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THE PHILOMATHIAN



FEBRUARY, 1902.

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THE PHILOMATHIAN.

"I Will Be What I Will to Be."

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ORTHODOXY VS. OCCULTISM.

DR. T. J. BETIERO.

Every race of mankind, whether civilized or savage, recognize some manner of Deity. History confirms this fact from the earliest days. In ancient times we find many races and nations worshipping idols, which sprang as a natural sequence from the phallic rites which were practiced by nearly all of our progenitors.

In looking back over the vista of time, the superficial thinker usually condemns such practises without recognizing the grand and worthy truths concealed behind this seeming physical adoration.

As these were abandoned the nations sought to find a Deity in wind, rain and in the sun. In fact we find among the sun-worshippers the ancient magi. Many students of the present day smile with derision at the mention of the sun-worshippers of Persia and the East, but the fact is, they did not adore the sun for its material self, but as the representative of the God behind it. The sun was rightly considered as the most potent manifestation of Deity, as from this great brilliant center of the Universe is constantly dispersed the vivifying streams of heat, light and electricity, and life itself is nothing but the material saturated with heat and animated by electricity.

Without the beneficent rays of the sun every planet, including our own earth would cease to move. And instead of pursuing their tireless journey around

the sun would dash with more than cannon-ball velocity in the direction of greatest attraction.

We find in the Bible "God is life, and God is the light." Thus we cannot justly look upon the ancient observers as entirely wrong. Scientists have recently discovered that the sun is growing colder, so, by mathematical calculation, they have been able to inform of the approximate time of its demise. However occult science teaches that according to the eternal law of equilibrium and of the universal economy this great centre is able to draw unto itself a replenishing supply sufficient to prolong its life to the end of this manvantara.

The magi rejoiced at the life within himself, at the sea of life in which he moved, at the great visible source from whence it came, and, lastly, from the invisible creative Intelligence behind it all.

Among all the primitive tribes, whether we refer to the North American Indians or the South Sea Islanders, we find some form of Great Spirit. To this Deity certain sacrifices are offered and certain rites are performed.

Now to compare these early religious beliefs with the present dogmas of enlightened humanity we find the disparity not near so great as we would at first suppose.

The Ancients preferred to offer homage to a physical representative, while Christian races are supposed to worship only an invisible Deity. Instead of the animal or even human sacrifices of past savage tribes the modern devotee offers at stated times bread and wine, with here and there donations of financial nature. But as the human mind is finite it cannot reasonably be supposed to

grasp the idea of an infinite being, so instead of the Gri-gri of the Dahomy native, we find symbols of the cross and other creations in our churches of the present day.

The Mohammedans worship Allah through Mahomet who is said to be his prophet. Thus most all forms of religious zeal requires an image of someone who has lived and died as an ordinary man. And instead of making salaams to the rising and setting sun as did the ancients, we find those among us today who prostrate themselves before some man who claims to represent God upon earth. With all these creeds to select from why does the sincere seeker for truth cry out like Solon of old; "All is Vanity." When Solon was forced to fly from his native land, he sought safety at the court of the wealthy king Croesus, the richest man the world has ever known. This luxurious monarch sought to awaken the admiration of the Greek philosopher by displaying his vast treasure. Solon, however, made only contemptuous remarks of indifference. This so enraged the king that he was condemned to death by fire. When placed upon the fagots and just as the torch was about to be applied the condemned man cried out "Vanitas! Vanitas! Totam est Vanitas!"

As these words reached the ears of the haughty monarch who was seated in regal splendor prepared to watch the agony of his victim he became curious to know their meaning. So a sign was at once made to his attendants to bring the philosopher before him.

"What manner of God didst thou call upon?" asked the haughty monarch.

Solon's reply was terse but pointed, "I cried out, not to God, but against vainglorious pride."

Noting his sincerity the King granted him life and liberty, and later appointed the Greek to a high office in court. So it is with the real thinker of today. He looks upon man-worship as did the ancient magi, as an insult to his dignity,

and upon the meaningless rites of pomp, music and statuary as immaterial to the true reverence with which he holds the unseen Creator.

Robt. Ingersoll, one of the greatest thinkers the world has ever known, spent his life in puncturing the vulnerable points of orthodoxy. Although he convinced thousands he was able to convert none. Why? Because he destroyed the old and cherished idols. He scattered to the winds all forms of Papal superstition. Yet he had nothing to offer. He took away the straw at which the drowning man grasped, and was unable to supply him with a log of rescue.

But this great thinker undoubtedly fulfilled his destiny as every mortal must do in this life. It may have been part of his labor to prepare the way for the grand truths which are now here and are destined to fill the world.

Occult science is what the world has long awaited. Yet while the world has awaited the truth, many false prophets have arisen and are even now among us. Although the few have been looking forward for the great truth of occultism, the masses are by no means eager to accept it. In fact they are not, as yet, prepared for it.

Occultism will bear comparison with any religion on earth. It stands forth as the only complete science of life which does not in some manner shock our reason. It will be found in accord with all assured positive science, and far more complete.

If material scientists would only take the time to study occultism, they would be saved many ludicrous errors in regard to their new discoveries.

Prof. Loeb recently read a paper before the meeting of scientists at the Chicago University in which he made the remarkable statement that "Life is sustained by electrical energy."

Occult Science teaches this and more. This statement was recorded by the writer in a book "Practical Essays on Hypnotism" published several years ago.

We quote the following. "If the heart is not the propelling power, what then is? may be asked. The answer is, Electricity, by vivification of the blood. The blood has long been termed the river of life, and with reason; yet we may go a step further and with the Hæmatherapists proclaim it the Living River, which must then, of course, have power of motion within itself, a fact easily demonstrated by the microscope, under which corpuscles may be seen rushing hither and thither in the liquor sanguinis, until by action of the atmosphere, precipitation, coagulation and death of the component parts occur. Although it is shown that the blood has the power of motion within itself, such power only exists after having been charged by inhalation with electricity. It then rushes on through its known course to the heart, imparting the power of life and motion to that organ."

Occult Science is the only religion that gives to its devotees the power of a sign. It unfolds the beautiful truths of Creation and teaches man from whence he came, why he is here, and what his ultimate destiny. Many students desire to learn magic without regard to any religious consideration. Although one may become an occultist without entering the domain of magic, it is not possible to become a magician without being at the same time an occultist.

Occultism is the science of laws perfectly natural, though not so generally known as others. An understanding of these laws will bring us into harmony with ourselves and with the Universal Spirit and not only bring happiness in this world but prepare us for our cyclic journey of progression.

