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BROTHERHOOD.

The Entire Human Race is One Vast Brotherhood, All Dependent on Each Other.

BY "HIRAM."

The idea of brotherhood has always been implanted in man. Since the formation of the first race we find men binding themselves together into clans, societies, and gatherings of various sorts, and a species of brotherhood, crude as it may have been, and intended to suit the various modes of life, has prevailed among all races. Not only among men does this fraternal idea have a development, but we find the same state of affairs among the animals, as well as the plants. So the promulgation that "brotherhood is a fact in Nature" is indeed well founded. The eternal law may in its inscrutable workings have brought portions of the human family into apparently low and degrading conditions; still the same feeling of brotherhood has remained, for it is a part of the divine plan of evolution. As man progressed upward towards spirituality his conception of brotherhood broadened as he advanced, and societies for the furtherance of fraternal standing flourished in various parts of the world, the greater portion of them, however, being solely for the individual benefit of the members thereof, more on the basis of selfishness. While some few of these did proclaim that mankind without the pale of the society were included, still no great exertion was made for the masses.

Universal brotherhood, or the brotherhood of humanity, is now coming very prominently before the world, and the people are thinking along broader and more advanced lines. A different trend of thought is permeating the masses, and humanity is being aroused to the truth that in more ways than one, each man is his brother's keeper. There is a vast difference between brotherhood of the head and brotherhood of the heart. The heart brotherhood is what the world is starving, literally starving, for to-day, and to those of us who know the import of real brotherhood comes the privilege and duty to interpret it to our needy brothers.

When we recognize that the entire human race is one vast brotherhood, all dependent on each other, and that anything detrimental to one affects in a greater or less degree the whole of this great brotherhood; when we know this truth heartfully and soulfully, we shall exercise care that we add not to the sufferings of

others. We shall act and think more on the plane of brotherhood of the heart. Whoever is not in full peace and accord with his own divine self will never be in peace with his brother man. Whoever has not the unbounded love and charity for all mankind will never approach to any conception of what heart brotherhood implies. Whoever shuts himself out from his brother man and stands apart with a feeling of "I am holier than thou," has utterly failed in his comprehension of heart brotherhood. The subtle and imperishable link that unites humanity into one common brotherhood was forged when time began, and it has strengthened with the ages, a golden cord of affection, a cable-tow of love. Each one of us strengthens or weakens that cord by his demeanor in the pilgrimage called life. The oneness of us all makes it impossible to evade the responsibility of our own acts. We do not act for ourselves, but we do act for others.

Our sins receive absolution just in proportion as we benefit our fellow creatures. As Masons, our opportunities to diffuse the true heart brotherhood are numerous and continuous. If we carry the precepts and teachings of our ancient craft into daily practice, we shall become factors for the dissemination of genuine brotherhood to all those we are so indissolubly connected with. Many Masons suppose that brotherhood extends no farther than to the members of the fraternity; to the members of their own lodges. In the archives of the great lodge of Nature are enrolled the names of the entire human lineage; some under condemnation for "unmasonic conduct," but nevertheless all brothers, all dependent upon our charity, all entitled to a seat in the lodge, all qualified to receive the brotherly compassion, the fraternal hand. Thus it will appear that the olden description of a lodge as given in the ancient charges, when the length of a lodge was from east to west; the breadth thereof between north and south; the height, from earth to heaven; the depth, from earth's surface to its center, was not an unmeaning description, that it did embrace all the human family, and the further teaching that the stupendous magnitude of this lodge should be a pattern for Masonic charity. Do you desire to put into true practice the principles you have been so assiduously taught as you have advanced along the Masonic path? Do you wish to demonstrate that "brotherhood is a fact in Nature?" Are you willing to make it "a living power in the lives of humanity?"

Then begin at once upon yourself. Divest yourself of all the vices that tend to isolate you from your

brethren. Clothe your mind in the pure white vestment of thought. Tread unfalteringly the straight and narrow path of truth. Shut out from yourself all selfishness. Seek to open the door of your divine self and new beauties will be revealed to you, the glories of which far transcend anything you have ever dreamed of. Think you not that a kind word, a pleasant smile, a fraternal clasp of the hand, a kindly glance of the eye, a helpful thought, are of no moment? Ah! what a potency there is in little things. Dynasties have been overthrown by a single thought. The influences of what we do and what we say are eternal, imperishable. If they are brotherly, how beneficent to the craftsmen of the world; if otherwise, what a record of evil to send broadcast among our brethren.

These truths should be graven in living letters of fire upon the enduring tablets of the soul, and by our own behavior we should "afford the best example for the conduct of others less informed." Let the practice of the tenets of brotherly love extend beyond the portals of your own lodge. Remember that all are embraced in the category of brotherhood, and as you carry into effect your share of brotherly acts, your part towards the uplifting and regeneration of the human race, you are becoming a factor for eternal good, a true brother of compassion.—*American Tyler.*

WELL WORSHIP.

At least a dozen wells in various parts of Scotland are worshiped by the peasants. The cure of children is a special virtue of many of these wells. Anxious mothers make long journeys to some well of fame, bathe the little invalid in its waters, drop an offering into them and attach a bit of the child's dress to a bush or a tree growing by the side of the well.

Pins and nails and bits of rag may constantly be seen in all parts of the Highlands at these hallowed springs. In England, too, this custom is not unknown. There is a "rag well" near New Castle, so called from the number of shreds of clothing that adorn the bushes at its side.

On Holy Thursday the maidens of Cornwall visit St. Roche's well and throw crooked pins or pebbles into the water and by the bubbles that rise to the surface seek to ascertain whether their sweethearts will be true or false.

At "wishing wells," if you follow the prescribed course any wish you will make will be fulfilled during the ensuing twelvemonth, it is claimed, if the efficacy of the rite be not frustrated by the incredulity of the suppliant. In order to attain the desired end, the votary must kneel on a bare stone beside the well, plunge each hand into the water to the wrist and wish earnestly. Upon withdrawing the hands as much water as can be retained in them must be swallowed.

"Well dressing" corresponds with the ancient Roman "Fontinalia," or annual flower festival of the spirits of the streams and fountains. Derbyshire, with the adjacent counties, is the home of "well dressing," and June 24 is the date of the festivity.

Elaborate preparations are made for its approach. Flowers are arranged in patterns to form mottoes and

texts of Scripture, and such devices as crosses, crowns and anchors, while green boughs complete the picture.

A recent visitor at one of these functions says that the name "well" hardly gives the proper idea—it is, rather, a fountain or cascade which is chosen, the water descending from above, and not rising as in a well. Their height varies from ten to twelve feet and the stone frontage is, on this day, hidden by a wooden erection in the form of an arch. Over this a layer of plaster of paris is spread, and, while it is yet soft, flowers without leaves are stuck in it, forming a beautiful mosaic pattern. Showy yellow flowers are perhaps arranged to form a verse of Scripture or a hymn, or a white door is sculptured in the plaster and set in a groundwork of violets. With red and white flowers a dipper-work is formed. Coral berries of the mountain ash are used effectively and arranged in garlands, wreaths and devices of every hue. Songs and hymns are sung, and the sparkling water completes the enchantment and makes this feast of the well-flowering one of the most beautiful of all customs.

THE BACCHIC FEAST.

The Dream of a Reincarnationist.

BY ST. GEORGE BEST.

Oft in my dreams I think I see
Some skies that I have seen before;
Some ocean, dashed eternally
On some well-loved, familiar shore.
Hard by some quaint and olden town,
Whose jostling crowds I seem to know;
Who, clad in antique robe and gown,
Bestrew my pathway as they go.
I seem to be some priest revered,
With ivy garlands on my brow;
Alike of men and women feared,
Who seem to quail, to shrink, to bow.
I lead them to a temple vast,
Whose sculptured walls and towering dome,
I almost think, in ages past
Gave me a shelter and a home.
Some dim-remembered music shakes
The vaulted roof above my head;
A wild and rhythmic chant awakes,
In those who hear, a sense of dread.
I grasp the sacrificial bowl,
The sparkling juice I seem to quaff;
It fires my brain, it lifts my soul—
I know not if I weep or laugh.
A thousand goblets gleam around
The torch-lit temple's mystic shrine;
A thousand eager lips are drowned
A moment in the holy wine.
With lofty faith I seem to do
Some priestly rite of sacrifice;
A filmy cloud obstructs my view
And screens me from the initiates' eyes.
From some strange book methinks I read
Strange doctrines I remember not;
I rend my purple gown, I plead
In tongues our race has long forgot.
I feel again the music sway
The columns of this ancient pile,
Just as my last note dies away
Adown the many-pillared aisle.

A thousand voices seem to meet
My own, in one tumultuous roar,
What time my service I complete
And veil the sacred tripod o'er.

"Evohe, Bacchæ!" is the cry
That closes on my listening ear:
"Evohe, Bacchæ!" I reply,
"Evohe, Bacchæ! health and cheer!"

ST. MARTIN AND MARTINISM.

By Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order.

TRANSLATED, BY REV. GEO. H. PEEKE, FROM THE "LIFE OF MARTINES DE PASQUALLEY AND MARTINISM."

CHAPTER III.

CONTEMPORANEOUS MARTINISM.

