came, shrieking out cries of dismay and terror, and leaving their comrade on the ground. I went up to him. He was not dead, as I at first thought, but he was helplessly, hopelessly paralyzed—it was a case of "right hemiplegia." I dragged him to the side of the road, out of the way of passing vehicles, and went up to the old woman.

I said, "Well, mother, you've punished that scoundrel properly!" She replied, "Ah! signor, I could have killed him if I had wanted, but I never take life *now*." I thought she was a cool old customer, but as I wanted some more information, I offered to see her in safety to her home. She seemed overpowered by gratitude and consented.

IN THE WITCH'S CAVE.

In a short time we arrived at one of the numerous caves in the mountain side, where she said she lived. She added, "All the province know where Matta, the witch of La Cava, lives, but they dare not molest me here." I went in and sat down and talked with her. She told me that she lived by telling the fortunes of the country girls and selling them charms and philtres to win the affections of their lovers, and I shrewdly suspected that she dabbled a little in poisons, and that, when a jealous husband became too obnoxious, old Matta furnished the means of his removal.

I examined her medicaments and tested her fortune-telling powers, and found that the first were useless and the second did not exist. But her knowledge of

poisons was wide and profound, and her power of the "evil eye" was real.

THE GREEN OINTMENT.

At last I startled her. I said, "Show me the green ointment!" She did not go pale—her mahogany face could not accomplish that feat—but she trembled violently and, clasping her hands together in supplication, said, "No! Signor, no!" However, I soon made her produce it, in a little ancient gallipot about the size of a walnut. I asked her if she made it herself, or who supplied her with it. She acknowledged to its manufacture, and then I quietly told her what she made it from and how she prepared it. Of course, I simply knew all this from the books of "black magic" I had studied under Lytton. Hermetics have to *know* all the practices of "the forbidden art" to enable them to combat and overcome the devilish machinations of its professors. When she found that I knew more than she did, she was in a paroxysm of terror, and I really believe that she thought she was at last standing face to face with her master—Satan. I put the gallipot, carefully stopped, in my pocket and left her.

I need scarcely say that, in the experiments I subsequently made with it, I never tried it on a human being. But I found that all that was recorded of it was true—that the slightest smear of it on the fifth pair of nerves (above the eyes) gave a fatal power to the glance when so determined by the will, and on various occasions I have killed dogs, cats and other animals as by an electric shock in this manner.

* * * * *

VI.

AFRICA—THE RAIN-MAKERS.

My next experience relates to those much maligned individuals, the "rain-makers" in Africa. It is the custom for missionaries and people who have never seen them at work to ridicule the idea of their possessing the powers which they claim. But their power is a very real one, and the argument that they only commence operations when they can tell that rain is coming is absurd on the face of it.

The kings and savage chiefs of West and South Africa are skilled observers of the weather and know quite as much about it as the rain makers. And it must be remembered that they never send for these men until every chance is hopeless; and, further, that the lives of the rain-makers are also staked on their success. Failure means death—death on the spot—accompanied by torture of the most horrible kinds.

A RAIN-MAKING SCENE.

I was on a visit to one of the petty "kings" in what is to-day called the Hinterland of the Cameroons (now a gentleman settlement), and it was of great importance to me to keep the king in good humor, as his temper, never very good, was getting absolutely fiendish by reason of the long drought which had prevailed. There had been no rain for weeks, all the greener vegetables had perished, and even the mealies were beginning to droop for want of water and the cattle in

the king's kraal died by scores. Celebrated rain-makers had been sent for, but so far none had come.

One day, the hottest I ever saw in Africa or anywhere else, I was taking my noonday siesta when the thunderous tones of the big war-drum filled the air. Like everyone else, I sprang to my feet and rushed to the king's kraal, wondering what new calamity was going to befall me. All the warriors assembled, fully armed, in the space of a few minutes, speculating what the summons boded—war, human sacrifices, or what? But their anxious looks were turned to joy and a deafening roar of jubilation went up when the king came out followed by two rain-makers, who had arrived a few minutes before.

The longest day that I live I shall never forget that spectacle. A ring of nearly three thousand naked and savage warriors, bedizened with all their finery of necklaces, bracelets, bangles and plumes of feathers, and armed with broad-bladed, cruel-looking spears and a variety of other weapons; the king seated, with his body-guard and executioners behind him; in the middle, two men, calm, cool and confident, and above all the awful sun, hanging like a globe of blazing copper in the cloudless sky, merciless and pitiless.

I can see those two men now, as if it were but yesterday—one an old man, a stunted but sturdy fellow with bow-legs; the other, about thirty, a magnificent specimen of humanity (if I remember rightly he was a Soosoo), six feet in height, straight as a dart, and with the torso of a Greek wrestler, but a most villainous face.

They began their incantations by walking round in a small circle, taking the exact distances they required.

This action was followed by singing some wild, barbaric chant, and ever and anon throwing up into the air a fine, light-colored powder, which they kept taking from pouches slung at their sides. This went on for about twenty minutes or more (the crowd all this time standing motionless and silent, like so many images carved in ebony) and was just beginning to grow insufferably tedious when the old man suddenly fell down in convulsions. I was within ten yards of him and watched him most carefully, and (speaking as a medical man), if ever I saw a genuine epileptic fit, I saw one then. As he rolled on the ground in horrible contortions, foaming at the mouth like a mad dog, his comrade took not the slightest notice of him, but stood like a stone statue, pointing, with his outstretched arm, to a point in the zenith slightly to the westward [from whence the rain later came], his glaring eyeballs being turned in the same direction. All eyes were turned to follow his gaze, but nothing was visible.

The rain-makers afterwards gave me an exhibition of their magical powers. I was set at the apex of a triangle and they stood at the two other angles.

Then the old man began reciting in a loud voice, the other occasionally joining him at regular rhythmic intervals. Presently, as I looked, I saw the old man gradually growing taller and taller until he was level with the six-foot Soosoo. Then they both began to slowly shoot upwards till their heads touched the roof of the hut, about nine feet. Still keeping on the

recitation, they decreased in height, minute by minute, till a couple of mannikins, not more than two feet in height stood before me. They looked very repulsive, but horribly grotesque. Then they gradually resumed their natural height, and, for the first and last time of my acquaintance with them, they both burst out into a genuine, hearty unsophisticated peal of laughter.

SUBE, THE OBEYAH WOMAN.