I will do all I can to get THE PHILOMATHIAN into the hands of thinking people for I think it contains the right kind of eye salve to restore sight to the blind, and mortals are all born, blind, spiritually considered.

Fraternally thine,

A. C. DOANE.

Summerland, Calif.

THE GARDEN OF EDEN. As Seen From an Astronomical Standpoint by the "Oriental Sages."

MRS. M. M. SISCO.

PART II.

It is a conceded fact in most minds that there was a time away back in the in the past when earth's children lived together in peace and harmony, and this belief is still hugged to the breasts of the masses and has become the foundation principle of our earth-born religion.

Many still think that this garden of the Lord was a little spot of ground somewhere upon our baby earth. But if this garden is a spiritual one we cannot find the rivers that went out to water it upon our physical globe, therefore we will point out these rivers as being four typical bodies of water in the starry dome and try to prove the same by the bible definitions of the rivers when applied to the constellations of the heavens and we WILL PROVE IT TOO. "The first of those four rivers is called Pison and that it is which compasseth the whole land of Havilah where there is gold." etc.

Pisces being the golden head of Nebuchadnezzar's Image and also the present golden age we feel safe in calling it the land of Havilah and if we look at the definition of Pison we find it to be "changing or doubling extension of the mouth or multitude"

This, of course, is a double constellation which answers to "doubling" and the Fishes are typically illustrated as constantly changing places, and, as they are illustrated as something very seedy or multiplying very fast like fishes or grapes 'tis here we find the multitude, and, as one fishes' head is bent in one direction and the other in nearly an opposite direction here we find the the ex-

tion of the mouths in opposite directions.

Havilah is defined "that suffers pain or brings forth." We only need to take snap-shot glance at the human race to see how we are all of us suffering the travail pain that must eventually bring forth a new age for man.

So here at the very point in the heavens under which our earth is now drifting we find the river Pison which might be truthfully rendered "POISON OR PERFIDY OF MAN."

"The name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia," which is one with Egypt and Cush for all three of these names mean darkness.

To us this river is the typical water that is illustrated as reaching from midway of Virgo to midway of Gemini below the zodiacal belt wherein the old serpent, Hydra, is seen swimming, for Hydra is a water serpent.

Gihon is defined "valley of grace, impetuous, or breast." Let us remember that Gihon is in that part of the heaven which is shown on our chart as filled up with constellations illustrating four-legged animals that nurse their young at the breast which answers to "breast," and, of course, all of these animals are "impetuous," and the valley of grace shows that God has mercy on the animal propensities of his children through that dark barren age or he would not bring them out to the light.

"And the name of the third river is Hiddekel; that it is which goeth eastward toward Assyria."

Hiddekel is defined "A sharp voice or sound" which would indicate a swift flowing river.

And now let us find Assyria in the heavens. Astronomy tells us that Andromeda was bound to a rock at Joppa near Assyria and Andromeda is situated just above the zodiac and right beside Pisces a little south of Aries which answereth to Assyria. To locate Hiddekel we must say that just below the zodiac

and right beside Taurus we find a neck of typical land illustrated, and a river is illustrated as running across this neck of land which astronomers call the river Po, or the river Eridan or Eridanus.

As this river is illustrated as running toward the east or astronomical Assyria and, also as a narrow, swift-flowing river we conclude that it is the bible Hiddekel. And, furthermore, if Gemini is the farthest north of any of the zodiacal constellations and we know that it is, and as Sagittarius is the farthest south of course Aries and Pisces near Assyria are in the eastern part and Hyddekel floweth eastward toward Assyria.

And the fourth river is Euphrates which is defined "that makes fruitful or grows."

The bible makes no attempt to locate this river for it could not very well do so without showing it to be a myth of the starry heavens.

Now if we should try to locate this river that is divided into four heads (according to the symbolic language of the bible) anywhere upon our physical earth what could we make of it? 'Tis true we have the river Euphrates running through Mesopotamia but it is only a medium river while the bible Euphrates is called "the great river Euphrates" and sometimes it is called "The River" which would seem to imply the river of all rivers.

This river Euphrates we believe to be the river of life or the light that flows from the water-vase of Aquarius which will redeem earth children by bringing them into the light of God's garden.

Now let us open the pearly gates of this beautiful garden of God, this new Jerusalem coming down out of the heavens, and explore its hidden mysteries according to the constellations and their vibrations upon the minds of earth's children and compare the same with bible mythology according to the allegorical language found there.

We read in Amos III, 15:

"And I will smite the winter-house with

the summer-house and the houses of ivory shall perish and the great houses shall have an end saith the Lord."

In the Chap. IV, verse 1 we read: "Hear this word ye kine of Bashan that are in the mountain of Samaria which oppress the poor, which crush the needy which say to their master Bring and let us drink!"

At kine in the above verse the reader is referred to Psalm XXII, 12, where we read:

"Many bulls have compassed me; strong bulls of Basnan have beset me round;"

"They gaped upon me with their mouths as a ravening lion;"

Of course we might make this summer house and winter house to mean our summer and winter, but what shall we make of the houses of ivory and the great houses which are condemned to perish? and what shall we make of the "Strong bulls of Bashan?"

Those who are acquainted with pictured astronomy will remember that the great river Euphrates, which flows from the vase of Aquarius is illustrated as feeding all those other rivers of mythical waters but, as the waters of Euphrates flow back along those dark ages, they become bitter waters (troubles) of biblical lore called Mira, or Mary, which is defined the "lady of the sea" and, no doubt, refers to Virgo whose Monogram or sign is in our Almanacs, and we believe this same heavenly Virgin to be the Mother of the Christ.

While writing of the rivers mentioned in bible mythology there is one more river we will bring before your notice because we believe it to be one with the river Euphrates.

This river is mentioned in Kings, II, V, 12, where we read "Are not Abana and Pharper rivers of Damascus better than the waters of Israel; may I not wash in them and be clean?"

Now for the definitions of these rivers: "Abana" is defined "made of stone" and Pharper is defined "that bears

fruit or the fall of the bull."

What can this "fall of the bull" mean if given a material version? JUST NOTHING AT ALL. So let us fly to ancient mythology and say that according to astral occultism Taurus, Aries and Pisces are three rooms in our house and when Aquarius is fairly born the bull will have fallen, i. e., its vibrations will cease and our earth stands upon the stone of Abana.

At Abana the reader is referred to the margin and there we read "Amana" which is defined "truth, integrity."

