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Volume II. FEBRUARY, 1901. Number 4.

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A Monthly Journal of Occult Science, Art and Philosophy.

Published by News E. Wood, A. M., M. D., 617 La Salle Ave., Chicago, U. S. A.

Volume II.

CHICAGO, ILL., FEBRUARY 1, 1901.

Number 4.

THE STAR OF BETHLEHEM.

After Years of Research Professor Elias Colbert Says it was the Fixed Star Spica.

That the Star of Bethlehem, attendant upon the birth of Christ, was only the fixed star Spica in the zodiacal constellation Virgo has been the theory of Professor Elias Colbert of Chicago for a number of years. This theory has prompted years of research in both religious and profane history, in archaeology and in astronomy, and the result of it all is the professor's measure of proof of his theory, which is embodied in a booklet now ready for the press.

The purpose of the book is to prove that other than Bible writers had written of the coming of a great deliverer of the people, reading the prophecy out of the stars; that these writers were students of the heavens, their peoples building temples with relation to the positions of the planets and of the stars, especially of Spica; that, allowing some latitude for inaccuracy in the accredited date of the birth of Christ, Spica could have been in position to mark the birth of the Savior, thus making a celestial phenomena of the occurrence "that well may have been regarded as miraculous by people who lived in the days long gone by, when the order of Nature was not understood as it is now."

As a reason for the book the professor advances two alternative conclusions, based upon Matthew's story of the visit of the wise men from the East to the manger-cradle of the Christ-child. These conclusions are:

"1. The story of the visit is untrue, being interpolated into the evangelistic 'record' by the man who, above all others, had in mind the proving of the theory that in his own person Jesus Christ fulfilled all the prophecies. In the latter case the verity of the whole gospel story would be open to grave doubt, and some color be given to the claim made by Voltaire that the fabric of the Christian theology is based upon primitive stories of the stars. Or,

"2. The story about the visit of the Magi to Jerusalem, as given in the first gospel, is true; the event was anticipated by scientific men many years (some centuries) before, and the time calculated with an accuracy that is surprising even in our day; the whole work constituting a wonderfully strong testimony to the plan of redemption as outlined in the New Testament, and by many theologians believed to have been ordained from before the foundation of the world."

The purpose of the book will be seen in the last paragraph to be an effort at proving that the miraculous nature of the Star of Bethlehem, as pictured in Scripture, was due only to the lack of astronomy on the part of those who heard of these early readings of the stars; that Spica would have moved its course across the celestial equator whether a Christ had been born or not.

In introducing his subject, Professor Colbert asserts that the first utterance of the prophecy of the coming of a Messiah was about 2,500 years ago in Bactria, a country lying west of Hindoo Koosh and south of the River Oxus. At that time a college of priests flourished there at a place called Bactra, now the modern Balkh. In this college was Giamasp, brother of the monarch, and afterward designated as "The Wise." This prophet is quoted as having written of the coming of the Messiah:

"In the sphere of Persia there ariseth upon the face of the sign Virgo a beautiful maiden, she holding two ears of corn in her hand and a child in her arms; she feedeth him and giveth him suck. This maiden we call Adrenedefa, the pure virgin. She bringeth up a child in a place which is called Abric, and the child's name is called Eisi."

Of this prophecy Professor Colbert writes: "The star Spica was more than three degrees north of the celestial equator when the prophet-priest of the Bactrian school discovered that it was moving slowly southward, and reasoned that a Messiah would come upon the earth when, reaching the limit, the star would be on the line, rising precisely in the east and setting exactly on the west point of the horizon—thus passing from the upper hemisphere to the lower one. He may not have known to within many years when the transit would occur, or that the cause of the movement was the now well understood precession of the equinoxes. But the fact of the movement was not difficult to perceive on close observation without the aid of a telescope, and his successors may have been able to fix on the time more closely than he could do. Observation of the southward drifting of Spica was strictly in line with the other work of the early observers, and doubtless the successors of the man who first made the prediction watched the movement from one year to another, and with interest ever increasing as the star approached nearer and nearer to the true eastern point at its rising, this being the most precise means they had at command for noting changes of position. Here was ground for a legitimate prediction in strict accordance with the statements made by the

writer of the gospel according to St. Matthew, and if the account given by him be historically accurate, except as to the moving of the star till it stood over the place where the young child was, the explanation here given must be conceded to be the only rational one, unless by those who hold it rational to believe that the star was a miraculous apparition, in which case it is idle to look for its periodic return."

Professor Colbert shows that the frequent prominence of Venus in the heavens would have precluded the possibility of its being connected with the birth. Also he dismisses the idea of a comet for the reason that had one appeared at that time it would have been mentioned in profane history.

"We may add," he says, "that while prominent planetary conjunctions and the appearance of brilliant comets are somewhat less frequent than are returns of Venus to her phases of greatest splendor, they occur often enough to invite the remark made in the paragraph last preceding this; and that not less than twenty-six new stars have put in an appearance inside of what may be called astronomical times. Hence we must look outside of all these phenomena to find a fitting accompaniment to the birth of a Redeemer. Furthermore, neither the return of a comet nor the outbreak of a variable star could have been predicted on scientific grounds in those days, while the appearance of the Star of Bethlehem must have been a computable occurrence, because it was predicted centuries earlier, and in not only one but many lands, as witness Cicero, Vergil and Gushtasp, as well as Isaiah and allusions in other books of the Old Testament. We even may go a step farther and hint a suspicion that but for these prophecies the story of Christna never would have been made up in India, as undoubtedly it was, long before the Christian era."

Sir J. Norman Lockyer's "The Dawn of Astronomy" has been drawn upon in proof of the ancient study of the stars, especially with reference to temple building. He is quoted on the fixity of the sun temples and the comparative short life of those built with reference to the positions of the stars.

"The Temple of Amen-Ra, at Karnac, and others elsewhere," writes Professor Colbert, "were built in such a manner that at sunset of the longest day of the year the sunlight entered the temple and penetrated along a narrow axis to the sanctuary. A temple oriented in this manner was an instrument of great precision, as by it the length of the year could be determined with the highest possible accuracy, if the observations were continued through a sufficiently long period of time. This would not be interfered with by precession, but the change in the obliquity of the ecliptic, amounting to one degree in 7,000 years, would cause a change in the amplitude at which the solstice could be observed. But, in the cases of star temples, the precession would cause a maximum change of some forty-seven degrees in declination in about 13,000 years, this accompanied by a wide change in amplitude. If we know the date at which a temple was constructed we can tell from the position of its light axis the object which would have a corresponding dec-

lination at that time, and which must be a fixed star if outside of ecliptic limits. In this way it has been ascertained that several of the brighter stars had temples built with express reference to them, Sirius, Phact, Canopus, Alpha in the Centaur Antares, Spica, Regulus, and Arcturus being prominent on the list, and there is evidence that the Egyptian astronomers used some stars which never rise or set in their latitude.

"At least some of the star temples were so constructed that a beam of horizontal light coming through the central door might enter it over the heads of the people in the outer courts of the temple and pass on uninterruptedly into the sanctuary. Lockyer says that from the account given by Herodotus of the ceremonials and mysteries connected with the Temple of Tyre it is suggested that the priests used starlight at night for some of their operations, much in the same way as they might have used sunlight during the day. There were two pillars in that temple, the one of pure gold and the other of an emerald stone of such size as to shine at night. 'Now, there can be little doubt that in the darkened sanctuary of an Egyptian temple the light of Alpha Lyra, one of the brightest stars in the northern heavens, rising in the clear air of Egypt, would be quite strong enough to throw into an apparent glow such highly reflecting surfaces as those to which Herodotus refers.' And 'supposing such a ceremonial as this, the less the worshipers, standing facing the sanctuary with their backs to the chief door of the temple, knew about the question of a bright star which might probably produce the mystery, the better for the priests.'"

Of the star Spica he says that it "was on the celestial equator, at the zero of declination, thirty-two years before the 'Vulgar Era,' and twenty-eight years before the now generally accepted date for the birth of the Messiah. What the actual date of the birth was nobody knows, and hardly any one will assume the responsibility of pretending to know." For this reason he suggests several possible explanations of the discrepancy, which in brief are: (1) That there was only a fancied connection between the two occurrences, which, therefore, need not have been simultaneous; (2) that the nativity occurred several years earlier than 5 B. C.; (3) that the canonizing of Vergil for his reference to a Great One, "soon to be born," showed that Christianity recognized him and his reference to Spica.

It, however, is evident, from calculations made by Professor Colbert, that the star rose on the same point of the horizon as the lowest point on the disk of the equinoctial Sun in the spring of the year 4 B. C.; and the author adduces reasons for thinking that the birth may have occurred at that time, instead of at the preceding winter solstice. Among these reasons is the historical fact that during the first two centuries of the Christian era Christmas was a movable feast, often celebrated in the spring.

In conclusion, Professor Colbert says of the profane predictions of the Messiah's coming, of his own theory of the Bactric calculations, and of the visit of the Wise Men of the East:

"There is no reasonable doubt as to the fact of the calculation, and no room for any as to the prediction, while the gospel, according to Matthew, is the sole authority testifying to the journey itself. And on this point it may be remarked that if the truth was arrived at by an error in the calculation the result would be still more wonderful than if there were no error in the process—though passages in the Bible may be cited to prove that God has carried out His designs through the blunders of some men and made the wrath of some others to praise Him."

NEDOURE;

The Priestess of the Magi.

An Historical Romance presenting a true conception of
White and Black Magic.

By T. J. BETIERO, M. D.

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[This romance commenced in the August issue of the STAR. The six previous installments will be sent by mail for fifty cents.]

CHAPTER XV.

Two beautiful creatures were busy arranging and trimming the flower plants which adorned each side of the walk leading down to the Nilus.

As my eyes and soul drank in the loveliness of the scene, Nedoure turned her beautiful and intellectual face toward me, as if in response to some silent, unseen attractive force. As she caught sight of my wistful gaze, however, she quickly turned away and resumed her work.

I was unable to remove my eyes and continued to stare in what must have seemed an ill-bred manner.

A few moments later the two fair creatures made their way, arm in arm, to the palace.

This little incident was followed by several hours of nervous unrest, as I was utterly unable to content myself in any pursuit. Try as hard as I might the thoughtful, glorious face of Nedoure would always appear before me. While pacing the floor, more like a wild beast than a student of occultism, a low rap was heard upon my door. There I encountered a dark, suave, slightly-built Hindu, bowing gracefully and at the same time extending his right hand, which contained a roll of papyrus. Seizing the communication, and bidding him enter, I read:

"DEAR BROTHER ALTHOS: This will introduce to you one of your countrymen, Shandra by name. He has but recently arrived from Kashmir and has been received into the School of Royal Magicians. As he is a student with but little means, he has cheerfully consented to spend his spare hours in your employ. Hoping this arrangement will be advantageous to all parties, I am,
Fraternally,

"NERTOS.

"P. S.—He is highly recommended by the Maharajah."

Upon my part, I was much pleased with this comely young man, about twenty years of age and speaking my own language. There was no reason to doubt but Shandra would be both a pleasant and useful addition to the household.

After hastily perusing the note I turned to the new arrival.

"So your name is Shandra?" I asked, in my native tongue.

"Yes, Sahib," he replied, with a peculiar smile.

"My name is Althos," I said, somewhat coldly, as there was an inexpressible something about this young man's eyes which caused me to feel a trifle more uneasy than I had previously been, if such were possible. They seemed to read one's very innermost soul.

"At your service, Sahib," said he, with that strange smile yet playing over his handsome face, as he made a courtly bow, holding his Egyptian cap in his hand.

"Have you been long in Egypt?" I asked.

"But a few weeks, Sahib; yet I am already in love with this beautiful valley and picturesque river. I love the perfume of acacias and admire the learned men and beautiful ladies of this land, which is almost a sister to our own."

"Egypt is, no doubt, the cradle of advanced thought," I replied, a trifle surprised at the beautiful expressions of this young poet. Nevertheless, I made up my mind to keep him at arm's length.

The next morning a message was received from Nedoure, stating that she would be pleased to receive me after the noon hour of the following day, to begin my studies in higher occultism.

My mind had been somewhat calmed by refreshing sleep, yet no sooner had the handsome maid who brought the inscribed shell retired, than that same unaccountable excitement took possession of me. One moment I dreaded to meet her, but the next instant found me longing for the appointed time to come. Then I would take myself sternly to task for such seeming vascillation. Why should I fear to meet this lofty being, whose purity of thought and depth of learning were the pride of the Magi? Time alone would answer.

At the appointed time I found myself in front of the door leading to her reception room.

The door was slightly ajar, and, as I approached, it swung silently open.

Byrene, the companion of Nedoure, welcomed me with a sweet, unaffected smile, and retired to the adjoining room, where she at once busied herself with the decoration of some very delicate pottery.

As I entered the room the queenly Nedoure advanced with majestic grace to receive me. A faint trace of a smile illumined her features for an instant only, when she again resumed that dreamy look of meditation that seemed so natural to her. With a courteous wave of the hand she motioned me to a seat, saying:

"Thrice welcome, dear brother Althos. It is a grand pleasure to again meet one who has so successfully passed the trying tests of the Pastophorus. May you be equally victorious in the coming trials of the Eoptai.

writer of the gospel according to St. Matthew, and if the account given by him be historically accurate, except as to the moving of the star till it stood over the place where the young child was, the explanation here given must be conceded to be the only rational one, unless by those who hold it rational to believe that the star was a miraculous apparition, in which case it is idle to look for its periodic return."

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"We may add," he says, "that while prominent planetary conjunctions and the appearance of brilliant comets are somewhat less frequent than are returns of Venus to her phases of greatest splendor, they occur often enough to invite the remark made in the paragraph last preceding this; and that not less than twenty-six new stars have put in an appearance inside of what may be called astronomical times. Hence we must look outside of all these phenomena to find a fitting accompaniment to the birth of a Redeemer. Furthermore, neither the return of a comet nor the outbreak of a variable star could have been predicted on scientific grounds in those days, while the appearance of the Star of Bethlehem must have been a computable occurrence, because it was predicted centuries earlier, and in not only one but many lands, as witness Cicero, Vergil and Gushtasp, as well as Isaiah and allusions in other books of the Old Testament. We even may go a step farther and hint a suspicion that but for these prophecies the story of Christna never would have been made up in India, as undoubtedly it was, long before the Christian era."

Sir J. Norman Lockyer's "The Dawn of Astronomy" has been drawn upon in proof of the ancient study of the stars, especially with reference to temple building. He is quoted on the fixity of the sun temples and the comparative short life of those built with reference to the positions of the stars.