I remember meeting, more than thirty years ago, an Obeeyah woman some hundreds of miles up the Cameroons river (Africa), who had her residence in one of the caverns at the feet of the Cameroons mountains. (In parenthesis, I may remark that I could not have existed there for one moment had I not been connected in some form or other with the slave trade. That by the way.) Judge for yourselves whether "She" [of Rider Haggard's occult romance] was not "evolved" from Sube, the well known Obeeyah woman of the Cameroons, or from one of a similar type. Sube stood close on six foot, and was supposed by the natives to be many hundred years old. Erect as a dart and with a stately walk, she *yet* looked to be two thousand years old. Her wrinkled, mummyfied, gorilla-like face, full of all iniquity, hate and uncleanness, moral and physical, might have existed since the Creation, while her superb form and full limbs might have been those of a woman of twenty-four. "Pride in her port and demon in her eye" were her chief characteristics, while her dress was very simple, consisting of a head-dress made of sharks' teeth, brass bosses and tails of some species of lynx. Across her bare bosom was a wide scarf or baldric, made of scarlet cloth, on which were fastened four rows of what appeared like large Roman pearls, of the size of a large walnut. These apparent pearls, however, were actually human intestines, bleached to a pearly whiteness, inflated, and constricted at short intervals so as to make a series of little bladders. On the top of her head appeared the head of a large spotted serpent—presumably some kind of a boa constrictor—the curled skin of which hung down her back nearly to the ground. Round her neck she wore a solid brass quoit of some four pounds weight, too small to pass over her head, but which had no perceptible joint or place of union. Heavy bangles on wrists and ankles reminded one somewhat of the Hindu women, but hers were heavier and were evidently formed from the thick brass rods used in "the coast trade," and hammered together *in situ*. Her skirt was simply a fringe of pendant tails of some animal—presumably the mountain lynx—intermingled with goats' tails.

HER MAGIC WAND-TUBE.

In her hand she carried what seemed to be the chief instrument of her power and what we in Europe would call a "magic wand." But this was no wand, it was simply a hollow tube about four inches long, closed at one end and appearing to be made of a highly glittering kind of ivory. Closer inspection, however, showed that it was some kind of reed, about an inch in diameter, and incrustated with human molar teeth, in a splendid state of preservation, and set with the crown out-

wards. When not borne in the right hand this instrument was carried in a side pouch or case, leaving the open end out.

Strange to say—this mystery I never could fathom—there was always a faint blue smoke proceeding from the mouth of this tube, like the smoke of a cigarette, though it was perfectly cold and apparently empty.

SOME OF HER WONDERS.

I shall never forget the day on which I asked her to give me a specimen of her powers. I quietly settled down to enjoy the performance without expecting to be astonished, but only amused. I *was* astonished, though, to find this six feet of humanity, weighing at least eleven stones, standing on my outstretched hand when I opened my eyes (previously closed by her command), and when I could not feel the slightest weight thereon.

I was still more astonished when, still standing on my outstretched palm, she told me to shut my eyes again and reopen them instantaneously. I did so and she was gone. But that was not all. While I looked round for her a stone fell near me and looking upwards I saw her calmly standing on the top of a cliff nearly five hundred feet in height. I naturally thought it was a "double," that is, another woman dressed like her, and said so to the by-standing natives, who shouted something in the Ephic language to her.

Without much ado, she waved—not jumped—over the side of the cliff, and, with a gentle motion, as though suspended by Mr. Baldwin's parachute, gradually dropped downwards until she alighted at my feet. My idea always was that this tube of hers was charged with some—to us—unknown fluid or gas, which controlled the forces of nature; she seemed to be powerless without it.

LIMITATIONS OF HER OCCULT POWER.

Further, not one of her "miracles" was, strictly speaking, non-natural. That is, she seemed able to control natural forces in most astounding ways, even to suspend and overcome them, as in the previous instance of the suspension of the laws of gravitation—but in no case could she *violate* them. For instance, although she could take an arm, lopped off by a blow of her cutlass, and holding it to the stump, pretend to mutter some gibberish while she carefully passed her reed round the place of union (in a second of time a complete union was effected without a trace of previous injury), yet, when I challenged her to make an arm sprout from the stump of our quartermaster, who had lost his left forearm in action some years before, she was unable to do so, and candidly declared her inability. She said, "It is dead; I have no power,"—and over nothing dead had she any power. After seeing her changing toads into ticpolongas (the most deadly serpent on the coast) I told her to change a stone into a trade dollar. But no, the answer was the same, "It was dead."

Her power over life was striking, instantaneous, terrible; the incident in "She" of the three blanched finger-marks on the hair of the girl who loved Callikrates, and the manner of her death, would have been

child's play to Sube. When she pointed her little reed at a powerful warrior in my presence—a man of vast thews and sinews—with a bitter, hissing curse, he simply faded away. The muscles began to shrink visibly; within three minutes space he was actually an almost fleshless skeleton. Again, in her towering rage against a woman, the same action followed.

NINE—THE NUMBER OF INITIATION.

[Hazelrigg's Astrological Herald.]

To my mind the number Nine superabounds with interest. This is the Number of Initiation, the sacred number of Deity, and the key to occult mathematics. All sacred cycles are theosophically reducible to this number. Thus, the life wave upon our planet is 2,592,000 years, the period required for a complete revolution in the heavens of the earth's poles, the digital value of which is $18=9$. This constitutes what is termed a polar day, the six of which, as mentioned in Genesis, having reference (according to the author of "Light of Egypt") to a complete circuit from the time of leaving the earth to its reappearance, making in years $15,552,000=18=9$. No wonder the Lord rested on the seventh day!

The grand climacteric, or the Sun's equatorial passage through the twelve signs of the Zodiac, as comprehended in the precession of the equinoxes, is one of 25,920 years, or $2+5+9+2+0=18=9$; while his passage through any one of the signs is one-twelfth that, or 2,160 years= 9 . In my article on "Astrology and Medicine" in the March number, mention was made of the last sub cycle as ending in 1881 ($=18=9$), and the beginning of which cycle was B. C. 279= $18=9$; likewise, the spiritual half of that cycle was completed A. D. 801= 9 . It will thus be observed that in Mother Shipton's prophecy—

"The world to an end shall come
In eighteen hundred and eighty-one"—

was embodied a grand spiritual truth, and the fact that the wise old lady was profoundly conversant with some of the basic principles of occult law.

The scientific coxcombery that has heretofore been prone to view her oracular utterances as the mouthings of a crotchety charlatan, had now better begin a diligent inquiry into the real science from which they sprang, for herein was shown the end of the materialistic reign and the beginning of a new and a sublimer regime.