So we see when the bull has fallen Pharper and the fruitful Euphrates begin to bear fruit and our earth will then mount the rock of Abana (Aquarius) and bring her children into the substantial domains of truth and integrity, not to sing praises to God eternally, but that we may wash our souls from all the elements of our animal nature in the river Pharper and "be clean" and thereby clothe our spirits with the white robes of purity.

The three rivers of bitter waters, Pison Gihon and Hiddekel, spiritually rendered, are the tears that we have been shedding through those dark ages because of our transgressions and their ultimate crucifixion, and when the Nazarene moaned upon the cross;

"Father, if it be possible, let this cup pass," he only voiced the conditions of the whole human race because of their worldliness and its accompanying spiritual darkness.

The thoughts you think or the acts you do, is stored power for good or evil, and that power, with its growth or increase, comes back to him who sent it forth.

The Creator of good is the pure, refined, loving thought; the Creator of chaos is the gross and inharmonious thoughts.

Angels live in the atmosphere of Peace; devils, in that of discord.—World's Advance Thought.

THE THAUMATURGE.

As Taught and practiced by Eliphas Levi, one of the Greatest Mystics of the Eighteenth Century, with Notes and Modern Researches.

BY R. SWINBURNE CLYMER, PH. D., M. D.

We have defined miracles as the natural effects of exceptional causes. The immediate action of the human will upon the body, or, at least, that action exercised without visible means, constitutes a miracle in the physical order. If we would be advanced far enough in the higher and deeper knowledge we would know that the will, rightly exercised, would bring about almost if not every result, that would be wanted, but this would have to be both will and desire without fear or doubt; half a doubt will kill a full desire. We must always remember that in all things where we exercise the will, where we want to gain a certain object by the strength of our desire and our will, fear and doubt DARE not to enter into our minds, or what would be a better and more fitting expression, is, that fear and doubt dare not enter our innermost being, our soul. The occult student should always remember that the first thing to do in order to gain a certain point by the force of will and desire is to learn to kill fear and doubt, to set it aside and forget it, remembering nothing but the very object that is desired. It is, at the same time, well to remember that nothing should be desired that might in any way hurt another or in any way cause grief to any human being; if it does, then the one calling those powers in force will find that he will be utterly ruined in time to come, and that the suffering and grief caused to another will but return a hundred fold stronger than they were originally sent out. In this article I intend to speak plainly on both white and black magic, so that the student may not say that he did not know. The time is here when we must teach the truth in all things no matter what the results may be; if the student knows both sides and is warned as to the wrong and its result, and yet follows the wrong, then he has no one to blame but himself.

The influence exercised upon will or intelligence, either suddenly or within a given time, and capable of subjugating thoughts, changing the most determined mind resolutions, paralyzing the most violent passions—this influence constitutes a miracle in the moral order, (and is so known by the vast majority of humanity because they are ignorant of the cause; this also is what constitutes White or Black Magic; if used for a good and noble purpose, then it is White Magic, but if used for evil, it is Black Magic, and its terrible results must and will follow.)

The common error concerning miracles is to regard them as effects without causes, contradictings of nature, sudden vagaries of the Divine mind, not seeing that a single miracle of this class would destroy the universal harmony, and reduce the universe to chaos. It is the fashion of the common mind to call those things which it cannot comprehend, works of the devil. It seems strange to those of us who have learned to think for ourselves how it is that a people who claim to believe in a just God to attribute all those things that they cannot understand, as works of the devil, and in many cases claiming that nothing but the devil could do such things, forgetting that God only is great and that whatever is committed is committed by natural law. Not only is this all, but by allowing that the devil could do such great things, although evil, they at the same time allow that the devil can do more than God can. They do not take time to think

that the devil is not a being, but is personified evil, having no other existence except in the heart, soul and being of man, and when it is rooted out of man's being and good (God) implanted instead evil disappears from that being; hell is no more a reality in such a regenerated being, but instead God and heaven hold sway, and the sooner man comprehends these things, the better for humanity.

There are miracles which are impossible, even for God, namely, those which involve absurdity. Could God be absurd for one instant, neither Himself nor the world would be in existence the moment following. Many followers of priestcraft and churchism claim that God could do anything. This is not true, for should He do anything not consistent with law, chaos would follow, and utter ruin and darkness would follow and no man would remain to tell the awful tale.

To expect from the Divine arbiter an effect having a disproportionate cause, or even no cause at all, is what is called tempting God; it is casting one's self into the void. All causes have their effects, and all effects have their cause; nothing should be asked for or willed for, unless the effect has been carefully studied before hand.

God operates by his work—in heaven by angels, and on earth by men, and the God that rules and moves through all things in heaven or earth, is love, the cause that works what is known as evil or the devil in heaven or earth, is hate, and its attending evils. God is Love. Human love—there is nothing like such a thing; Love is Divine, never human; passion is human, but love, never. Love is Divine—God, wherever found. Hate is evil—the devil, even if found in heaven, it is still the same.

Hence in the circle of angelic action, the angels can perform all that is possible for God, and in the human circle of action man can dispose equally of Divine omnipotence, but it must be done by and through love; a good deed becomes evil if done for a selfish motive or for gain. In the heaven of human conceptions, it is humanity which creates God, and men think that God has made them in His image because they have made him in theirs. How true this is. Each man has a different opinion of what God is. This proves that man makes God, and not God man. Man shapes God after what he thinks God should be, therefore man makes God in the image it suits him; were this not true, then every man would think just the same as to what God was. God has no form for Love cannot have a form. If form is given to it, it then becomes material, not Divine. The domain of man is all corporeal and visible nature on earth, and if he cannot rule suns and stars, he can, at least, calculate their motion, compute their distances, and identify his will with their influence; he can modify the atmosphere, act up to a certain point upon the seasons, heal or harm his neighbors, preserve life and inflict death, the conservation of life, including resurrection in certain cases, as already established, but man, to do these things, must have rooted selfishness and greed out of his being; he must be free from malice and fear, and be a man in the true sense of the word; Love must be the power in his being.

The absolute in reason and volition is the greatest power which can be given any man to attain, and it is by means of this power that performs what astonishes the multitude under the name of miracles.

