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## MYSTERIES OF THE TRANCE.

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

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

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

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

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

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

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

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

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

Man is composed of mind, spirit and matter.

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

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

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

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

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

fallen spirits are the present men  
earthly life is a course of purifica-  
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man, or animal or plant.  
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A..... tion must be observed in forcing the subject through  
this and the following stage.

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

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

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

### THE HEREAFTER.

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

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

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

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

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

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

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

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

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

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

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

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

RUDYARD KIPLING.

### Mountain Inhabited by Hermits.

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

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

## REINCARNATION.

Taught by the Ancient Schools and Confirmed  
by the Scriptures.

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

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

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

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

PYTHAGORAS (in Dryden's "Ovid").

### IV.

#### REINCARNATION AMONG THE ANCIENTS.

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

## V.

### REINCARNATION IN THE BIBLE.

The vitality of the doctrine of Reincarnation does not in the least depend upon a scriptural endorsement of it, but the fact that it is surprisingly conspicuous here is certainly interesting and confirmatory. Every candid Christian student must acknowledge that the revelation of truth is no more confined to the central book of Christendom than sunshine is limited to the Orient. There must be great principles of philosophy, like that of evolution, outside of the Bible; and yet the most skeptical thinker has to concede that this volume is the richest treasury of wisdom—the best of which is still unlearned.

Although most Christians are unaware of it, reincarnation is strongly present in the Bible, chiefly in the form of pre-existence. It is not inculcated as a doctrine essential to redemption. Neither is immortality. But it is taken for granted, cropping out here and there as a fundamental rock. Some scholars consider it an unimportant oriental speculation which is accidentally entangled into the texture. But the uniform strength and beauty of its hold seem to rank it with the other essential threads of the warp upon which is woven the noblest fabric of religious thought.

A sufficient evidence of the Biblical support of pre-existence, and of the consequent wide-spread belief in it among the Jews, is found in Solomon's long reference to it among his Proverbs. The wise king wrote of himself: "The Lord possessed me in the beginning of his way before the works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no foundations abounding with water. Before the mountains were settled, before the hills I was brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the foundations of the deep; when he gave to the sea

his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth—then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men." (Proverbs viii, 22-31.) This passage disposes of the theory of Delitzsch that pre-existence in the Bible means simply an existence in the foreknowledge of the Creator. Such a mere foreknowledge would not place him previous to the parts of creation which preceded his earthly appearance. And the last two clauses clearly express a prior physical life. The prophets, too, are assured of their pre-natal antiquity. Jeremiah hears Jehovah tell him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee." (Jeremiah i, 5.)

Skipping passages of disputed interpretation in Job and the Psalms which suggest this idea, there is good evidence for it all through the Old Testament, which is universally conceded by commentators, and was always claimed by the Jewish rabbis. The translators have distinguished the revealed form of Deity, as successively recorded in the Hebrew Scriptures, by the word LORD, in capitals, separating this use of the word from other forms, as the pre-existent Christ. "The angel of the Lord" and "the angel of Jehovah" are other expressions for the same manifestation of the Highest, which modern theology regards as the second person of the Trinity. Wherever God is said to have appeared as man, to Abraham at Mamre, to Jacob at Peniel, to Joshua at Gilgal, to the three captives in the Babylonian furnace as "a fourth, like to the Son of God," etc., Christian scholarship has maintained this to be the same person who afterward became the son of Mary. The Jews also consider these various appearances to be their promised Christ. After the captivity they held the same view concerning all persons. The apocryphal "Wisdom of Solomon" teaches unmistakably the pre-existence of human souls in Platonic form, although it probably is older than Philo, as when it says (ix, 15), "I was an ingenuous child, and received a good soul; nay, more, being good, I came into a body undefiled;" and "the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things." Glimpses of it appear also in the book of "Ecclesiasticus."

The assertion of Josephus that this idea was common among the Pharisees is proven in the Gospels, where members of the Sanhedrin cast the retort at Jesus, "Thou wast altogether born in sins." (John ix, 34.) The prevalence of this feeling in the judgments of daily life is seen in the question put to Jesus by his disciples, "Which did sin, this man or his parents, that he was born blind?" (John ix, 2) referring to the two contending popular theories—that of Moses, who taught that the sins of the fathers would descend on the children to the third and fourth generation, and that of reincarnation, subsequently adopted, by which a man's discomforts resulted from his former misconduct. Jesus' reply, "Neither," is no denial of the truth of reincar-

nation, for in other passages he definitely affirms it of himself, but merely an indication that he thought this truth had better not be given those listeners then, just as he withheld other verities until the ripe time for utterance. This very expression of pre-existence used by the disciples he employed toward the man whom he healed at Bethesda's pool after thirty-eight years of paralysis: "Sin no more, lest a worse thing come unto thee." (John v, 14.) Repeatedly he confirmed the popular impression that John the Baptist was a reincarnation of Elijah. To the throng around him he said: "Among them that are born of women there hath not risen a greater than John the Baptist." "If ye will receive it, this is Elias, which was for to come." (Matt. xi, 14; xvii, 12, 13.) That John the Baptist denied his former personality as Elijah is not strange, for no one remembers distinctly his earlier life. Often Jesus refers to his descent from heaven, as when he says, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John vi, 38); and what he means by heaven is shown by his words to Nicodemus, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man *which is in heaven*." (John iii, 13.) The inference is that the heaven in which he formerly lived was similar to the heaven of that moment, namely earth. Again, Jesus asked his disciples, "Whom say men that I am?" And his disciples state the popular thought in answering, "Some say Elijah, others Jeremiah, and others one of the old prophets." "But whom say ye that I am?" Peter, the spokesman, replied, "Thou art the Christ, the Son of God," and so expressed another phase of the same prevailing idea, for the Christ was also an Old Testament personage. And Jesus approved this response. After Herod had decapitated John the Baptist, the appearance of Jesus, also preaching and baptizing, roused in him the apprehension that the prophet he killed had come again in a second life.

Pre-existence, the premise necessarily leading to reincarnation, is the keynote of the most spiritual of the Gospels. The initial sentence sounds it, the body of the book often repeats it, and the final climax is strengthened by it. From the proem, "In the beginning was the word, and the word was with God," all through the story occur frequent allusions to it: "The word was made flesh" (John i, 14); "I am the living bread which came down from heaven" (vi, 51); "Ye shall see the Son of man ascend up where he was before" (vi, 62); "Before Abraham was, I am" (viii, 58); and finally "Glorify thou me with the glory which I had with thee before the world was" (xvii, 5); "For thou lovedst me before the foundation of the world" (xvii, 24). It is always phrased in such a form as might be asserted by any one, though the speaker says it only of himself.

What the fourth Gospel dwells upon so fondly, and what is echoed in other New Testament books—as in Philippians ii, 7, "He took on him the form of a servant;" in 2 Cor. viii, 9, "Though he was rich, yet for your sakes he became poor;" and in 1 John i, 2, "That eternal Life which was with the Father, and was manifested unto us"—is a thought not limited to the Christ. Precisely the same occurs in the mention of the prophet-

baptizer John: "There was a man sent from God" (John i, 6). The obvious sense of this verse to the Christians nearest its publication appears in the comments upon it by Origen, who says that it implies the existence of John the Baptist's soul previous to his terrestrial body, and hints at the universal belief in pre-existence by adding, "And if the *Catholic opinion* hold good concerning the soul, as not propagated with the body, but existing previously and for various reasons clothed in flesh and blood, this expression, 'sent from God,' will no longer seem extraordinary as applied to John." No words could more exactly suit the aspirations of an oriental believer in reincarnation than these in the Apocalypse: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (Rev. iii, 12.)