"The Temple of Amen-Ra, at Karnac, and others elsewhere," writes Professor Colbert, "were built in such a manner that at sunset of the longest day of the year the sunlight entered the temple and penetrated along a narrow axis to the sanctuary. A temple oriented in this manner was an instrument of great precision, as by it the length of the year could be determined with the highest possible accuracy, if the observations were continued through a sufficiently long period of time. This would not be interfered with by precession, but the change in the obliquity of the ecliptic, amounting to one degree in 7,000 years, would cause a change in the amplitude at which the solstice could be observed. But, in the cases of star temples, the precession would cause a maximum change of some forty-seven degrees in declination in about 13,000 years, this accompanied by a wide change in amplitude. If we know the date at which a temple was built, we can tell from the position of its light axis the object which would have a corresponding dec-

lination at that time, and which must be a fixed star if outside of ecliptic limits. In this way it has been ascertained that several of the brighter stars had temples built with express reference to them, Sirius, Phact, Canopus, Alpha in the Centaur Antares, Spica, Regulus, and Arcturus being prominent on the list, and there is evidence that the Egyptian astronomers used some stars which never rise or set in their latitude.

"At least some of the star temples were so constructed that a beam of horizontal light coming through the central door might enter it over the heads of the people in the outer courts of the temple and pass on uninterruptedly into the sanctuary. Lockyer says that from the account given by Herodotus of the ceremonials and mysteries connected with the Temple of Tyre it is suggested that the priests used starlight at night for some of their operations, much in the same way as they might have used sunlight during the day. There were two pillars in that temple, the one of pure gold and the other of an emerald stone of such size as to shine at night. Now, there can be little doubt that in the darkened sanctuary of an Egyptian temple the light of Alpha Lyrae, one of the brightest stars in the northern heavens, rising in the clear air of Egypt, would be quite strong enough to throw into an apparent glow such highly reflecting surfaces as those to which Herodotus refers. And supposing such a ceremonial as this, the less the worshippers, standing facing the sanctuary with their backs to the chief door of the temple, knew about the question of a bright star which might probably produce the mystery, the better for the priests."

Of the star Spica he says that it "was on the celestial equator, at the zero of declination, thirty-two years before the 'Vulgar Era,' and twenty-eight years before the now generally accepted date for the birth of the Messiah. What the actual date of the birth was nobody knows, and hardly any one will assume the responsibility of pretending to know." For this reason he suggests several possible explanations of the discrepancy, which in brief are: (1) That there was only a fancied connection between the two occurrences, which, therefore, need not have been simultaneous; (2) that the nativity occurred several years earlier than 5 B. C.; (3) that the canonizing of Vergil for his reference to a Great One, "soon to be born," showed that Christianity recognized him and his reference to Spica.

It, however, is evident, from calculations made by Professor Colbert, that the star rose on the same point of the horizon as the lowest point on the disk of the equinoctial Sun in the spring of the year 4 B. C.; and the author adduces reasons for thinking that the birth may have occurred at that time, instead of at the preceding winter solstice. Among these reasons is the historical fact that during the first two centuries of the Christian era Christmas was a movable feast, often celebrated in the spring.

In conclusion, Professor Colbert says of the profane predictions of the Messiah's coming, of his own theory of the Bactric calculations, and of the visit of the Wise Men of the East:

"There is no reasonable doubt as to the fact of the calculation, and no room for any as to the prediction, while the gospel, according to Matthew, is the sole authority testifying to the journey itself. And on this point it may be remarked that if the truth was arrived at by an error in the calculation the result would be still more wonderful than if there were no error in the process—though passages in the Bible may be cited to prove that God has carried out His designs through the blunders of some men and made the wrath of some others to praise Him."

NEDOURE;

The Priestess of the Magi.

An Historical Romance presenting a true conception of
White and Black Magic.

By T. J. BETIERO, M. D.

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[This romance commenced in the August issue of the STAR. The six previous installments will be sent by mail for fifty cents.]

CHAPTER XV.

Two beautiful creatures were busy arranging and trimming the flower plants which adorned each side of the walk leading down to the Nilus.

As my eyes and soul drank in the loveliness of the scene, Nedoure turned her beautiful and intellectual face toward me, as if in response to some silent, unseen attractive force. As she caught sight of my wistful gaze, however, she quickly turned away and resumed her work.

I was unable to remove my eyes and continued to stare in what must have seemed an ill-bred manner.

A few moments later the two fair creatures made their way, arm in arm, to the palace.

This little incident was followed by several hours of nervous unrest, as I was utterly unable to content myself in any pursuit. Try as hard as I might the thoughtful, glorious face of Nedoure would always appear before me. While pacing the floor, more like a wild beast than a student of occultism, a low rap was heard upon my door. There I encountered a dark, suave, slightly-built Hindu, bowing gracefully and at the same time extending his right hand, which contained a roll of papyrus. Seizing the communication, and bidding him enter, I read:

"DEAR BROTHER ALTHOS: This will introduce to you one of your countrymen, Shandra by name. He has but recently arrived from Kashmir and has been received into the School of Royal Magicians. As he is a student with but little means, he has cheerfully consented to spend his spare hours in your employ. Hoping this arrangement will be advantageous to all parties, I am,

Fraternally,

"NERTOS.

"P. S.—He is highly recommended by the Maharajah."

Upon my part, I was much pleased with this comely young man, about twenty years of age and speaking my own language. There was no reason to doubt but Shandra would be both a pleasant and useful addition to the household.

After hastily perusing the note I turned to the new arrival.

"So your name is Shandra?" I asked, in my native tongue.

"Yes, Sahib," he replied, with a peculiar smile.

"My name is Althos," I said, somewhat coldly, as there was an inexpressible something about this young man's eyes which caused me to feel a trifle more uneasy than I had previously been, if such were possible. They seemed to read one's very innermost soul.

"At your service, Sahib," said he, with that strange smile yet playing over his handsome face, as he made a courtly bow, holding his Egyptian cap in his hand.

"Have you been long in Egypt?" I asked.

"But a few weeks, Sahib; yet I am already in love with this beautiful valley and picturesque river. I love the perfume of acacias and admire the learned men and beautiful ladies of this land, which is almost a sister to our own."

"Egypt is, no doubt, the cradle of advanced thought," I replied, a trifle surprised at the beautiful expressions of this young poet. Nevertheless, I made up my mind to keep him at arm's length.

The next morning a message was received from Nedoure, stating that she would be pleased to receive me after the noon hour of the following day, to begin my studies in higher occultism.

My mind had been somewhat calmed by refreshing sleep, yet no sooner had the handsome maid who brought the inscribed shell retired, than that same unaccountable excitement took possession of me. One moment I dreaded to meet her, but the next instant found me longing for the appointed time to come. Then I would take myself sternly to task for such seeming vacillation. Why should I fear to meet this lofty being, whose purity of thought and depth of learning were the pride of the Magi? Time alone would answer.

At the appointed time I found myself in front of the door leading to her reception room.

The door was slightly ajar, and, as I approached, it swung silently open.

Byrene, the companion of Nedoure, welcomed me with a sweet, unaffected smile, and retired to the adjoining room, where she at once busied herself with the decoration of some very delicate pottery.

As I entered the room the queenly Nedoure advanced with majestic grace to receive me. A faint trace of a smile illumined her features for an instant only, when she again resumed that dreamy look of meditation that seemed so natural to her. With a courteous wave of the hand she motioned me to a seat, saying:

"Thrice welcome, dear brother Althos. It is a grand pleasure to again meet one who has so successfully passed the trying tests of the Pastophorus. May you be equally victorious in the coming trials of the Epoptai.

"Fair guardian angel," I replied, with a bow, "were it not for the esoteric assistance of the brotherhood, success would scarcely have been mine. And, indeed, had not thy pure and powerful mind called to my aid the grand being, who is even now my Guru, this meeting of pupil and preceptress would not to-day have been possible."

"Say not so, Althos. The human will has great possibilities and thine own is not the weakest. I have reason to believe that you have for your spiritual instructor, Watlan, the Atlantean. True is it not?"

As she uttered the name of this harmonious being, who had rescued me from the terrible elementals and had so kindly offered to lead me, her whole manner changed. Her perfect Chaldean features assumed a blissful expression akin to divinity. Without awaiting my reply, as she was no doubt for the moment oblivious of my presence, she clasped her hands together over her heaving breast and rolled her glorious eyes upward in sacred adoration as if she even now beheld the glorious form of Watlan. Her deep respiration caused her purple robe and gold trimmings to move in rhythmic unison, while her magnificent frame vibrated from head to foot. Her lips moved as if in prayer.

While she stood thus, as a robed statue, adoring this inhabitant of a higher realm, I glanced around at the furnishings of the room, which were rich but simple. The floor was covered with a rich Indian carpet. In each corner of the room stood small marble figures, representing the guardian angels of the four cardinal points. Upon the walls were several paintings of landscapes, while in the center of the room stood a marble-covered center-table, upon which stood a beautiful bouquet of white and blue lotus flowers. This, with a few rolls of papyrus, completed the furnishings of the room.

After noting the above with a sweep of the eye, my gaze rested upon the companion of Nedoure. As she was busily engaged with her painting, I leisurely surveyed her. She was in every way the opposite of Nedoure. She had a complexion of a rich olive tint, with two mild, wondering eyes, not unlike the gazelle. Her nose was somewhat shorter than those of a real beauty, but the rich, expressive lips, with the abundance of raven tresses, gave to her a most delightful ensemble. She was dressed in a plain, simple robe of dark material, which I was unable to note further, as I felt the thrilling gaze of Nedoure, before her musical voice aroused me.

"I beg your pardon, Althos," she said, "but if you only knew the rapture awakened by the mention of that one name I am sure you would excuse my apparent forgetfulness of your most welcome presence."

"When I am lonely I think of Watlan and I at once have the company of pleasant thoughts. Should I ever become sad, the thought of his face brings instant happiness. He is truly my guiding star, to whom I am attached by the greatest bond of earth or heaven—Love."

"Dear teacher," I said, while trying to repress the pain of jealousy which had arisen in my heart, "excuse me if I err, but I thought we must neither love

nor hate in this life. My poor understanding led me to believe that passion of any form was detrimental to progress."

"We must neither love nor hate in the physical plane, as to become the slave of any passion here would retard our upward journey. Yet if we can place our love upon one higher than ourselves it can be no harm but a blessing, as it will form the chain upon which we may ascend."

A cruel pang permeated my whole nervous system, which grew stronger as she so innocently discussed the grandeur of love. Although such feelings were new to me, whose life had been spent in monasteries and temples, yet my intuition told me during this brief moment, that I loved Nedoure, and at the same time that my love dawned upon me a feeling of mad jealousy came with it. I was jealous of a being who was so far above me in purity that it were not right to even think of his sanctified name in the same moment with my own weak self. With lightning-like rapidity these analytical conclusions flitted through my mind as she unconsciously defined love to one who had at this moment awakened to the painful realization of it.

"So you have also seen that most lovable of beings?" I asked, in a hollow voice, which I tried to control, as I vainly attempted to swallow the lump which had arisen in my throat.

"Yes; I have seen him," she replied in low, measured tones, "but of late I have been unable to evoke him."

She then uttered a deep sigh, as she seated herself at the little center-table and absently took up a roll of papyrus. Without raising her eyes to mine, she continued:

"Brother, it was my strongest wish that he should aid you. We have now, in the mutual friendship of Watlan, another reason for being the best of friends. We shall speak more of him anon. In the meantime, we will begin with our studies, which I hope will serve you as well as the precepts of Pheros."

"To begin with, every series is complete with the Trinity, or, in other words, each ternary is complete within itself."

"Any addition to it would be the beginning of another ternary, in a different octave. Each trinity also embraces an active, passive and neuter, and this is called the *law* of the *series*."

"The Universe consists of three great planes—Physical, Astral, and Divine. Man is divided into three great divisions—Soul, Spirit, and Body."

"To-day we will consider the Holy Trinity. The Holy Trinity must have its 'fourth dimension or result,' and is but another name for evolution. All things may be formed into an expression of truth."

"The Holy Trinity is Alchemy, Nature, the alchemist, and Man, the chemist."

"Nature is the great teacher of all. She begins her work with four kingdoms, *viz.*, Elements, Minerals, Seeds, and Fruits."

"The four great Elements are Fire, Earth, Air, and Water, which are also known to us as Isis, Issis, Horus, and Osiris, the gods of fire, water, earth and air."

"With the Hindus, these forces or elements correspond to Brahma, Vishnu, Siva, and Atma. In physical philosophy we find them represented by sulphur, salt, mercury and tincture.

"As all true occult knowledge must embrace an understanding of sounds, numbers and colors, we will consider, for a moment, the color of the latter.

"The soul of sulphur is Indian yellow; of salt, ultramarine blue; and of mercury is vermilion. Tincture is the grey matter of the brain.

"When the earth was created, 'it was without form and void,' and darkness was upon the deep. The first element manifest in creation was fire, in order that there might be 'light.'

"The fire gases arising came in contact with the colder ether, forming water by condensation, or the life-giving gas of hydrogen. Oxygen, the fire gas, is positive; the earth, nitrogen gas, is negative; and water, the hydrogen gas, is neutral. Thus we have our first or Fire Trinity.

"The combination of these gases form the air or fourth dimension, without which neither animal nor vegetable life can exist. These being the first or Father forces, we call them of God the Father, or Osiris, the first person in the trinity.

"In the water trinity we find that sulphur corresponds to fire; as one molecule of sulphur will fuse with one molecule of oxygen, thus forming the positive in the water trinity. Salt is the neutral as it possesses the life-giving properties of the water. Mercury is the negative, as it is the mercurial properties of the sap that causes it to rise in the tree and bring forth fruit.

"Earth symbolizes the mother, in which the seed is planted.

"Thus the product or fourth dimension of these three is Electron, and being derived from the first, it is called the Son or Issis, the second person of the trinity.

"As the soul of sulphur is Indian yellow, the soul of salt ultramarine blue, and the soul of mercury vermilion, we have the primary colors, from which all the other shades are evolved.

"In the earth trinity, man is the positive, sperma corresponding to water, and salt the life-giving principle. The neutral and female corresponding to earth, and mercury, the mother principle, the negative. The product of these two gives us the third, which is Ether, or the higher life. It is called, in the trinity, the Holy Spirit or Horus.