The most perfect purity of intention is indispensable to the thaumaturge, and, in the next place, a favorable current and unlimited confidence. The man who has come to fear nothing and desire nothing is master of all. Why? Because wanting nothing, he has everything that he wants, seeing that he wants nothing. This is the meaning of that beautiful allegory of the Gospel wherein

the son of God, thrice victor over the unclean spirit (selfish motives, hate, malice jealousy, etc.) is ministered unto by angels in the wilderness. Nothing on earth withstands a free and rational will. When the wise man says, "I will," it is God Himself who wills, and all that He commands takes place. It is the knowledge of the physician, and the confidence placed in him, which constitutes the virtues of his prescriptions, and thaumaturgy is the only real and efficacious remedy. Hence occult therapeutics are apart from all vulgar medication. It chiefly makes use of words and insufflations, and communicates by will a various virtue to the simplest substances—water, oil, wine, camphor, salt, etc. The water of the early homeopaths is truly a magnetised and enchanted water, which works by means of faith. The dynamic substances added in, so to speak, infinitesimal quantities are consecrations and signs of the physicians will.

If physicians would only know and believe how much they could help their suffering patients by just speaking the right words at the right time, many a poor one would not suffer as they do, but the physician of to-day is fast wedded to materialism and false science, and will not believe in anything except that which he can see with the eye and feel with the touch, not knowing or believing that there is a finer sense than either of these, and that that inner essence of man's being can be reached very easily if properly understood, many are awakening to the fact, but are, as yet in mass of ignorance and superstition which blinds folds them as yet to a certain extent, but we hope that in time to come, men may learn the truth, and the truth shall make them free.

That which is vulgarly called charlatanism is a great means of real success in medicine, assuming that it is sufficiently skilful to inspire great confidence and to form a circle of faith. In medicine above all it is faith which saves. There is scarcely a village which does not possess its male or female compounder of occult medicine, and these people are almost everywhere and invariably, more successful incomparably than physicians approved by the faculty, and yet, through laws smuggled through our legislatures, these men and women dare not relieve suffering humanity unless they wish to risk the penalty of so doing, which is either a sum of money, or imprisonment, or in some cases both, and yet we call ourselves a learned, Christian and civilized nation. The remedies they prescribe are often strange and ridiculous, and hence all the better, for they exact and realize more faith on the part of the patients and operators. E. Levi cites the case of an old merchant of his acquaintance, a man of eccentric character and exalted religious sentiment, who, after retiring from business, set himself to exercise gratuitously, and out of Christian charity, occult medicine in one of the Departments of France. His sole specifics were oil, insufflations, and prayers. The institution of a law-suit against him for illegal exercise of medicine established in public knowledge that ten thousand cures had been attributed to him in the space of about five years, and that the number of his believers increased in proportions calculated to alarm all the doctors of the districts. This is the case today. If a man makes a marked success in curing diseases and is not one of the so-called "regular" school of medicine, very often scientific butchery, the "regulars" will set a persecution against him and, if possible, ruin and imprison him, all because he cures and therefore takes their business.

He further says: "we saw also at Mans a poor nun who was regarded as slightly demented, but she healed, nevertheless, all diseases in the surrounding country by means of an elixir and plaster of her own invention. The elixir was taken internally, the plaster was applied outwardly, so that nothing escaped this universal panacea. The plaster never stuck upon the skin save at the place where its

application was necessary, and it rolled up and fell off itself—such, at least, was asserted by the good sister and declared to be the case by the sufferers. This thaumaturge was also subjected to prosecution, for she impoverished the practice of all doctors round about her; she was rigidly cloistered, but it was soon found necessary to produce her at least once a week, and on the day for her consultations we have seen Sister Jane-Francis surrounded by country folks, who had arrived over night, awaiting their turn, lying at the convent gate; they had slept upon the ground, and tarried only to receive the elixir and plaster of the devoted sister. The remedy being the same in all diseases, it would appear needless for her to be acquainted with the cases of her patients, but she listened to them invariably with great attention, and only dispensed her specific after learning the nature of the complaint. There was the magical secret. The direction of the intention imparted its special virtue to the remedy, which was insignificant in itself. The elixir was spiced brandy mixed with the juice of bitter herbs; the plaster was a compound analogous to theriac as regards colour and smell; it was possibly electuary Burgogne pitch, but whatever the substance; it worked wonders, and the wrath of the rural fold would have been visited on those who questioned the miracles of the poor nun. The facts to be looked at in this case are these; the sister, did this only for a pure love of humanity, there was no selfish motive behind it, this was great power; next, she never doubted, or if she did, she did not show it, and in not working for money, and not showing any doubt in her remedy, she got the faith of her patients. In doing so, she established a current of thoughts of health instead of a current of disease; in thinking thoughts of health, they build up the healthy brain cells, and the cure was effected. All these things must be taken into consideration; it is the small things that are very often of the greatest benefit.

Near Paris, also, I knew of an old gardener thaumaturge who accomplished marvellous cures by putting in his vials the juice of all the herbs of St. John. He had, however, a skeptical brother who derided the sorcerer, and the poor gardener, overwhelmed by the sarcasms of this infidel, began to doubt himself, whereupon all the miracles ceased, the sufferers lost confidence, and the thaumaturge, slandered and despairing, died mad. This again proves that the virtue is not in the medicine given, but in the power of faith, and that, in reality, it is the faith that cures and not any medicine; it also proves that to establish faith in another we must have faith in ourselves first without doubt entering in. This is proven by the fact that as soon as the old gardener had lost faith in himself, and when others did not know had happened, yet he could no more cure. This is another lesson, and I give these different cases from E. Levi to prove the underlying principles and as lessons.

In the book "Treatise Concerning Superstitions," is on record the case of a woman afflicted with an apparently aggravated ophthalmia having been suddenly cured and mysteriously, confessed to a priest that she had betaken herself to magic. She had long importuned a clerk, whom she regarded as a magician, to give her a talisman that she might wear, and he, at length, delivered her a scroll of parchment, advising her at the same time to wash three times daily in fresh water. The priest made her give up the parchment, on which were these words: "Eruat diabolus oculus tuos et repleat stercoribus loca vacantia." He translated them to the good woman, who was stupefied, but, all the same, she was cured.

I would advise all of those that follow this system of healing, to employ a certain agency, impress upon the patient a given thing, give him a certain queer thing to do, this will keep his mind somewhat from the disease and on a cure.

the patient will think more of what she or he is to do, and forget the disease, this with the faith in treatment or system will effect a cure, and it must always be remembered that a patient will never go to a healer, no matter of what system, unless he or she has, at least, a little faith beforehand in the system, and it remains for the healer to give the right kind of suggestions and make the right impressions on the mind of the patient and he will never fail.