Notice may also be taken of Nine as representing certain years in the life span, called climacterical, eminent for radical changes in the economy. Its occult significance is to be found indicated by Ezekiel in the nine stones typical of the nine orders of blessed angels, the peripheral potencies of the grand circle of manifestation; and the digit value of every circle (360°) is 9, as found indicated above in the reference to the life waves and the Sun's sub-cycles.

As with celestial mathematics so with the geometry of man, as comprehended in his Cycle of Necessity, for it is written—

"That no man might buy or sell, save he that had

the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six."—Rev., xiii, 17, 18.

$666=18=9!$

ASTROLOGICAL VERIFICATIONS.

Starting from peace overtures, first made by the Boers on March 12 last, a treaty of peace was signed by authorized British and Boer representatives on the evening of May 31. The Transvaal and Orange River Colony are now an acknowledged part of the British possessions in South Africa. The outcome is in complete accord with the astrological predictions made in the STAR. Kruger's extortionate oligarchy is no more.

Hazelrigg's *Astrological Herald* for June predicted that "the Sun in opposition to Uranus on the 10th will cause a building disaster, as well as official embarrassments, in the vicinity of 92° W. Long." At Chicago. 88° W. Long., on June 9th, a big building burned and ten imprisoned inmates met death. A defective city ordinance was partly responsible for the disaster.

MOTHER SHIPTON'S PROPHECY.

[First published in 1848.]

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world our thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do;
'Tis now strange, yet shall be true.
This world of ours upside shall be;
And gold be found at root of tree.
Through rocky hills the men shall ride,
No horse nor ass be at his side.
Under the water men shall walk,
Shall ride, shall sleep, shall also talk.
In sky and air man shall be seen;
In white, in black, also in green.
Iron in the water shall float
As easy as a wooden boat.
Gold shall be found, and thus be found
In land that's not yet known as ground.
Fire and water shall wonders do;
England at last admit a Jew.
The world unto an end shall come
In eighteen hundred and eighty-one.

THE PLANETS FOR JULY, 1902.

MERCURY.—July 1st, 1902, in Capricornus; 2d, enters Aquarius; 11th, enters Pisces; 18th, enters Aries; 24th, enters Taurus; 29th, enters Gemini. Moves about four degrees a day.

VENUS.—1st, in degree 4 of Aries; 18th, enters Taurus; 31st, in degree 22 of same. Moves about two degrees a day.

EARTH.—1st, in degree 9 of Capricornus; 23d, enters Aquarius. Moves about one degree a day.

MARS.—1st, in degree 3 of Gemini; 31st, in degree 19 of same. Has a motion of about half a degree a day.

JUPITER.—In degrees 10 to 12 of Aquarius during July.

SATURN.—In degrees 25 and 26 of Capricornus during July.

URANUS.—In degree 20 of Sagittarius during the month.

NEPTUNE.—In degree 2 of Cancer during the month.

MOON.—As a rule the Moon is heliocentrically the same as the Earth, and geocentrically as shown by any almanac.

Use a Pappus Planetarium in keeping track of the planets.

OBJECTIONS TO THE ASTRAL NUMBER.

Last July and August I gave an exposition of the opening steps of a retrospective analysis of a person's Astral Number, but the editor of *Coming Events* was not satisfied with this although I accomplished all I had proposed. He failed to see that the Number was possessed of any "occult significance" and could not understand why I insisted in "dragging in the planets" in connection with their astral numbers. He called for further light on the number to supposedly settle these points in spite of my inability to reproduce the Astral Number books in the columns of the STAR and called for an investigation. He make a frank avowal of his non-acquaintance with Heliocentric Astrology; he "supposed" cases wherein he thought the Number might fail; he attempted to show that the Century Ordinate work of the Number's analysis was nothing more than a case of subtraction; he brought in the attack of another on heliocentric *astronomy* (wherein it was really claimed that a heliocentric zodiac did not exist), and summed up our exposition as follows:

"What he has shewn is this—that if the 'final digit' of the quotient of the year of birth of the century, either by itself or mingled in the complex Astral Number, be applied to the remainder after division by 9, a certain number is formed from which the year of birth can again be obtained."

Read this paragraph over again—not once, merely, but several times—and you will see that it proves the "occult significance" of the work of analysis of the Astral Number. If the work of analysis is occult, as I claim the above quoted paragraph self-evidently shows, is it not evidence that the Number is "occult" as well? Mr. Hugh makes light of our method of employing the Century Ordinate, as it is simply a question of subtracting 1668348, before dividing by 9, etc. There can be nothing occult about this, he thinks. Indeed! I picture to myself some mystic mathematician trying it in the year 6452 with no true result and then, having found that Mr. Hugh obtained his number of 1668348 from the Ordinate of the nineteenth century and the use we have made of it, carefully setting himself to find, not a number to be subtracted but one to be added, namely the particular and individual Ordinate of his own century. To stand an egg on its end it is not enough to know how—you must first have the egg.

Perhaps, as there is nothing occult, according to Mr. Hugh, about our work thus far with the Astral Number, he will be able and kind enough to furnish us with the necessary method of finding the months of birth of A, B, C, and all others born in the last century, from their "Mean Astral Power Before Birth," at which point our analysis ended. Let him show us, by the known laws of mathematics of the schools how I could have performed my delineation of A and B (C's number being incorrectly cast) in this respect without the use of the Time Book. He ought to be able to do this without fail if the Number is devoid of any occult property or method or significance. Not to slight any skeptic or opponent or mathematician, I extend the invitation to all concerned. Here is something Occult, gentlemen, solve it by your mathematics if you can.

I am accused by Mr. Hugh of "dragging in the names of the planets." If he means that I insist on using a set of numbers as mathematical equivalents of the several "astral powers" of the seven planets then he is correct, but his language is quite crude, for the word "dragging," Webster tells us, means "to draw or pull along by main force, slowly or laboriously, on the ground." While the word is not appropriate it is an index to the spirit with which our exposition was judged by Mr. Hugh in his criticism. It is in this same undignified spirit that he says:

"Let us age him ["A"] a few years and *kill* off his mother or *resurrect* his father, or *paint* his complexion, and then subtract the new working number from this new Astral Number. The result is still 1668348. Consequently the first process in separating the parts is to subtract 1668348."

We had already said that we did not "separate the parts" in analyzing a person's Astral Number, but he here reiterates that we do. To join several numbers together forming a number of eight visible digits from which 1668348 subtracted leaves a number of seven visible digits would be a queer way to separate the first number into its original parts! Yet Mr. Hugh persists in saying that I perform this mathematical miracle, and then, curiously enough, gravely tells us that there is nothing "occult" about it.