France, which in the Invisible is the oldest daughter of Europe and which in consequence should always enclose the initiatory spirit, has seen the greater part of the French Masonic lodges withdraw from all spiritual effort and enclosed in unfortunate compromises of policies descend, step by step, even to becoming active centers of atheism and materialism.

Forsaking the study of the symbols which they were charged to transmit to future generations, and making, under the pretext of anti-clericalism, an incessant war against every elevated belief and every search after the ideal in humanity, the French Freemasons soon became unworthy of being numbered among the members of the great universal Masonic family. Then the Masters of the Invisible conducted a grand idealistic reaction and furnished Martinism with the means of making considerable extension. In the same manner Martines de Pasqually had adapted Swedenborgianism to the center in which it should act; in the same manner Saint Martin and Willermoz had created indispensable adaptations; in the same manner contemporaneous Martinism, at this epoch, should have adapted itself to its center, by conserving to the Order its traditional character and primitive spirit.

The adaptation, above all, consisted in closely uniting the work of Saint Martin with that of Willermoz. Thus the free Initiators, creating other Initiators directly and developing the Order by individual action, characterized the work of Saint Martin and aided its integral conservation.

But the groups of Initiated and Initiators, ruled from a single center and hierarchically constituted, also characterized Willermozism, which should be the object of particular attention.

Here we see the reason why contemporaneous Martinism constituted by the side of the free Initiators, its Supreme Council, aided by its general delegates and special delegates, administering its lodges and groups, had actually spread them through all Europe and the two Americas.

Asking from its members neither assessments nor fees on their entrance to the Order, and not exacting any regular tribute from the lodges to the Supreme

Council, Martinism has held faithfully to its spirit and original sources in not regarding material considerations as its primary rule.

By this method Martinists have avoided those irritating questions about money which have caused so many disasters in certain contemporaneous Masonic rites. Thus also it has been possible to demand from the members a sustained intellectual work, to create schools, distributing their degrees exclusively at examination and opening their doors to all who can prove intellectual wealth or moral quality, besides rejecting the indolent and the pedants, who think they can reach *everything* with money.

Martinism ignores expulsions for non-payment of assessments, it ignores the widow's mite, and only its chiefs are called upon to justify their right as participants by working their degrees for the general development of the Order.

MARTINIST AFFILIATIONS—SAINT MARTIN—CHAPTAL—DELAAGE.

The transition of Martinism to the various groups, which give it such an extension at the present epoch, was effected by the medium of a modest occultist who was always attached to two great principles—the conservation of the initiatory tradition of Spiritualism as characterized by the Trinity, and the vindication of Christ as one without sect.

There were also the characters of "THE UNKNOWN," to whom had been confided the holy trust, and also Henry Delaage, he who preferred to remain faithful to the object of his initiation—that of founding a new sect, non-traditional, as his rival, Allen Kardac, had done.

Delaage observed such respect for secrecy that he did not mention the origin of his initiation in his books, and it was only to intimate friends that he spoke with an open heart of Martinism, the tradition of which had been transmitted to him by the medium of his Grand Father, M. Chaptal, who had been initiated by Saint Martin. The following letter will justify and prove our words:

"THE ASTRONOMIC SOCIETY OF FRANCE.

"PARIS, January 19, 1899.

"MY DEAR DOCTOR—I do not consider it improper to now repeat to you in writing what I recently said to you with the living voice, concerning the words of Henry Delaage. I have had frequent intercourse with him from 1860 to 1870, and I recall that he often spoke to me of his Grand Father, the minister Chaptal, and of Saint Martin (the Unknown Philosopher) whom his Grand Father had especially known. He was also himself engaged with M. Matter upon the doctrine of Martinism, upon which the last author, Didier, had published a work for the Academic Library, where I have sometimes met him.

"Please accept, I pray you, my dear Doctor, the expression of my most sympathetic and devout sentiments.

(Signed) FLAMMARION.

"A. M. le Dr. Encausse."

There are two more of these very characteristic extracts of Delaage, upon the subject of the origin of his personal initiation:

"Men of tradition, let us attach ourselves by every fiber of our hearts to the sublime institutions of Christianity."

"Tradition, or the profound knowledge of God, of Man, and of Nature, is eminently necessary to all people. Man, to whom it has been unveiled in initiation and who undertakes to reveal it to make it visible to all eyes and palpable to all hands, should be occupied with choosing symbols, allegories and myths which are in agreement with the manners, the nature and the understandings of people who aspire to endow others with the precious benefit of TRUTH. Without that the revelation will reveal nothing, either to intelligence or heart. Further, it is possible to weary a man and make him a perfect idiot by putting upon his lips and before his eyes symbols of which he does not understand the meaning; for when the intelligence is commanded to conserve in its memory things that are incomprehensible, it imposes upon the mind a condition that is suicidal.

"We have laid down the principle that sin, at the beginning of the world, animalized man by enclosing his soul within finished organs and materials in order to place him in agreement with the finished creatures of earth, but too limited to permit of his being, as before his fall, in perfect sympathy with his God. From that arises the struggle of the initiated against each of the elements of Nature which oppose fallen man—the earth, over which he triumphs by penetrating its bosom; the water, by traversing it; the fire, by passing by it; the air, in which he dwells impassively equilibrated; and the struggle with his flesh, also, by fasting and chastity he reduces to servitude; and, finally, the regeneration of his soul to the power and light of life."

Some months before his death Delaage wished to give to another the seed which had been confided to him and from which he had not been able to reap the fruit. The trust was embraced in but two letters and "some points," which were a summary of the doctrine of Initiation and of the Trinity, which had illuminated the works of Delaage. But the Invisible was there, and it was *he* who charged himself with attaching these works to their true origin and permitting Delaage to commit his seed to the proper soil where it could be developed.

The first *personal* initiations, without any ritual other than the oral transmission of these two letters and "some points," occurred from 1884 to 1885 at the street of Rochechouart. From that place they were changed to the street of Strasbourg, where the first groups saw the light. The first lodge was held in the street of Pigalla, where Arthur Arnold was initiated and entered the way which definitely separated him from materialism. The lodge was afterwards changed to an apartment of the street of the Tour d' Auvergne, where the sessions for initiation were frequent and fruitful from an intellectual point of view. The reports show that this period was from 1887 to 1890, and that was when Stanislas de Guaita delivered his beautiful initiatory discourse. From then the advances were very rapid.

The esoteric group, the Library of Merveilleux, so well organized and directed by a licentiate, by right a foundation member of the lodge, Lucien Chamuel, saw the light. In the year 1891 the Supreme Council of the Martinist Order was constituted, with a locality reserved for the sessions and initiations, No. 29 Trevisse street, or Blue street, and finally Savoy street.

Since then the Order has been constituted, by delegates and lodges, first in France and the different countries of Europe, and afterwards in the two Americas and in Egypt and Asia.

All this has been accomplished without any Martinist having ever paid an assessment and without any lodge having furnished a regular tribute to the Supreme Council. The founders have consecrated all their gains to their work and Heaven has recompensed them worthily for their efforts.

What has particularly distinguished the initiation of Martines de Pasqually is the appearance of the first degree of Priests of the Ternary. This degree has three columns of different colors dominated by a great light. The Ternary unified in the Quaternary is harmoniously developed in the other degrees. In the second degree the history of the Fall and Restoration is presented to the new member, and the following degrees serve to affirm this reconciliation of the creature with the Creator.

All these details are necessary, for the contemporaneous records had been printed in 1887 and that date is only seven years after the ancient catechisms of the Lyonise lodges reached the Supreme Council and showed the integrity of tradition from the time of Martines de Pasqually up to this date.

CHARACTER OF CONTEMPORANEOUS MARTINISM.

Being derived directly from Christian Illuminism, Martinism was obligated to adopt its principles. Here we see why the nominations are exclusively made from the highest to the lowest—the President of the Order nominating the Committee Director, who designates the members of the Supreme Council and the general delegates, and administers the current affairs. The general delegates nominating the chiefs of the lodges, who themselves designate their officers and are masters of their lodges. All the functions remaining are directly inspected by the Supreme Council through the agency of the principal and secret inspectors. Such is a summary of that organization which without money has been able to make wonderful progress and to resist even to the present all the temptations of monopolies, tried successively by different confessions and, above all, by an active clericalism. The Order has survived all, even to the calumny representing the members sometimes as deputies of the Jesuits, sometimes as the agents of hell or the black magicians. Each time the chiefs have anticipated the temptations presented and prepared means to avoid them, and each time the success has confirmed the high origin of the means thus furnished.

It is then by the chiefs of the Supreme Council that Martinism is attached to Christian Illuminism. The Order in its totality is above all a school of moral

chivalry, striving to develop the spirituality of its members by the study of the Invisible World and its laws, by the exercise of devotion and intellectual assistance, and by the creation in every mind of a faith much more solid than that which is based upon observation and science. Martinism constitutes then a chivalry of Altruism opposed to the selfish league of material appetites, a school where one learns to estimate wealth at its just value, as a factor in social life and not to regard it as a divine influx; and, finally, a center where one learns to rest unmoved before the positive and negative whirlwinds which agitate society. Being made the real nucleus of this living university which will one day bring in the union of science without division, with faith without opprobrium, Martinism is forced to make itself worthy of its name by establishing schools superior to those of metaphysical and biological sciences, which disdainfully turn aside from vital knowledge because it claims to be occult.