More important than any separate quotations is the general tone of the Scriptures, which points directly toward reincarnation. They represent the earthly life as a pilgrimage to the heavenly country of spiritual union with God. It is our conceit and ignorance alone which deems a single earthly life sufficient to accomplish that purpose. They teach the sinful nature of all men and their responsibility for their sin, which certainly demands previous lives for the acquisition of that condition, as shown well by Chevalier Ramsay, whom we shall quote later. St. Paul's idea of the Fall and of God are precisely those of Philo and Origen. The Bible also treats Paradise as the ancient abode of man and his future home, which requires a series of reincarnations as the connecting chain.

### EGYPT 8,000 YEARS AGO.

How long has man been on earth? The answer to this question is being modified at every turn of the explorer's spade. The expedition sent out by the University of Pennsylvania, which has been at work at Nuffer, has through Professor Hilprecht, its Assyriologist, set the date of 6,000 or 7,000 B. C. on some of the monuments discovered. Now comes M. E. Amelineau to re-enforce these dates by discoveries in prehistoric Egypt. The full report of his discoveries has not yet been published, but this investigator has prepared the way to it by issuing the first volume of his account of the excavations at Abydos, the sacred seat of Osiris. Here he has found prehistoric tombs, some 150 in number, the contents of which go back at least 8,000 years. Fortunately for us who feel curiosity as to the doings of those distant ages and the men who lived them, the Egyptians furnished their tombs as they would furnish homes, and in them have been found the very food and utensils which the men and women of that time used while alive. It is to this fortunate custom that is due the exactness with which a nineteenth century excavator can say precisely how those who died 6,000 years B. C. lived, what they ate, how they dressed, and what was the range and civilization in that ancient time.

In the jars and vases of these old tombs Amelineau has found various cereals, like wheat and rye, proving the agricultural tastes of those people. Date stones

are excellent evidence that the date palm was even then appreciated. Nor were these prehistoric people vegetarians, for if they were why should there be the bones of oxen and the horns of the gazelle in their tombs? Amelineau actually takes us back to the stone age and the beginning of the use of metals in Egypt, for he has found innumerable arrow heads, cunningly chipped out of flint, and knives, scrapers and saws, all made of the same material. The decorative instinct was also alive, for these old workmen spent days in chipping and polishing stone bracelets.

It is almost possible to trace the development of civilization step by step through these remains, for here are earthen plates so rudely shaped as to easily prove that the potter's wheel, one of the first inventions of primitive man the world over, was not yet known. Then come other plates, pots and jugs just as surely turned on that very useful machine, showing the next step upward. The following evolution of inventive genius shows itself in the more elaborate pottery, and the use of metals for making rude tools. Hard stone was now cut and shaped, diorite, onyx and rock crystal jars and vases were made with so much art that their highly polished surfaces astonish the modern discoverer. The use of the diamond or some other hard substance must have been known by those who hollowed out some of these vases, inside of which can be seen the marks of the cutting implements. Some of the tombs were paved with a kind of rose-colored marble, not native to Egypt, which, being imported, shows that men traveled and traded at that time much as we do.

From stage to stage the perfection of the workmanship and the care displayed in ornamentation increase constantly. The primitive geometrical designs on the earliest pottery give way to drawings from life, and there are representations of ostriches so lifelike as to be easily recognized; a carving of a duck's head in hard schist, in which the shading of the plumage is brought out; a carving of a human hand in the same hard material, where the lines of the finger-nails are well defined, and a frog, carved out of diorite, as unmistakable as if it had been done by a modern artist. As to wood carving these old artisans were experts. They took ebony, which they had to import, and carved perfect statuettes of lions, or of Nubian women, identified by their low foreheads, angular faces, small eyes, prominent cheek bones, large mouths and thick lips.

Men and women were alike fond of personal adornment, for beads of clay, covered with blue enamel, of cornelian, amethyst, emerald and rock crystal, pierced for stringing, were found in large numbers.

Furniture was only found in bits, for the woodwork had generally rotted away, and all that remained was the ivory legs of sofas. These were so large that it is certain that they must have been made of the tusks of the hippopotamus. That this animal was hunted by the early Egyptians is well established by wall paintings, but the proof furnished by the finding of their tusks is far more conclusive, carrying the custom back several centuries. The manner in which these legs are carved to represent the legs of oxen is a marvel of artistic workmanship.



# STAR OF THE MAGI

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Astrology, Symbolism, Oriental Philosophy and  
kindred subjects. Write on one side of paper only.

## EDITORIAL NOTES.

A CURIOUS account comes from Russia  
regarding sleep as an antidote for hunger.  
It seems that at Pskow, a district south of  
St. Petersburg, the crops during the past  
few years have been insufficient to support  
the people. To offset possible starvation  
the elders of the district advised their peo-  
ple to "sleep during the winter." It is  
said that the members of each family  
stretch themselves on cots around a large  
stove and slumber night and day. Once  
in the twenty-four hours they get up and  
refresh themselves with a morsel of hard  
bread, baked the previous autumn, and a  
drink of water, after which they lie down  
again and once more go to sleep. This  
almost complete abstinence from food  
seems to produce no harmful result, and  
has even, it is claimed, proved highly ben-  
eficial to the winter-sleepers.

★

SOME very interesting questions will be  
discussed at the International Scientific  
Congress which is to be held in Paris next  
July. Among them are the following:  
History of astrology and of its influence  
upon the development of astronomy; origin  
of numerals; history of weights and meas-  
ures; historical account of the mathemat-  
ical instruments that were in use during  
the Middle Ages and up to the time of the  
invention of the astronomical telescope  
and the pendulum; history of the various  
meridians and of the geographical division  
of the earth according to climatic zones;  
a study of the true and false physical doc-  
trines that were introduced in the West  
during the Middle Ages; history of chem-  
istry and alchemy up to the time of Lavois-  
ier; a history of geology and physical ge-  
ography, as these sciences were known to

the ancients; an examination of the doc-  
trines of natural science as they were  
taught before the time of Aristotle, and  
the development of this science up to the  
present time, and a history of medicine  
during the Middle Ages, both in Europe  
and elsewhere.

## WHY THE HUMAN BEING LAUGHS.

Anthropologists say that the ability to  
laugh comes to the child as it grows older.  
The first smile is observed when the child  
is about forty to sixty days old, but it does  
not begin to laugh until some time after  
that. According to Mantegazza and oth-  
ers the power of laughing has to be ac-  
quired, just as a child learns how to talk or  
walk. Laughter at the earliest is ob-  
served in infants only after they are three  
months old.

Children and women laugh more than  
men, not because the cares of life lie less  
heavily upon them, but because the former  
are more excitable and because the mod-  
erating power of the cerebral hemisphere  
is less in them than among men generally.

Profound study makes men serious, and  
so foolish people are sometimes noted for  
laughing immoderately. Yet laughter is  
not so much an index to intelligence as it  
is to the condition of health. Healthy,  
vigorous people are proverbially of good-  
humored, joyous, laughing natures, while  
the "sallow, gloomy-eyed dyspeptic" is a de-  
scription scientifically accurate, although  
it has its origin from the brain of a poet.