Insufflations is one of the most important practices of occult medicine, because it is a perfect sign of the transmissions of life. To inspire as a fact, means to breathe upon some person or thing, and we know already, by the one doctrine of Hermes, that the virtue of things has created words, and that there is an exact proportion between ideas and speech, which is the first form and verbal realization of ideas. For the full and grand teachings of Hermes, see the book, "Hermes Trismigus," by Dr. Patschal Beverly Randolph, the grand Rosicrucian, now dead, but this great and grand book will live forever, as does his name and the name Hermes. The breath attracts or repels, accordingly as it is warm or cold. The warm breathing corresponds to positive electricity, and the cold breathing to negative electricity. Electrical and nervous animals fear the cold breathing, and the experiment may be made upon a cat, whose familiarities are importunate. By fixidly regarding a lion or tiger and blowing in their face, they would be so stupefied as to be forced to retreat before us. Warm and prolonged insufflation restores the circulation of the blood, cures rheumatic and gouty pains, re-establishes the balance of the humours, and dispels lassitude. When the operator is sympathetic and good, it acts as a universal sedative.

Cold insufflation soothes pains occasioned by congestions and fluidic accumulations. The two breathings must, therefore, be used alternately, observing the polarity of the human organism, and acting in a contrary manner upon the poles, which must be treated successfully to an opposite magnetism. Thus, to cure an inflamed eye, the one which is not affected must be subjected to a warm and gentle insufflation, cold insufflation being practiced on the suffering member at the same distance and in the same proportion. Magnetic passes have a similar effect to insufflations, and are a real breathing by transpiration and radiation of the interior air, which is phosphorescent with vital light; slow passes constitute a warm breathing which fortifies and raises the spirits; swift passes are cold passes or cold breathing of dispersive nature, neutralizing tendencies to congestion. The warm insufflation should be performed transversely, or from below upward; the cold insufflation is more effective when directed downward from above.

We breathe not only by means of mouth and nostrils; the universal porousness of our bodies is a true respiratory apparatus, inadequate undoubtedly, but most useful to life and health. The extremities of the forefingers where all the nerves terminate, diffuse or attract the astral light accordingly as we will. Magnetic passes without contact are a simple and slight insufflation; contact adds sympathetic and equilibrating impression; it is good and even necessary to prevent hallucinations at the early stage of somnambulism, for it is a communion of physical reality which admonishes the brain and recalls wandering imagination; it must not, however, be prolonged when the object is merely to magnetize. It is the common fashion of the "wise" people of this age to scoff at imaginary things or often when someone speaks about something they cannot understand to say that it is only imagination. While this may be true, yet it is also truth itself that all things, including heaven and earth, had their first part in imagination. All great or small inventions for that matter, had their beginning in imagination.

The inventor first imagines such an object and afterwards puts his image of the invention into material form, therefore the imagination of man is the most powerful of all the faculties of the mind. It is not one of the senses, but is a faculty of the mind and soul in combination, and with intuition is the greatest of man or God. By it man becomes either a God or a fiend, either honest or dishonest, as his imaginations are, so will his life be. Men should learn that imagination is not to be scoffed at. Another thing that is well to be remembered, and that is, that nothing that can be imagined is impossible, because nothing can be imagined that does not have its foundation in truth.

Absolute and prolonged contact is useful when the design is incubation or massage rather than magnetism properly so-called. We have given some examples of incubation from the most revered book of the early Christians; (Christians of to-day, whom we know as modern Christians, do not follow this grand book, and condemn those that do). They all refer to the cure of apparently incurable leprogies, as we are induced to term resurrections. Massage is still largely resorted to in the east, where it is practiced with great success at the public baths. It is entirely a system of frictions, tractions and pressures, practiced slowly along the whole length of members and muscles, the result being renewed equilibrium in the forces, a feeling of complete repose and well-being with a sensible restoration of activity and vigour.

It is a fact that those systems were practiced with grand results in all countries before so-called Christianity and civilization was established, and before the introduction of modern scientific(?) medicine with its poisons, Koch's tuberculin, serums, and other great fad, which are passing as scientific medicine, when the fact is that they are the direct cause of more deaths and diseases than all the diseases combined. Heathenism is preached about in American and other so-called civilized countries, but in many cases it would be a grand idea to go back to so-called heathenism.

The whole power of occult physician is in the conscience of his WILL, while his whole art consists in EXCITING the FAITH of his patient. "If you have FAITH," said the master, "All things are possible to him who BELIEVES?" The subject must be dominated by expression, tone, gesture; confidence must be inspired by a fatherly manner, and cheerfulness stimulated by seasonable and sprightly conversations. In these few lines we have ALL that can be taught in the occult healing art, which should be properly known as the Thaumaturge; this is the true name of him who follows this grand and sublime art for the sake of the truth, the right and for humanity; not for the sake of greed, malice, and selfishness. Any one who will do as is taught in these few lines, need no other instructions, but he dare not only read them, he must study them, and practice them.

Rabelais, who was a greater magician than he seemed, made pantagruelism his special panacea. He compelled his patients to laugh, and all the remedies he subsequently gave them succeeded better in consequence; he established a magnetic sympathy between himself and them, by means of which he communicated to them his own confidence and good humour; he flattered them in his prefaces, termed them his precious, most illustrious patients, and dedicated his books to them. So are we convinced that Gargantua and Pantagruel cured more black humors, more tendencies to madness, more aribilious whims, at that epoch of religious animosities and civil wars, than the whole faculty of medicine could boast. Occult medicine is essentially sympathetic. Reciprocal affection, or, at

(Continued on page 14.)

SOCIETY OF ORIENTAL MYSTICISM OF CHICAGO.

In answer to many letters of inquiry concerning the order of Oriental Mystics, we give herewith the following explanation, at the same time extending to you a cordial invitation to unite with us.

To begin with, the Society of Oriental Mysticism is an Occult Society, incorporated under the laws of Illinois (not for profit.)

Its object is the teaching of Mysticism and Occultism, also to give initiation and grant degrees to its members. It is formed to draw together the intelligent minds of the world, and to realize the formation of a Universal brotherhood of humanity. The requirements are the desire to unite with us.

The true Initiation of the Tarot is sent to each member in progressive lessons each month. There are twenty-five lessons, which include the explanation of the Tarot, the Minor and Major Arcana. Each member is invited to send his or her occult experience, which will receive due attention and investigation, and explanation will be given of same according to teachings of occultism. Visions will be interpreted for the members. Each member will also be permitted to send us three questions for months, which will be answered if possible. The queries and discussions will be published in THE PHILOMATHIAN. You can readily see the advantage of such an order in presenting the members with such knowledge as will far surpass any school of Occultism in existence.