The established examinations in Martinist schools rest upon the symbolism of all traditions and initiations, upon the Hebraic keys and upon the elements of the Sanscrit language; which enable Martinists, having passed, to explain by these tests much of the traditions of high degree Freemasonry.

Such is the character of Martinism, and we realize that it is impossible to restore it integrally in each member of the Order since each represents some particular adaptation of its general aims.

The present epoch of scepticism, of worship of material wealth and of atheism, of necessity has need of a reaction sincerely Christian, such as Martinism affords, independent of all the clergy, be they Catholic or Protestant, and also independent of the destructive pseudo-scientific scepticism of all countries. Thus constituted, Martinism has opposed concrete error and saved many souls from doubt, despair and suicide. It has restored to the understanding of Christ many minds which the clericals in their adoration of Cæsar, as shown by their pursuit of low material interests, had alienated from all faith.

After all this, though our opponents calumniate us, though they defame or excommunicate Martinism or its chiefs—what does it matter? The LIGHT pierces through their dingy window-panes and illuminates all the darkness, whether it be physical, moral or intellectual!

THE ADVERSARIES OF MARTINISM—THEIR OBJECTIONS ANSWERED.

In spite of weak material resources, the progress of the Martinist Order has been rapid and notable. Its success has also produced three kinds of adversaries: First, the atheistic materialists, who well represent the Grand Orient of France; second, the clergy; third, all societies and individuals who oppose *Christ* and seek to lessen his work, openly or secretly.

From all these come a batch of objections made up of a mixture of things well understood and calumnies, which we find necessary to expose clearly in order to save the members of the Order from danger.

THE MATERIALISTS.

The materialists—after having accused the Martinists with being Jesuits, idiots, and dreamers of another age, and able to do nothing in a cycle of light and reason—have been so aroused by the rapid progress of the Order that they have attempted to imitate the organization of Martinist Groups, but without success, for they have dreamed of reforming the groups of young atheists attached to the electoral system of the Grand Orient.

There is also unrest upon the question of finances—an order growing so rapidly should bring large returns to its founders. But how much do the members contribute monthly? *Nothing!* How much do the charters of delegates cost? *Nothing!* Who, then, pays the expense of printing, of postage, of the secretaryship, and of necessary diplomas for the entire movement of such an organization? *Its Chiefs.* It is, then, hardly possible to accuse *them* of reaping any profit from a movement to which they consecrate their personal incomes. Practical people conclude, therefore, that all Martinists are possessed of the same convictions.

THE CLERICALS.

The attacks of the clericals are very perfidious and very adroitly presented. Laying aside every material question, they have so warped their minds (in spite of all affirmations and contrary evidences) that it is impossible for them to admit that Occultists, and your servant in particular, do not render the *Devil* some secret worship. It follows from this that the Martinists should conceal their cult, and those people who dare to defend Christ by putting in his place the clergy (who sell him every day to the merchants of the temple), should devote themselves, according to these good clericals, to evoking spirits the most terrifying to Satan and his more renowned demons.

It is both singular and difficult to force into the head of a church journalist the idea that the clergy and God can act independently of one another, or that it can possibly be admitted that the goodness of God and the rapacity of the clergy (who claim to act in his name) are not thoroughly consistent with each other. To attack an inquisitor is, in their opinion, to assail God himself! Mark that!

Martinists wish to be Christians, free from clerical attachment, and the accusation of an alliance with Satan causes them to ask pardon from Heaven for those who so unjustly calumniate them.

Shall we recount, designedly from the beginning, the gigantic farce composed by Leo Taxil upon the theme of diabolizing Occultists? We could show this rope-dancer in his true light, and also the secret society of LABARUM, of which we possess the exact names of all its dignitaries. Shall we tell how this very Taxil should be well disposed to reveal a new hoax based upon the masonry of women? Yet what would be gained? Is it not better that he be left to insult, to calumniate, to decry us in every way without our giving other reply than pardon and forgetfulness?

Each new attack, being unjust and vile, brings to Martinism a *new success*, and thus never ends without

recompense. Here we see the true operation of occult laws and the proper use of the spiritual faculties of man.

When we accuse the clerical writers of merrily mocking public simplicity, which swallows their indignities, and of employing the methods of a polemic, unworthy of an author who is self-respecting, the public may be led to believe that there is on our part some animosity and a tendency to exaggeration. Therefore we seek to enable our readers to pass their own judgment upon these proceedings. Let us choose the last perfidy which has appeared. The author will certainly be very happy to be presented to the public. His name is Antonini, Professor in the Catholic Institute at Paris, and his book is named "The Doctrine of Evil." One is unable to form an intelligent idea of what he says of Satan, Lucifer, the Devil, and of his secret cult therein. Everywhere we miss the vivacity of the wonderful Taxil and find the book insipid and without imagination. No more have we the good Bitru, from whom Taxil detaches a morsel of caudal appendage to offer it to the Jesuits, who accept it with gratitude. It is well understood that the Occultists (mark it with a cross), and your servant in particular, pass a part of their time in company with the Devil, making anagrams, of which M. Antonini has great trouble in finding the key. Let us briefly examine a sample of this prose.

"Aulnaye, Eliphaz Levi, Desbarolles, de Guaita, being named as Initiates, knew that the Astral Light signifies the light of the earth, and is called Astral because the earth is a star. Upon what is so strange an allegation founded? The declaration of these Initiates generally passes unnoticed or, well, it causes a smile. And yet it constitutes a confession the gravest and most conclusive of their Satanism. For they call the earth a star because it includes the great star, as the Apocalypse named Lucifer, the archangel bearing light, which fell from the Heavens and was precipitated into the central fire of the earth because he wished to be equal with God."

The Astral Light wishes to proclaim the light of the earth. M. Antonini, who takes such trouble to cite the exact words of these authors, has found nothing to justify the citation presented by a real reference from them, because it is simply idiotic. He extricates himself from the difficulty by inventing the citation which permits him to speak mirthfully as follows:

"The earth which includes a star! Oh! my professors of astronomy! Where is that sun?—for a star is a sun if I am to believe my good friend and master, Flammarion. Where is it that the sun falls into the earth? When is it greater than the star? Where is that monster of a sun which we see no more?"

The sun, Mesdames and Messieurs, is an archangel; the archangel is Lucifer, and Lucifer is in the central fire of the earth, and the earth has not burst by receiving this new sun into its bosom. And thus we see how the Occultists confess they are Satanic! It is very simple and is the rock upon which M. Antonini builds his argument. He is very logical!

THE ENEMIES OF CHRIST.

If the clericals accuse the Martinists of evoking Satan, or any other demon, in their secret assemblies—which have never existed except in their rich imaginations—so then are other societies thus accused which pretend to study Occultism and aim to develop the latent faculties in man, without however believing in the existence of the Devil, which societies circulate hypocritically confidential circulars, wherein they accuse Martinists with passing their time in the practice of black magic.

But the practice of black magic consists in doing evil consciously and cowardly, and nothing is farther removed from the aim and essentially Christian proceedings of the Martinists of all times, ancient or modern. The Martinists do not work magic, either white or black—they study, they pray, and they pardon their injuries, from their superiors down.

The Rosicrucians have often had to combat sorcerers who, through the ignorance and scepticism of the times, foolishly sought to profit by the exercise of their talents upon innocent victims. But each time the Rosicrucians have openly anticipated these individuals through a baptism of light, and it is by prayer that they have combatted these foes. The Martinists not belonging to the Rosicrucians have never been collectively called on to defend any other cause than that of truth, and they have always acted without concealment, publishing all their acts and decisions.

On the contrary, those who secretly defame us, and those who write hypocritical circulars and calumniate under the mantle of Martinists, whose integrity they fear, when discovered, deserve only pity and pardon. When we see the perverted faculties thus manifested we are inclined to show these men that black magic begins with anonymous defamation, which, in the mental plane, is as much a generator of mind larvæ as the base sorceries of an illiterate peasant in the astral plane. A word to the wise is sufficient.

We now come to a consideration of Practical Magic.

Ghastly Indian Relics.

The most curious and the most ghastly relics to be found in South America are the compressed heads of human beings occasionally to be purchased from the savage Indian tribes on the Naipo river, in Ecuador. A sample can be seen at the Field Columbian Museum at Chicago. The process by which they are made has never been discovered, nor does the practice prevail in any other part of the world; but these Indians, who control a large area on the eastern slope of the Andes, cut off the heads of prisoners, remove the bones of the skulls and compress them to about one-fifth of the natural size without destroying the features or losing the expression of the countenance at the time of death. They can reduce the head of an ordinary man to the size of his fist. No white man has ever seen it done, although several adventuresome scientists have taken the risk of visiting the Naipo country for the purpose of investigation.

Some years ago a missionary went over the mountains to convert these Indians to Christianity, although

he was warned to keep out of their country. A few years later a trader brought into Guayaquil a compressed head of a white man, the only one ever seen there, which bore a striking resemblance to the missionary. As he was never heard from after leaving the frontier it is believed that this ghastly relic was sent down to the city by the Indians as evidence of his fate. It has been suggested that a few of these Indians might accomplish a world of good in the various missionary-infested countries of the orient.