"In order to obtain the fourth dimension and square our sum, we find that material man is positive; spiritual nature, the negative; tincture, the neutral. The fourth dimension will thus be Master; that is to say, when we become master of all the foregoing elements and forces, then is born in us 'The Christos.' "

At this, Nedoure laid the papyrus upon the center-table in front of her, and began to pluck absently at one of the lotus blossoms.

As I remained silent, pondering over the lesson, she continued thus for a few moments, when she turned slowly toward me, regarding me intently with her lu-

minous eyes, about which there appeared a slight suspicion of moisture, and said:

"My dear brother, I suppose you have no difficulty in comprehending my humble teachings or, I might better say, these great philosophical truths as presented by my humble self."

"Dear teacher, I would like to ask why is material man positive and spiritual nature negative?" I asked.

"That condition is only so in the material or physical plane. In the manifestation of universal law we shall always find the inferior yields to the superior. A thing may be positive in one state or condition; at the same time it may be negative to the higher plane. For instance, a man is positive to his family, yet negative to the laws of his tribe or nation.

"The earth is positive to all things upon its surface, yet negative to the Sun.

"When a child is young the soul manifests in the form of conscience, and enters a mild protest to every wrong act.

"Should the physical of the child be developed in undue proportion to the spiritual, the material nature soon becomes so strong that the reproof of conscience ceases to attract attention.

"Thus the positive overcomes the negative.

"On the physical plane, physical nature is positive and spiritual nature is negative. In the spiritual plane it is positive."

"Thank you; I think I now have a fair idea of the lesson, and shall devote the intervening time between our next meeting to a still further consideration of its teachings."

At this, Nedoure arose, and I understood the lesson was finished; so, again thanking her for the interest in my progress and promising to call the next day, I left the apartment.

As I entered my own room all the pent up and conflicting passions of the last hour now burst upon me with all the fury of a tornado.

Casting aside the notes which I held in my hand, I paced the room like a caged wild beast. My life-long desire for the highest development of my body, soul and spirit was now in the balance, opposed to the love of woman. What was I to do? In despair I threw myself face down upon my couch.

While tossing thus the chela, Shandra, entered the room. His placid, handsome face and courtly manners were soothing in the extreme. He spoke not a word concerning my perturbed state of mind, but seating himself beside my couch, took my hands gently in his own and fastened upon me his fascinating eyes. A quiet feeling stole over me, and I was soon in a deep sleep, but the dream that came did but little to quiet me. Watlan, my guru, appeared, holding in his arms the priestess of the Magi. They made a beautiful picture as they gazed lovingly into each others eyes. They formed the acme of synthetical attraction between the male and female principle.

His face, radiant with the happy smile of our first meeting, appeared to devour her yielding loveliness, while she wore an expression of supreme happiness that seemed foreign to her pious nature.

Unable to bear the sight of this tantalizing vision any longer—I woke with a start!

CHAPTER XVI

The temple of Ptah stood forth grand and impressive in its majestic silence.

The effulgent rays of the rising sun were reflected back from the golden, twelve-rayed sun that adorned its top. All Nature united to make the scene a most enchanting one. The great orb of day cast his life-giving rays upon the dark blue waters of the Nile as freely as he nourished the blooming flower-gardens and stately trees in the grove of Hathor. This being the hour of devotion for the Sun-worshippers, not a being was in sight without the temple. Even that favorite promenade, the avenue of Sphinxes, was for once deserted.

As the Sun completely emerged from the horizon, a loud and somewhat musical chant burst forth from the priests who were kneeling in adoration upon the temple roof.

Presently three dark men, who were evidently unfamiliar with the customs of the Sun-worshippers, which forbade any intrusion at this sacred moment, came into view, walking with dignified mien and conversing in low tones. They were clothed in long, dark robes, and wore upon their heads the bright colored turbans of the Orient.

One, with a gigantic figure and a short curly beard, could have been recognized as Tantras. His two companions, on either side, might also have been recalled as his assistants.

Although they had just arrived in Sais the previous night, urgent business had caused them to rise early in order that they might pay their first visit to the priests of the pagan Sun-worship.

As they approached nearer, the sounds of the morning service fell upon their ears. For an instant they slackened their pace, as if in doubt, but the firm, swinging gait of Tantras, who did not even deign to look back, reassured them and they continued onward. Arriving at the door of the great temple, they halted before the gigantic statue of Sesostris, where they removed their turbans and waited respectfully. When the songs of greeting to the Sun had ceased, a thick-set, corpulent priest, dressed in a red robe, appeared in the doorway.

With a hasty bow, Tantras stepped forward and, presenting a small tablet, said:

"Inform the favored servant of the gods, he who holds the place of greatest honor, that his royal highness, the Maharaja of Kashmir, has condescended to convey greetings through his humble servant Tantras."

With a low bow the priest retired.

Returning shortly he bade Tantras follow him, adding that Nevo-loo, the high priest of Ptah, had just emerged from the holy of holies, the inner sanctuary of Rah, the Sun-god.

Bidding his two companions await his return, Tantras followed the priest, passing through the great door, over which hung the sacred winged-globe.

They then proceeded through the grand entrance chamber, whose walls and ceiling were covered with hieroglyphics and symbolic paintings, traced in the bright colors which the Egyptians alone used to stamp immortality upon their works.

Turning to the right, between two enormous pillars, they entered a spacious chamber whose concave ceiling was painted a light blue, with golden representations of the Sun, Moon and planets.

At the farther end of this large hall could be seen a number of devotees in an attitude of earnest supplication. The air was heavy-laden with incense, and now and then, between the prayers of the officiating priest, came the loud bellowing of Apis, the sacred bull.

Following closely upon his guide, Tantras passed near the row of worshippers, arranged in a semi-circle around the altar.

Entering a low door, which caused him to bend his great head and neck, Tantras found himself in a brilliantly lighted sanctuary. His guide, who had preceded him some distance, stopped at the farther end of the room, and, glancing back, motioned the grim Hindu to follow. He then began the ascent of a wide staircase. A few moments later they were both upon the gorgeously tiled roof of the temple.

Following the action of his guide, who fell upon his face in the presence of a shrewd looking old man, who was seated in a gorgeous chair facing the east, Tantras bowed also his great frame. Almost at the same instant he heard a clear, metallic voice addressing him in the language of Hindoostani:

"Arise, great Tantras! For such I know thou art. The gods have indeed sent us in thee a rare blessing. Nevo-loo bids thee welcome."

At this, Tantras arose, bowing low, and handed to the high priest a large roll of manuscript, bound with the royal ribbon and seal of the Maharaja of Kashmir.

Nevo-loo was a tall, angular man, with a large forehead, clear cut nose, small mouth and pointed chin, which were national characteristics with the higher classes of Egyptians. His complexion was not unlike old yellow parchment. The oily secretion of his skin had ceased to perform its function many years previous. The marks of time were plainly visible about the corners of his mouth, and in the deep furrows of his brow. The dark depressions under his eyes gave him an expression that would have been mummy-like were it not for his fish-like eyes. The eyes are usually called the windows of the soul. But not so with those of Nevo-loo; he could at will assume an expression of saint-like sanctity, though at the same time his mind conceived the most diabolical scheme. His long, grey locks also added to his benign appearance. The little red cap, which he always wore, concealed a bald spot of which he was a trifle sensitive. He was dressed according to custom, wearing a bright robe of scarlet, which was always donned by the high priest during the hour of Sun-worship. Across his breast diagonally he wore a broad band, covered by a number of precious stones, similar to the Urim and Thummin of the Jewish high priest.

As Nevo-loo read the letter, Tantras remained stand-

ing, with his head meekly bowed upon his breast. As he continued to read his eyes sparkled with undisguised pleasure, and from time to time a genuine smile of satisfaction flitted over his mummy-like countenance. Here was the man he had long sought.

TO BE CONTINUED IN OUR NEXT.

ÆCONOMY OF LIFE.

A Rare Ethical Work by an Unknown Writer. The Spiritual Gem of the Ancient Classics.

EDITED BY WILLIS F. WHITEHEAD.

This third installment concludes the original first book of the "Æconomy of Human Life." The second book is a far inferior production and will not be published. This first book, however, is a full and complete work in itself. We will write concerning its authorship in a future issue of the STAR. W. F. W.

PART FIVE—OF PROVIDENCE.

SECTION ONE—THE WISE AND IGNORANT.

The gifts of the understanding are the treasures of God; and He appointeth to every one his portion, in what measure seemeth good unto Himself.

Hath He endued thee with wisdom; hath He enlightened thy mind with the knowledge of truth? Communicate it to the ignorant for their instruction; communicate it to thy wife for thine own improvement; communicate it to thy brother for thine own strength.

True wisdom is less presuming than folly. The wise man doubteth often, and changeth his mind; the fool is obstinate and doubteth not—he knoweth all things but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless, it is the part of wisdom to bear with patience their impertinence and to pity their absurdity.

Yet be not puffed up in thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections and is humbled; he laboreth in vain for his own approbation. But the fool peepeth in the shallow stream of his own mind and is pleased with the pebbles which he seeth at the bottom—he bringeth them up and sheweth them as pearls, and with the applause of his brethren he delighteth himself.

He boasteth of attainments in things that are of no worth, but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly, and shame and disappointment are the reward of his labor.

But the wise man cultivates his mind with knowledge; the improvement of arts is his delight, and their utility to the public crowneth him with honor.

Nevertheless, the attainment of virtue he accounteth as the highest learning, and the science of happiness is the study of his life.

SECTION TWO—THE RICH AND POOR.

The man to whom God hath given riches and blessed with a mind to employ them aright, is peculiarly favored and highly distinguished.

He looketh on his wealth with pleasure because it affordeth him the means to do good.

He protecteth the poor that are injured; he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion, he inquireth into their wants, he relieveth them with judgment and without ostentation.

He assisteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works by which his country is enriched and the laborer is employed; he formeth new schemes, by which the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune; he rejoiceth therefore in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance and rejoiceth alone in the possession thereof.

Who grindeth the face of the poor and considereth not the sweat of their brows.

He thriveth on oppression without feeling; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk; the cries of the widow are music to his ear.

His heart is hardened with the love of wealth; no grief nor distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear; the anxiety of his mind and the rapacious desires of his own soul take vengeance upon him for the calamities he hath brought upon others.

What are the miseries of poverty in comparison with the gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice, for he hath many reasons.

He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers.

He is not embarrassed with a train of dependants nor teased with the clamors of solicitation.

Debarred from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth is sweet to his taste; the water he drinketh is pleasant to his thirst.

His labor preserveth his health, and procureth him a repose that to the bed of sloth is a stranger.

He tempereth his desires with humility, and the calm contentment of his soul is sweeter to him than the grandeur of riches.

Let not the rich, therefore, presume on his riches, nor the poor in his poverty yield to despondence, for the providence of God dispenseth happiness to both.

SECTION THREE—MASTERS AND SERVANTS.

Repine not, O man, at thy state of servitude, for it removeth thee from the cares and solitudes of prominent life and exalted stations.

The honor of a servant is his fidelity; his highest virtues are rightful submission and obedience.

Be patient under the just reproofs of thy master. answer not to them again, but correct thy fault.

When he seeth thee do this he will remember thee, and in thy trouble he will not forget thee.

Be studious in his interest, be diligent in his affairs, and faithful to the trust which he repositeth in thee.

Thy time and thy labor belong unto him. Defraud him not thereof, for he payeth thee for them.

And thou who art a master, be just to thy servant if thou expectest from him fidelity; be reasonable in thy commands if thou expectest a ready obedience.

The spirit of a man is in him; severity may create fear, but never command his love.

Mix kindness with reproof and reason with authority, so shall thy admonitions take place in his heart and his duty shall become his pleasure.

He shall serve thee faithfully through gratitude; he shall obey thee cheerfully through love; and fail not thou, in return, to give his diligence and fidelity their just and proper reward.

SECTION FOUR—THE WISE PRINCE AND HIS PROSPEROUS PEOPLE.

Thou whom the sons of men, thy equals, have agreed to raise to sovereign power and set as a ruler over themselves, consider the ends and importance of their trust far more than the dignity and height of thy station, for not thyself were these given, but for the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion resteth on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom; he consulteth among them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment, he discovereth the abilities of men and employeth them according to their merits.

His magistrates are just, his ministers are wise, and the one of his bosom deceiveth him not.

He smileth on the arts and they flourish; the sciences improve beneath the care of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation, and the glory of his kingdom is exalted by their labors.

The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenuity of the artist, the improvements of the scholar—all these he honoreth with his favor or rewardeth with his bounty.

He planteth new colonies, he buildeth strong ships, he openeth rivers for convenience, he formeth harbors for safety; his people abound in riches, and his kingdom increaseth in strength.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labor in security, and their happiness is in their observance of the law.

He foundeth his judgments in mercy, but in punishments he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of their oppressors and delivereth them from their tyranny.

His people therefore look up to him as a father, with reverence and love; they consider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

No murmurs against him arise in their hearts; the machinations of his enemies endanger not his state.

His subjects are faithful and firm in his cause; they stand in his defense as a wall of brass; the army of a tyrant flieth before them as chaff before the wind.

Security and peace bless the dwellings of his people, and glory and strength encircle his throne.

PART SIX—OF SOCIAL DUTIES.

SECTION ONE—BENEVOLENCE.

When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge His goodness, O son of humanity, who honored thee with reason, endued thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation, thy protection from the injuries and thy enjoyment of the comforts and pleasures of life—all these thou owest to the assistance of others and couldst not enjoy but in the bands of society.

It is thy duty, therefore, to be a friend to mankind, as it is thy interest that men should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbor.

He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof; in removing the oppression of his brother man he relieveth himself.

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoreth to promote it.

SECTION TWO—JUSTICE.

The peace of society dependeth on justice; the happiness of individuals, on the safe enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbor; let whatever is his property be sacred from thy touch.

Let no temptation allure thee, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him; the wife of his bosom, O tempt not to sin

It will be the grief of his heart which thou canst not relieve; an injury to his life which no reparation can atone.

In thy dealings with men be impartial and just; and do unto them as thou wouldst they should do unto thee.*

Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured it is less evil in the sight of God to steal than to betray.

Oppress not the poor, and defraud not the laborer of his hire.

When thou sellest for gain, hear the whisperings of conscience and be satisfied with moderation; nor from the ignorance of the buyer make any advantage.

Pay the debts which thou owest—for he who gave thee credit relied upon thy honor, and to withhold from him his due is both mean and unjust.

Finally, O son of society, examine thy heart, call remembrance to thy aid, and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

SECTION THREE—CHARITY.

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censurcth not his neighbor; he believeth not the tales of envy and malevolence, neither repeateth he their slanders.