Again I repeat that I can find the constituent parts of a person's Astral Number, but not until I have determined the age, sex, complexion and life conditions. But Mr. Hugh insists on misrepresenting the method of the Number's analysis. Very well; perform this unoccult miracle for us, Mr. Hugh.

He further says, "the mysterious book [the Time-Book] gives the Y-Roots for 150 years!" Does it, indeed! The "mysterious" Book of Time gives the heliocentric positions of the planets on the first day of January for 153 years—1800-1952; it gives the Y-Root of 1800 up to '89, when the year and page coincide for the balance of the book, the rules of the Astral Number applying up to the year 1900, when a new Time-Book is required. The last 53 horoscopes are not used in connection with the Number.

Mr. Hugh, explaining why he regards the geocentric system of astrology as being "immeasurably superior" to the heliocentric system, says: "Candidly, I have never studied the heliocentric system," . . . "besides, I was born on the Earth and not on the Sun." This last remark is one commonly made by many astrologers who have "never studied the heliocentric system" of astrology. There is some excuse for this in that heliocentric astrology is deficient at present of a single reliable and thorough text-book on the subject. The books of any account are invariably hand-made.

"I was born on the Earth and not on the Sun," means, plainly (by inference), two things: That the geocentric system applies entirely to the Earth and to the entire Earth, for if it does not apply to the whole Earth it is but a part of true Astrology. Second, that a Sun-centered system of astrology cannot apply to the Earth or any part of it. I shall combat this idea in the August STAR. WILLIS F. WHITEHEAD.

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EDITORIAL SECTION.

THE ignorant err; the wise forgive.

MAN is the wonder of nature.—Plato.

MAN is the epitome of the world.—Pliny.

MAN is the measure of all things.—Pro-
tagoras.

THAT which is everlasting is both good
and true.

DUTY and inclination seldom follow the
same path.

TRUTH is always mighty enough to hurt
somebody a little.

CARE, admitted as a guest, quickly turns
to be master.—Bovee.

TWO things are sublime, the human con-
science and the stars.—Kant.

HE that is not open to conviction is not
qualified for discussion.—Whately.

DIDST thou never hear that things ill
got had ever bad success?—Shakspeare.

FALSEHOODS not only disagree with the
truth but usually quarrel among them-
selves.—Daniel Webster.

THE wealth of a man is the number of
things which he loves and blesses which
he is loved and blessed by.—Carlyle.

THE first virtue is to restrain the tongue.
He approaches nearest to the gods who
knows how to be silent, even though he is
in the right.—Cato.

THE way of a superior man is threefold—
virtuous, he is free from anxieties; wise,
he is free from perplexities; bold, he is
free from fear.—Confucius.

BECAUSE fish always live in water is no
reason why water should always contain
fish. The moral of this is not to fish in a
well for health, wealth or happiness.

DUTY is a power that rises with us in
the morning and goes to rest with us at
night. It is coextensive with the action
of our intelligence. It is the shadow that
cleaves to us, go where we will.—Gladstone.

A DISPATCH from Mexico City says that Leopoldo Batres, conservator of national monuments, has returned from his explorations among the ruins of the Zapotrecan cities in the State of Oaxaca. Among other discoveries he found the ruins of an ancient city on Monte Alban, which shows unmistakable indications of having been submerged perhaps 3,000 years ago, for traces of extinct marine life were discovered. Among the ruins is an obelisk, similar to those of Egypt, which was found placed at the entrance to a tomb exactly as was the custom in Egypt. Mr. Batres will make a detailed report of this remarkable prehistoric city to his government.

A MONIST'S ORATION ON FATE.

In an attempted reply to our remarks on fate and freedom in the May issue of the STAR, Brother White says, among other assertions, that "When a man does wrong the combination is such that he *must* do as he does." Many thanks, friend White, for thus letting the cat out of the Monist bag. This is, then, the meat of the doctrine of materialistic fatalism: There is no such thing as responsibility or duty or wrong-doing according to this. We fancy the reply a convicted murderer, who holds to such a fallacy, might make to the judge when asked why sentence should not be pronounced against him:

"You have no right to hang me for killing this woman. I said I would if she did not leave her husband and children to run away with me. *I did so*. I had a right to do so for every man '*must* do as he does.' No man *can* do what you call wrong when he only does what he *must* do. As I *had to* kill her—the fact of my doing so proves that—I *cannot be held responsible for committing a crime!* It was not my duty to avoid killing her, for there can be no such thing as duty to an absolute slave of fate such as I am. Her scorn made me angry and I killed her. The Great Dynamis made me so I would get angry very easy. I *had to* get angry, I *had to* kill her, and you should not punish me for doing what you call 'wilful murder,' for I *had no free will* in the matter—only the will of the Great Dynamis—the will to kill! It was her fate to be killed, and I, as an automatic instrument of the Great Dynamis, as a mere machine of inexorable destiny, as a blind and senseless puppet of Fate, should not be held accountable for breaking any law of right or duty or responsibility or justice or morality or goodness—these are nothing but vain, unscientific and empty words, fit only to frighten old women and children with and pay you your salary, Mr. Judge.

"As all such things are but rot, senseless, and only worthy of the deep and lasting contempt of a true philosopher, logician and Monist, *like myself*, there is no such thing as vice or evil or wrong or dishonesty or crime or murder. They're all rot! As there is no such thing as murder I did not murder her, and you cannot truly execute me for a crime I did not commit! "The nearest approach, sir, to a *real*

crime that I have ever experienced, was when you ruled out my sole and only defense in this trial—when you refused to admit the *Adept* and its invincible, logical, scientific and philosophical doctrines and expositions of the Great Dynamis and Monism. Had *this* defense been permitted, Mr. Judge, this scowling jury—and I *never* saw twelve such addlebrats before—would have had to pass upon the truth or falsity of Monism, and the friends who have so kindly appeared at this legal comedy, this farce of justice—Mr. White, the famous astrological agnostic and agnostical editor of the *Monistic Adept*; Mr. John Maddock, his associate editor and copper-tongued fatalist, Dr. What's-his-name, who hates vaccination worse than he does the small-pox—these peerless champions of reform, these intellectual giants of the great state of Minnesota, would have first confounded and then converted this jury, thick-headed though they be, to the doctrines of Monism and *they would have been obliged to acquit me* for they would have realized that while I killed this woman—in a fit of anger suddenly roused by the Great Dynamis—I *did so because I had to*, and that, therefore, I am innocent of this so-called crime, this mistaken and fallacious murder, as ignorantly and basely set forth in the indictment of a stupid and ungentlemanly grand jury.