NEDOURE;

The Priestess of the Magi.

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

By T. J. BETIERO, M. D.

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CHAPTER XXIII.—CONTINUED.

There silent and motionless stood seven spiritual figures, erect in their ethereal costume. They looked much as though they were reflections of the serious looking brothers who stood in circular lines around the room. It was as if protecting forces from other realms had supplied sentinels for this serious assemblage of the world's wisest men.

Thus over each sarcophagus stood the shade of a Past Grand Magus, whose physical remains may have been laid to rest centuries before.

Strange! no one save myself seemed to have observed the sad-faced Masters of by-gone lodges.

Every eye among the brothers was directed toward the acting Grand Magus, who had for the time assumed the chair of Netros.

At this moment they began to sing the opening ode, composed of inspiring words and salient truths.

When it was finished the last stanza was repeated in far-off tones of such exceeding sweetness and harmony that every eye was at once turned to seek the source of the beautiful echoed refrain.

At the same instant the Grand Magus noticed the unbidden but welcome guests and advanced to the altar, giving the Master's sign, which was duly and gracefully answered by the returned shades of the Immortals.

As he remained standing, with his gaze riveted upon them, his face blanched to a paleness which rivaled their own bloodless countenances.

His knees smote together and his body trembled and swayed as if he was about to fall; however, with a strong effort of will, he was enabled to suppress his emotions and call out in a voice yet tremulous:

"Welcome! Thrice welcome, brothers from a higher realm! It is with joy we welcome thee for thine own sake; but as thy visit has ever presaged ill for some exalted brother, we can but receive the warning with ill-concealed sadness."

As answer to his remarks, naught was given but a grave bow from all, with military precision.

Collecting himself and casting his expressive eyes over the white-robed assemblage, he began in a voice somewhat agitated:

"Brothers of the Pentagram and Knights of Wisdom: Ye have been called together to repress a grave and threatening danger. The fair valley of Egypt has been invaded by evil-minded sorcerers.

"Even now they seek the death of our beloved brother and monarch, Amasis, the overthrow of our sacred Order, and perchance the destruction of our fair and honored priestess, Nedoure.

"Far into the night, when the Moon is directing her negative influences to mother earth, we, as a body, with no covering but the canopy of heaven, and God as our guide, have been wont to watch the starry firmament that we might know the Master's will; or, down in our subterranean laboratories, we have sought to unfold the hidden laws of Nature by the science of Alchemy, or been engaged in other occult labors, we have little suspected that the hosts of darkness were marshaling their forces and pouring out upon our loved ones the poisonous emanations of the astral plane, borne by ill-formed, misguided elementals who do their nefarious bidding. But we are now aroused, and shall henceforth not only oppose them but, with help from the Great Creator, who is ever on the side of right, we shall overcome and crush them. What say you, brothers?"

"By the help of God, we shall crush them," came the deep, guttural reply, as from one man.

"We shall crush them," was the low echo of the spectral Masters.

Wiping his brow the Grand Magus resumed:

"While our sacred teachings forbid enterprises of revenge, we are ever opposed to evil-doers, whether they direct their efforts against ourselves or others.

"Evil natures, like wicked spirits, always seek the cover of darkness for their cowardly attacks, but we shall not alone watch them with our spiritual eyes for a committee shall be appointed this night to watch their every movement by night and by day."

Lowering his voice he concluded:

"We shall now be pleased to hear from any among us as to the best method of procedure against the evil which now confronts us."

Several members arose, offering as many different remedies for the evil, until an old Magus, with long hair, flowing beard, and eyes preternaturally bright, arose and said in a low, serious tone:

"Master, I think the present danger of such grave import that our sacred body would be justified in making use of the great crystal."

"Aye! Aye!" came from a score of throats.

"Our honorable brother from the south hath suggested well," said the Grand Magus. "Is it agreed?"

"It is," was the response from everyone present.

At this the Master stepped forward to the altar and pointed his finger upward to the dimly lighted arch in the center of the vaulted chamber.

"Look brothers, behold, and concentrate. Let the

force of thy combined thought draw into the mystic fire crystal the astral images of the sorcerers wheresoever they be, and in whatsoever part of the world they may lurk, that we may behold their evil faces and bring to light their hidden deeds. We will first send forth a silent prayer to the Grand Adonay, Eloim, Ariel and the Great Jehovam, while the astral incense is being lighted."

For a short time all remained silent in concentrated prayer while their eyes were raised upward toward the center of the ceiling. At a sign from the Grand Magus the stewards lit the censors and supplied them with incense. As the fumes ascended a pale light became visible at the point of concentration overhead. It was not unlike a thin cloud of illuminated vapor, which grew brighter and brighter until it assumed the appearance of a glowing ball of fire. For an instant it glowed thus, then disappeared. At the direction of the Grand Magus a brother stepped to a niche in the side of the circular wall and began to turn a small wheel. As it revolved the great crystal began to descend. Down it came until it stood suspended in the air at the height of a man's head. Looking closely, I observed a small silver cord to which it was attached. Turning my eyes again toward the crystal, dark shadows could be plainly seen moving therein.

Then, amid an almost breathless silence, five dark figures with oriental features and costumes, came into full view; they stood over two prostrate forms.

The Grand Magus, who had approached the crystal from the east, gave a deep groan plainly heard by all. In a sad voice he exclaimed:

"Our Master and our King!" Then, in a firmer tone he added, "Hold well to the thought, brothers."

The scene in the crystal then changed back again to the luminous cloud. This presently became transparent when all the pomp and grandeur of a king's funeral became visible. This was succeeded by a scene where two dark forms stood over the form of a dying man. Looking closely the Grand Magus sadly exclaimed:

"Netros!"

At this there was a slight movement among the brothers, but, at a warning sign from the Grand Magus, they quickly observed their former silence.

The two dark figures then turned and crept stealthily towards a bedroom in which lay the beautiful form of a young girl. However, before they had reached her side, some guardian angel or intuitional warning aroused her, and, as she sat erect, we could plainly discern the features of Nedoure.

The agony of that moment can never be described. I longed to rush to her rescue and tear her from the threatened danger. As they continued to draw nearer I made an involuntary step forward but was recalled to my surroundings by the Grand Magus who, without turning his eyes from the terrible scene, held aloft his finger for silence.

As the bold priestess sat erect, staring fixedly at the intruders, one could see that neither fear nor alarm possessed her. She appeared calm, yet upon her face was a look of awful determination. She extended her right arm toward them warningly, and her lips moved as though she were addressing them. But of no avail! With drawn knives they still slowly approached her.

Suddenly—like twin flashes of lightning escaping from heaven—two streams of fire were seen to leave her great, lustrous eyes, and the two black marauders lay motionless upon the floor.

The scene again changed, as before, with the intervening luminous cloud or vapor. Before our view there now appeared grand palaces, in the midst of which could be seen a flower-decked, artificial lake. The peculiar floral bridge at once brought to my memory the palace of the Maharaja of Kashmir. This was

confirmed when the picturesque Jhelum appeared in the distance, pursuing its tortuous course through the incomparable valley of my birth. This beautiful landscape view was supplanted with what was undoubtedly an allegorical emblem of existing conditions.

The Maharaja, whose features were indelibly impressed upon me from childhood, was the subject of the emblematic view. Chained at the bottom of a dismal pit, looking wistfully upward toward the moon, this degenerate ruler appeared, with the hard, merciless lines of his scheming face brought out in bold relief; it also bore the expression of a hope to be realized at any cost, and, as he wistfully contemplated the moon, lo! in the moon could be seen Nedoure.

When this last scene vanished the great crystal assumed a bright red color, which gave it the appearance of a huge drop of arterial blood. For some time the Magi continued to contemplate it in silence, when, to the surprise of all, the dimly-burning lamps were suddenly extinguished and, at the same instant, a loud rap in the east called the lodge to order.

If the unexpected rap was a surprise, a greater one was in store for us as, on looking toward the east, our real Grand Magus, Netros, stood there calmly regarding us, while the brilliant aura surrounding him constantly changed and interchanged colors, giving to him a grand and luminous auric envelope such as is seldom seen by mortals. In the midst of this grand tawtic expression of Nature's hidden laws, the pale, corpse-like features of Netros calmly smiled on us.

No one was greater surprised than our Grand Magus of the convocation, who started toward the raised dias. He had made but a few steps forward, however, when Netros held aloft his ethereal arms, making the sign which commanded instant attention. Although somewhat startled, this well-trained body of men stood silent, motionless and expectant. The shades of the seven Past Grand Masters stood like rigid statues, their only sign of life being the phosphorescent glow they gave forth, which was pale indeed beside the brilliant emanations of our beloved Master.

Netros was the first to break the profound silence that followed. Speaking in a clear though strange and unnatural voice, he thus addressed us:

"Brothers, in the midst of life we are in death. For those ignorant of the great laws of evolution and equity Death is contemplated with fear and horror. To the atheist it is the end of all things; they look forward to complete annihilation as a welcome event, bringing with it peace, rest, and eternal oblivion.

