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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.

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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 Oupopuranos 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 re-passing 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 kodac, 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, Hermitimus 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 Kadisha ("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.



# STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,  
ART AND PHILOSOPHY.

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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-  
a-days 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 begun 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 symbolical 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.

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**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.

OCULT 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.: Brittan'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 Desbarrolles; 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.

THE PSYCHO-HARMONIC SCIENTIST. \$1. Robert J. Burns, Box 189, Pueblo, Colo.

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