Will you join? Initiation Fee, \$5.00. Dues 25 cents per month. Made payable to our Secretary, Dr. J. P. Dellano. Each member will be furnished with a suitable emblem. Send for application blank at once and let us enroll your name. The membership will of necessity be limited, so do not delay. This will eventually become the strongest known magnetic chain, which will be of great assistance to members in every way, especially in the development of the Latent powers.

CORRESPONDENCE DEPARTMENT.

all matters of interest and importance pertaining to the Society and the experiences of the different members. Let each member contribute something along this line from time to time to make this department interesting.

THE PHILOMATHIAN is the official organ of The Oriental Mystics and will publish the Society and the experiences something along this line

Also let every member try and get another member and thus help to diffuse the true light of knowledge. Address all communications to

THE ORIENTAL MYSTICS,

2134 Michigan Ave.,

Chicago Ill.

Correspondence Department

OF THE

ORIENTAL



MYSTICS.

Edited by DR. T. J. Betiero, 2134, Michigan Ave., Chicago, to whom all letters intended for this Department should be addressed.

LETTER FROM A MYSTIC.

Last spring I wrote asking if you had any students who was willing to isolate himself for awhile in the endeavor to stimulate those latent faculties which lie dormant in every human being. I am still desirous of going into some sequestered place with someone sincerely and earnestly interested in high unfoldment, regardless of age, sex or previous condition so long as they are sincere. The cool weather caused me to suspend my mining work for the present. A month or two ago I had a log cabin built near my shaft where I could overlook the work. I was alone in my cabin, no one living near, and on cold days I would see no one. I had plenty of literature all on the spiritual line and naturally my thoughts adhered to the same. I felt (only in a few quiet days) a wonderful transformation. During my concentrations I would experience an electrical thrill or sensation, commencing at the Solar Plexus and confining to the knees, then returning. I would feel as if going into a trance and the thought of such a condition, there among those country people would drive all sensation and concentration away. If I had had some one there to look after me, I would willingly have given way to it. From my experience there I feel satisfied that two congenial friends would accomplish much in a short time. So if you have among your students anyone desirous of trying it I would be

pleased if you would have them communicate with me.

Should you refer to this in your magazine articles please withhold my name.

Wishing you success I remain,
Sincerely,

I can vouch for Mr. M— being a true gentleman in every way who would make it pleasant for the proper one.

Dr. T. J. Betiero.]

CHURCH OF THE MAGI.

At the request of a great many of our friends, especially those who have attended our lectures during the past few years, it has been decided to open the Church of the Magi.

TELETYPE.

We believe in Almighty God, the Supreme Intelligence, who was, is and ever shall be the Ruler of the Universe.

We believe that from time to time in the past, and at various times in the future, men who have been endowed with the Spirit of God have appeared and will appear on earth for the preservation of the just and to give warning to the wicked.

We believe in the inspired books of the Bible.

We believe that immortality will be given those who deserve it.

We teach from the inspired books of the Bible. We teach our followers how to live in harmony with Nature's Laws, which bring them in touch with the great invisible world of Entities with which we are surrounded.

least, real good will, must exist between doctor and patient. Syrups and juleps have very little inherent virtue; except that they help to establish faith and confidence in the doctor; they are what they become through the mutual opinion of operator and subject; hence homeopathic medicine dispenses with them and no serious inconvenience follows. Oil and wine, combined with salt or camphor, are SUFFICIENT for the healing of ALL afflictions, and for all external frictions or soothing applications oil and wine are the chief medicaments of the Gospel tradition.

They formed the balm of the Good Samaritan, and in the Apocalypse, when describing the last plagues, the prophet prays the avenging powers to spare these substances, that is, to leave a hope and a remedy for so many wounds.

It is a fact that this plague was the outcome of immoral living among the people, and the remedy was, clean and moral living; this being done nothing else was needed; the cause being removed, the effects must always take leave. It has always been thus. If men would only learn the lesson, that right living is the remedy for all diseases; of course, man must also think right, as many, or nearly all, if not all the diseases are the cause of wrong thinking in the beginning.

What we term "extreme unction" was the pure and simple practice of the Master's traditional medicine, both for the early Christians and in the mind of the Apostle, Saint James, who has included the precept in his epistle to the faithful of the whole world. "Is any man sick among you," he writes, "let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord." This divine therapeutic science was lost gradually, and extreme unction came to be regarded as a religious formality necessary as a preparation for death, when, in reality, it should be used in all cases of sickness. But there is another reason for this. The people of this century pray louder, talk more, and act more in regards to true religion, and, at the same time, have much less faith in religion, than those of past times. It is a case of the dog that barks the loudest, bites least. Very few of modern so-called Christians have any faith whatever; this being a fact, they do not believe in the old healing art, and therefore must have a doctor, with material medicines, having faith only in the material, and very little in the spiritual, even though loudly praying to a God, that is to their minds everything and anything but a God of Love; this being the case, extreme unction was set back as a last rite, and anyone who dares to employ it in the case of sickness, is one of the employees of his Satanic Majesty; such is the verdict of the Church and Churchism. They tell you these things were all right in the Master's time, but it is wrong to employ them now; the reason is very plain. They claim to be the followers of that grand and noble Master, but not being able to do anything that he did, and yet claiming to be followers of Him, they must condemn it, to save themselves. Such is modern Christianity.

Also at the same time, the thaumaturgic virtue of consecrated oil could not be altogether effaced from remembrance by the traditional doctrine, and it is perpetuated in the passage of the catechism which refers to Extreme Unction. Faith and charity were the most signal healing powers among the early Christians, but in our time of greed and selfishness, this will not do, and must of necessity be called a work of the devil, so as to cover the inner being of the Christians of to-day. The source of most diseases is in moral disorders; this in itself proves how few of those claiming to be converted and true followers of Christ, because so very very few do not have to have the doctor so very regular to at-

tend to their sickness. They prate about their large amount of faith and light, but let a little pain start, and all is forgotten about faith, and the doctor, with his poisons and material remedies must be called at once to minister to the wants. Oh consistancy, thou art a jewel! We must begin by healing the soul and then the cure of the body will follow quickly. Of course, it takes time to teach men up to the truth, because they have been taught delusions for many years and it is wedded fast to them taking time until it is torn off, and the truth grown fast, but let us start in the work; let those who are sick, get healed with material and spiritual treatment combined, and after they are cured live a clean, pure and true life, so that they may not move in the same old ruts again.

End of the Thaumaturge.

Prince Hadorim.