"Sir, if there be any murder done, it will not be at my innocent hands, although they were the fateful cause of an abrupt close to a young and tender life. Not to these hands will the future accord murder, if it so be that murder be unlogically accorded but to this honorable and bigoted court; a court that forbids logic, science and the Great Dynamis from testifying within its walls to save the life of an innocent man; a court which permits its prosecuting attorney to insulting refer to Monism—the intellectual fruit of centuries of unbelief—as 'the bug-house foolosophy of the nineteenth century,' and who, in spite of the efforts of the counsel you forced upon me,—a counsel who insisted that I was 'bug-house' and not responsible—proved to the satisfaction of the jury that I am a man above the average in brain-power, that I have no trouble in controlling my temper *if I want to*—which is generally the case when the other fellow is larger, stronger or quicker than I am.

"He proved—and I thank him for it—that I am entirely sane, but I deny that I was therefore responsible at the killing; and for his denunciation of Monism and its doctrine of Fatalism I have nothing but contempt: That Monism is the excuse of the wife-beater, the cloak of the drunkard who steals the pennies of his children to buy whiskey with, the refuge of the social degenerate, the blackmailer and the gambler; that it eases and sears the conscience of the thief and murderer—in short, that it is that philosophy which serves as a cloak for every infamy and a scapegoat for every crime—against all this I protest in the name of an outraged reason, intelligence and every law of logic. Those you call drunkards, robbers and murderers are

not at all to blame for doing the things they do, for if they do do what you call unlawful things it is because a cause compels them to do as they do. This cause is the Great Dynamis, the deity of Monism, besides which there is no other god. The thief, the liar, the wife-beater, the dead-beat, the drunkard, the bully, the gambler, the blackleg and the murderer are not the wretches that you conceive them to be—they are as good as you are *for they have no moral free will of their own*. The only things they do are the things that they *must do*—the only will that they obey and which they *must obey*—causing and compelling them to burn, rob, destroy and kill—is the will of Fate—of the god of the Monist—*of the Great Dynamis!*

"Sir, among other things, the insulting prosecuting attorney has called me a modern devil-worshiper, he has held me up as an apologist for every evil and the champion of every criminal; he has painted me as the *practical* apostle of the materialistic gospel of darkness, death, degradation and despair; he has held me up as the bitter foe and aggressive opponent of life and its responsibilities and duties, of its light and laughter, hope and joy; as one who would supplant a statue of love and maternity with an idol of lust and ruin. He said I was the stony heart of anarchy, the hidden dagger of the assassin, and the festering flower of midnight debauchery. Sir, from his standpoint—that man can choose and **BE** either upright or evil—that he is **FREE** to will and have what you imagine to be a clear conscience and a blameless life—he is *right*, and I am proud of his withering titles; but, sir, he is mistaken; you are mistaken. The gods have vanished, and with them have vanished their loves, and joys, and hopes of a hereafter. Your past justice was founded on superstitions you no longer believe in; you present justice is based on the individual and on self; you future justice—Ah! when that time comes *there will be no justice!* Like all other superstitions, Justice, so-called, will fly the earth. Monism will be over all—the worm of Death will devour all underneath—the earth will not be for the good but for the strong. When that day—the *Era of Fate, Materialism, Anarchy—the Era of Monism*—arrives, *you* will be forgotten and *I* will be remembered as one of its martyrs; the last remnant of superstition—the Occultist—will be exterminated, and the rule of life will be, 'Eat, drink and be merry for to-morrow we die!' Sir, for this end I am grateful to die—conclude your farce—pronounce your sentence against me."

The Prophetic Parson.

Once upon a time, says the *Kansas City Star*, a bad boy threw stones at a country preacher. The preacher predicted that the lad would grow up and turn out a convict. The minister afterwards abandoned the pulpit to take up the life insurance business, and finally landed in the penitentiary. The former bad boy became Governor of the State, and, remembering the preacher's prophecy, he pardoned him.

THE SPACIOUS FIRMAMENT.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim,
The unwearied Sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The Moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice nor sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice:
Forever singing, as they shine,
"The hand that made us is divine."

JOSEPH ADDISON.

THE SOUL AND IMMORTALITY.

With the new and wonderful X-ray in its hand, science is said to have taken another stride toward the eminence from which it can look upon a world of spirit and perceive the wonders of the other existence which are believed to await us on the other side of the valley of the shadow.

According to Dr. Heber Roberts, who has made the study of the new and wonderful ray a specialty, a discovery has been made which unfolds a world of promise in establishing conclusively not only that man has a soul, but that it is fitted to the enjoyment of things which to the senses of flesh and bone and sinew are imperceptible. In other words, science seems to be on the threshold of the entrance to the mysteries of another existence of which man has hitherto dreamed, doubted, scorned, hoped or believed blindly, because he believed.

The discovery which promises so much, he says, is that the retina and optic nerve are not necessary to the sensation of sight. In other words, the mind, the consciousness, the SOUL, may see and have no eyes, no optic nerve. By seeing is meant that one may be conscious of the same sensation which would have been produced had the retina and optic nerve been in place to convey the impression to the brain. This fact was demonstrated by learned scientists while experimenting with the X-ray on the blind. Dr. Roberts says that the experiments have conclusively demonstrated that by means of the Roentgen ray there are other avenues of transmitting light to the organs of light sensations in the brain than the retina and optic nerve. Quoting from authority he says that the evidence has come in a way that clearly points out the fact that every pore in the human cranium is a window from which the soul may look out upon the common world and common things, and, by changing its focus just a little, behold the transcendent beauties of a more ethereal existence. In reference to the discovery Dr. Roberts says:

"By means of the X-ray the soul can look through the human body or other opaque substances. Such is the belief of churches, taught for hundreds of years, that the spirit, freed from the grosser senses of mind and body, soared master of the realm of thought and fancy, and passed through solids as if they were not there, or glanced through substances as if they were but ether.

"Now on top of this comes the astounding fact that the retina and optic nerve are not necessary for the transmission of the sensation of light to the brain.

"Following up this lead the room for speculation is unlimited. If light may be perceived by people who have neither eyes nor optic nerves, why not other things than light? Why not the material things of life? Does the discovery not show that the life, the inner consciousness, may perceive all things when unfettered from the body; that it may perceive them in a more ethereal aspect, as it now looks through the body with the X-ray, and as it now perceives the glories of light without the eye to transmit it to the seat of sensation? Is it not a wonderful discovery? Its possibilities are vast. Possibly it will soon be demonstrated that the inner consciousness, or spirit, may look out upon a new world, which is now obscure because of the want of proper conditions. It may soon establish that there are relations between the outer and inner being and show the relation which exists between spirit and matter, and show that the now known material universe has its counterpart in the invisible.