The envious, wicked and malevolent  
rarely laugh, because, phrenologists say,  
they are impregnated with bile and there-  
fore morose. The haughty, the vain and  
awkward also laugh very little for fear of  
losing their dignity. The Spanish people,  
who are proverbially grave, are a good ex-  
ample. People who have lines extending  
downward from the angle of the mouth to-  
ward the chin, well marked, rarely laugh,  
and, moreover, show a tendency to pen-  
siveness in youth and melancholy in after  
life. Those who have lines raying outward  
from the eyes are, on the contrary, people  
who laugh a good deal, especially when the  
upper lip is framed by two deep furrows  
running down to the mouth.

Lavater, the noted Swiss physiognomist,  
says that frank, easy, copious laughter in-  
dicates "a good soul devoid of vanity." Such  
people often have a great many wrinkles  
running obliquely outward and  
downward from the eyes. They also have  
full, open lips and a round, large forehead.

## WAS CHRIST AN ESSENE?

Chamber's Encyclopedia, title "Essene,"  
says: "The Essenes bore one of the most  
momentous parts in the development of  
Judaism. Christianity stands in so close  
connection with them that John the Bap-  
tist and Christ himself have been pro-  
nounced to have originally issued from  
their ranks." Many writers on the Bible  
claim that Christ was an Essene. Dr.  
Christian D. Gensberg in an essay on the  
history and doctrines of the Essenes says:  
"Jesus, who in all things conformed to the

Jewish law, and who was holy, harmless  
and undefiled and separate from sinners,  
would therefore naturally associate him-  
self with that order of Judaism which was  
most congenial to his holy nature. More-  
over, the fact that Christ, with the excep-  
tion of once, was not heard of in public till  
his thirtieth year, implying that he lived  
in seclusion with this fraternity and that,  
though he frequently rebuked the Scribes,  
Pharisees and Sadducees, he never de-  
nounced the Essenes, strongly confirms  
this decision."

## THE ASCENT OF MAN.

The Herald of the Golden Age (vegetarian).

The ascent of Man from a state of mere  
brutishness to the sphere of Angelhood is  
the one great transcendental ideal. For  
the individual as well as for the race, the  
paramount question would seem to be this:  
How shall we rise on stepping stones of our  
dead selves to higher things? Before this  
problem all others pale into insignificance,  
for upon its solution depends our own hap-  
piness and the world's amelioration.

This uplifting and transformation is  
slowly going on within and around us; so  
slowly, perhaps, as to be often impercepti-  
ble. By the operation of beneficent nat-  
ural laws, by the processes of spiritual ev-  
olution, by the stern teachings of that  
greatest of instructors, Experience, the  
tiger and the ape within us is being grad-  
ually eliminated and the image of God  
made manifest. And we help or hinder  
the work according to the response we  
make towards those glimpses of light and  
truth, those monitions of conscience, those  
inward calls to duty and renunciation  
which are sent us from time to time, invit-  
ing us to rise above the lower self and the  
materialistic consciousness and to come  
up to a loftier plane.

Full of pathos, intense with tragedy, is  
this never ceasing struggle on the part of  
mankind to rise heavenward in spite of re-  
peated failure and reaction. Urged on by  
some divine compulsion, beckoned by un-  
seen hands beyond the veil, encouraged by  
the whisperings of ministering spirits and  
the voice of the higher self within, we  
strive to rise above the limitation and  
disability of our physical inheritance and  
environment—and even when we find our-  
selves overmatched by circumstances and  
defeated by the forces arrayed against us,  
we still look forward to some heaven where  
the burden of our sinfulness shall drop  
from us with our fleshly enswathement—  
and our aspirations after goodness be at  
last fulfilled.

What a transition! From dull, unthink-  
ing brutishness to angelhood—from selfish  
and mundane engrossment to a life of  
helping and uplifting spiritual ministry—  
from existence as mere human animals to  
no less a vocation than that of the message  
bearers of God—the ministrants of that  
divine grace which is ever descending from  
the Highest to those who are struggling  
upward from the lower planes of conscio-  
ness. Can such an experience indeed be  
ours? Can men of the market and the

street—and women, oftentimes overburdened with domestic care—become transformed and win their way to such high privilege? Yes! for we are the offspring of the Eternal Being, who is the source of all love and power. "All things are ours"—even the ability to overcome and transcend our temporary physical embodiment and surroundings. If we will to climb, we may. Our lives may cease to be sordid and mean; they may become illumined by the radiance which streams from the upper realms of life. If we do but seek after truth and follow it with loyalty of heart—walking in that light that is ever given to those who obey—if we do but honestly choose and endeavor to do the Divine Will at all costs we shall become at last free—emancipated from error and darkness, from animalism and self-worship—free to serve with joy the world, our fellow creatures and God.

But our progress depends upon the way we set about this important life-work of ours. We may blunder along without taking thought concerning our steps and suffer hindrance through blind acceptance of the errors which flourish around us—conforming ourselves to every foolish and harmful idea or custom because it is hoary with age and endorsed by the blind guides in authority who have so often misled humanity. Or we may search with intelligent earnestness after that narrow way which leads to life—to life more abundant and perennial blessedness—and amend our deeds in accord with the illumination which falls across our path to point us to the higher spheres. We may sow to the flesh, by feeding our bodies and minds with carnal food and by pandering to our lower nature in various ways, or we may sow to the spirit by seeking after such things as will purify and strengthen. In short, we can minister to either part of our nature and cause it to become predominant, the result being in exact accord with our action.

Every one of us is to some extent shaping destiny and moulding the future—our own, and that of the race. We either accelerate this progressive development by our co-operation or retard it by our apathy and obstruction. A terrible responsibility is ours, which we cannot evade, and by the operation of the law of "Karma" we shall inevitably reap as we have sown. The crown of life awaits those who win it, the victor's palm will be given to such as overcome, and they who turn many to righteousness shall shine as the stars. But to those who prefer the darkness and who will not leave the lower wilderness path, discipline is ever sent; they are called to walk in painfulness and weariness, to toil along in hunger and thirst, with blistered feet and aching hearts, until they learn the wisdom of turning their faces Zionward and at last, in their turn, arrive. Through successive earth-lives may be, by mysterious over-rulings on the part of "that Divinity that shapes our ends, rough hew them how we will," by being made to receive such measure as they have meted out to others, all are brought to know by experience the exceeding sin-

fulness of sin and the blessedness of Justness, Mercy and Love.

The apprehension of such truths as these would do much to ameliorate the present condition of society. The ascent of man in the scale of being would be much accelerated if the merciless realized that they will obtain none themselves, if the vivisectioner knew that his probable doom in his next incarnation would be the vivisection trough and the torments he has inflicted on the helpless and defenceless, if the profligate and sensualist could see that his chosen path leads to the companionship of swine and a diet of husks, if those who consciously cast in their lot with the predatory races, could be convinced that just as "those who live by the sword shall perish by the sword," so those who live by exploiting and devouring their fellow creatures shall in due course be exploited and devoured—as frequently takes place literally even now in the case of many around us when they fall victims to predatory parasites which they have introduced into their bodies by eating animals whose doom has not caused them to feel any pity or compunction.