"But the members of this grand and glorious God-loving Order know, beyond peradventure, that there is a life beyond the grave, proven by the periodical return of our great Masters. So well are you acquainted with God's excellent provision for the immortal and imperishable part of man, that we are permitted to hold commerce, even after the great change.

"But man's immortality should not, nor does it rest upon personal experience alone. Why should man—who, in his most perfected state, is naught but an insignificant atom—stand proudly erect and challenge his Creator for proof of the unknown?

"Man is composed of the physical, astral and divine, which gives him a body for each plane. Yet there are those in darkness who willfully close their eyes to the light of truth and refuse to develop aught but their physical bodies. The Magi stand forth, as perfected creatures, devoting their earth-life to the development of the trinity.

"The earth is surrounded by a great vitalized sea, known only to the profane and uninitiated as atmosphere, but the brothers know it contains the mysterious principle of life, without beginning and without end, proceeding from the Absolute.

"When the animal organism reached that stage of development called man, the Creator found it a suitable temple for a part of his immortal principle, which is called the soul. This organism—the human body—is most perfectly adapted to its end. It is moulded to meet the requirements of life. Though it begins in darkness on the lowest plane it may ascend to the highest. Immortality will be given those who deserve it.

"Those who develop the soul will be able, when the inevitable change comes, to go forth into other realms as a well-developed entity.

"Vibration is the principle with which the Creator connects not only this universe and all its planetary inhabitants, but also the myriads of other worlds and universes yet unknown to man.

"The life principle of each individual is for him an immutable book of record. Its proper color should be a bright golden hue, like unto the Sun. Yet few can live so correct a life as to possess it unsullied. Every wicked word, thought or deed tends to discolor it.

"Earthly desires are the greatest barriers to man's progress. By permitting himself to live wholly in the lower animal nature, man separates himself from the pleasures and glories of a higher life.

"As you know, the liberated soul of an upright man cannot leave the earth's sphere save by means of the Sun's rays, I was permitted to indulge my strongest desires, which were, first, the safety of Nedoure, and next, to meet you again, my brothers, to bid you a long farewell. The great change came to Netros in the night; of its details I may not speak, yet I will say that, a moment after the blow had been struck, a change came upon them, as it will to all the wicked, more terrible than tongue can tell or humans conceive.

"The time for my departure has come. From my abode in the Sun I shall continue to send to you my feeble aid until, by the eternal cyclic laws of the Absolute, I am again permitted to extend the grip of fellowship to future generations of our Order.

"My escort awaits me," said he, with a wave of the hand toward the phantom Masters over the sarcophagi; then, extending his hands in benediction, he said: "Farewell, Farewell."

In a low tone the word was echoed again and again. Then, together, the spell-bound brothers cried out, like the mighty roar of the breakers upon the beach: "Farewell, Masters! Farewell!"

There was a noise like the rustling of wings, when our unusual lights disappeared and we were left in darkness, and then a cool draught of air swept through the underground chamber.

After the lamps were again lighted the Grand Magus made a few brief remarks in which he explained to the younger members that the spirits of departed Masters usually returned to herald the death of some important officer in the Order. He also caused the Magi to repeat after him the powerful distress ritual (which had been given me that evening by Netros) and further instructed them to repeat the same at a certain hour daily until we should meet again.

These and a few other matters were hastily arranged, when we all decided to return to Sais in a body to inquire into the death of Netros and attend to the safety of Nedoure, our bereaved High Priestess.

CHAPTER XXIV.

On the afternoon following the rites of black magic participated in by Tantras and his two assistants, Gunga and Mohat, he appeared agitated, a state rarely known to this composed disciple of darkness. Instead of his usual serenity, Tantras paced nervously to and fro in front of the raised dias and mysteriously adorned curtain in his reception room. With hands clasped

behind him and head bowed as if in deep meditation, he walked hurriedly with long, swinging strides, back and forth, like a wild beast restive in the circumscribed space of captivity.

The air was heavy with the sickening odors of horrid incense, but the giant sorcerer paid but little heed to it, or, in fact, to any of his surroundings. That he was irritated was still further indicated by the impatient manner in which he threw back his red silken waist from time to time.

Finally he came to an abrupt halt in front of the dragon pillar, and, after casting a quick glance about the room, gave three rapid strokes to a silver bell attached thereto. While awaiting the results of his summons he mused aloud:

"By great Beelzebub, what can such delay mean? The Maharaja comes before the next quarter of the moon, Amasis is yet alive, and Psamittichus—poor dupe—is still powerless to aid me. Ah! when the crown is on his head, then will I have another king at my feet. Then with my master, the Black Prince, behold me, how can I fail to obtain my object? No! no! failure cannot come to the Tantrika!"

As he uttered the last words he clenched his mighty fists and gnashed his teeth furiously. Continuing, he said aloud, though still addressing himself:

"But Cambyses comes—he is even now on the way—I must hasten—"

Here he was interrupted by the entrance of his two trusty assistants, who breathed rapidly as though they had been occupied in some laborious work.

Without observing their deferential bows, he addressed them:

"Dost thou know, Gunga, that we cannot much longer delay?"

"At your service, Master," Gunga replied in an untroubled tone.

"The Maharaja comes soon," continued Tantras. "He will arrive before the next quarter, no doubt, and I have promised that ere he returns he shall embrace the so-called priestess upon whom he has set his heart. Aye! and staked his soul!"

"My plans did not at first include violence, but for some reason the forces which I have ever found prompt in my service respond not, or, if so, they are delayed. This night the order of pretenders meet within the Pyramid of Cheops; all of the friends and family of this priestess will be present. In the meantime you must go up the river in your boat, lay close to the other side, and when you observe the departure of the vessel which bears the white-robed simpletons to Ghiza, you will hastily cross, swoop down upon the house, and meet me at the three cottonwoods on the east. See that thou comest not without the Maharaja's prize, least it go ill with thee. Obey these commands in every detail," said Tantras in a voice of thunder, as he fastened his great fascinating black eyes upon the trembling wretch.

Then turning to Mohat he said in a voice but little less stern: "Go thou also, and see that thou hast naught to report but success. Begone, dogs!"

Bowing low they noiselessly left the room. When they had departed Tantras frowned and shrugged his shoulders as if not entirely satisfied with his last orders. After taking a few more turns up and down the room, he walked over to the divan and, with a long drawn out sigh, stretched himself at full length, and soon lay as motionless as though he were dead.

The time rolled on and it was far into the night as a figure, closely muffled in a dark robe and cowl, approached stealthily toward the prostrate figure.

However, before he had reached the couch, Tantras was fully aroused and sitting erect.

TO BE CONTINUED IN OUR NEXT.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR MAY, 1901.

Mercury—May 1st, in Pisces; 5th, in Aries; 11th, in Taurus; 16th, in Gemini; 20th, in Cancer; 25th, in Leo; 31st, in Virgo.

Venus—1st, in degree 12 of Taurus; 13th, enters Gemini; 31st, enters Cancer. Travels about two degrees a day.

Earth—1st, in degree 11 of Scorpio; 21st, enters Sagittarius, the ninth house. Travels about one degree a day.

Mars—1st, in degree 3 of Libra; 31st, in degree 17 of same, being degree 197 of the Heliocentric Zodiac.

Jupiter—1st, in degree 4 of Capricornus; 31st, in degree 6 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 12 of Capricornus; 30th, in degree 13.

Uranus—In degree 15 of Sagittarius during the month.

Neptune—In degree 29 of Gemini during the month.

Full Moon on the 3d, in Scorpio. New Moon, in Scorpio, on the 17th, in the direction of Taurus from the Earth.

Morning Stars—Jupiter, Saturn; Evening Stars—Venus, Mars. Decoration Day, May 30. May 31 is the 151st day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 14th, 18th, 27th, or contiguous days thereto.

EVENTS AND THEIR ASPECTS.

A News Record of Prominent Features of the World's Current History and Heliocentric Phenomena.

COMPILED BY WILLIS F. WHITEHEAD.

March 26.—**Planets' positions:** Mercury in Scorpio, Venus in Pisces, Earth in Libra, Mars in Virgo, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, Neptune in Gemini.

Events for March 26—continued from our last record, which see—were: Religious riot occurred near Lisbon; several killed. Hamid-ed-Dit, well-known Arab Sheik, raised standard of revolt against Turkish rule, in Yemen, a division of Arabia; Kruprik, near Monistir, burned day before, and a number killed. Second oil gusher in Beaumont oil field, Texas, struck; flow, 20,000 barrels. Tolstoi banished from Moscow; forbidden to leave Russia.

March 27.—Bubonic plague at Cape Town increases; 246 cases to date, 85 fatal. Russia refuses to modify terms of Manchurian treaty; England protests. Boer retreat becomes a rout. Arab insurrection against Turkey grows.

March 28.—8,000 dead of plague past week in Bengal Province, India, including Calcutta; *whole towns* wiped out. Aguinaldo, head of Filipino insurrection, delivered as a prisoner in Manila by Gen. Funston, who captured him March 23; Funston's expedition started March 6. Many floods in Michigan and New York. News arrives that on March 23 the French expedition against Fodi-Kabbas, noted slave dealer in Mandani, West Africa, was

successful; Fodi-Kabbas was wounded and captured, 150 of his followers were killed and wounded, and his *forty* wives, whom he had put in a powder magazine, were killed by its explosion.