He forgiveth the injuries of men, he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion; he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.

He calmeth the fury and healeth the quarrels of angry men; he preventeth the mischiefs of strife and animosity.

He promoteth the public peace and good will, and his name is repeated with praise and benediction.

*This is an evident borrowing of the Golden Rule from its true and *only* source—the Great Master Teacher, Jesus Christ. It may be claimed by some prejudiced or ill-informed persons that this passage furnishes ground for holding that the "Economy of Human Life" was written by Confucius (B. C. 551-479), as it is held that this great Chinese philosopher taught the Golden Rule. This, however, is a mistake. Confucius taught this—*not to do* unto others what we would not have them do unto us—a negative command, entirely. He never rose to the summe height of the positive command of the Golden Rule—*to do* unto others as we would have them do unto us. This apparent plagiarism shows the work to be far different in origin than its so-called "history" would have us believe, and to which the writer or "translator" omitted to sign his name. W. F. W.

SECTION FOUR—GRATITUDE.

As a river poureth its stream into the sea, whence its springs are supplied, so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness, he looketh on his benefactor with love and esteem.

And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop fruits, herbage and flowers upon the earth; but the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, burieth them in her bosom, and produceth nothing.

Envy not thy benefactor, neither strive to conceal the benefit he hath conferred, for though to oblige is better than to be obliged (though the act of generosity commandeth admiration), yet the humility of gratitude toucheth the heart and is amiable in the sight of both God and man.

But receive not a favor from the hand of the proud; to the selfish and avaricious have no obligation—the vanity of pride shall expose thee to shame, the greediness of avarice shall never be satisfied.

SECTION FIVE—SINCERITY.

O thou who art enamored with the beauties of truth and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her and forsake her not; the constancy of thy virtue shall crown thee with honor.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blushes at falsehood and is confounded, but in speaking the truth he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he is never embarrassed; he hath courage enough for truth, but to lie he is afraid.

He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he studieth what is right and speaketh with discretion.

He adviseth with friendship, he reproveth with freedom, and whatsoever he promiseth shall surely be performed.

But the heart of the hypocrite is hid in his breast; he masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole and fancieth he is safe, but he blundereth into light and is betrayed and exposed with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are forever at variance.

He laboreth for the character of a righteous man, and huggeth himself in the thoughts of his cunning.

O fool! fool! the pains which thou takest to hide what thou art are more than would make thee what thou wouldst seem, and the children of wisdom shall

mock at thy cunning when, in the midst of unstable security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.

PART SEVEN—OF RELIGION.

There is but one God—the Author, the Creator, the Governor of the World—Almighty, Eternal, and Incomprehensible.

The Sun is not God, though His noblest image. He enlighteneth the world with his brightness; his warmth giveth life to the products of the earth. Admire him as the creature, the instrument of God, but worship him not.

To the One who is supreme, most wise and beneficent, and to Him alone, belong worship, adoration, thanksgiving and praise.

Who has stretched forth the heavens with His hand; who has described with His finger the courses of the stars.

Who setteth bounds to the ocean that it cannot pass, and saith unto the stormy winds, Be still!

Who shaketh the earth, and the nations tremble; who darteth His lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of His mouth; who smiteth with his arm, and they sink into nothing.

“O reverence the majesty of the Omnipotent; and tempt not His anger, lest thou be destroyed.”

The providence of God is over all His works; He ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; He hath wonderfully varied them in all beings, and each, by his nature, conformeth to His will.

In the depths of His mind He revolveth all knowledge; the secrets of futurity lie open before Him.

The thoughts of thy heart are naked to His view; He knoweth thy determinations before they are made.

With respect to His prescience, there is nothing contingent; with respect to His providence, there is nothing accidental.

Wonderful is He in all His ways; His counsels are inscrutable; the manner of His knowledge transcendeth thy conception.

“Pay therefore to His wisdom all honor and veneration; and bow down thyself in humble and submissive obedience to His supreme direction.”

The Lord is gracious and beneficent; He hath created the world in mercy and love.

His goodness is conspicuous in all His works; He is the fountain of excellence, the center of perfection.

The creatures of His hand declare His goodness, and all their enjoyments speak His praise; He clotheth them with beauty, He supporteth them with food, He preserveth them with pleasure from generation to generation.

If we lift up our eyes to the heavens His glory shineth forth; if we cast them down upon the earth, it is full of His goodness—the hills and the valleys rejoice and sing; fields, rivers and woods resound with His praise.

But thee, O man. He hath distinguished with peculiar favor, and exalted thy station above all creatures.

He hath endued thee with reason to maintain thy dominion; He hath fitted thee with language to improve by society, and exalted thy mind with the powers of meditation to contemplate and adore His inimitable perfections.

And in the laws He hath ordained as the rule of thy life, so kindly hath He suited thy duty to thy nature, that obedience to His precepts is happiness to thyself.

“O praise His goodness with songs of thanksgiving and meditate in silence on the wonders of His love; let thy heart overflow with gratitude and acknowledgment, let the language of thy lips speak praise and adoration, let the acts of thy life show thy love to His law.”

The Lord is just and righteous and will judge the earth with equity and truth.

His laws are established in goodness and mercy; punishment overtaketh the transgressors thereof.

O think not, bold man, because thy punishment is delayed, that the arm of the Lord is weakened, nor flatter thyself with hopes that thy doings are ignored.

His eye pierceth the secrets of every heart, and they are remembered forever; He respecteth not the persons nor the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and everlasting retribution according to their works.

Then shall the wicked tremble and be afraid, but the heart of the righteous shall rejoice in His judgments.

“O fear the Lord, therefore, all the days of thy life, and walk in the paths which He hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to heaven inspire thee with devotion. These shall give thee happiness in thy present state and bring thee to the mansions of eternal felicity in the paradise of God.”

This is the true Economy of Human Life.

REINCARNATION.

None sees the slow and upward sweep
By which the soul from life-depths deep
Ascends,—unless, mayhap, when free,
With each new death we backward see
The long perspective of our race
Our multitudinous past lives trace.

—WILLIAM SHARP.

But what a mystery this erring mind?
It wakes within a frame of various powers
A stranger in a new and wondrous world.
It brings an instinct from some other sphere,
For its fine senses are familiar all,
And with the unconscious habit of a dream
It calls and they obey. The precious sight
Springs to its curious organ, and the ear
Learns strangely to detect the articulate air
In its unseen divisions, and the tongue
Gets its miraculous lesson with the rest,
And in the midst of an obedient throng
Of well trained ministers, the mind goes forth
To search the secrets of its new found home

—N. P. WILLIS.

Insect and reptile, fish and bird and beast,
 Cast their worn robes aside, fresh robes to don;
 Tree, flower and moss put new year's raiments on;
 Each natural type, the greatest as the least.
 Renews its vesture when its use hath ceased.
 How should man's spirit keep in unison
 With the world's law of outgrowth, save it won
 New robes and ampler as its girth increased?
 Quit shrunken creed, and dwarfed philosophy!
 Let gently die an art's decaying fire!
 Work on the ancient lines, but yet be free
 To leave and frame anew, if God inspire!
 The planets change their surface as they roll:
 The force that binds the spheres must bind the soul.

—HENRY G. HEWLETT.

THE DIVINING ROD.

It Will Locate Springs and Water but Will Not Point Out Mines, Treasures or Criminals.

In time past the divining rod has been called upon to locate hidden treasure, to indicate metalliferous veins and even to point out criminals. It can do none of these things, and attempts to have it do these impossibilities is probably why Chambers' encyclopedia expresses its astonishment "that any one pretending to scientific knowledge should believe in the occult powers attached to the magic wand."

It is not surprising that men in the middle ages attached great importance to the rod. They saw that lodestone attracted iron, and that amber, when rubbed, lifted light particles. That mysterious affinities should exist in other materials was not an unreasonable supposition. Nor is it an unreasonable supposition now. But the divining rod of witch hazel or any other wood can not find ore deposits nor buried money. Much time has been given and much expense incurred in following operators over the mountains in the mineral regions in search for gold, silver and copper. Disappointment has followed the pursuit. Wise men no longer invest money in that way. It is safe to set down the man who pretends to find a mineral lode with a forked stick as a fraud. Don't hire him. Let him find ore at his own expense; there are plenty of takers for any good vein.

But while I speak so positively about ore finding with the rod—the more so because I was once "taken in" by a divining rod copper finder—I must admit that when it comes to finding hidden springs, the evidence for the efficacy of the rod is overwhelming.

Dr. Rossiter W. Raymond, an eminent authority on mining, read a paper before the American Institute of Mining Engineers several years ago, which endeavors to be noncommittal, but which yields to convincing testimony. That experts carrying the rod find water he can not deny, but suggests that there must be a feeling of dampness—subconscious often—which guides the expert. This explanation will answer if the hidden spring be near the surface, but when the water runs under thirty feet of hardpan and forty feet of clay and the whole surface is as dry as tinder, how can any one feel the dampness, consciously or subconsciously?

Mr. Latimer of Cleveland, O., engineer and railroad

manager, is fully convinced of the power of the rod to find water, and assigns it to electricity.

At a recent meeting of the Scientific Society of Victoria, B. C., this matter was discussed. Instance after instance was adduced of the finding of water with the rod. A physician owning an estate sought water. Securing the services of an experienced well-digger he chose the most likely place for a well. A hole thirty feet deep was dug and thirty more feet bored, but no water was found. Another place was chosen and, though drilled sixty feet or more, no water followed. He then concluded to try a "water witch."

"Here is water," she said, as the rod turned in her hands, "and here, and here. You will find water anywhere on this line within twenty feet."

They staked the line she indicated and found water at sixteen feet.

At the meeting above mentioned, an English gentleman, a visitor, was present who had discovered his own power a short time before. He had bought a place in California on which was no water. Borings were made to a depth of 340 feet, in vain. A water finder found it at 114 feet. The gentleman, curious, took the rod into his own hands. It turned vigorously, and since then he finds his own wells. So strongly is this power developed in him, that the rod will turn over a bucket of water. As a test, a pail of water was set on the table, and the rods present—peach, cherry and poplar—turned in his hands and dipped into the pail. Others tried the rod, and with one it acted markedly; with others, feebly; with most, not at all. With one, the rod turned up—showing an antipathy to water.

To test for electricity, a wire was connected, but no results followed.

Two persons, each holding a prong, joined hands. If individually they had no power, there was none conjointly; but with those in whose hands the rod moved when they tried alone, it moved when they made the joint test. This suggested some kind of current, so a rod was divided at the intersection and the severed parts tied together. It worked just as well.

All the rods employed were of living wood, though some had been cut for a fortnight. To test dead wood, two walking-sticks were tied, each to a prong. The sticks were grasped and the rod held over the water. There was no result. It seemed as if contact of the living hand with the living wood was necessary. But then, when a wire was tried, it operated as vigorously as the living rod.

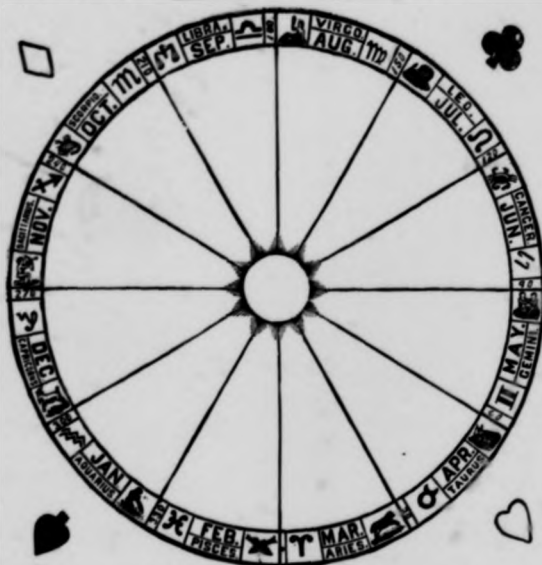
Every precaution was taken to prevent deceptions. No intentional deception was possible, for it was an honest investigation into a curious phenomena. As for unconscious deception, sharp eyes were ready to detect any movement of the muscles, and the bending of a stick, as thick as a man's forefinger, until it broke, as actually occurred, would certainly have required a movement of the hands.

While this is something that we do not understand, electricity by no means explains it. One might fancy that the attraction exerted upon the water-loving willow branch was strong enough, when resisted, to break it, but how about the piece of wire? J. D. W.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR FEBRUARY.

Mercury—February 1st, in Pisces; 6th, in Aries; 12th, in Taurus; 17th, in Gemini; 21st, in Cancer; 26th, in Leo.

Venus—1st, in degree 21 of Sagittarius; 7th, enters Capricorn; 27th, enters Aquarius. Travels about two degrees a day.

Earth—1st, in degree 12 of Leo; 19th, in Virgo, the sixth house; 28th, in degree 10 of Virgo. Travels about one degree a day.

[NOTE.—People born while the Earth is in Leo—January 20 to February 18, inclusive—are Leo people. They are born *under* Aquarius, *heliocentrically*, because the Sun appears to be in the opposite house to Leo during that time. The *geocentric* house they are born *under* is the one in the zenith at the time and place of birth. This house is determined by calculation only.]

Mars—1st, in degree 25 of Leo; 14th, enters Virgo; 28th, in degree 7 of same, being degree 157 of the heliocentric Zodiac.

Jupiter—1st, in degree 27 of Sagittarius; in degree 28 on 28th.

♃ Will enter Capricornus at time of Vernal Equinox.

Saturn—1st, in degree 9 of Capricornus; in degree 10 on 28th.

Uranus—1st, in degree 14 of Sagittarius; in degree 15 on 28th.

Neptune—In degree 29 of Gemini the entire month.

New Moon occurs, in direction of Aquarius, on the 18th.

Morning Stars—Venus, Mars (to 22d), Jupiter and Saturn.

Evening Star—Mars, after 22d.

Lincoln's Birthday, Tuesday, February 12.

St. Valentine's Day, Thursday, February 14.

Washington's Birthday, Friday, February 22.

February 28 is the 59th day of the year.

EVENTS AND THEIR ASPECTS.

January 1.—The Twentieth Century opened with four Great Powers among the nations, namely, the United States, England, Germany and Russia. Of these, the United States is "first in commerce, first in industry, first in wealth, first in education, first in morality, and first in the happiness of its people. The United States to-day is in a condition of material and moral advancement that has never been reached by any other nation" known to history. We desire to add to this that the United States is also first in medicine, surgery, the sciences, in invention, in *astrology and occult mathematics and geometry, etc.*

January 3.—Earthquake shocks felt at Mound City and Pleasanton, Kas. At Nevada, Mo., the same shock was reported as the "the third earthquake in seven days."