The new century is almost upon us, and it will witness such a struggle between the forces of good and evil as the world has not yet seen. During this closing year of the old century let us reflect and consider, and then determine to seek a place in the ranks of the progressive host who are striving to bring about self-amendment, national reformation and the uplifting of mankind to a more spiritual plane.

Thus may we help to hasten the advent of the time when wisdom, love and spirituality shall be the predominant forces on this planet and the Kingdom of God be established.

"The tissue of the life to be  
We weave with colors all our own.  
And in the field of destiny  
We reap what we have sown."

SIDNEY H. BEARD.

### TELEPATHY.

Some of the conditions to be observed in thought transference are as follows: The mind of the sender should, as far as possible, divest itself of all outside matter and thoroughly absorb, so to speak, the idea to be conveyed. Concentrate the mind upon the thought, form it into mental words, make of them a mental picture, and, with this picture formed, feel that you are in the presence of that person to whom you wish to transmit it. Don't think of the distance, but assume that you are in the same room with that person till it seems a fact. Then speak the words in your mind, not audibly, but as though you were speaking to him in person, mentally, and do so with an intense desire that he should hear them. Three points you must observe—a clear conception of the words you wish to say, a thought picture of them, and an earnest desire to have your friend hear them. Have faith that he will hear them.

The condition of yourself in the experiment is the positive or giving, and that of

the person to whom you send the message is the negative or receiving.

The receiver should assume a relaxed condition of body and passivity of mind. He should hold his mind a blank and keep it restfully open to all impressions that may come. Don't be anxious, but calmly wait results.—*Field of Progress.*

### THE PHYSICIAN OF THE FUTURE.

On being invited to address the Nationalist Club of Boston in 1895 I took for my subject this: "Under Nationalism What Will We Do With the Doctors?"

I began that lecture by the assertion that "When the vision of Bellamy shall become a possible realism there will be no doctors to do anything with, for then all will know the laws of health and obey them." I am now asked to give my opinion of the physician of the future, and I have promised to do so.

At the outset it is proper that the word future be defined. It is the realm of hope to the optimist; of despair to the pessimist. It is seen only in the vision of the prophet, described best by the pen of the poet, who sings:

We are not mocked, it was not in derision  
God made our spirits free.  
The poet's brightest dream is but the dim prevision  
Of blessings that shall be.

It brings back the innocence of Eden, supplemented by the virtue which is the perfected fruit of the tree of knowledge, ripened by the storm and Sun, the winter's blast and summer's heat of experience, gathered through the ages.

The priest and the physician were originally one person. His pretension was equaled only by his ignorance, and the results of his blunders were all charged to the account of the gods. Medicine was sired by ignorance and born of fear, and the materia medica of the priest-physician contained little else than prayers, incantations, mummeries of magic and directions for sacrifices to the gods.

The exact date of the differentiation of the double-functioned doctor, by which he became two distinct persons, is among the problems of history. Nor does this concern us so much as the fact that the doctor of divinity and the doctor of medicine of to-day both inherit at least a modicum of the ignorance and pretension of their joint prototype. Yet it is but just to both to say that theology and medicine are alike progressing quite rapidly, and there is good ground for the hope that ere long they will both become exact sciences. Then, and not till then, will the ideal physician, the physician of the future, take the place of the empiric of the present.

What will the physician of the future be? He will not be a sectarian "pathyist," that is certain, for before he can appear on earth the "pathies" will all be dead. He will not be a dogmatist nor a codist. He will be a doctor in the true sense, as well as a physician, by which I mean he will not only heal the people, for that is the function of the physician, but he will teach them the laws of life, for the pri-



mary meaning of the word "doctor" is teacher.

When the last vestige of superstition shall have been eliminated from religion and medicine, and they have both evolved up to the plane of exact science and true philosophy, they will be reunited and the physician and priest will again be one. For are not the laws of the physical body as divine as those of the soul, and are not the interdependent relations of the mind and the body so blended that if the one is diseased it affects the other, and therefore will not the physician of the future minister to both the souls and the bodies of the people?

Shakespeare asks: "Canst thou minister to a mind diseased?" The great dramatic poet asked the question in a manner which implied that mental therapeutics had not then been discovered, hence the answer must of necessity be in the negative. The physician of the future will be able to give an affirmative reply to that question, and give it with a confidence born of scientific faith and experimental knowledge.

T. A. BLAND, M. D.

## OUR SOLAR SYSTEM.

### A Graphic Description of Its Magnitude and Grandeur.

Imagine yourself as standing on an extended plain, in the center of which is a ball, four feet eight inches in diameter. This ball we will suppose to represent the Sun. Now take a little ball, about three-sixteenths of an inch in diameter, and place it on the circumference of a circle, 194 feet from the Sun. This will represent Mercury, and the circle its orbit, in the in the proper ratio of their magnitude. Next, for Venus, take a ball a trifle less than half an inch in diameter, and place it on a circle 362 feet from the Sun to represent its orbit. Then comes the Earth, a trifle larger than Venus, and on a circle 500 feet from the Sun. Then Mars, about the size of the Earth, on a circle 762 feet from the Sun. Omitting the Asteroids, comparatively like grains of sand, we pass on to Jupiter, represented by a ball five and a half inches in diameter and on a circle half a mile distant from the Sun. Saturn comes next, a ball four and one-half inches in diameter, encircled by a flat ring representing Saturn's rings, the space between the ball and the inner side of the ring being about three-fourths of an inch, the body of the ring being about two inches wide. Saturn is on a circle nearly one mile from the Sun. Then we come to Uranus, two and one-eighth inches in diameter, and on a circle whose circumference is nearly two miles—9,591 feet—from the Sun. Lastly, we find Neptune, a little larger than Uranus, a ball two and one-half inches in diameter, on a circle nearly three miles—15,336 feet—from the Sun. This completes the primary planets.

Now for the moons: Take a ball about the size of a pin-head and place it on a circle sixteen inches from the Earth to rep-

resent our moon and its orbit. Jupiter's four large moons, each about the size of Mercury, would be represented by small bullet sized balls on circles around Jupiter and distant from that planet as follows: The first, eighteen and two-thirds inches; the second, twenty-nine and one-fourth inches; the third, forty-six and three-fourths inches, and the fourth, eighty inches. Saturn's eight moons would be represented by smaller globes than those of Jupiter, the one farthest from this planet being about the size of Mercury, the others growing smaller as they approach it and on circles distant from it as follows: The first, eight inches; second, ten inches; third, twelve and one-half inches; fourth, sixteen inches; fifth, nearly twenty-three inches; sixth, four feet and four inches; seventh, five feet and three inches; and eighth, twelve feet and seven inches. Six of the moons of Uranus would be represented about the same as those of Saturn and on circles distant from it as follows. The first, eight inches; second, nearly eleven and one-half inches; third, nineteen inches; fourth, twenty-five and one-third inches; fifth, four feet and four inches; and sixth, eight feet and eight inches. Neptune's one known moon would be represented on a circle about fifteen inches from it.

These figures give a fair conception of the relative sizes and distances of the bodies composing the solar system. It is seen that this central ball, four feet and eight inches in diameter, controls an area nearly six miles in diameter, and one would travel 20,010 miles further to reach the nearest neighboring Sun, and 52,160 miles to reach the second nearest.