March 29.—**Mercury enters Sagittarius.** French Ministry passes the "Law of Associations;" two provisions of which prohibit religious orders from teaching or to hold property. Third oil gusher struck in Beaumont oil field; great output.

March 30.—Jefferson House, Richmond, Va., burns; loss \$1,000,000; \$200,000 fire loss in Kansas City; several injured at both of these fires. Severe Boer losses. Steamer "Paris" founders off the Northumberland coast; 9 lost. England, Germany and Japan send identical notes to Russia and China warning them that the signing of the Manchurian agreement will involve the partition of China. Minister Loomis, Venezuela, recalled to Washington.

April 1.—Attempt to kill Czar; 3,000 arrests of revolutionists in St. Petersburg to date. Largest irrigation canal in the world opened at Phoenix, Arizona. New gas, intensely phosphorescent, separated from radium by M. Curie, French chemist. Surrender of Filipino Gen. Gonzalez, with staff and force.

April 2.—Aguinaldo takes oath of allegiance. Government buys \$2,000,000 worth of bonds. Plague cases in San Francisco number 10 since Jan. 1; all fatal. Many Filipinos lay down arms. Carter Harrison re-elected Mayor of Chicago; 28,000 majority.

April 3.—Several killed in a terrible Swiss riot. China notifies Russia that, owing to the attitude of the powers, the Manchurian treaty cannot be signed. News arrives that the famous Temple Homongi and Temple Myokyo-In, at Ikegami, Japan, burnt on March 9; a few days later the famous Temple Ziken Ji, at Okitsu, Japan, also burnt.

April 4.—Wall street extraordinarily active; over 2,000,000 shares change hands. Largest steamer ever built, the "Celtic," White Star Line, successfully launched at Belfast. Filipinos north of Manila give up.

April 5.—**Venus enters Aries.** Filipinos at San Fernando surrender. India famine and plague assuming alarming proportions: "It is estimated," says a dispatch, "that 5,000,000 persons have died in India since 1896 from causes directly due to famine." Japan holds military council. Russia decides to hold Manchuria and "await the further course of events."

April 6.—Russia's stand being unsatisfactory, Japan addresses a note to her regarding the occupation of Manchuria, and demands answer within a stated period. Japan takes measures with a view to hostilities with Russia; China offers help to Japan. Russia pours troops into Manchuria. Russia takes stern measures to repress social revolution throughout empire. Boers are routed. Mob in Switzerland attack Italian and Russian Consulates. Loaded trolley car drops 30 feet through bridge at Syracuse, N. Y.; many hurt. Fifth Beaumont oil gusher struck.

April 7.—Many Filipinos surrender. Powers mark Chinese forts for razing. Japan pushes preparations for war. Two schooners wrecked on New England coast. Mine accident, Ill. Elevator burns, St. Louis, \$650,000. Floods in Massachusetts.

April 8.—Morocco and Tripoli divided between France and Italy by new treaty. Silver and copper combine authorized. Tung Fu Siang, Chinese general, with army of 10,000, said to have revolted in Northern China. Floods in New England States cause shut-down of factories; thousands idle.

April 9.—**Mercury enters Capricornus.** Logan statue unveiled at Washington. Trading and transportation companies of Alaska form big combine of over \$10,000,000. Emperor William decrees that English language take the place of French in high schools of German empire. Family of six killed by dump from mine at Cripple Creek, Colo.

April 10.—French, Italian and Spanish warships welcome President Loubet of France at Toulon; Russian fleet welcomed him at Villefranche. Japan said to be satisfied with Czar's pledges. New Venezuelan cabinet announced. Typhus kills a thousand in three months in C. ty of Mexico. Morgan-Hill syndicate secures Burlington road, forming ocean-to-ocean line. Filipino insurgent fund of \$40,000 captured. Railway accidents in U. S.

April 11.—U. S. Consul at Canton, China, reports 10,000 deaths there from plague during last six months. Boers in desperate situation. Chinese Emperor to return to Peking. Strike at Ashley, Pa., shops, owned by Steel Trust, to force recognition of a labor union; 300 out. Krupp to discharge 5,000; no work. Greek Patriarch deposed. Revolution in sight in Venezuela; rumor. Texas oil field yields millions. Thousands of cases of bubonic plague in all parts of the world reported since November last.

April 12.—News arrives that Ibu Rashid has recovered his kingdom of Nejd, central Arabia, through bloody battle; 5,000 killed; uncertain date. Six attempt suicide in Chicago. Cuban constitutional convention rejects Platt amendment. Steamers collide near Canton; 70 Chinese drown. George Q. Cannon, head of Mormon church, dies. Gypsy riot; Pa. Boers captured; 80.

April 13.—Cuba will yield to U. S. terms as per Platt amendment or be annexed. Chinese converts starving; 10,000. News arrives that edict to stamp out Mafia society in Sicily was followed by wholesale murder of supposed traitors. Earl Li Hung Chang says Russia must control in Manchuria. Cubans reverse decision on Platt amendment; Cuban commission created to visit Washington. Court decides that Boers cannot hold up shipment of mules to British army. Small riots; U. S. Cotton mills close at Fall River, Mass.; 17,000 affected.

April 14.—Japan notifies China that return of Emperor to Peking and dispatch of 20,000 Chinese troops to Manchuria "to preserve order" is desired. Mobilization of Japanese fleet at Nagasaki and war preparations on board reported. Former President Steyn of Orange Free State advised Boers to surrender. Corea to fortify coast against Japanese invasion; Korean factions fighting over rightful heir to throne. World-wide war on rats proposed. American trade balance breaks record, being \$540,687,337 in favor of U. S. for past nine months.

April 15.—Government warns bankers against excessive speculation. German cavalry force starts for Nankow Pass to oppose Prince Tuan and Gen. Tung Fu Siang. Labor unions move to tie up every plant controlled by Steel Trust; demand recognition. Northern Pacific (Morgan-Hill syndicate ocean-to-ocean) extends its transportation facilities, announcing new steamship line to Liverpool from Puget Sound, *via* Pacific ocean and Suez canal; new line will operate three-fourths way around the globe.

April 16.—Crews of wrecked vessels rescued. Tsung-Li-Yamen to be replaced by new board, called Wal-Emu-Pu, to conduct foreign affairs for China. Steps taken to compel Steel Trust to recognize union through strike of 200,000 workers. Wholesale arrests in Russia; 1,500 arrested in Odessa alone on 14th.

April 17.—Palace of empress at Peking burnt. Over half billion of gold in U. S. Treasury. N. Y. Central car shops at Rochester burn; strike on. Union riot; Ky. Marinduque Filipinos surrender.

April 18.—Boers lose, retreat. British east African expedition against Ogaden Somalis reported successful; burnt villages, etc. Employes of Steel Trust and its mill operators agree; union not recognized, mutual concessions, strike averted. Armed miners start from Indiana to Kentucky to urge strike.

April 19.—Mercury enters Aquarius. \$50,000,000 steel plant to be built along Sault St. Marie canal. C. G. W. R. R. meets demands; averts strike. Franco-German expedition to Chinese Province of Chili abandoned as Chinese troops will retire. Aguinado officially urges all Filipino insurgents to surrender. New constitution announced for Servia.

April 20.—Earth enters Scorpio. The June STAR will contain a summary of notable events of the Earth's transit through Scorpio under the Sun in Taurus.

METEOROLOGICAL RECORD.

March 30.—Terrific rain and hail storm in Texas; damage at Dallas, \$100,000. Fierce gales swept English channel coasts. Heavy snow-storm in Scotland. Snow-storms in Illinois, Kansas, Missouri, Nebraska, Colorado. March 31.—Fierce Texas blizzard. April 1.—Earthquake shock at Constantinople. April 2.—Cape Henry and Norfolk, Va., have terrific gale and storm; many houses unroofed, etc. April 3.—Pittsburg, Pa., had one of the worst snow-storms ever known in that region. April 4, 5.—Heavy snow-storm and blizzard in Kansas. April 9, 10, 11.—Two to ten feet of snow falls in Colorado; severe blizzard; "was the most extensive storm known in April along eastern slope of Rocky Mountains." April 14.—Heavy snow and thunder-storms in Europe. April 15, 16.—Terrible snow-storm in Colorado. April 19, 20.—Excessive rainfalls and floods in Ohio River Valley.

TURNING ON THE LIGHT.

The Heliocentric Zodiac—Harmony of Heliocentric and Geocentric Positions Shown—Cosmic Astrology.

BY WILLIS F. WHITEHEAD.

The Zodiac that I write of is the *Heliocentric* (*i. e.*, Sun-centered) Zodiac—the Zodiac that would exist if the Earth ceased to exist; the Zodiac that could not exist if the Sun ceased to exist.

The Zodiac is to be regarded as stationary. Like all circles it has 360 degrees, but, unlike all circles, its degrees represent *area* instead of *circumference*.

These degrees of area spread out, fan-like, from the *absolute center of the Sun*—not from its surface.