January 8.—Twenty-eight perish by the burning of an orphan asylum at Rochester, N. Y.

January 9.—A blizzard rages in five States of the Union. The bubonic plague appears in Constantinople.

January 12.—China signs the peace terms of the powers.

January 14.—Richard Yates takes oath as Governor of Illinois. First native of the State to attain to the office.

January 15.—Twenty-five Cardinals attended a papal reception at which only they and the Pope were present. The Pope addressed the Cardinals for an hour and a half. At the close he handed to each a folded paper, sealed with the papal arms, and remarked that the seal would be broken at his demise, which he had no reason to believe would be delayed beyond this year. Messengers left Rome the same day with documents for the foreign Cardinals throughout Christendom.

January 16.—Queen Victoria reported ill.

January 17.—Shelby M. Cullom wins Illinois senatorship.

January 17-19.—Celebration at Berlin of the bicentenary of the declaration of the Prussian Federation.

January 18.—Alarming reports as to the Queen's health.

January 18.—"Queen Victoria to-day passes the date when she becomes the oldest sovereign that ever reigned in England, having lived 81 years and 239 days, which was exactly the age of her grandfather, George III."

January 22.—Death of Queen Victoria, 6:30 p. m., Osborne House, Cowes, Eng. Events in the Queen's life are as follows:

May 24, 1819.—Born at Kensington Palace.

June 20, 1837.—Succeeded to the throne.

June 28, 1838.—Crowned.

February 10, 1840.—Married to Prince Albert.

November 21, 1840.—First daughter, Empress Frederick of Germany, born.

November 9, 1841.—First son, Prince of Wales, born.

December 14, 1861.—Death of the Prince Consort.

May 1, 1875.—Proclaimed Empress of India.

June 20, 1887.—Celebrates her Golden Jubilee.

June 20, 1897.—Celebrates her Diamond Jubilee.

January 23.—Albert Edward, Prince of Wales, takes oath as King of the united kingdoms of Great Britain and Ireland and Emperor of India, between 2 and 3 p. m.

January 24.—Accession to throne of Edward VII proclaimed.

The aspects of the events here recorded will be found in the last issue of the STAR. Readers should compare current history with planetary aspects to gain an insight into the correspondence which exists between them. A "Pappus Planetarium" will prove to be a great help in this respect.

QUESTIONS ANSWERED.

(1) Is it possible for one to become a self-taught expert in astrology? (2) Does it require a thorough knowledge of astronomy? (3) What books or course of study would you suggest?

(1) It depends a great deal upon your natural abilities. Astrological "experts" are few and far between. They are born and not made. As for the ordinary, every-day class, an ordinary man, with but ordinary application, may become one. It is an advantage, however, to *any* man of ordinary intelligence, to study *any* system of astrology, for the good it will do him.

(2) No; the books you may study will be found to contain the necessary astronomical information. We recommend a handbook on descriptive astronomy, however, like Steele's, which is a help in many ways to a correct conception of the solar system, the zodiac, constellations, etc.

(3) The books and matter that the STAR affords. It depends on what system you desire to learn. We propose to make this department as instructive as space permits along heliocentric lines, and the constant comparison between events and their planetary aspects is a solid foundation to build upon.

MINOR MENTION.

"Curiously enough, the modern astrologer generally erects his houses from a geocentric standpoint, while the ancients worked upon a heliocentric basis, which gave this planet a place under the name of the 'part of fortune,' which appears to the modern geocentric astrologer impracticable. . . . Ptolemy and Placidus are quoted as authorities when suitable, but buffeted as incompetent when unsuitable."—R. H. R. Skeeles.

GEOCENTRIC SECTION.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this section should be addressed.]

AN ASTRAL READING ON YOUR SOLAR SIGN.

For Those Born Between January 20 and February 20.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

All persons born during this period are more or less under the influence of the fixed sign, Aquarius, and more especially if born about sunrise, when Aquarius will also be the sign on the ascendant. Their ruling planet is Uranus (by some called Herschel), and their fortunate day is usually Saturday, when there are no conflicting transits or aspects. Their most fortunate period of the year is from January 20 to February 20, when there are no evil transits in the radix in that period.

Those born with the Sun in Aquarius, when there are no conflicting planetary aspects, are very determined, patient, quiet, unobtrusive persons. They are philosophical in tone, very humanitarian, refined and sensitive in nature. They are very fond of art, science, music and literature, and make excellent researchers along scientific lines.

Mentally they are very cautious, steady, intelligent, discriminative, concentrative, studious and thoughtful, and when they give their mind to a study they can extract more from a subject than those under any of the other airy signs. There is a tendency for them to live more mentally than physically, and everything belonging to the mental world appeals to them.

Physically they usually have healthy and strong constitutions, but they should not become too concentrative, nor follow too confining an occupation, as there is danger of trouble arising from defective circulation of the blood.

From the last of September to the last of November (depending on whether one was born in the first or last day above mentioned) Aquarius persons were liable to misfortune in 1900—last fall—owing to a transit of Mars.

Those born from February 11 or 12 to the end of the month should be careful to avoid accidents and other sudden evils from the first of February, 1901, to June 5th or 6th, owing to a retrograde of Mars at an unfortunate time for those born in the last degrees of Aquarius and the first degrees of Pisces.

Those born about February 11 to 13 will find the last week or so in March and the first week in April the worst point, unless something good in radix prevents the evil position of Mars from operating.

The mystic gems belonging to Aquarius persons are the sapphire and opal, and their astral colors are blue, pink and Nile green.

ERNEST S. GREEN.

GEOCENTRIC TEACHINGS MISUNDERSTOOD BY ASTRONOMERS.

Contrary to the assertions of many astronomers who have never studied astrology, the geocentric astrologers do not deny, nor is their system in conflict with, any principle of astronomy, as taught by Copernicus, Galileo or Kepler. In fact, the geocentric ephemeris is calculated from the positions of the planets given in the Nautical Almanac, a strictly astronomical work.

The point upon which we are attacked by astronomers is that we give the position of the planets in the signs instead of the constellations of the zodiac. This is easily explained. The signs are measured from the vernal equinox, beginning with Aries, while, owing to the precession of the equinoxes, the constellations have moved forward twenty degrees. For instance, if the Sun is ten degrees in the sign of Taurus it is twenty degrees in the constellation of Aries; but whether we consider the planet in the sign or the constellation matters not—we give the true latitude, longitude and declination of the planet on the ecliptic, as viewed from any given point on the earth's surface. For instance, if the geocentric horoscope for any given time and place in the future shows the Sun just above the cusp of the ascendant (or meridian) and one were at that point, with nothing to obstruct the view, the Sun would rise just at the time shown

in the geocentric chart, and were it in the night time, on a clear night, by facing southward, every planet above the earth, between the cusps of the 7th and 1st houses, would appear at the point shown in the horoscope, unless Neptune and Uranus, which cannot be seen by the naked eye, owing to their great distance from the earth.

We do not deny that the Sun is the center of the solar system and that it controls all the celestial bodies within its domain, but we hold that it is the geocentric longitudes, latitudes and declinations of the Sun, Moon and the seven planets, at any given point upon the earth's surface, and their geocentric aspects, which affects human beings and even nations.

It is quite probable that the heliocentric system may be developed to give the climatic conditions of the earth, or any section thereof, and to foretell earthquakes, cataclysms, and other things belonging to the planet earth as a whole, but my observations are that everything pertaining to individual life is fully under the control of geocentric aspects. No one who has studied the geocentric systems long enough, and sufficiently experimented with them to sift the chaff from the wheat, can deny this. If it were not true, why is it that I have in my own case and in the case of several friends foretold unexpected events to the very day, scores of times?

As an illustration, I erected what is called a solar revolution—that is, a chart cast for the exact hour and minute when the Sun arrived at its radical place in my nativity—for my last birthday, April 30, 1900. This figure showed two or three startling events not shown in the radix, among them the death of my mother, in the year to follow that date. My mother was in excellent health at the time and all the events not shown in radix seemed improbable. The arc of direction indicating my mother's death fell out September 13. On September 11 I received a letter informing me of her death. The error of two days may be due to the fact that I am not certain of the time of my birth within ten or fifteen minutes, and again there may have been an error of a few minutes in the calculation of the planets positions in the ephemeris. Also the other unexpected events occurred and at the time indicated. But here I wish to remark that the annual revolutionary figure should be erected for the place where the person is located and not the place of birth. On this point many astrologers err.

ERNEST S. GREEN.

ANOTHER PREDICTION.

January 2, 1901.—There will be much sorrow or deep anxiety in the Royal Family of England between the middle of February and the end of the first week in March.

ERNEST S. GREEN.

I certify that the above copy was received at the STAR office in Chicago, January 6th, 1901, bearing postmark of San Francisco, Cal., Jan. 2d, 1901.

NEWS E. WOOD, Editor.

IN REPLY TO A QUERY.

Bro. Whitehead, in commenting on an article in *Coming Events*, asks what I have to say about the remark of its editor to the effect that the presence of Neptune in Gemini would prevent the Democratic party from getting in power while it so remained, and that this, according to *Coming Events*, was in accordance with the "well established principles of astral prognostics."

I have only to say that Neptune has been in Gemini since 1888, since which time Grover Cleveland, a Democrat, has served a term as President of the United States; hence the absurdity of such a statement is apparent. I have not seen *Coming Events*, but if that is all the editor based his prediction upon, he should have consulted his ephemeris before making it.

Gemini is the ruling sign of the United States, and in the horary figure of Mr. McKinley's nomination, Mercury, the ruler of Gemini, was in the house of honor in conjunction with Mr. McKinley's significator. The importance of this aspect was lost sight of and not mentioned by those who predicted McKinley's election as well as those who did not, so far as I have seen. If there is any truth in horary astrology (and there may be much more than we dream of), this aspect with the significator in the house of honor was sufficient to overcome six of the worst aspects known in a horary figure, and I would suggest that those erecting horary charts for a presidential election hereafter consider Mercury and his aspects with the significator of the candidate. Incompleteness is noticed in all works on astrology, both natal and horary.

ERNEST S. GREEN.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

CHICAGO, ILL., U. S. A., FEBRUARY 1, 1901.

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

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EDITORIAL SECTION.

Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul
The mind's the standard of the man.

—ISAAC WATTS.

GIVE your brains a chance. Read the
STAR. Its facts form healthy brain cells.

IN the boneyard of history will eventu-
ally be found everything that fails to
stand the test of OCCULT SCIENCE.

THE "Pi value" of the Scholastics—
3.1415926 plus, has been knocked out at last
by the true Pi of 3.1415942, etc., the lat-
ter being the *absolute* and *exact* ratio of di-
ameter to circumference in the quadra-
ture of the circle as shown by the Occult
Mathematical Science of John A. Parker.

How long do you suppose it takes the
seven planets to repeat any general helio-
centric aspect—each of the seven again
coming to its first heliocentric longitude?
Robert T. Nelson of this city says it would
take 16,969,450,059,456,000,313,391 years—so
great a lapse of time that it may be said
that general heliocentric aspects never
repeat themselves in human history.

OUR journal is not "individualistic," it
is open to the reception of truth from all
sources, it does not, like a true individual-
ist, say, "I am God, you are nothing."
The STAR is not sectarian, either, it wel-
comes all the truth it may discover in any
class or cult, and does not say, like some
creed-bound souls, "I am all right, you are
all wrong." The STAR is not clannish in
its science, its thought or its aims. Its
work in this direction is destructive of in-
sulting priestcraft, individualistic popery,
and clannish arrogance. We aim to feed
those who hunger for facts, to visit those
in mental chains and give them the light,
and to cure those sick of superstition.

OUR article on the "Size of the Earth,"
in this issue, shows that the United States
Government has, after nearly thirty years
of labor and the expenditure of half a
million dollars, finally established, among
other facts, the equatorial diameter of
the earth to be 7,926 miles, in whole num-
bers. As this is the exact diameter which
was obtained by John A. Parker from his
Pi value of 3.1415942, etc., which he multi-
plied by 2 and then extracted the square
root to obtain this result, it may now be
justly claimed that Parker's celebrated
Quadrature of the Circle—6561-20612—has
been scientifically proven as correct by
the United States Government.

SOCIALISTIC SLAVERY.

We hold to the idea of an ultimate social
order which may be rightly termed as a
perfect civilization, just as we believe in
a final complete system of mathematics
that will recognize the occult application
of numbers, just as we maintain that the
coming geometry will treat as correctly
and as fully of curves and circular areas
as it now does of points, lines and angles.
We also hold that the coming social order
will be built upon and maintained by those
occult facts and mystic principles that we
are now endeavoring to discover and set
forth to the world, but the manner of this
eventual social order is, as yet, not clearly
perceived. Will the state rule or will it
abandon that function? Will the time
ever come when, through true education,
every individual may be trusted to exer-
cise his will with absolute freedom? Just
think, for a moment, what this would re-
quire. Under absolute freedom every in-
dividual, in the first place, must needs
find his greatest evil in working any evil
on anyone else and his greatest good in
rendering good to all. Now this is the ideal
that socialism presents to us, and to the
stability and success of which the state
immediately becomes necessary as a com-
prehensive and wise directing force. In
other words, anarchy—the absence of the
state—defeats itself, and a Government is
clearly seen to be a necessity.

But what measure of freedom will exist
under the coming perfect state? Will it
be the present state, cured of its abuses
and rid of its ills through the enforcement
of public interests and requirements and
experiencing a healthful and stable prog-
ress as the occult is discovered and uti-
lized? or are times, laws and seasons to be
changed, and every man become a servant
or menial of and to the state?

To succeed, the socialistic state must be
entered into peacefully and willingly, and
by the nearly unanimous desire of its fu-
ture citizens, or rather chattels, as legally
expressed through the medium of the bal-
lot of to-day. A revolution could never
establish the social propaganda. It would
find its own destruction, Samson-like, in
the ruin and riot of its blind frenzy. The
forceful tearing down of the pillars of one
state would inaugurate an era of such
stupendous evils as would drive the stout-
est soul to suicide or insanity from the

very sight of them. Imagine every city a
storm-wrecked Galveston, a burning Chi-
cago, a riot-ruled New York, a Bartholo-
mew and commune-ruled Paris, a plague-
stricken London, a fanatic-terrorized and
besieged Peking—imagine all these evils
holding satanic sway throughout the cities
of civilization—as they surely would—and
try and imagine how the survivors could
establish the social state on the one hand
or escape the end of their own folly in an
era of universal desolation, disease and
death on the other.