"I have said that if the sensation of sight can be transmitted to the brain without the retina and optic nerve, then why not other sensations? It seems possible that science is on the eve of demonstrating that the inner being may have no eyes, no optic nerve, and still see; that it may have no ears, or auditory canal and nerves, and hear; that it may have no material sense of smell, and yet vibrate with delight in the odor of roses; that it may have no mouth, or organs of taste, and still be able to receive that sensation; that it may have no hands or body honey-combed with nerves to transmit the sense of touch to the brain, and yet be sensible of touch.

"Soon after the X-ray was discovered, Mr. William Reedy made the assertion that possibly the new ray might prove to be the stepping-stone to the solution of the very mystery of being itself. It has."

We not only possess a soul, but that soul is immortal as well, as our memory indicates, as it survives, without effort, the constant change of brain-tissue without a corresponding change itself. A late investigator observes that a German biologist has calculated that the human brain contains 300,000,000 nerve cells, 5,000,000 of which die and are succeeded by new ones every day, and that in this way we get an entirely new brain every sixty days.

A large proportion of every person's stored-up knowledge lies dormant most of

the time. If there were no entity or immaterial memory back of the substance of the brain we would have to remember and turn over our entire stock of dormant facts and sensations once every sixty days in order that the new cells that were replacing those that were dying should acquire the memory store.

If memory were dependent upon the material cells of the brain, a fact we knew over sixty days ago would have passed out of our memory forever unless it had been recalled within that time.

But many persons can recall the events of childhood, in an emergency, of which they had not thought for many years.

The persistency of memory is a constant miracle. We shall probably never be able to explain it, but it is one of the strongest grounds of hope that—

There is no Death! What seems so is transition:
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portals we call death.

SCIENCE AND REINCARNATION.

In a late issue of the *Chicago Sunday Record-Herald* the following defense of reincarnation from a scientific standpoint was made by Kate C. Havens, one of the most vigorous and convincing writers of the day. We give her article in full:

The step taken by Columbus Bradford, a former minister of the Methodist Episcopal church, in accepting the theory of reincarnation as an explanation of some of life's mysteries and in declaring that this theory is "scriptural," will cause some of his colleagues to abuse him, and doubtless may cause some others to stop and think.

A discussion of some of the ideas involved in this theory may interest the more serious portion of the readers of the *Record-Herald*. Now that science has accepted the theory of physical evolution, it is merely a matter of time when it will accept the theory of psychical evolution.

Every logical evolutionist who believes in the immortality of the soul will eventually face problems that only the theory of reincarnation can solve.

Evolution implies reincarnation. Evolution is the theory of the gradual progression of forms—that higher, more complex forms are evolved from the lower, simpler forms.

Reincarnation is the theory of the gradual progression of life. If there is an evolution of form there must be a corresponding evolution of life.

In his "Hints and Echoes of Japanese Inner Life," Lafcadio Hearn says: "With the acceptance of the doctrine of evolution old forms of thought crumbled, new ideas everywhere arose to take the place of worn-out dogmas, and we now have the spectacle of a general intellectual movement in directions strangely parallel with oriental philosophy.

"The unprecedented rapidity and multiplicity of scientific progress during the last fifty years could not have failed to provoke an equally unprecedented intel-

lectual quickening among the non-scientific.

"That the highest and most complex organisms have been developed from the lowest and simplest; that a single physical basis of life is the substance of the whole living world; that no line of separation can be drawn between the animal and vegetable; that the difference between life and non-life is only a difference of degree, not of kind; that matter is not less incomprehensible than mind, while both are but varying manifestations of one and the same unknown reality—these have already become the commonplaces of the new philosophy.

"After the first recognition, even by theology, of physical evolution, it was easy to predict that the recognition of psychical evolution (*i. e.*, reincarnation) could not be indefinitely delayed, for the barrier erected by old dogma to keep men from looking backward had been broken down. And to-day for the student of scientific psychology the idea of pre-existence passes out of the realm of theory into the realm of fact."

The late Professor Huxley wrote of the theory of reincarnation:

"None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration (reincarnation) has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying."

This theory, as explained by the teachings of theosophy, implies a gradual differentiation from a condition of homogeneity to that of heterogeneity—the word "heterogeneity" implying life centers showing forth more or less individuality.

Strictly speaking, the word "reincarnation" applies to the evolutionary life processes only after the human stage has been reached. This theory is hoary with age. From time immemorial the Hindu sages have taught that variations in manifestation were caused by the latent potentialities trying to become active powers:

"These internal efforts being modified by external environment. These ideas are 'new' only in the sense of being so old that they have been forgotten.

"Any theory which shows such perennial life must have in it some element of truth and be worthy our serious consideration. Hume says this [reincarnation] is 'the only theory of immortality that philosophy can hearken to.'"

If the soul is immortal then it must be ingenerable. And to accept the idea of immortality and reject the idea of pre-existence is about as logical as to declare that a stick has but one end. Again, this theory cannot be dismissed with the sneer, "It is only an old heathen idea!"

It is no more "heathen" than it is "Christian." True, it does not belong in the teachings of modern churchianity, but it did belong to the teachings of early Christianity.

Even a superficial knowledge of the early church history will show this. The

Inostics, the earliest Christian philosophers, such as the Basilideans, the Valentinians, the Simonians, the Marcionites, etc., held the doctrine of the pre-existence of the soul. Clement of Alexandria and Origen show the influence of this doctrine, and Origen's teachings were not placed under the ban of heresy until the sixth century.

Then the council of Constantinople issued the following:

"Whoever shall support the mythical presentation of the pre-existence of the soul and the consequently wonderful opinion of its return, let him be anathema."

Thus the Christian doctrine of the pre-existence of the soul received its death blow in the western world.

St. Jerome says that the doctrine of rebirth was an esoteric doctrine with the early Christians. Macrobius says there was the idea of two doors, called the "door of man" and the "door of the gods."

The former was reached by the process we now call that of involution, or the descent (or "fall") of man; the latter was reached by the process we now call evolution, or the ascent of man.

If we reject the theory of "special creation," then there is nothing left us but evolution, implying its companion theory, reincarnation.

Of the theory of "special creation" Herbert Spencer says:

"It is worthless. Worthless as absolutely without evidence. Worthless in its intrinsic incoherence; worthless as not supplying an intellectual need; worthless as not satisfying a moral want. We must therefore consider it as counting for nothing in opposition to any other theory respecting the origin of organic beings."