Thirty consecutive degrees of Zodiacal area is just one-twelfth part of its whole area, and is called—as we are obliged to call it—a "House."

A Heliocentric House, being exactly one-twelfth part of the Zodiac, *always occupies and only occupies* one-twelfth of its whole area; in a word, the Houses of the Heliocentric Zodiac cannot "intercept" each other, *i. e.*, be in the same place from the Sun at the same time.

It must not be understood that this is to be taken as antagonistic to the Geocentric system of Astrology, or that I am an enemy of Geocentric Art. I have and will always oppose the fallacious assaults of those who rush into print to "rescue" their system by heaping uncalled-for and unwarranted abuse upon mine. I am as ready to defend their system as I am my own—any

system, in fact, of Astrology that can show valid results.

I know, surely, that Heliocentric Astrology shows valid results, and I have yet to learn of *any* system that has been seriously elaborated that does not, likewise, show results. "Results" are fulfilled predictions, based on well defined planetary positions and aspects, be these *apparent* (as sometimes taken in Geocentric Astrology) or *real* (as always taken in Heliocentric Astrology), no matter whether these configurations may be said to *cause* or merely *indicate*. "Results," Mr. Sceptic, is the *demonstrated proof of Every and All Systems of Astrology, and when you attack Heliocentric Art you are ignorantly trying to pull down your own house about your ears.*

If we liken the Zodiac to a great wheel with twelve spokes, these will roughly represent the spaceless meridian lines that mark the internal boundaries of its Houses, while the central hub of the wheel represents the Sun. We will now put a small ball on one of the "meridians," about five feet from the hub, to represent the Earth, and a marble, to represent Mercury, on the third "meridian," or the one in "square" from the Earth; Mercury to be quite close to the Sun. It is now evident, taking Mercury's and the Earth's positions from the center of the Sun, that they are in "square" to each other, which is the Heliocentric aspect that they form, and indicates the *real* positions they occupy in the wheel-zodiac. But looking at the Sun from the Earth as a view-point that body appears on the meridian line between the two opposite houses, in one sign of which Mercury is, *apparently*, as both mutually intersect our line of vision, which line of intersection gives Mercury's correct *sign* or *circumference* position as from the Earth. Thus Mercury's position may be correctly described as being in heliocentric square house area to the Earth and also geocentrically aspected in the sign of a much farther removed house. *Because either position of Mercury is correct does not invalidate the other; instead, each implies the proof of the other.*

A complete concord is thus established between Heliocentric and Geocentric planetary positions by the recognition of both Zodiacal area from the Sun's center and Zodiacal direction from the Earth's surface. As regards Zodiacal area, the Earth and Mercury may be 90° apart as from the Sun's center, and at the same time Mercury may be correctly said to be over 60° farther away as to the Zodiacal circumference in line with Mercury from the Earth's surface.

This is no "round-square" theory, said to be "invented" by some would-be astrologer. It is the truth; and the Truth, Gentlemen Sirs, is *never* "invented"—*Truth is Eternal, and is originally acquired by Discovery.* Only a counterfeit of the Truth—a lie—can be "invented" by scheming man.

The unwritten harmonies that exist between the two systems are sure to appear when needed. The brief exposition of Heliocentric Astrology I have entered upon is such general groundwork as I have been able to acquire (amid antagonistic surroundings), and to which I believe *all* are entitled, for the time for *secrets* in Astrology—the most ancient art—is passed. I do not fear to give, freely and openly to all, the little I have obtained, and I give it for the purpose of adding my mite toward that stately edifice that has yet to be built, wherein all that is proved good and true—the useful and stable elements of *all* divinatory systems—will unite to build the enduring, worthy and beneficent Temple of COSMIC ASTROLOGY.

THE JUNE STAR will contain "Houses, Planets and Aspects—Their Names, Signs, Numerical Values and Order, as Employed Heliocentrically," which we have no room for in this issue. This section is continued on page 21 of this issue of the STAR. W. F. W.

GEOCENTRIC SECTION.

[Edited by PROF. G. W. CUNNINGHAM, 5519 Monroe Ave., Chicago, Ill., to whom all communications relating to this section should be addressed.]

When a personal reply is necessary one or more stamps should be enclosed. Brief articles of a suitable nature relating to experiences in the study of astrology which are of general interest will receive such attention as they merit, and, if published, full credit will be given the author.

Questions of general interest relating to astrology which can be clearly and intelligently answered will receive our full attention in the earliest possible subsequent number. Write plainly, and on one side of paper only.]

THE UNIVERSAL GIFT OF PROPHECY.

BY PROF. G. W. CUNNINGHAM.

"Despise not prophesyings. Prove all things; hold fast that which is good."—Thess. v, 20, 21.

The gift of prophecy is inherently possessed to a greater or less extent by all and daily applied to the numerous affairs of nations and men. Every man or woman who risks money in any enterprise predicts either success or failure as the final result. The great majority will naturally expect and predict success while a small percentage of those interested will predict failure. At the same time the miscellaneous masses of the people who hear of the new venture will, as a rule, be about evenly divided. However, each one will make a prediction one way or another as to the final end of the affair.

The ability to judge and predict or postulate from certain indications, is acquired by special study, combined with experience in each different vocation. Any thinking person will concede that special training is an essential prerequisite as an aid to our judgment in attaining the highest possible degree of perfection; yet there are many self-appointed, presumptuous, would-be critics of Astrology who have not yet learned the true meaning of the word. They criticise it from their standpoint of education, no matter how limited, and most likely anticipate that the general public will accept their verdict as final. Some of these would-be critics are daily making predictions relating to matters of more or less importance in a blind, haphazard way without any attempt at being scientific. The best evidence we can get that Astrology is worthy of our serious consideration and study is to take notice of the actions of those who have carefully studied it and demonstrated its truths to their own satisfaction. If we do this we will soon discover that the more thorough the student has been the more zealous will be his efforts to secure a more finished knowledge of the subject. Those who have scientifically tested Astrology possess their own self-convincing evidence, and consequently they are its warmest advocates. At this very moment, at the dawning of the twentieth century, while its Morning Sun is yet goldening the eastern horizon, Astrology is receiving a new impetus and forging ahead like a young giant. The masses of the people are earnestly taking up the study. This is no idle assertion, for the letters that come to me from all points of the compass furnish the conclusive, undeniable evidence.

The physician predicts as to whether his patients will recover their normal health or not; the attorney predicts as to the final results of judicial decisions relating to his clients' cases; the teacher predicts great success for his brightest pupils; the broker predicts that certain investments will be safe, and sure to be profitable; the ardent lover predicts uninterrupted happiness for all concerned if he can only marry the object of his infatuation; and, finally, ministers, and in fact nearly all people, predict as to our destiny after we pass onward into the great beyond—the unknown and unknowable only in so far as we may be educated to believe, which must necessarily be in accordance with the strength and calibre of our God-given reasoning faculties and distinct individualities. These predictions may be made hastily, or after the

greatest possible care and deliberation, also with the best intentions, yet, owing to the oft-times frailty of human judgment, a large percentage of failures must necessarily be recorded. Many people are thoroughly imbued with the idea that anyone who makes predictions relating to the future should be classed as a "fortune-teller." If this idea is fully carried out, after considering the above partial list of those who make future predictions, those wishing to be Pharisees and think that they should not be classed as "fortune-tellers," would certainly be pitiable on account of their lonesomeness.

Astronomers have predicted the exact time of the beginning and ending of a vast number of eclipses of the Sun and Moon. These predictions have usually been made for long periods in the future and no failures have been recorded. When the time of a future eclipse is announced, from good authority, nobody has the slightest doubt but what the natural phenomenon will occur at the exact moment mentioned. If the time given would not be exact, it would not be the fault of the Sun or Moon, or the science of Astronomy, but the fault of the one who made the mathematical calculations. Therefore if such a mistake should occur we could not consistently condemn the science of Astronomy, or the science of mathematics. We would attach the blame to the mathematician who performed the calculations.

The time-tables of the celestial travelers were so perfectly designed by the Creator at first that no change ever has been or ever will be necessary, consequently by certain calculations the exact positions of the heavenly bodies can be accurately known at any time in the future, or in the past. Those who understand Astrology, not as it is supposed to be, but as it really is, base their predictions on quite similar, but far less complex, calculations to those employed by astronomers who predict eclipses. Thus it becomes evident that one can be an astronomer and yet may have no knowledge whatever of Astrology, but before one can be an Astrologer he must possess certain knowledge of Astronomy. This knowledge consists of at least being familiar with the use of certain astronomical tables, which are the result of calculations performed by one who is skilled in the higher branches of astronomical work. In order to calculate a horoscope, which is done by the use of these astronomical tables, one does not need any learning in geometry or trigonometry. It only requires average intelligence and ability, combined with a little perseverance and study. This study can be taken up during odd hours and it will be found a pleasant as well as useful diversion. Students should not get discouraged if they do not understand the tables at first glance. As the study is earnestly pursued, one point after another will unfold and become clear. Being a specific branch of simple mathematics, a little persistency will work wonders. It will be but a short time before students have acquired sufficient learning to entitle them to some distinction, which will be a source of considerable pride and satisfaction, for as yet the number of people who are competent to do this is extremely limited. If one does not care to study Astrology under any circumstances, the fact that he can make a map of the heavens for any given time is no small accomplishment relating to astronomical knowledge. However, to all who can apply their reasoning faculties and who have the time, the study of Astrology, when properly directed, will have the effect of bringing the mind into a much higher state of development.