We will suppose, however, that the doc-
trines of the social crusade had won over
every citizen, with the exception of those
whose private property it was intended to
exploit, that the social state had won the
day at the polls in spite of the "lurid lies"
of the "capitalistic press," and that the
Social State was now a reality—how would
it *really* work? In what kind of an *actual*
condition would the ordinary man, the one
who usually votes with the majority, find
himself? One answer to this question is
made by the *Medical Brief* for January.
We here give its article, under the cap-
tion of "Socialistic Slavery," in full:

"There is a tendency, observed by all
thinkers, in every modern civilization, to-
wards socialism. It is probably the result
of an anemic culture—culture without
depth, strength or firm principle—which
so largely attends such a civilization.
Culture without the tempering of respon-
sibility and strenuous experience, is a
mushroom growth, having no stamina in
itself and purely superficial in aims and
ends.

"This culture idea of the social state is
one in which each should work as much as
he was able, at whatever he was most apt,
and receive in return his just proportion
of the good things of life.

"This idea is beautiful and noble in the
abstract. If men were all angels, it would
doubtless work well. But with men as
they are, all in different stages of devel-
opment, some savage, some semi-civilized,
some humane, some perverted, all with
varying strengths, desires and capacities,
it would be hellish tyranny.

"Who would be the judge of how much
a man shall do, what calling he should
adopt, and what pay he should receive?
In a free state these things are decided by
Nature and circumstance. In a socialistic
slavery, it would be decided by an arbi-
trary tribunal, having no interest in the
man save as a chattel of state.

"In a socialistic state, the party in power
could never be deposed except by uprising,
revolution and bloodshed. Having confis-
cated all the railroads, telegraphs, tele-
phones and corporate industries of every
kind, the men in possession of government
offices would practically control the means
of subsistence. And then what lobbying,
servility, pulling of wires, corruption,
favoritism, we should see. The hardy
virtues, cultivated by long years of lib-
erty and self-reliance, would pine away
for want of exercise. Bossism would flour-
ish to an extent unknown to us at present.

"A socialistic government, like all others, must have form and policy. One man at the head, with lieutenants under him, subordinates under them, and so on down. The private citizen, like the army private, would have no individual rights or status. Duty to the state would be the watchword and the nightmare of his existence. A man can stand the trials, hardships and misfortunes which the ordinary course of life brings him, with a reasonable amount of fortitude. He recognizes them as part of the inevitable discipline to which all are subjected, and which is beneficial when taken in the right spirit. But arbitrary, never-ending, useless tyranny, is not to be borne.

"A materialistic community will never endure while man remains what he is. Nature's yoke and God's yoke we must carry, but man's dominion is intolerable. Socialism would be slavery, and men have ever risen against slavery. The evils of an imperfect civilization are not to be remedied by milk and water culture. Tyranny is not the remedy for natural hardships. We must go on wrestling with the problems which come up from time to time in harmony with Nature's laws. In this way only can we work out enduring results and breed into the race the high and great qualities which our struggles evolve.

"Ideals are all very well so long as they are practical. When wisdom and experience fail to endorse them, they are merely the flights of insane fancy."

We have but one addition to make to the foregoing—the kind of men who would be in control of the socialistic despotism. If the political blacksmiths and shallow-pated demagogues like Wayman, Herron, Stedman, Morgan, Debbs, and their ilk, who are regarded as leading representatives of the socialist cause, were to administer as the chief officers of its state, not socialism but anarchy would immediately follow. So long as such as these are at the head of the movement the American people will ignore it utterly. Here and there may be found an earnest and honest socialistic exponent, but they are so few, as compared with the riff-raff, rag-tag and bob-tail representatives who take upon themselves the real leadership of the movement, that the people cannot take them seriously so long as they are found, like "poor dog Tray," in bad company.

The writer has carefully read the most prominent and painstaking literature that Socialism affords, but in none of them has he found what the social state will do with the "cranks," though every other class is provided for. As an answer to this question would dispose of the vast majority of self-assumed exponents of the movement, it is in the interest of *real* socialism that it be answered in a full and satisfactory manner. Are we to understand that the control of the social state will be turned over to the disreputable "cranks" that now infest it? If not, how will they be regarded—as *workers* or *criminals*? We pause for a reply.

THE POWER OF THOUGHT.

You can never tell, when you send a word—
Like an arrow shot from a bow.
By an archer blind, be it cruel or kind—
Just where it will chance to go.

It may pierce the breast of your dearest friend.
Tipped with its poison or balm:
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You can never tell, when you do an act,
Just what the result will be:
But with every deed you are sowing a seed—
Though its harvest you may not see.

Each kindly act is an acorn dropped
In God's productive soil:
Though you may not know, yet the tree shall grow,
And shelter the brows of toil.

You never can tell what your thoughts will do
In bringing you hate or love.
For thoughts are things, and their airy wings
Are swifter than carrier doves.

They follow the law of the universe—
Each thing must produce its kind:
And they speed o'er the track to bring you back
Whatever went out from your mind.

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

An Ethical View of the Old Century and the New.

BY GEORGE H. HEPWORTH.

If to stand on the threshold of a new year is impressive, then to stand on the threshold of a new century must awaken peculiar and even overwhelming sensations.

Twelve more months have dropped like a pebble into the ocean of eternity, and we stand still in silent thought, for we have passed through experiences, some of which have brought a smile, while others have called for tears. Sorrow and joy, hope and fear, dreams and disappointment, these are the changes which the bells of fate have been sounding in our ears. We have had flowers and frosts, and births and deaths, deserts and oases, and we have been taught that our journey is through a bright and beautiful world to one still brighter and more beautiful. Today brings us the echo of divine music we shall listen to near at hand—Who can tell when?

The hundred years which have just hurried by the milestone, when viewed from a physical standpoint, have been like a series of miracles. The word impossible has fallen out of our vocabulary as an overripe apple drops from its tree. We have delved among the laws of Nature, and, like a miner, have brought up many a golden nugget. The stars, the clouds, the waterfall have whispered the secrets which God had hidden there, and we have caught and tamed the wild elements for our comfort and convenience. Life is not as crude as it was when our fathers strove and dreamed. We have reached a higher level, have a wider horizon, both of duty and pleasure, and the heavens are nearer to us.

Physical invention has not outrun spiritual development. The religious world of a century ago has passed away, and a new and better world has become our environ-

ment. The mind has come closer to the thought of God, and as a consequence we have learned to fear Him less and to love Him more. Time has touched many a dogma with its nipping frost, and it has withered. We have given up a great deal and done it gladly because the faith that came was better than the faith that went. He cannot be sorry who gives away silver and receives gold in its stead. Theology may have drooped, but if a man enjoys a mere theory of the Father, will he not more rejoice when he needs the theory no longer because he feels the very presence of the Father? One touch of God's fingertip on the soul is worth more than all the theology that was ever formulated.

The century has given us much, but nothing that calls for such gratitude as the new thought of religion. It is like a glowing fire in the grate on a winter's day. The Israelites had to pass through the wilderness before they could tent on the green fields of the promised land, and we have passed through many a religious terror before we learned that love alone is omnipotent. The musician makes discord before he makes music. It is his apprenticeship. So we, in the persons of our ancestors, trembled and shivered before we could get close enough to God to feel the guiding and loving pressure of His hand. The pillar of cloud and the thunder of Sinai have given way to a new revelation, and the Christ teaches us how to live content and to die as a child falls to sleep in its mother's arms. The thorns of theology are concealed by the flowers of faith, and the whole outlook on life is more inspiring and more productive of good deeds and holy thoughts.

To grow old and yet to feel none of the effects of time—that will seem very strange to us when we get to heaven. The soul will take no note of the fleeting years, will at last become unconscious of their passage, as one fails to regard the links of an endless chain which is being unwound, and that will be a new and blissful experience. The soul will not know weakness or decrepitude; its faculties will not become dim, but will increase. Age means an ebbing tide of physical vitality with us at present, but over yonder the tide will never ebb.

To be in the same world with those whom history holds in her embrace, who have changed the current of men's thoughts, have by their genius and their characters made progress possible—that will constitute a revealing environment. All the past, back to the dawn of creation, changed to one eternal present, all ages made contemporaneous—that is one of the conditions of the future life.

To find ourselves once more in company with those from whom we so regretfully parted, to look into the faces of loved ones, with no more partings to be dreaded; to live under God's roof with those whom for years we have seen only with the eye of faith—all this makes us dream of another life as a consummation devoutly to be wished.

Let the years speed as they will, then, since time counts for nothing. We are hastening toward the stars, leaving the transient behind and approaching the permanent. We are beckoned on by those who have gone before, who are waiting for a reunion of hearts, whose love is still as bright as ever. With heaven ahead, we will walk with cheerful steps until the shades of evening fall, and then lie down in the sleep which precedes immortality. — *New York Herald.*

VALUABLE PAPYRI FOUND.

An interesting papyrus is now being examined at the Strasburg library. It was purchased in a fragmentary condition from Cairo merchants early in 1890, and has already proved of first importance. According to German Egyptologists and theological savants, the fragments are pages of a missing gospel which was rejected as uncanonical in the third century but widely accepted in the second. The papyrus dates from the fifth century, but the character of the Greek words which are textually reproduced proves that the original manuscript belongs to the second century. An interesting feature is the very close connection apparently existing between it and the logia of Christ, the recovery of which three years ago caused a sensation. It is suggested that both are practically pages of the same manuscript, *viz.*, the version of the gospel according to the Egyptians.

As the result of five years' work, another fine papyrus roll in a British museum has just been published. It was written between 70 and 80 A. D., and is a collection of folk legends current in Egypt at that time. The hero of the stories is Siosiris, son of Khamuas, priest of Memphis. Many of the passages suggest that it is an adaptation of the story of Christ as told by his disciples, and if so it is certainly the earliest record known, being less than twenty years after the introduction of Christianity into Egypt by St. Mark, in 67 A. D.

Siosiris was a miraculous child. His mother's name was revealed to his father in a dream, in which these words were spoken to him: "His name shall be Siosiris, for he shall do many marvels in Egypt." He is described as being great, big and strong. He went to school, rivaled the scribe who taught, and began to talk to the scribes in the house of life. All the land wondered at him, saying: "Behold the boy who reached twelve years of age and there was no scribe in Memphis who could equal him in reading, writing and magic."

Siosiris takes his father to Hades, where the cycles in the realm of death are described. Here, also, are many stories of Jewish Christian origin, for example, the story of the rich man and Lazarus. The doctrine of future punishment, not found in Egyptian rituals, is here clearly stated. Later is an account of a contest between Siosiris and the magicians of Ethiopia, which is strangely reminiscent of the story of Moses. One magician says: "Cast my

spell upon Egypt and cause the people to pass three days and nights without seeing light." Another says: "As a sign, thy water shall be the color of blood, the flood shall turn color, and heaven shall be the color of blood."

Even the story of Moses and the bull-rushes is given. One magician rebukes the other as follows: "Art thou not Hor, the son of Negress, whom I saved in the reeds of Ra?"

This manuscript affords indirect proof, it seems to us, of the validity of the accepted gospels, as we here have a writer who plagiarizes from both Moses and the New Testament story of Lazarus.

THE TOWER OF BABEL.

Its Size and Shape as Determined From a Greek Manuscript.

The size and shape of the Tower of Babel, as determined by M. de Mely, a French archaeologist, from a Greek manuscript, are thus described:

It stood 219 feet above the level of Babylon, and its base was laid in the sands of a desert plain some fifty miles from that city. Its outlines were square, 602 feet each way, and the ceiling of the ground floor was 75 feet high. Above this, six stories towered, one above the other, forming a sort of central tower, the seven stories all being square in outline. The top floor was the sanctuary, and was reached by a flight 365 steps on the exterior of the tower. These steps marked the days of the year, and of them 305 were of silver and 60 were of gold. The seven stories represented the days of the week. The age of the Greek manuscript, which gives this information, points to the probability that these were the measurements of the tower as it was and long before King Nebuchadnezzar attempted its restoration.

These measurements are of especial interest in this country as an American has built a model of the tower to scale 156 feet in height, sloping gradually from a base a few feet high and 272 feet square.

The model was made by Joseph Palmer, who shaped it after the studies by Sir Henry Rawlinson. Sir Henry's investigations led him to believe that the whole structure was square, rising seven stories, as is shown in the lately discovered manuscript, and having the tabernacle at the top. The model was exhibited at the National Museum in Washington and attracted much attention from biblical students. The model was scaled to show the first story as 272 feet each way and 26 feet in height; second story, 230 feet each way and 26 feet high; third story, 188 feet square and 26 feet high; fourth story, 146 feet square and 15 feet high; fifth story, 104 feet square and 15 feet high; sixth story, 62 feet square and 15 feet high, and seventh story, 20 feet square and 15 feet high. The ark was supposed to be on the seventh floor, to be nearly as high as the ceiling, and to cover most of the floor space or area.

As compared with the figures in the Greek writing, Sir Henry's figures and those represented by the Palmer model are much smaller. Not only that, but the shape is radically different, and instead of the floors being terraced upward, as Sir Henry imagined, a square tower was built. As to this, however, Sir Henry Rawlinson's researches were among the ruins of the tower as they exist to-day, and as they stand they are supposed to be ruins of the restored structure as King Nebuchadnezzar left it.

These ruins, as they are to-day, have as a base a huge, irregular mound, which rises abruptly from the desert sands. The ruins of the tower are on the crest of this mound, the extreme height of the mound and ruins being 153 feet. Nearly all the bricks that have been excavated from this mound have borne in cuneiform characters the name of Nebuchadnezzar. This is manifest proof that the present ruins are of the tower as restored by this Babylonian king. On one of the bricks an inscription had been before, telling that a former king, ages before, had started the structure, but had been compelled to abandon it.

As to the Greek manuscript, M. de Mely is not satisfied that it describes the original tower, but there is the chance that it does. The sharp differences between its measurements and those of Sir Henry Rawlinson's lead to the supposition. The one unlikely phase is that the dimensions of the original tower hardly could have come down through generation after generation, and the age of the manuscript indicates that only in this way could its figures have the stamp of authority.

Save for the Biblical account of the building of the Tower of Babel little is known of it. It has been conceded that each of the four angles of its corners had its apex pointing to a cardinal point of the compass.

The Tower of Babel, according to tradition, was a sanctuary for Nebo, the special God of Babylon. Herodotus tells of it that the tabernacle at the top contained a bed which was supposed to have been occupied by Nebo as a favorite resting place. In it was a golden image of Bel of colossal size, and also two minor figures, all of gold. There was an immense table of gold, and everywhere were evidences of the rich tribute paid to the deities. At the base of the tower was a second shrine, with a table and two figures, all of gold.