Now that we have these figures and objects fixed in our minds, let us see what they really mean: First, this central ball represents the Sun with a diameter of about 880,000 miles. Mercury, the first planet, is 3,000 miles in diameter and 37,000,000 miles from the Sun. Venus has a diameter of 7,510 miles and is over 66,000,000 from the Sun. The Earth has a diameter of 7,925 miles, and her mean distance from the Sun, as found by the great pyramid's equations, is 91,837,497 miles. Mars has a diameter of 4,920 miles, and is over 139,000,000 miles from the Sun. Jupiter, the largest planet, comes next, with a diameter of over 88,000 miles, distant from the Sun some 475,000,000 miles. Saturn has a diameter of nearly 78,000 miles, its rings extending on both sides about 50,000 miles farther, making their diameter about 178,000 miles; Saturn being over 872,000,000 miles distant from the Sun. The diameter of Uranus is 33,000 miles, and is distant from the Sun 1,753,851,000 miles. Lastly, Neptune, with a diameter of over 36,500 miles, is over 2,746,271,000 miles distant from the Sun. Thus, the diameter of our Solar System is nearly five and one-half billion miles.

The planets make the circuit of their respective orbits as follows: Mercury in 87.96 days; Venus in 224.70 days; Earth in one year, 365.25 days; Mars in 686.97 days;

Jupiter in 11 years, 10 months and 17 days, or 4,332.58 days; Saturn in about 29½ years, or 10,759.22 days; Uranus in about 84 years or 30,686.82 days; and Neptune in 164 years or 60,126.71 days. The sidereal period of the Moon is 27.32 days.

The velocity of the Moon, Earth and planets, in their respective orbits, in miles per hour, is as follows: Moon, 2,273; Mercury, 105,330; Venus, 77,050; Earth, 65,533; Mars, 53,090; Jupiter, 28,744; Saturn, 21,221; Uranus, 14,963; and Neptune, 11,958.

## FALSEHOODS REFUTED.

### False Tales About the Hindus Made Clear by a Noted Swami.

From the New York Sunday Sun of March 11, 1900.

TO THE EDITOR OF THE SUN—*Sir*: In *The Sun* of March 6 is a letter by Mrs. Harriet Tytler, headed "The Old Practices of the Hindus," the erroneous statements of which I beg leave to correct.

Mrs. Tytler asserts that she was in India and that she went from Calcutta to Meerut in a boat and that she saw many crocodiles in the river, which were fed by the babies thrown into the river by Hindu mothers. I am sorry to contradict a lady's statement, but no Hindu mother ever knew of such an inhuman practice. I never heard of it in India, not because I closed my ears to such reports, but because the practice is unknown among the Hindus. I have walked on foot along the River Ganges from its source down to Calcutta, nearly 1,500 miles, and have lived among the Hindus of all classes and castes, but never have I heard the stories of Hindu mothers feeding the crocodiles with their babes, which the Christian missionaries had spread far and wide in this country, printing pictures thereof in Sunday-school books, in order to serve their purpose. Mrs. Tytler ought to know a little more of the geography of India; that Meerut is not on the River Ganges.

As regards the crocodiles living in the Ganges, I can assure your readers that they cannot stand the strong current of that river. There are crocodiles in other rivers where the current is not so strong. I used to bathe and swim almost every day in the Ganges, but never saw a crocodile. It is funny that the European bathers (according to the statement made by Mrs. Tytler) were eaten up by the crocodiles, while it is a fact that the natives are not eaten up nor attacked by them. Perhaps the crocodiles prefer a white skin to a dark one.

Another mistake in Mrs. Tytler's letter concerns the car festival of Juggernaut. She tries to produce the impression on the minds of your readers that this car festival was prohibited and stopped by the British Government, saying: "Now, I know for a fact that this could not be, since the use of these cars has been prohibited in my time, seventy-one years; how long previous to that I cannot say. The only Juggernaut's car I have ever seen through the length and breadth of



my travels in India was in the Niganes territory."

The truth is, however, that the car festival was never prohibited by the Government. It takes place every year in summer. I have seen it with my own eyes and have lived in Puri, or Juggernaut, for six months. If any one wishes to verify my statements he can refer to the Commissioner of Orissa or read the history of India by W. W. Hunter. The story created by the fertile brains of globe trotters that the Hindus throw themselves under the car of Juggernaut to get salvation is utterly groundless and false. No historical evidence can be adduced in support of such a story.

Thirdly, if Mrs. Tytler had known the history of the suppression of suttee she would not have averred that "this custom had been prevalent throughout India until it was prohibited by English rulers." Allow me to quote a paragraph from an article entitled "Women in Hindu Society," published in the *Arena*, December, 1899:

"Self-burning of the widows was a great social evil in India. It was not sanctioned by the Hindu religion, but was due to other causes. It is often said that the 'Christian Government' has suppressed it, but the fact is, when the Mohamedans conquered India, they treated the widows of the Hindu soldiers so brutally that the women preferred death to such inhuman treatment. As the Hindus do not bury, but cremate their dead, when the funeral pyre was lighted it often happened that the poor and unprotected widow threw herself in despair into the fire—committed suicide—in the hope that she would join her husband after death."

Some of the priests supported this by perverting the meaning of some Scriptural passages. The educated classes, however, strongly protested against the priests who supported this custom (which prevailed only in certain parts of India), and efforts were made to suppress the evil by force; but as they could not do it without official help, they appealed to the ruling Government, raised a large sum, gave it to the officers and asked the Viceroy, Lord Bentinck, to pass a law against suttee, which he did. Thus the evil was practically suppressed by the Hindus themselves through the help of the British Government. This being the fact, your readers will see very easily how Mrs. Tytler is deluding them.

Fourthly, as regards the treatment of the Hindu wives by their husbands, I can say that the number of wife beaters among the Hindus is only a very small percentage, while that percentage among Christians is large. The readers of the daily papers of this city know how large a part of marriages here end either in unhappiness, separation, divorce or suicide. The Hindus do not need any divorce law, nor any law for the protection of women, because marriage in India is based upon spiritual union and not on the sense plane. "The first duty of a husband," according to Manu, the ancient Hindu law-giver, "is to adore his wife; to give her everything she needs or desires—as clothes, ornaments, jewels, etc.—and to make her happy." "Where women are honored the *devas* (gods) are pleased; but all virtue, all goodness and all prosperity leave the family where

women are dishonored and ill-treated." Sir Monier Williams says: "They (wives of the Hindus) are generally loved, and cruel treatment by brutal husbands is unknown." "A woman's body," says Manu, "must not be struck, even with a flower, because it is sacred." There are many such passages, which show how women are respected, honored and treated with kindness and love by every true-born Hindu.

Finally, allow me, sir, to quote from the Mahabharata, the great epic, a passage which gives a definition of a wife:

"A wife is half the man, his truest friend;  
A loving wife is a perpetual spring  
Of virtue, pleasure, wealth; a faithful wife  
Is his best aid in seeking heavenly bliss;  
A sweetly speaking wife is a companion  
In solitude, a father in advice.  
A mother in all seasons of distress.  
A rest in passing through life's wilderness."

SWAMI ABHEDANANDA.

NEW YORK, March 8.