An Occult Story of the Time of King Solomon.

HENRY J. BARTON, L. L. D.

Chapter IV.

The guards having returned with the princess, they laid her down upon her couch with the greatest degree of care and tenderness and, in spite of the natural stoicism of those men, when one looked at the other's face tears stood upon their cheeks. The captain immediately summoned female attendants who began to bathe her temples with water and also made attempts to force wine down her throat, but she gave no sign of returning consciousness. Her face was as white and cold as a piece of marble, and there appeared to be no rise and fall of the beautiful breast; the attendants, finding that their efforts were of no avail began to look into each others faces and there beheld that awful fear that each felt in her heart; almost at the same instant a daughter of one the princes of Jerusalem who was cup-bearer for Balthazar, burst into tears and gave a wail that rung a piercing sound through the chamber of the palace. Now concerted efforts to save

the princess' life gave place to tears, shrieks and confusion. "Our beloved little sister is gone from us; she has left us disconsolate, she has departed from us to return no more!" was wailed in piercing shrieks and sobs from all those present. The guard at the door of the queen's chamber at the first shriek gave a start and a gasp as if pierced with a sword. His spirit impelled him to fly to the place from whence the shrieks proceeded, but duty rooted him to the spot where he stood. A trembling seized upon him, such as he had never experienced in the moment of deadly combat; great drops of perspiration stood upon his forehead; he turned repeatedly toward the chamber door, but the queen seemed to be deaf to all the sounds of weeping and confusion. Finally taking that desperate resolve which men repeatedly resort to, knowing that, at most, his life can only be taken, he proceeded boldly into the queen's chamber and struck his spear with thunderous taps upon the chamber floor. At length Pineta started up and, beholding the guard, exclaimed:

"What dost thou mean? Who gave thee permission to enter the queen's chamber?"

The soldier bowed down with his face to the floor and replied:

"I am a father, O gracious queen, and my little ones are, at all times, next to my heart and, no doubt, thy beloved daughter is likewise to thee. Hast thou not heard the noise and confusion that com-

the from her apartments?

"Guard, thou shalt have a reward according to the merits of the matter," for the queen now being awake also heard the cries and shrieks; "retire to thy post and await my coming."

The queen having hastily dressed, ordered the guard to follow and hastened to the apartments of the princess. Upon her entrance all drew back and were momentarily hushed in silence. Going up the princess the queen examined her with that same fearful and anxious solicitude which all good mothers would manifest under like conditions, and finding that there was no response to her efforts to arouse the princess, the fear and grief of all the others took possession of her also, and she began to wail:

"Oh my beloved, my little daughter, thou canst not leave me thus!" The others now began to draw near the queen, for grief had broken down the barrier of royalty and had brought all present upon the same spiritual level. Each tried to bring comfort, without avail to the heart of the stricken mother.

At length the queen's guard approached and, kneeling down before the queen, with great tears rolling down his face, thus addressed her:

"O Queen! I am thy poor but willing servant and most willingly would I give my life for our beloved daughter of Jerusalem, but, perhaps, there is yet hope that the God of our fathers will restore the spirit again to us, and, if I have thy permission, I will fly for the assistance of the high priest!"

"So let it be done, guard," replied the queen; "for thou dost seem to be the only person here present who hath not lost his senses through grief."

The guard sped away like the wind and, having arrived at the apartments of the high priest and given the proper pass, was admitted into his presence. Bowing his face to the floor he exclaimed:

"O holy father, the daughter of the king is dead! Come thou quickly!"

The venerable old man looked at the soldier in astonishment as well as grief. "Can I restore the dead to life? Have I the power of a God?"

"If thou hast the faith in thyself that I have in thee thou canst do this and even more."

"Thou hast well said," replied the high priest. "Let us set out without further delay."

When the priest entered the apartment all ceased their lamentations and remained hushed in profound silence. "Let all present retire until such a time as I shall again summon thee" commanded the holy father, and all did so from the least even unto the greatest.

The venerable old man being thus left alone stretched forth his hands toward the east and repeated the following invocation:

"O Great Jehovah, All-powerful God! Thou who dost work wonders in Israel, as thou didst breathe the spirit of life into all living creatures, I pray unto Thee that Thou wilt assist me to breathe the spirit of life into this fair daughter of Israel, and as Thou didst cast the spirit upon Elijah that Thou wilt do likewise unto me, that Thy power and glory may be made manifest upon earth."

He remained in this attitude for some moments drawing in deep breaths of spirit, and, as he turned toward the princess, his eyes sparkled, his countenance shone with spiritual light and his powerful frame looked as straight as one of the Cedars of Lebanon. His voice sounded strangely sweet and mellow as he chanted further prayers to God. Now advancing he stood at the princess' head and began making passes from her feet towards the top of her head but not touching her body; after doing this for some moments he changed position and came to the side of the princess and grasped her left hand with his right and her right hand with his left, and stood thus for some moments looking steadily at her face. He then dropped her hands, and placed his right hand over her heart

his left hand under the back of her neck and placing his lips upon hers breathed into her mouth; instantly the blood returned to her face, whereupon the high priest commanded her to arise, saying: "Awake, O daughter, for thou hast slept sufficient length of time!" She opened her eyes and seeing the high priest standing before her smiled up into his face. Going to the door he now summoned all to return. Upon finding the princess sitting up and leaning upon her elbow they gave a great shout of joy and fell down upon their faces to worship the high priest.

"Stop, my children" he commanded; "the princess was not really dead but merely fainted, but, in the ages to come, there will one appear who will raise the dead, cast out devils and cleanse the lepers, but that headstrong and perverse generation will put out the spiritual light of the world, and the generations will again turn to the worship of the golden calf." All present greatly marvelled concerning the words of the high priest but understood them not.

Chapter V.

The sun stood in the south at high meridian—the glory and beauty of the day. The guard standing at the south gate of the City of Jerusalem, leaning against his sharp pointed spear, cast a short shadow upon the ground. He seemed lost in silent and moody contemplation of the rough and ragged road stretched out before him. He had spent the entire forenoon in challenging the several cavalcades of merchants coming up out of the land of Egypt, and also in protecting the weaker and smaller ones from being forced out of their proper place in the line and being thrust away from the gate, the entrance through which they had so long and patiently waited. But as each, at length, obtained the coveted permission, they rushed hurriedly forward without seeming to think it necessary to thank the guard

for the trouble which he had exerted upon their behalf, and this train of thought seemed to be running through his mind; for, at length, he raised his eyes to the great etherial vault that seemed so strong, calm and mysterious, and murmured:

"Thou art, O God, indeed wonderful! If thou wert as unmindful of man in his selfish struggle for riches and empty glory, as he is of his fellow man then all things would, indeed, fall into chaos! Why hast thou, Almighty Ruler of the Universe, provided so many glorious things for a being so unworthy to receive them and who constantly prostitutes them to such unworthy purposes."