Tradition says that this tower, through its seven stories, was colored and decorated in honor of the planets. The lower story was painted black, the hue representing Saturn; the next story a deep orange, for Jupiter; then red, for Mars; golden, for the Sun; then white in honor of Venus; blue for Mercury, and the top a silvery or glistening color for the Moon. This so-called tradition was printed in the *yellow New York Sunday Journal* of October 17, 1897, and was republished by L. D. Broughton (1898) in his "Elements of Astrology" as evidence that astrology was known and

practiced 9,000 years ago, unmindful of the chronology of Nebuchadnezzar's time.

One of the most interesting of the inscriptions in the ruins of the rejuvenated temple was that showing that King Nebuchadnezzar had completed the work of restoration in fifteen days. This is significant of the development of art in that age and also of the enormous number of men subject to the call of that monarch. For instance, in the azure blue chamber of the tower, dedicated to Mercury, that effect was produced by vitrifying the brick that went into the walls.

The full facts in regard to this tower are not yet known as is evidenced by the conflicting accounts regarding it. For instance, that its top story was unbuilt, as the tower was not finished by the first royal builder; that the "ark" occupied about all the room of the top story, which makes the ark of unheard of proportions, and necessitated the erection of the walls around it; and, finally, that the top story was used by Nebo as a bed chamber and that it contained pagan deities. All these traditional accounts merely go to show the truth of the Biblical account that there was a Tower of Babel.

OLDEST BOOKS IN THE WORLD.

The oldest books known have been translated. They are Egyptian. The work of translation has been difficult, and it was during the past century that a key was found to the old writings that made the whole body of Egyptian records available to scholars, whether cut on stone, traced upon papyrus or impressed upon bricks. This key once known, the task before those who sought to lift the dense veil that separated them from the distant past was defined.

Descriptions of and the translations of the three oldest books have been made by Dr. Isaac Meyer. The oldest is known as the *Prisse papyrus* or *Book of Ptah-hotep*, and supposed to have been written about 2800 B. C. It contains eighteen pages of writing, being a treatise on manners and morals supposed to have been composed by one of the Pharaohs about 3766 B. C. The maxims deal with a great variety of subjects. The proper treatment of a wife by a husband is thus indicated:

"Fill her stomach with food, clothe her back: these are the cares to be bestowed upon her body. Caress her and fulfill her wishes during the time of her existence; it is a form of well-doing which does thee honor. Be not brutal: good manners will influence her better than force. Give her what she longs for. It is these things which make steadiness in the house; if thou repellst her it is an abyss."

The *Book of Ptah-hotep* was first made known in 1858 by M. Francois Chabas. According to him, M. E. Prisse d'Avennes, who gave this papyrus to the National Library in Paris in 1847, had acquired it from one of the fellahs whom he employed in making his excavations in the Necropolis of Thebes. It was found in the tomb of one of the Entews (also named by some

Egyptologists Antufs or Antefs, Kings of the eleventh dynasty). The large and solid character of the writing on this papyrus leads to the opinion that its date is before rather than after the twelfth dynasty, circa 2778-2563. He divided it into pages and plates; the original was written on a long sheet, which was rolled up. In its present state it contains eighteen pages of magnificent hieratic writing. The characters are large, approaching closer to the hieroglyphic type than any other known. As the hieratic writing, which is a simplification of the hieroglyphic, became more cursive it departed from its primitive type. These pages use a type the least cursive.

SIZE OF THE EARTH.

As Found by the United States after Thirty Years of Labor.

At a cost of nearly thirty years of labor and an expenditure of \$500,000 the United States Coast and Geodetic Survey announces the equatorial diameter of the earth as 7,926 miles and the polar diameter as 7,899 miles. According to this finding the theory of flattened poles is established as a fact by the insignificant margin of thirteen and one-half miles at the Arctic and Antarctic circles. Multiplying the equatorial diameter by the fraction 3.1416, the circumference of the earth at the equator is found to be 24,900.32 miles.

But none of these figures will interfere with the continued use of the present metric tables. The findings of the United States survey is only .6 of a mile under the established diametric measurements of the past. The meter, as the forty-millionth part of the 24,899 miles circumference formerly credited to the earth at the equator, will not be affected by the excess 1.32 miles of the Government's finding.

But it is regarded as something to have helped to set the seal of silence upon a controversy that has existed for several hundred years. In the outline geographies of the primary schools, the information has been imparted that the earth was of orange shape, but in text-books of higher grades recognition of a doubt has been accorded room in some texts. Now the United States Government is authority for the settlement of the question. This flattening is so comparatively slight, however, that in an earth model of six inches diameter, the polar depressions could not be discovered by the unaided eye.

As indicating just how slight is this combined polar flattening of twenty-seven miles, it is only 1-293d of the earth's mean diameter. Comparing this with the distance between the earth's greatest natural height and its deepest natural hollow—as exemplified in Mount Everest in the Himalayas, and the Tuscarora Deep, off the Kurile Islands—this mountain-ocean distance is a depth stretch of only eleven miles, or 1-720th of the mean diameter.

As a basis for reaching the meridional diameter of the earth the United States Survey cast the longest straight line ever measured by instruments. It was laid

along the track of the thirty-ninth parallel of latitude, from a point near Cape May light, at the southeastern tip of New Jersey, straight westward to Point Arena, in Mendocino County, California. This line was begun in 1871, and only recently was the last triangle laid—the Survey using the system of triangular measurements—showing that the absolute distance between Cape May light and Point Arena is 2,625.6 miles. Delaware Bay, the District of Columbia, and thirteen States and Territories are crossed by this 39th parallel. Woods, fields, prairies, plains, mountains, lakes and rivers are along its track, and yet this measurement is as absolute as if a chalk line, stretched taut, had been laid between the two points. With the distance between these established, the miles downward to the earth's axis were easy of computation.

In determining the polar diameter a line had been run independently from Lake Superior through Central Illinois. This and the line of a hundred years ago run through Ecuador in South America were taken as bases for the longitudinal diameter of the earth.

In casting the network of transcontinental triangles the Survey worked from both ends of the line, finally closing the gap in the mountain country of Colorado. In this mountain work the instruments at times were 10,000 to 14,000 feet above the sea, and in some of these stretches 100 to 180 miles were covered by the light flashes from the heliograph used in signaling. The longest reach was 182.7, flashed from one mountain to another, the instrument sending the signals being akin to the heliograph used in war messages. These flashes were read through a telescope.

To make this signaling possible in the plains country, and in the woodland districts of the East and middle West, signal towers had to be erected. These towers were of skeleton frames, not unlike the framework of the modern windmill, and were made proof against winds by a system of guy ropes. Canvas was stretched to protect the instruments in the top from the force of high winds, and in Kansas and other sections, where unusually high winds prevail, a thin cotton drilling would be substituted in order that the wind might tear the cloth, rather than catch in unyielding canvas, and thus throw the whole structure to the ground.

The highest of these towers were built in Ohio, Indiana and Illinois, in those districts where forest trees interrupted the views. Many of these towers were 100 feet and more in height. At Green, Ind., the telescope was raised 152 feet above the earth. At Still Pond, Md., was a curious tower, 120 feet tall, which supported a target to the height of 275 feet. This target was highest above ground of those employed. Between such towers the surveyors signaled over distances varying between ten and forty miles. Often one tower that had been invisible from the other tower all day, at sunset would suddenly rise out of the horizon in mirage ef-

fect, affording a longer line of vision than could be utilized.

In this signaling, especially in the mountain country, the observer to the east would be in the twilight of sunset and yet reading signals from the west, where the Sun might be seven minutes above the sky line. It was figured that if a tower of sufficient height could have been erected at the initial point at Cape May and another been raised to a similar height at Point Arena, the signals from the one could have been read at the other three hours and fifteen minutes after the Sun had set on the Cape May lighthouse.

By actually laying bars of metal end to end, the surveyors, in the course of this stupendous measurement, marked off the base lines essential to their triangulation work. The temperature of each bar was carefully measured by thermometers inside and its effect upon the length of the bar was taken into strict account. A single pair of these complicated bars cost \$1,500. Stretched across the country, they were not rested upon the ground, but upon tripods carefully leveled. One style of measuring bar utilized in this delicate work was carried in a trough filled with melting ice and was thus kept at the freezing point. Being always at the same temperature, its length never varied.

In determining this geographical distance the Survey also had to determine the degrees of longitude. In this a system of clocks, carefully set, measured the distances in time, while the heliotrope told it off in miles. The two results afterward were brought together in comparison for mutual proving. Trigonometric accuracy was obtained in all conclusions.

THE AMERICAN WOMAN.

The world honors an manly man; man loves a womanly woman. The world despises an effeminate man; man abhors a mannish woman. We admire the good whether it comes to us in the roar and lightning-flash of the storm cloud or in the gentle breezes of a May morning. The beautiful, whether it exists in the giant oak as he spreads his mighty arms toward the azure vault, or in the sweet and tiny forget-me-not that blooms at our feet, we also love. And we love the true because it exists in the human soul, and has the power to transform evil into goodness and homeliness into a thing of rarest beauty. Would you look upon that which is true adorned by the attributes of goodness and beauty? Behold the American woman! Whatever may have been her condition or position in the past, however may have been her environments in the eyes of law and society, the same noble purpose and the same sublime devotion to duty has ever marked her history. At the dawn of the twentieth century she stands the lovely giantess of a moral force that sways the world, as the champion of a civilization heretofore unknown, as the apostle of a new era in the world. Honor the woman of America—her bright eyes, her athletic step, the glow of health on her cheeks, her

gentleness yet firmness, her lofty conception of life's duties, her courageous and determined defense of equal rights for all and the purity of the home she makes a heaven, all mark her presence everywhere. The American woman is not a mere ideal, but a reality—she is a living, pushing, aspiring human being with a cultivated mind, with hands skilled in good works, and with a soul aglow for the nobler purposes of life. Whatever her position, she is ever the same positive reality. She has made America what it is—the best and noblest of lands, the best and highest civilization. She is of us, is from us, yet has made us. —*Orient and Sheaf.*

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

CHINESE MASONRY.

A writer in *Masonry* has compared the symbolism of the great Chinese society, the Triads, with that of our fraternity. The striking resemblance in some instances is very interesting. With our present knowledge of history we shall doubtless never know where this secret organization branched off from the mother institution which forms our Masonry of to-day. This (Triad) society admits members with ceremonies very similar to our own. Their working tools comprise a 12-inch gauge, called "the Jade foot-rule," a balance, a steel yard, an abacus or counting board, and a pencil. They have a W. M., "a great brother" and "a second brother," corresponding to our S. W. and J. W.; a first point and a second point, corresponding to our S. and J. D., and an I. G. and O. G., both of whom wear wave-shaped swords, supposed to resemble a dragon swimming in a pool. They have a treasurer, and recognize the three degrees of E. A., F. C., and M. M., which they speak of as affiliated younger brother, obligated elder brother, and obligated uncle, respectively. They have their Book of Constitutions and issue certificates, besides giving to each member a badge in the form of a medal, which he can conveniently carry about with him wherever he goes. Circulars are also sent around convening the lodge meeting, and stating the time and place. At the initiation of a candidate he is first purified by ablation, his upper garments are removed and he is clothed in white. His shoes and stockings are pulled off and straw sandals put upon his feet, "because," say the brethren, "no one takes note of the poor and penniless." An alarm is then given at the door of the lodge, and after a number of questions have been properly answered by the outer guard, an invocation is pronounced, when, amidst the burning of incense and sacrifices of meat and wine, the candidate is admitted and led up to the altar to repeat, kneeling, his great and solemn obligation. This occupies some time, consisting as it does of no less than thirty-six articles of considerable length. Before commencing, the head is struck off a white cock, and

the candidate drinks some of its blood mingled with the wine. The death of the cock is symbolical of the death of the new member to the outside world, previous to his rebirth as a just and upright man and a brother. This particular bird is chosen because of its vigilance, which, curiously enough, is the very explanation given in Ashe's "Masonic Manual" (p. 65) of the cock as a Masonic emblem, and its color is, in China as elsewhere, emblematical of purity of heart. At the same time a stick of burning incense is arranged near the candidate, and when the obligation is over he plunges it into the ground, praying himself to be extinguished like that fire should he ever break his obligation or divulge any of the secrets intrusted to his care. After the obligation there follows a long ceremonial. The candidate is catechised by the master and prompted in the answers he has to make. He is asked, "How high is the lodge?" He replies, "As high as one's eye can reach," by which he means that it is bounded only by the unfathomable azure of the sky. He is required to state its breadth. He replies, "As broad as the two capitals (Pekin and Nankin) and thirteen provinces," alluding to the broad empire of the Middle Kingdoms. China proper contains eighteen provinces now, but under the Ming dynasty there were only thirteen, and the political significance of this society is generally believed to be the overthrow of the present and the restoration of the last dynasty. And by another singular coincidence the word "Ming" means "light;" hence the restoration of the Ming dynasty would signify a return to the Reign of Light. The candidate now goes on to perform the eight salutations, *viz.*, (1) to Heaven, (2) to Earth, (3) to the Sun, (4) to the Moon, (5) to the Five Founders of the society, (6) to Wan Yun Lung, a former grand master, (7) to the brethren generally, absent and present, and (8) lastly, to the glorious reputation of the order. More ceremonies follow in quick succession, and it is only after a seance of some four or five hours that the initiation is fully completed. Regularly initiated brethren discover themselves to one another by asking, "Whence do you come?" The answer is, "I come from the East." The next question is, "Whither are you directing your steps?" to which the only authorized reply is, "I wish to go where I can join my myriad brethren." If a brother attempts to gain admission to a lodge without his certificate, the outer guard says to him, "I will kill you." The brother then replies, "My throat is hard; I fear not;" whereupon, if there is no further cause for suspicion, he is admitted at once. Members of the society desiring recognition are warned always to step into a brother's house left foot first, and to make certain signs by the arrangement of tea cups or chop sticks in a given way. Or they may tuck up the right leg of their trousers, or sit with their toes turned in at a right angle—with their feet in fact in the form of a square. A pair of shoes in this position

is also proof of the recent presence of a true and lawful brother. Standing with the legs wide apart, in the form of the Chinese character pa (eight) is likewise a recognized sign of the fraternity. It alludes to the performance of the eight salutations by the candidate for admission to the society.—*American Tyler.*

QUAINT AND CURIOUS.