## ANTIQUITY OF MAN.

### Traces of the Missing Link Discovered in the Philippine Islands.

The discovery of the extreme antiquity of man is due to geology, paleontology and archaeology. Geology has proved that the earth has existed for many millions of years, and paleontology that man has lived on it for incalculable thousands of years. Archaeology has patiently unearthed the secrets of forgotten civilizations, revealing that mighty cities flourished in the valleys of the Euphrates and the Nile thousands of years before the beginning of recorded history.

Menes, the earliest Egyptian ruler of whom we have knowledge, reigned over a people whose state of civilization was so high that it must have taken thousands of years for its evolution.

A scientific expedition from the University of Pennsylvania, sent out in 1888, discovered, sixty-six feet below the ruins of Niffur, an archaic city which cannot be less than 6,000 years old and probably is much more.

The history of these ancient cities is being patiently deciphered from monuments and tombs, tablets and vases, by earnest seekers of knowledge. The key to the modern study of hieroglyphics was the Rosetta stone, which was brought to England in 1802. During the early years of the century its mysteries were deciphered by Young and Champollion. In 1802 Grotefend of Hanover submitted to the Academy of Gottingen the first translation of a cuneiform alphabet, and in 1835 Henry Rawlinson copied and read the Behistun inscription of over 1,000 lines.

#### THE MISSING LINK.

Dr. George F. Becker, the government geologist sent to the Philippines, in his report expresses the opinion that the ape, like the creature termed "the missing link," may have had its earliest haunts in those isles of the sea, at a time when, not less than 300,000 years ago, they were con-

nected with the mainland of Asia by a sort of land bridge, via Borneo. In this opinion Dr. Becker coincides with the late Professor Marsh, of Yale university, who expressed the belief that the Philippines were among the earliest localities inhabited by the human species, even if the latter did not actually start there. The time may have been 500,000 years ago, but science always wishes to be conservative.

There are excellent reasons, however, for believing that homo sapiens—the true human being, as distinguished from the typical ape—existed on the island of Luzon, or in that immediate neighborhood, in the epoch called the pliocene, along toward the end of the tertiary period, which ended about 200,000 years ago with the great ice age.

Dr. Becker surmises that the black dwarfs of Luzon and other islands of the group, known as Negritos, are actually descended from the primitive human stock in question. These black pigmies, now nearly extinct, are astonishingly monkey-like in aspect. The sounds they utter in lieu of language resemble the short and sharp shrieks of animals. Apparently they are not distantly related to certain savages discovered in the interior of Borneo, not exceeding four feet in stature, whose wrinkled skins are covered with hair and who sleep in caves or in trees and live on mice and such other small mammals as they can catch.

All through the larger island groups of the southwest Pacific are found more or less differentiated tribes of monkey-like dwarfs. They have been wiped out entirely on all but the largest islands, such as Luzon and Mindanao, in the mountainous interior. Among them are certain aborigines of Sumatra, whose bodies are covered all over with soft, dark hair and who wear no clothing, have no language of their own and learn with the utmost difficulty to pronounce a few Malay words.

These pigmy peoples, according to the belief of Dr. Becker and Professor Marsh, are descended directly from the original stock of the so-called "missing link."

Now, this missing link is no theory, some scientists say. That he and his kind—a whole tribe, constituting a new and improved species—did actually exist has been proved by the discovery in Java, not very far from the Philippines, of a fossil specimen. There were the upper part of a skull, a molar tooth and a left thigh bone, all completely fossilized.

Certainly the creature in question was not human, but in size, brain power and erect posture approached much nearer to man than any other animal hitherto known. The capacity of his skull seems to have been about two-thirds that of the average human being. From generation to generation they improved, physically and mentally. Their arms grew shorter, their legs longer and their brain pans bigger, until at length the type represented by the bones dug up in central Java—the *pithecanthropus erectus*, or upright monkey man, as scientists have named the ani-

mal—was evolved. Here at last was the destined ancestor of the monkey-like Negritos of Luzon.

## HEALTH AND HYGIENE.

### Medical Advice on Matters of General Interest.

When writing, with a request for medical advice, give as briefly as possible the most important symptoms of your disease or illness. Should you wish advice regarding more than one ailment, write regarding each on separate sheets. Every reader of this Journal is welcome to free advice, which will be published in this column, provided the ailment is a common one and that the advice would seem to us to be of general interest.

★  
Will the editor please give a remedy for chronic hiccoughs?

The trouble, generally, is the result of indigestion and constipation, with gaseous distension of the abdomen, causing pressure on diaphragm. Epsom salts, in teaspoonful doses every hour or so until thorough purgation is accomplished, is likely to afford prompt relief.

A good remedy for *obstinate* hiccough is pure ground mustard. Put a tablespoonful of ground mustard in a teacup and gradually fill the cup with boiling water, stirring it until it is cold. Strain or let it settle and give one or two tablespoonfuls every ten or fifteen minutes. It is seldom necessary to prepare the second cupful for the same attack, and never the third, unless the hiccoughs return after an absence of some time.

I am a young girl, 17 years old. I have little red pimples on my arms, which are very sore. What will cure them?

Bathe your arms every night with warm water and apply this ointment: Beta naphthol, one dram; sulphur, one dram, and vaseline, one ounce.

What will relieve inordinate thirst in an otherwise healthy patient?

If the thirst is due to dryness of mouth and throat five-drop doses of jaborandi tincture, in a little cold water, will relieve by promoting the salivary secretion.

You will oblige me by printing a good remedy for chilblains. My feet trouble me a great deal.

See last month's STAR. Another remedy that is just now attracting the notice of physicians is one teaspoonful of acetate of zinc to a bowl of hot water, to bathe the affected parts with.

My scalp itches intolerably: at night only. Please give a remedy.

Rub into the scalp the following: Bichloride of mercury, three grains; tincture of green soap, one ounce, and bay rum, four ounces.

Will you oblige me by stating the proper quantities of borax and camphor to use for making an eye-wash?

Take ten grains of pure borax and dissolve it in two ounces of camphor water. This wash may be used several times a day.

I am troubled with a very bad stomach. Upon arising in the morning I have a thick slimy coat on the tongue and teeth, with a bad taste and offensive breath.

Try one teaspoonful of pure sulphate of soda in a goblet of hot water an hour before breakfast.

I am sometimes troubled with an itching of the skin. There are no other indications of disease. Will you kindly suggest a remedy?

You may obtain relief from the itching by applying simple carbolic ointment.

As a result of mental overwork I sometimes suffer from nervous headache. Will you kindly print a remedy?

The effervescing preparation of hydrobromate of caffeine is usually beneficial in such cases. Take a teaspoonful or two as required.

How can I keep my head free from dandruff? It annoys me greatly.

Shampoo your scalp with green soap and warm water several times a week.

★  
"Let the smile be cherry,  
Let the heart be light;  
Not all days are dreary;  
Day succeeds the night.  
Blue skies bend above us;  
There's a God to love us;  
Troubles are to prove us—  
All things will come right."  
★

### HALF A DOZEN HINTS.

Court the fresh air day and night.  
Be cheerful. "A light heart lives long."  
Spend less nervous energy each day than you make.

Don't worry. It is an invitation to disease and disaster.

Don't hurry. "Too swift arrives as tardy as too slow."

Don't overeat; don't starve. "Let your moderation be known to all men."