The guard standing within the barred gate caught the words uttered by the one without and addressing him said:

"In truth, comrade, there will soon be more priests than those which cometh from the tribe of Levi, unless the king soon finds some active duty for his idle soldiers. God created man little less than the angels, fashioned him after his own image and breathed his own spirit into his nostrils, so therefore, in those respects, man is also a god. What seemest to thee so selfish and wrong in thy fellow man is not so in fact, but simply a struggle after happiness and the effort is directed in the wrong manner; but, if I mistake not, there approaches a caravan in the distance and thou wilt soon have thy hands full with those fool camel-drivers and their proud merchant masters."

Soon there came into view a long file of Job's beasts; that beast which, if docile means stupid, well and good; in such case the camel is a very model of docility. But if the epithet is intended to designate an animal that takes an interest in its rider so far as a beast can, that in some way understands his intentions or shares them in a subordinate fashion that obeys from a sort of submission or half fellow feeling with his master, like the horse and elephant, then the camel is by no means docile; very much the

contrary; he takes no heed of his rider, pays no attention whether he is on his back or not, walks straight on when once set a-going, merely because he is too stupid to turn aside, and then should some tempting thorn or green branch allure him out of the path, continues to walk on in his new direction simply because he is too dull to turn back into the right road. His only care is to cross as much pasture as is convenient while pacing mechanically onward; and for effecting thus his long flexible neck sets him at great advantage and a hard blow or a downright kick alone has any influence on him whatever to direct or impel. He will never attempt to throw you off his back, such a trick being far beyond his limited comprehension; but if you fall off, he will never dream of stopping for you, and walks on just the same, grazing as he goes, neither knowing or caring an atom what has become of you. If turned loose, it is a thousand to one that he will never find his way back to his accustomed home or pasture and the first comer who picks him up will have no particular shyness to get over; Jack or Tom is all the same to him and the loss of his old master, and of his own kith and kin, gives him no regret, and occasions no endeavor to find them again."

The cavalcade having arrived the chief who was seated upon a handsome black Arabian horse, halted his company some distance and then rode up the guard.

"Peace be with thee," he said.

"With thee be peace also," said the guard.

"I bring with me a message and presents for thy lord, King Solomon and I desire admission into the city," said the leader of the cavalcade.

"Await with patience until I communicate thy request to the captain of the guards." The outside guard then communicated this request to the inside guard who at once set off the captain of the watch who soon appeared at the gate;

"Who art thou and what is thy desire?" enquired the captain;

"We are weary travelers from afar who bear tidings and presents from our blessed Queen to thy lord, King Solomon."

To be Continued.

Contents of the March Number.

In the March No. we shall begin a series of Lessons in Occultism by Dr. T. J. Betiero. There will be six of these lessons and they will contain much information that is invaluable to every student of occultism. A series of articles on the Ancient Mysteries will also be commenced in this No. and Mrs. Sisco will contribute an article which will unravel the so-called mystery of Joshua's commanding the sun and moon to stand still which, she claims, is very simple yet very scientific. Dr. Clymer has an article on Anti-vaccination which will be interesting at the present time. Pictures Hung on Memories Walls" by B. E. Riggs will be of interest to all our readers. Besides these there will be many other interesting features such as "An Experience in Telepathy" "The Astral Light" etc. If you are not already a subscriber you should send in your subscription at once for you cannot afford to miss this valuable No.

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Strange Phenomena.

A subscriber sends us a clipping of an exhibition given by one of the Hindu fakirs in India where he first causes a ball of string to disappear beyond the clouds, then sends a boy after the ball who also vanished from sight, upon which the old fakir himself takes from a such a large knife, places it between his teeth and starts to climb the string in search of the boy and the ball, but he also is lost among the clouds. But in a few moments the boy's head is seen to fall to the ground, then an arm, then a leg and finally the body. All look on in astonishment and behold! the ground stained with blood. There being a physician in the assembly he examined the head very carefully and pronounced it the work of an expert surgeon. At last the fakir is seen to climb down the string and picks up the pieces, places them into a sack and starts away, when to his seeming surprise, something moves in the sack which he opens and the boy jumps out as well as ever.

We are asked to give an explanation of this strange phenomena. The explanation is this: The fakir simply hypnotizes the whole assembly and by the law of suggestion causes these scenes to appear real to them. Dr. Betiero gives an explanation of this phenomena in his book, "Practical Essays on Hypnotism and Mesmerism."

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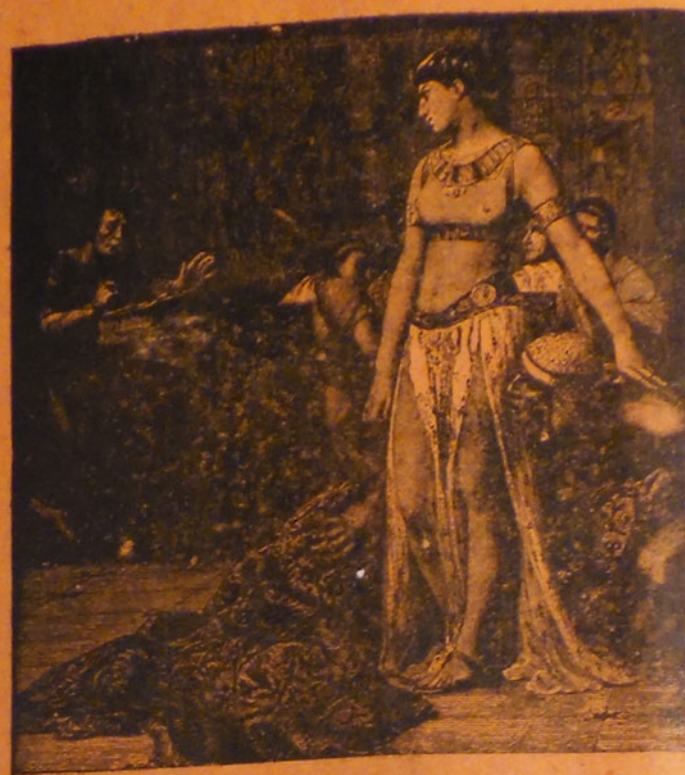
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