IN South Africa the warmest month is February and the coldest is July.

THE greatest height ever reached in a balloon was 26,160 feet; two of the three aeronauts who made this ascent were suffocated.

DRINKING glasses called tumblers owe their name so the fact that they are the successors of little round silver bowls, so perfectly balanced that whichever way they were tipped about on the table they tumbled into position again.

A SHARK'S egg is one of the oddest looking things imaginable. It is unprovided with shell, but the contents are protected by a thick, leathery covering, almost as elastic as india rubber. The average size is two inches by two and three-quarter inches, and the color is almost pure black.

A PACK of cards was finally completed by a New York man who adopted a novel method of obtaining it. He picked up all the cards he found lying in the street and formed his pack from them. At first it seemed an easy matter as a day rarely passed without finding a card and he thus picked up plenty of cards of various kinds. But as his collection grew larger the task became more difficult, and he found cards of the same sort over and over again. It took him twelve years to find the last four cards he wanted—the 5 of d., 8 of d., k. of s. and 4 of h. Two of these years were spent in looking for the 8 of d., which was all he wanted to complete this pack, which was finally found in an ash barrel on Baxter street. He was just eleven years and two weeks collecting it, and says he would not sell his well earned pack of cards for a thousand dollars.

THE Chinese have a method of dwarfing trees with results that astonish the beholder. Bamboo trees, scarcely four feet high, are frequently so distorted as to represent dragons and other fanciful shapes. A celestial, who seemed in a communicative mood unusual with his race, has given the following account of how this dwarfing is accomplished. A branch of a full-grown tree is covered with mold, which is bound on tightly with a cloth or matting of some kind and kept constantly soaked with water. The fibers of the branch thus covered soon shoot into the mold. The branch is then carefully cut from the tree, and after the bandage is taken off it is planted in new earth. The fibers then become roots, and thus that which was a branch on the parent tree becomes a trunk, and bears flowers and fruit. The buds at the extremities of the branches, which are intended to be dwarfed, are torn off as soon as they appear, and by this means the

growth of the branches is arrested, and other buds and branches shoot out. After a certain time sugar water is applied to the trunk of the dwarfed tree, and by this means insects are attracted which wound the bark and give it the knotted appearance peculiar to old trees. When it is intended to give any peculiar form to a tree the branches are bent into the required shape and retained in it by means of bamboo or other splints. A dwarfed oak will bear acorns, and its wood is just like that of the tree of natural size. Citron and bamboo trees are those most commonly dwarfed, and for this purpose the luche tree is also a favorite with the Chinese.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

A WORD OF WARNING.

Smallpox exists, at this moment, in forty-four states and territories of this country. YOU are liable to be exposed to almost certain disfigurement or death at any time or place if unvaccinated. Protect yourself, your home and the community without delay. *Get Vaccinated.*

SOME QUEER THINGS.

Isn't it queer that some people care more for what they eat than for how they feel from the eating?

The degree of health produced by a certain amount of food measures its value to some, but the majority asks how it tastes!

The question usually is not how much good is this food going to do me, but how pleasant will it taste for an instant while it is passing through my mouth!

Why is it, if eating two good meals a day of nourishing food will keep a person in the highest degree of health, that most people will insist upon filling their stomachs to bursting three, four or even five times a day?

Queer, too, that most people will argue for an hour that children of necessity *must* have worms, but will not consent to a simple regulation of a child's diet—as an experiment, if nothing more—and see what effect it has on the said worms!

Queer, also, that parents will neglect to protect themselves and their children during an epidemic of smallpox by going unvaccinated! Queer that there are those who ignorantly and maliciously oppose this wise and sure means of public safety!

It is queer to see some rely on faith and prayer as a means of curing ills brought on by late hours, impure food and physical excesses, instead of removing their cause!

It is queer that some imagine that by sending their dollars to some "I Am," absent healing "grafter" that their troubles will disappear as he laughs at their senseless credulity and pockets their cash!

Another queer thing is that when people know that re-breathed air is an active poison, that many have a horror of pure air in their homes, and especially in their bedrooms!

Queer, too, when a physician in an entirely disinterested way tells a woman that she must make certain changes in her mode of dress in order to use all of the lung tissue God gave her, that in nine cases out of ten she will listen to the advice of her dressmaker instead!

Also queer, that while all people have a horror of disease, they are so long in finding out that the only sure way of avoiding disease is by keeping every organ of the body perfectly well!

Also queer, that while we are all so deathly afraid of germs, microbes, bacteria, etc., we live in such a way that our bodies become deficient in resisting power to these same germs, and when they are present expect, in some miraculous manner, to have them expelled!

It is queer that we so enjoy talking about disease and plasters and poultices and are so apt to forget "the contagiousness of health," and that "health and cheerfulness mutually beget each other!"

THE SMALLPOX SITUATION.

The Commissioner of Health for Chicago, Dr. Arthur M. Reynolds, says in his last annual report (January, this year), that there were fifty-five smallpox cases here during 1900, and "as is usual, with one seeming exception, none had ever been vaccinated, the exception being an adult who claimed to have been vaccinated in childhood some forty-four years ago, and on whose arm a faint trace could be seen.

"The important features of the present situation are:

"1. At the close of the year forty-four states and territories are infected with smallpox." It is "epidemic."

"2. Every unvaccinated or imperfectly vaccinated person coming in contact with the contagion in any one of scores of unsuspected ways will contract the disease, with two out of three chances of death and a certainty of disability and hideous disfigurement of the survivor.

"3. Vaccination, repeated until it will no longer 'take,' is an absolute protection against smallpox, and nothing else is.

"4. The modern practice of vaccination, with sterilized vaccine lymph, under simple precautions of cleanliness, is positively harmless.

"The lesson is obvious, and the department desires to emphasize it with all the earnestness at its command. It is the bounden duty of every citizen to secure this protection for himself and for all those dependent on him." *Get Vaccinated!*

OBESITY TREATMENT.

By far the best form of treatment for obesity is to be found in increased exercise. This should be taken in the open air, and should be such that all the muscles are fully employed. But it should not exhaust the strength, otherwise imperfection of digestion will be the result. Especial attention should be paid to the exercise of the lungs. Medicine must be looked upon as of secondary importance. The obesity due to disease calls for special treatment.

CURE FOR SMALLPOX.

The following remedy, tested in hundreds of cases, will prevent, or cure, the smallpox though the pittings are filling. It is said to be as unfailing as fate, and cures in every instance. It will also cure scarlet fever. Sulphate of zinc, one grain; digitalis, one grain; sugar, one-half teaspoonful. Dissolve in a wineglass of soft water, or water which has been boiled and cooled. Take a teaspoonful every hour. Either smallpox or scarlet fever will disappear in twelve hours. For children the dose must be diminished according to age.

STARTLING STATISTICS.

The statistics of Mr. Marson during a continuous service of thirty years in the smallpox hospital of London show in 15,000 cases a mortality of 40 per cent, while among those who had been vaccinated at some time during life the death rate was only 6 per cent. During the Franco-Prussian war, when the German army was double the strength of the French, and in which vaccination was obligatory, only 283 died from this disease, while among the French, vaccination not being enforced, the death record reached the enormous number of 23,000.

EDITOR'S TABLE.

SINCE our last issue Dr. Peebles, who regards vaccination as "a menace to liberty," has not been heard from.

We will rally round the pest-house, rally once "agin."

Shoutin' the battle-cry of "freedom!"
Hurrah for the smallpox, protection is a sin.
Shoutin' the battle-cry of "freedom!"
The smallpox forever! Hurrah, boys, hurrah!
Down the vaccinator, fight "agin" his "scar"
While we rally round the pest-house, rally once "agin."

Shoutin' the battle-cry of "freedom!"

It is now "upto" Mrs. Cora L. V. Hatch-Tappan-Daniels-Richmond to credit one of her usual discourses on the subject of language, talk, words, etc. (minus ideas) to the "spirit" of the great and good Queen Victoria, lately deceased. Cora never fails to connect with the Ghosts of the Great. The late Col. Ingersoll's mortal remains had barely time to cool before she corralled his wandering spirit and forced him to give a lecture (?) through her that would have made the Colonel feel like "thirty cents" if he could have heard it.

OUR esteemed friend, John F. Morgan, writes the editor that on the evening of the 31st of January, the Prentice Mulford "Auto" Life Society will give a free lecture, at Hall 209 Masonic Temple, by Mrs. Annie Rix Millitz (Mental Scientist of the Helen Wilmans school). Subject, "Prosperity: or the Secret of Success from a Scientific Standpoint." Invitations may be had from Mr. Morgan, No. 507 New York Life Building, or of any member of the society. The editor of the STAR has been supplied with a few complimentary tickets which he will be pleased to furnish friends desiring them. Call at this office.

Important Announcement.

THE March STAR will contain the opening installment of the "Life of Martines de Pasqually and Martinism," by Dr. Papus, and translated for the STAR by Rev. George H. Peeke.

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"THE STAR OF THE MAGI comes to the front with twenty-four pages, which certainly ought to satisfy any one of a mystical turn of mind. Open it where you may and you find something you enjoy. It is but one dollar a year, and you will get more satisfaction from it than from all the daily newspapers."—*The Adept*.

A Special Offer.

The editor of the STAR has purchased from the original publishers of "Agrippa's Natural Magic," edited by Willis F. Whitehead, the last 150 copies, printed on extra hand-laid paper, of the original edition. These 150 copies are being bound up with "The Mystic Thesaurus," a work which is built on the two "hidden pages" of the former volume. This is a *special limited edition de luxe, bound in full morocco and gold*. Each copy contains the original portrait of the great mystic author, also a portrait of the painstaking editor, Mr. Whitehead, who will number and autograph each book. Readers of the STAR can get a copy of this splendid work at the special price of Five Dollars by ordering now. The books are now ready for mail delivery. Order quick if you wish to be in on this *special offer*. The book is easily worth three dollars more than others of the same edition.

★
WE receive a large number of appreciative letters, and here give extracts of two to show how our kind friends regard us—one an eastern lady and the other a western gentleman. To all such we wish to convey our most sincere thanks for their kinds words of approval and regard. We feel encouraged by each one who has thus written us. Miss A. B. Gunther, of New York City, writes: "The name of your charming magazine was what led to my perusal of it, and it does not belie its eastern title, but holds more 'deep sea food,' more wisdom, and is far above any monthly of its kind I ever chanced across." Bro. A. J. Champion, of the Agricultural College of Michigan, writes: "THE STAR OF THE MAGI was one of my most welcome visitors during its first year of existence, and if its second year's advance is as marked as its first, its readers will have many things to be thankful for."

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BACK numbers of the STAR can be supplied at regular rates, with the exception of No. 2 (Dec., 1899), No. 4 (Feb., 1900), and No. 9 (July, 1900), all of Vol. I, of which we have but a few copies left. No. 2 we can again furnish, having picked up a few. The price of Nos. 2, 4 and 9 is 25 cents each, when ordered singly. Complete set of first twelve numbers, or the first volume complete, unbound, with special title-page, of the STAR, will be sent by mail, postpaid, for one dollar, while they last.

"Coming Events and Occult Arts."

WE still have a few sets of this English astrological magazine for October, November and December. They contain a large amount of good occult reading. We will send them, postpaid, as long as they last, for 15 cents a set. We do not furnish the January or later issues of this magazine.

★
THE *Metaphysical Magazine* again assumes its old title in its issue for January. This publication constantly maintains a most excellent standard throughout.

Book Reviews.

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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 GOSPEL OF HISTORY." An Interwoven Harmony of the books of Matthew, Mark, Luke and John, re-translated and unified, word by word, in one continuous history of the life and teachings of the Master. Supplementary Index with which to readily trace any part of the Harmony to its original book, and *vice versa*. It is the work of Lieut. C. A. L. Totten, who has spent years in its preparation. The entire work contains over 500 pages, the Harmony narrative having 379 of them. It is issued in good form by the "Our Race Publishing Company, P. O. Box 1333, New Haven, Conn. Price, postpaid, \$2.

This work was undertaken so that the busy man, the ordinary man, the earnest man, the wayfaring man, or *any* man of our race or knowing its tongue could simply and readily know the exact truth, the whole truth, and creedless and comprehensive truth regarding the Master and his words and acts. It is a new revelation, in that its harmony is a harmony, and one is profoundly moved by the simple and sublime spectacle that it portrays, enacted nearly two thousand years since in Palestine. One rises from its perusal with a deep and almost reverent thankfulness for the great work brought forth.

This result of Prof. Totten's ripe scholarship was made possible, primarily, by his thorough acquaintance with the principles of mystic mathematics, embracing not only a profound knowledge of the Cabala, the Great Pyramid, solar movements, but all the wonderful disclosures made by Parker, etc. With this foundation he brought to light a complete and test-proof system of biblical chronology, the which proved to unlock the relationship of each of the four Gospels with its fellows, and which, furthermore, *proves both their individual and collective integrity*.

One would naturally think that the world of churchdom would gladly welcome and loudly proclaim such a work as this. For if the Gospels are true there must be an unbroken harmony between them, such as this volume affords, and *first affords*, as all such former endeavors have failed in some vital direction. Yet theological churchdom is as silent in regard to it as the college "mathematicians" were when confronted with John A. Parker's demon-

stration of their errors. The reason for this is readily found. Look up those texts on which some particular creed-plank may hang; trace them to the interwoven text of the Harmony (a simple matter), and, presto! the creed-plank has vanished.

Christian Mystics generally will welcome and appreciate this work. To all such we most earnestly commend it. Address as above or this office.

"HOW TO LIVE FOREVER." By Harry Gaze. Paper, 52 large pages; published by author, Oakland, Calif.; \$1.

The scope of this book is shown in the chapter headings—How to Live Forever, Can Death be Conquered? As a Little Child, Immunity from Accidents, Reincarnation Scientifically Explained, Sacredness of Sex, and Marriage and Immortalization. We find much that we approve in Mr. Gaze's book, and, where we do not fully agree with him, we are pleased with his way of stating his thought. The book is forceful, earnest and sets a higher and better standard than most of its class.

"HERMAPHRO-DEITY, or the Mystery of Divine Genius," by Eliza Barton Lyman. A paper-bound, fair-sized book of 276 pp. Frontispiece of the divine mother and child. Saginaw Ptg. and Pub. Co., Saginaw, Mich. No price marked.

Several dreary chapters detail how some misguided people visit a christian science home of California "Mahatmas," the nonsensical acts they there do and the smallest of small talk that they indulge in. Each chapter is prefaced with quotations from notable mystics. These extracts are excellent, the rest is rot and rubbish.

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