### ★ TO DESTROY LICE AND NITS.

The oil of sassafras will destroy all varieties of pediculi and their ova with a single application. Care must be taken to prevent its coming in contact with mucous membranes. Any burning from this cause can be allayed in a few minutes by pouring on olive oil.—*Medical Brief.*

### CURE FOR MOTH PATCHES.

Brown spots on the cheeks are called moth patches. They are usually caused by some internal disturbance. Frequently the liver is at fault, when a physician should be consulted. The following formula is given for external use, but as long as the internal cause remains no outward application will effect a permanent cure: Kaolin, four grams; lanoline, ten grams; glycerine, four grams; carbonate of magnesia and oxide of zinc, two grams each. Apply to the spots at night before going to bed.

### TO REMOVE SUPERFLUOUS HAIR.

A good depilatory is made by mixing together, in fine powder, fifty parts of barium sulphhydrate, twenty-five parts of starch, twenty-five parts of oxide of zinc, and making into a paste with sufficient water. This is spread on the surface which is to be freed from hair, about an eighth of an inch thick, and allowed to dry. When this is effected (it generally takes about ten minutes) the mass is removed, leaving a perfectly hairless surface. Irritation does not occur, but the mixture should not be applied to the same place on two consecutive days.

### IMPROVING THE HEALTH.

Improve and maintain health of body, brain and nerve, by cultivation of cheerfulness, exercise and eating proper foods and fruits, drinking pure water and practicing self-control. Drink a little before meals so as to wash away the slight mucous gathering from the stomach. Two hours after meals drink freely of water, and before retiring at night drink copiously of water; it will assist the blood in carrying off the superfluous lime, matter and impurities of the system.

### VALUABLE PROPERTIES OF FRUIT.

Fruits are most valuable in our daily regime. The iron producing fruits are peaches, blackberries and grapes. Concord grapes are preferred. With a liberal diet of these fruits one's blood need never feel the want of iron in medicine form. Apples also contain properties which build up the phosphates and should be most liberally used in our daily diet. A nice juicy apple is capital if eaten before breakfast. A well known merchant who is noted for his most apparent good health eats an apple before each meal, and says it is the only medicine that he requires.

### BEAUTIFYING THE SKIN.

If you are getting lines in the forehead or at the corners of the mouth or eyes, smooth them out repeatedly as you would if you were trying to get the creases out of a ribbon, with common every-day butter with the salt washed out. Next take a cup of oatmeal and mix it with cold water until you have a thick paste. Spread this over the face and knead it until it falls off of itself, as it will, in flakes. This takes time, but you will find the meal will take all the grease off and leave your face as soft and fair as velvet. If, despite the oatmeal, your skin looks a little oily, dust a little corn starch over the face and wipe it carefully off with a handkerchief.

### THE SECRET OF LONGEVITY.

No one has come nearer than George Humphrey to an accurate conception of the secret of longevity. The total number of aged persons whose life story was examined by him was close on 1,000, seventy-four of whom were centenarians. His conclusions were: "1. That the primary factor in a long life consists in an inherited durability; the vital machinery is wound up to go for a given period, and but for accidents or in spite of them it will go till the time appointed. 2. That an important part of the primary inheritance is good digestive and nutritive power. 3. That temperance is necessary in the use of the nutritive functions, both in eating and drinking and in regard to all kinds of food and drink. 4. That an energetic temperament and active habits conduce to longevity."

### FOOD FOR NERVOUS INDIVIDUALS.

As a rule, salt meat is not adapted to the requirements of nervous people, as nutritious juices go into the brine to a great extent. Fish of all kinds is good for them. Raw eggs, contrary to the common opin-



ion, are not as digestible as those that have been well cooked. Good bread, sweet butter and lean meat are the best foods for the nerves. People troubled with insomnia and nervous starting from sleep and sensations of falling can often be cured by limiting themselves to a diet of milk alone for a time. An adult should take a pint at a meal and take four meals daily. People with weakened nerves require frequently a larger quantity of water than those whose nerves and brains are strong. It aids the digestion of food by making it soluble, and seems to have a direct tonic effect.—*Healthy Home*.

#### WEAR WOOLENS FOR RHEUMATISM.

Persons who have ever suffered from rheumatism should always wear woolen clothing next to the body. The reason for this is plain and simple. Woolen underwear absorbs all the moisture that exudes from the body, and keeps the skin dry and warm. But cotton or silk underwear has no absorbing qualities, and cannot take up the body's moisture. Consequently, either retains the perspiration upon the body until it goes through the ordinary process of evaporation. By the time evaporation occurs, the system is chilled, and a serious weakening of the vital forces is the result. Frequent recurrences of these chilling experiences ripen the system for the various kinds of rheumatism. If more people would wear woollens next to the body during the seasons when they can be worn with convenience, there would be a large decrease in the number of rheumatic patients.

#### ★ Respect Your Instincts.

One great cause of sickness is neglect to follow the urgings of instinct. The inclination to go to stool, or urinate, for instance, is resisted and put off until a more convenient opportunity. Enlarged prostate and constipation can be produced in this way. Or a natural desire for food, water, sleep, exercise, may be ignored through indolence or desire to complete a piece of work, or for other similar reasons.

The individual, of course, does not realize the harm he is doing himself. Habit becomes law to the body to a very great extent, and bad habits pervert the action of beneficent physical laws. It is impossible to keep the organs trued up to normal standards of function if we persistently ignore their promptings and turn our backs on their necessities.

The man or woman who would have regular, healthy, painless organs, must earn their gratitude by recognizing their just claims and conceding them fair treatment. Delicate appetites, desires and instincts can be made more robust and harder by intelligent cultivation.

Mental work cannot be satisfactorily performed while a part of the body is in rebellion for exercise. It would pay in the quality of work, and the facility of its accomplishment, to go out and take a short walk to relieve muscular irritability and insistence.

It is a mistake to defy bodily necessities. Refused satisfaction, they continue to in-

trude upon consciousness with more or less acuteness, disturbing the power of concentration and causing friction; and, although habitual neglect finally dulls consciousness, there is always a dim sense of wrong.

At length instinct and normal function become so perverted through neglect and caprice, they no longer suffice to keep the body in health, and the brain must stop other work to devise artificial means and expedients to take the place of natural law in the body. Then we have a state of semi-invalidism, and the work of regeneration and return to health is so tedious and painful, comparatively few regain the straight and narrow path of compliance with Nature's rulings.

Chronic diseases will be less common when the body and its laws are respected and obeyed. Disobedience results in inevitable penalties.—*Medical Brief*.

### EDITOR'S TABLE.

THE editor wishes to convey his thanks to all who so kindly remembered him during a two week's sickness the past month.

★  
THE forecast of the South African war, given in the STAR for December, has now been fully verified. It was made by Mr. W. F. Whitehead, author of THE MYSTIC THESAURUS, and is a proof of the value of the heliocentric system of astrology.

★  
IT is a remarkable fact that the Garden of Eden has never been found upon the earth. No river like that described in Genesis ii, 10, can be found. No river ever starts out like that—as a river—then divides into four heads and runs up stream. Mark the language: "A river went out of Eden to water the garden, and thence it was parted and became into four heads." But this is just what takes place in every human body, as is shown very plainly by Dr. Dutton of Chicago in his remarkable book, "Etiopathy," and which we advertise on another page. The May STAR will contain an illustrated article from the doctor's work giving the proofs found that the heart is the Eden of Scripture, and the body the Garden of Eden.