MYSTERY OF LOST SOUNDS.

An English scientist, noticing the mysterious way in which sounds sometimes are lost in space, recently undertook an interesting experiment in a balloon. He found that while still within talking distance of earth all sound of the human voice was quenched in the mere indistinguishable hum of the human hive. Equally lost was the striking of clocks and ringing of bells, but a dog's bark rang out clearly. So, also, the bellow of a cow far out in some field would penetrate above the babel of a busy town, while the screeching of railway whistles pierced the sky up to three miles and, gathered in from vast areas, often reached an intensity positively painful.

The strangest of all acoustic phenomena is the unaccountable silence which sometimes ensues when sound is to be expected. In many cases it has been proved that, speaking literally, the lost sounds issuing from a point on a seacoast were not extinguished, for they were heard distinctly farther out at sea. Heavy salutes unheard by people within twenty or thirty miles have been plainly audible at a much greater distance, and this apparently not in a direction favored by the wind. The scientist who conducted the balloon experiment offers the theory that conditions of

the aerial currents rather than the direction of the wind are responsible for these phenomena.

Through a certain upper stratum, measured by many hundred feet, he found streamlets of wind—wild, strong and biting, and dead opposed to the main broad current. The copious commingling of dry, colder air with the warmer and moister wind, the scientist maintains, was necessarily an opaque sound barrier, and when allowance is made for casual but powerful updraughts there would seem to be no difficulty in accounting for fickleness in the travel of sound.

QUAINT AND CURIOUS.

A SQUARE foot of honeycomb contains 9,000 cells.

AN inch of rainfall represents 100 tons of water to an acre.

OF 1,000,000 persons born, 511,745 are males and 488,255 are females.

NO fewer than 1,760 ancient manuscript copies of the New Testament exist.

WASPS rank next to the higher classes of ants in point of insect intelligence.

THE blackbird and the cuckoo are the only known birds that never build nests.

THE hottest desert in the world is the Cocapah, right here in the United States.

MANY people do not know the derivation of the word "fad." F. A. D. means for a day.

ALL rivers of Africa have a marked peculiarity. They seek the ocean furthest from their source.

THE shipworm, which bores holes in ships, is not a worm but a mollusk. It has two tails but no head.

DEW falls on a yellow surface more readily than on green. On red and black it will not usually form.

To be perfectly proportioned a man should weigh twenty-eight pounds for every foot of his height.

THE largest apes have only sixteen ounces of brain, while the lowest type of man has thirty-nine ounces.

NO receptacle has ever been made strong enough to resist the bursting power of freezing water. Twenty-pound steel shells have been burst asunder as if made of pottery.

IN a perfectly formed female figure twice round the thumb should be once round the wrist; twice round the wrist should be once round the upper arm; twice this is once round the neck; one and a half times the circumference of the neck equals that of the waist.

PERHAPS the oddest piece of china now made is known as "the astrological fortune telling tea cup." The inside of the cup shows a complete division of the year, the twelve months, four seasons, weeks and days, around a central sun at the bottom. Near the top of the cup are twelve modern symbols which relate to the twelve ancient signs of the zodiac, upon the outside of this after-tea toy.

THE Flor de Volcan is a curious blossom, if a knarled piece of wood may be called a blossom, that is found only on trees that grow at the foot of a volcano. The blossoms form at the tip of the branch and there are no leaves or bark on the tree. This curiosity comes from Guatamala.

THE elaborate patchwork quilts, so dear to our grandmothers and still occasionally exhibited at country fairs, have been eclipsed as monuments of untiring energy and ingenuity. There is at Redcar, a village of England, a model of Lincoln cathedral built of 1,000,000 old corks. It was made by a plowman, who worked over ten years and a half to complete it.

HEALTH AND HYGIENE.

Patient—"What would you think of a warmer climate for me, doctor?"

Doctor—"Good Lord, man, that's just what I am trying to save you from."

An Effectual Remedy.

A sad looking man went into a drug store and asked the druggist if he could give him something to drive from his mind thoughts of sorrow and bitter recollections. The druggist nodded, and put him up a mixture of quinine and wormwood and rhubarb and epsom salts, with a dash of castor oil, and gave it to the man, who for six months afterwards could not think of anything except new schemes for getting the taste out of his mouth.

Dowie and the Smallpox.

Dowie should put his faith in training for a few months so that it will be able to handle smallpox as neatly and effectively as it now—according to Dowie—takes hold of cancer, tuberculosis and broken limbs. This one limitation is quite a handicap to a thrifty prophet at times. If he hangs out a sign reading, "Corns, warts, baldness, measles, rheumatism, softening of the brain, and all mental and physical diseases, *except smallpox*, cured while you wait," an epidemic of smallpox may come along and Dowie may lose several golden dollars, or he might catch it himself.

The Reading Cure.

Reading aloud is recommended by physicians as a benefit to persons affected with any chest complaint. The recommendation is made because in all cases of lung trouble it is important for the sufferer to indulge in an exercise by which the chest is in part filled by and emptied of air, for the exercise is strengthening to the throat, lungs and muscles of the chest. Reading aloud can be practiced by all and besides being a curative act can be made a pleasure and profit to both the reader and his hearers. In this treatment it is recommended that the reading be deliberate, without being allowed to drag, that the enunciation be clear, that the body be held in an easy, unstrained, upright position, so that the chest will have free play, and that the breathing be natural and as deep as possible without undue effort.

That Terrible Disease, the Divers.

Governor Taylor, of Tennessee, recently told of a colored clergyman who preached a sermon on the text: "And the multitudes came to him, and he healed them of divers diseases." Said he: "My dying congregation, this is a terrible text. Disease is in the world. The smallpox slays its hundreds, the cholera its thousands and the yellow fever its tens of thousands, but in the language of the text, if you take the 'divers' you are gone. These earthly doctors can cure smallpox, cholera and yellow fever if they get there in time, but only the good Lord can cure the divers."

Vaccination Prevents Smallpox.

While England has her conscience clause to the vaccination law, rendering it practically inoperative for a large part of her people, and while America permits its cranks and antis the control of public health laws, we have been able as a government to act more wisely for Porto Rico. For the ten years prior to American occupation of the island the deaths from smallpox averaged 621 a year. Today, in a population of 960,000, the annual death rate from the disease does not exceed two. Smallpox is practically nonexistent. The result is due to the carrying out of an order for universal vaccination by Governor Henry in 1899, when we took possession of the island. The fact is of no significance to the antis, but the intelligent American citizen should ask why our own good people are not as worthy as the Porto Ricans of protection against the disease. At least, every citizen should constitute himself a committee of one to see that his family is thus protected.

For a Delicate Wife.

The following remedies have been suggested for a delicate wife: For a slight headache give her a dozen pairs of gloves; if it grows worse, a new gown. In extreme cases a new hat has been known to produce instant relief. For nervous debility, a new horse and carriage; for dullness, a theater ticket; extreme weakness, a trip to the sea; nervous irritability, invite the lion of the season to dinner." We do not advise a man to begin his married life by administering drugs in this way, for the domestic pharmacopœia would soon be exhausted, but there is one thing he ought to do, and that is to abstain from nagging (men can nag as well as women), arousing jealousy and every other action that may even remotely injure the health of his wife. Who has not heard of a bad-husband headache, or one brought on by the worrying and fault-finding of a selfish man? A man is always bound to protect the health and happiness of his wife, and the wife on her part ought, for the sake of others, if not for her own sake, to think more of her health than of dancing about from one kind of dissipation to another. Ignorance of the laws of nature does not make a young woman more innocent or better in any way, and it may destroy or blight her married life.

EDITOR'S TABLE.

THE article "What is Martinism," answering questions as to the nature and motive of the society and points of difference between it and similar orders, will be our leading article next month.

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OUR special offers for June have now expired, and our summer book bargains have been changed as in the present issue. We can no longer supply "Etiopathy," having disposed of all remaining copies.

★

Old Man Peebles, A. M., M. D.

Dr. J. M. Peebles, of Battle Creek, Mich., the bombastic champion of the anti-vaccinationists and author of other pestilential tommyrot, has hied himself away to Australia, leaving the work of curing the people of the United States of their physical ills by "Psychic Power" to his hired man and maid servants, who were gathering in a goodly hoard of shekels from the credulous until "Uncle Sam" got next to the scheme and stopped the mail and money orders on the usual ground of *fraud*. Our office "devil," on hearing the news, composed the following lines:

Old Man Peebles, A. M., M. D.
Put out a fake "ad" for a fee.
He'd a "mighty psychic power"
That cured his patients in an hour.
He preached for "spooks" o'er all creation,
And often railed 'gainst vaccination.
He wrote "hot air" while in a "heat,"
His grab for "coin" was slick and neat.
When Uncle Sam called down his way
He spied his "con game" run for pay.
Then Uncle Sam shut down his mail
And gave him time to rave and rail.
Old Man Peebles, A. M., M. D.,
Now howls against Theosophy.

★

Not a Seven-Up or Poker Game.

A few days ago we came across the following letter, lately received by the editor of the *Atlanta Constitution*:

"Sur and Frend—Do the Carnage library lend books techin Matthewmattics to Outside you citie? I want Onlie Books on Matthewmattics, as I am all right on spellin and am a purty good Grammatician, if I do say it miself. I kin Spel and Grammarize, but Matthewmattics is one too Much for Me."

A sort of second-cousin to the above fellow wrote to us the next day, as follows:

"Lincoln Washington Co Ark June the 17 sir what kin of a dial card Game is this, or is it sevn-up or Poker. if it is a seveup Game or a poker Book a good one and that Will show the new way to dial to win, and if so you may send me a cateloge."

No; the "Pappus Planetarium" is not a seven-up or poker game arrangement.

★

Heliocentric Planetarium.

Our "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

Important Announcement.

The Star of the Magi for 1903 and Its New Magazine Form.

The STAR OF THE MAGI will contain an extra number in the present volume—that for November—which all subscribers will be entitled to and receive.

In December next we will change the form of the STAR to MAGAZINE SIZE, increasing the number of pages and putting them in a more convenient form for binding and preservation.

The next volume will begin with the January, 1903, issue, thus making it conform with the calendar year. The December issue, on account of the new form, will be complimentary, however, to Volume Four. In this way we make the desired change of beginning the volume with the calendar year instead of November without missing a monthly issue: Subscribers for Volume Four will be entitled to the December issue.

Arrangements are also being made for a foreign edition of the STAR OF THE MAGI to be issued in London, England, simultaneous with its publication in Chicago. The circulation will also be largely increased through the efforts of agents and newsdealers, not only in America and Great Britain, but also throughout the world. Though the STAR will be greatly improved, no increase will be made in its subscription price.

SUMMER BOOK BARGAINS.

Examine the following extraordinary bargains and order while we can fill orders, which will be for a short time only.

For twenty-five cents we will send, postpaid, to any address: One copy Perpetual Planetary Hour Book, by Mr. E. S. Green (price, 25c); one copy Old Moore's Prophetic Almanac for 1902; one back number of *Coming Events*, and three back numbers of the STAR (our selection).

For fifty cents we will send, postpaid, to any address: *All of the above* and, in addition, one copy of White's Guide to Astrology with Ninety-Year Ephemeris (50c).

For one dollar we will send, postpaid, to any address: *All the foregoing* and, in addition, one copy of The Mystic Thesaurus (regular price, \$1).

We will *not* send those additional under our 50-cent bargain offer for 25 cents, nor the one additional under our dollar offer for 50 cents. If you have any of the list on hand you can easily dispose of the extra copies that these bargains afford.

★

"Old Moore" for 1902.

It is not too late to obtain a copy of Old Moore's Prophetic Almanac for 1902 if you have not already got it.

As a prognosticator of coming events, "Old Moore's Almanac" takes first rank among the prophetic annuals. We invite the sceptical to compare its monthly forecasts with current history and see, for themselves, the truth which we assert.

Price, postpaid, 10 cents a copy.

Agents and dealers supplied on liberal terms. Just the thing for open gatherings as "Old Moore" sells at first sight.

★

"Modern Astrology."

This is the foremost astrological magazine published. A few of its many good features are set forth in the advertisement, which we publish elsewhere. No one interested in astrology can afford to be without it. We have made arrangements with the publishers to keep this fine monthly on sale, beginning with the May, 1902, issue. We will mail it to any address, postpaid, for \$3 a year or 25 cents a copy.

Write your order to-day.

The following letter in regard to *Modern Astrology* speaks for itself:

"ELMHURST, Ill., June 16, 1902.

"News E. Wood, M. D., Chicago, Ill.:

"DEAR SIR—I thank you very much for sending me *Modern Astrology* for May and June. I am so very well pleased with them that I think I must send in my subscription: in time for the July number.

"Yours Respectfully,

"ROBERT BOLTON."

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