#### ★ Twinklers.

THE tomb is but the touching of time and the eternities, but the shore on which breaks the limpid stream of eternal life, whose receding waves bear the soul into the radiant beauty of the day that never ends in night, and into the midst of unending peace and splendor.—*Dr. James B. Mc-Patrick*.

★  
THE Chinese always build the streets of their cities as crooked as possible, it is said, as otherwise they would be taken possession of by the devils and evil spirits who would sweep through them were they built in straight lines. The superiority of Boston to other American centers is finally accounted for.—*The Lamp*.

★  
IN "The Seekers," by Stanley Waterloo, is the following story: "Le Motte was

lame and about six months ago he began to take 'absent treatments' of a healer. It was arranged that the healer should pray, for certain periods, every day, fixing the petition on the shorter leg, and that it should grow longer. Sure enough, it grew, but unfortunately Le Motte lost the address of the healer, and so could not stop her in time, and the leg grew too long, longer than the one which had been too long before. A great effort was made and at last the healer was found, and now she is trying to equalize the short and the long limb again, but really it is pretty hard, nature is such a delicate hand, and so far that healer always prays a little too much. Le Motte has become a very tall man and I understand his clothing bill is something amazing, as well as that of the healer."

#### ★ Statue of General Albert Pike.

Sculptor Chevalier Trentanove has been commissioned by the Supreme Council of the Southern Jurisdiction, Ancient Accepted Scottish Rite, to execute a bronze statue of the late Albert Pike. The model has been approved and the statue will be executed in Florence. It will be thirty feet in height and will be mounted on a granite base at the intersection of Indiana avenue and Third street, Northwest, Washington.—*Masonic Chronicle*.

#### ★ Room at the Top.

If you would make the world the better for your having lived in it, aim high. There is always plenty of room at the top. Have a well defined purpose and be sure that it is a worthy one. First decide what it is that you desire to accomplish, and then live for it, without any doubts or misgivings. Be firm and unyielding in the right. Things which are truly great are not accomplished without great and persistent effort. It may take a long time to succeed in some great and good work for humanity, but the satisfaction the effort gives is an ample compensation to the truly great soul, for every sacrifice of personal comfort that it may require. At every step you gain in growth, and, though seemingly a failure, your efforts are not lost. So press on.—*Equity*.

#### ★ Books Received.

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

"THE IDEAL WOMAN," by Effie W. Merriam, is a 32-page pamphlet going to show that the Ideal Woman will not be a leader, but beautiful, self-poised, individual rather than a copyist, not indulging in gossip, tolerant, ever cheerful, a faithful friend, self-reliant and religious—these many characteristics being topically discussed. Her directions as to how homely women may grow beautiful are excellent. The book is well written and will please its readers. The Aetna Publishing Company, Minneapolis, Minn. Price, 25c.



"EASY LESSONS in Psychomery, Clairvoyance and Inspiration," by J. C. F. Grumbine. The contents of this book are fully described by its title, and consist of eleven lessons and several experiments. It has 47 pages of letter-press bound in paper covers. See Mr. Grumbine's advertisement on opposite page.

★

"CLAIRVOYANCE; Its Nature, Law and Unfoldment," by J. C. F. Grumbine, is the title given to twelve lessons and as many experiments, aiming to teach the philosophy and attainment of clairvoyance or astral sight. The book is written from the standpoint of the spiritual philosophy, modified by the modern new thought on occult subjects, and is one of a series of works by the author devoted to a "system of philosophy concerning divinity." The price of the book is not based on its size—some 116 pages of letter-press, bound in cloth—but for the practical instruction it aims to give. See Mr. Grumbine's advertisement on opposite page.

★

"NARRATIVE of the Discovery of the North Pole, the Gates of Hades, and a Sojourn in the Interior," by Rev. G. Ousley. This is an 18-page pamphlet giving a weird account of the wonders said to be seen in the interior of the earth by one who visits it while under hypnotic influence. It is quite interesting and more than ordinarily well written. Sent, post free, for sixpence, by the Secretary of the Order of Atonement, 3, Evelyn Terrace, Brighton, Sussex, England.

The Order of Atonement announces the publication in the near future of a second enlarged edition of "MAGIC SQUARES AND CIRCLES," the work "being a collection of the choicest and most curious and perfect of these numerical squares and circles which have excited the interest of occultists and mathematicians in all ages." It will be 8vo., about 384 pp., with a supplemental volume of plates and diagrams. Price, 21 shillings. Subscribers may address the secretary as above. Several other works are also in course of publication, a catalogue of which will be sent on request.

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#### Publications Received.

THE LAMP for March is a very beautiful publication in its new dress of type and 32 pages of first-class occult matter. Conducted by Albert E. S. Smythe, Toronto, Canada. Monthly; \$1 a year.

★

THE SUNFLOWER has been enlarged and comes out in a much improved shape, and deservedly takes rank among the more notable journals devoted to Spiritualism and occult matters. We congratulate Bro. Bach on his steady growth to better things and expect he will still keep ahead. Twice a month: 50 cents a year. W. H. Bach, Lily Dale, N. Y.

★

THE SPHINX for March has the usual number of valuable articles. "Sphinx Religion" is concluded; "Nature's Analogies" is deserving of special attention

and will delight all who read it; the continuation of "The Astrologer's Vade Mecum," by Prof. Chaney, is a fine piece of work. The frontispiece is "The Sphinx Temple." We always find much to commend in this valuable monthly.

★

THE ADEPT has returned to its old price of 50 cents a year. The editor says all who have subscribed under the dollar rate will have their subscriptions extended accordingly. It gives more for the money than any other astrological publication. We will send it in connection with the STAR OF THE MAGI, including premium, for one year, for \$1.25. See the combination offer for April, including other books, in our advertising columns.

★

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THE PSYCHICAL SCIENCE REVIEW is the new name *The Harbinger of Dawn* has prefixed to its title. It has considerably changed its type, make-up, and also its general policy, as it now makes astrology a prominent feature. The April number contains a horoscope, with judgment, by the editor, of the natus of Prof. C. Payson Longley, author of "Echoes from the World of Song," in two volumes, and other musical works. It also contains an interesting account of the experiments of Prof. Flournoy, of the University of Geneva, with a young lady who never had an opportunity to learn any language but her own, yet who speaks and writes (while in trance) fluently in Sanscrit, Arabic, and a language with a distinct alphabet and vocabulary which is unknown to earth. She claims to be in her third earth incarnation—once as an Arab Sheik's daughter, once as a Hindu, and is now from the planet Mars, as she claims, the language of which is the one she writes to confound the wise men of Geneva. She has given accurate descriptions of the mode of life on the planet Mars, and makes numerous pictures of its people, animals, plants, and all kinds of strange scenery. 10 cents a copy; \$1 a year. Ernest S. Green, editor, 1804 Market St., San Francisco, Cal.

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We also acknowledge receipt of the following new exchanges, aside from those heretofore noted:

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*The Light of the East.* Monthly, 7s, 6d. 20, Grey St., Calcutta. We notice two articles in this journal taken from the STAR, credit being omitted.

*Nya Tilden* (The New Era). 312 S. E. 4th Ave., Minneapolis, Minn.

*Occult Science Library.* Monthly, \$1.50. Ernest Loomis & Co., 70-72 Dearborn St., Chicago, Ill.

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