While it is desirable and an advantage for one to be naturally endowed with keen perception and powerful intuitive faculties before entering into the study of astronomy or astrology, the gift of prophecy is not essen-

tial, as many have been led to suppose. Anyone who can perform simple addition and subtraction can easily learn to calculate a horoscope or map of the heavens for a given time. They can also easily understand how to determine the times of transits, which show the times of good and evil periods. While this is only one branch of Astrology it is one of the most important, and it is strictly mathematical, therefore it will be exact. It can thus be made practical and useful as a daily guide for all. This is not an affair which requires belief for it admits of the student's own demonstration as to its remarkable accuracy. It is not necessary that we adopt the rules of any writers, ancient or modern, only so far as they admit of practical demonstration at the present time, day after day and year after year. Therefore in time this elevates us to a higher plane than that of belief, for it becomes a part of what we know; it becomes a part of our own individuality; it becomes to us plain, simple, unvarnished truth. We marvel at its perfection while we contemplate with admiration its beauty and its brilliant future.

ASTROLOGY IN HIGH PLACES.

Mozaffer-Ed-Din, the Shah of Persia, His Own Astrologer—His Horoscope.

Mozaffer-Ed-Din, Shah of Persia, is an astrologer. It is said that he was born in 1853, March 25, at 5 a. m. He keeps posted as to future aspects of the planets and governs his actions accordingly. It appears that from his deductions he concluded that the years in which he was to anticipate the greatest dangers were to succeed each other by 9 and 7 after his year of birth. As he was born in 1853 the first was 1862, the second 1869, the third 1878, the fourth 1885, the fifth 1894, and the sixth 1901. His escape from the Paris assassin was the only belated example, and every serious attempt against his life has been in one of the years mentioned. In the full delineation it is evident that he applies the Kaballa combined with both the Geocentric and Heliocentric horoscopes.

PROF. G. W. CUNNINGHAM.

EVIL TRANSITS NOW FOR CERTAIN PEOPLE.

When, by their progress in their orbital transits, Saturn, Mars, or Uranus reaches certain points in the Zodiac, at which they come to within five degrees either forward or backward from the exact degree, of the conjunction, square, or opposition to the place of the SUN in a Geocentric, or the EARTH in a Heliocentric horoscope, it is a warning of an evil, or at least an annoying, period for people born any year on or between any of the dates given below. This does not take into consideration the transits in cardinal houses of the Geocentric horoscope, favorable or otherwise. Here is a point in which the two systems harmonize and agree as to the time of an evil period, especially during transits of Uranus and Saturn. If people drift blindly during these periods they are apt to do something which will cause them financial losses, or mental worry from other sources. Do not understand that some dire calamity awaits you if your birthday happens to be mentioned in the following list of dates. "Forewarned is forearmed," and by knowing the time in advance when the evil is indicated and then being extra careful of your health and financial matters, and also being particular to see that your conduct is such as to be above reproach, it is expected that you will counteract at least the greater part of the evil indicated. At any rate you will be better able to understand yourself and the condition of affairs surrounding you, and become a philosophical master of the situation. Those born with a very fortunate nativity will notice that much less evil will be in evidence for them than for others whose horoscopes are proportionately less fortunate. The following birthdays, inclusive, are the ones to which the above remarks apply:

May 14 to 24, June 1 to 12, June 23 to July 13, August 15 to 27, September 1 to 12, October 4 to 15, November 15 to 26, December 1 to 12, January 1 to 12, February 11 to 21, March 1 to 12, March 30 to April 11.

PROF. G. W. CUNNINGHAM.

MATTER under the head of "Miscellaneous Notes, Queries and Answers," by Prof. Cunningham, is crowded out of this issue and will appear in the June STAR.

Taurus—♉ THE SIGN TAURUS. Venus—♀

ITS SIGNIFICATION WHEN TAKEN ALONE.

Students cannot become too familiar with the following introductory remarks.

At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising, at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the rising sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All these points can be determined accurately only when the horoscope is calculated according to the date, place and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the Earth is placed.

At any rate, people should study their horoscopes in accordance with the most complete and accurate data to be had and in that way arrive at every point they can which will be to their advantage to know.

[Correction: In the first line under "Disposition" in the delineation of Aries on page 15 of April STAR, "high spiritual" should read "high-spirited."]

The second thirty degrees of the Zodiac is represented by the sign Taurus, symbolized by the bull and ruled by Venus. Taurus is a northern, fixed, earthy, feminine, nocturnal, dark, short sign; the celestial night house of Venus, the detriment of Mars, and the exaltation of the Moon.

PERSONAL APPEARANCE.

A short, well-developed figure; broad shoulders, deep chest; medium to dark curly hair; broad forehead; large, dark eyes; voluptuous lips; full face; shiny or glistening skin; a genial, docile expression of countenance, usually a dimple in the cheeks or chin; oft-times possessing more than average beauty.

Many people will have quite a similar appearance who were born when the earth was transiting in Scorpio, or when their ruling planet, or the Moon, or both, were in Taurus.

DISPOSITION.

These characters are by nature gifted with a modest, quiet, peaceable, patient, plodding, methodical disposition, with great love for home and its pleasant associations, also the beautiful in art and nature. They are usually apt students in music, art and song. They have a particular antipathy to the appearance of anything slovenly or untidy, consequently are disposed to avoid work which will soil either hands or clothes; yet they are industrious in their efforts where patience and neatness are essential qualifications. They dislike to change either business or location, and after having once decided as to their life business or profession, are induced to make a change only on account of the force of circumstances and not from choice. They are fond of good living and will put forth every effort to obtain it; they insist on having their meals regularly and at the appointed time. They are subject occasionally to periods when their spirits will become very much depressed, or, as termed by some, "spells of the blues." These depressions will generally develop without any apparent good cause. They seldom lose self-control, yet when this occurs they at once become furious but soon recover their mental equilibrium. They are very humane and dislike to see anything abused or tortured.

Venus being the significator of all that is beautiful, refined, elevating and harmonious, it will be noticed that Taurus people, also those who have the indications of Venus very strong in their nativity, will always avoid anything that is likely to generate a disturbance. They are very just in their opinions, and will often be found using their influence to harmonize factions in political parties or other organizations with which they may be associated.

PROF. G. W. CUNNINGHAM.

TEMPERATURE PREDICTION.

We predict that the average temperature will be comparatively low during the Spring and Summer of 1901.

PROF. G. W. CUNNINGHAM.

STAR OF THE MAGI

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EDITORIAL SECTION.

EXPLANATIONS OF THE OCCULT TEXT.

"And he gave me this thought—that
Christ was sometimes concealed within an
arrow."—*A Dream Fragment.*

We select the following views sent us as
explanatory of the above text:

An optimistic view is that "every arrow
directed against us is deprived of its seem-
ing evil through resulting in our ultimate
good—that all things work together for our
good as a whole."

A theosophic view is that "the shaft of
evil, through the operation of occult law—
the Christ principle concealed in Nature—
invariably causes it to return to the bosom
of the sender as his natural karma."

A metaphysical view is that "the arrow
exists as a form only, concealing the Christ
who, in such guise, is a shaft of love."

"The arrow is an emblem of war, and
the only justification of war is peace. In
a just war, Christ, as the prince of peace,
may be said to be 'concealed within an
arrow.'"

"The great truth of Christ's teaching is
love, and love alone pierceth the heart
like an arrow."

"The arrow sped in a just cause is one
filled with a Christian spirit, and must be
potent for the right."

"Arrows of adversity teach us many
sublime truths of the Master we would
never learn otherwise."

ARROW MAGIC.

We find in II Kings xiii, 14 to 19, the fol-
lowing account of an occult ceremony
with arrows, the last act of the Prophet
Elisha, in connection with King Joash:

Now Elisha was fallen sick of his sick-
ness whereof he died. And Joash, the
King of Israel, came down unto him, and

wept over his face, and said: "O, my
father, my father! the chariot of Israel
and the horsemen thereof." And Elisha
said unto him: "Take bow and arrows."
And he took unto him bow and arrows.
And he said to the King of Israel: "Put
thine hand upon the bow." And he put
his hand upon it; and Elisha put his hands
upon the King's hands. And he said:
"Open the window eastward." And he
opened it. Then Elisha said: "Shoot."
And he shot. And he said: "The arrow
of the Lord's deliverance and the arrow
of deliverance from Syria, for thou shalt
smite the Syrians in Aphek till thou have
consumed them." And he said: "Take
the arrows." And he took them. And he
said unto the King of Israel: "Smite
upon the ground." And he smote thrice
and stayed. And the man of God was
wroth with him, and said: "Thou should-
est have smitten five or six times; then
hadst thou smitten Syria till thou hadst
consumed it; whereas, now, thou shalt
smite Syria but thrice."

THE DRUSES.

The cold of Mount Lebanon is colder
than any other place of the same altitude.
There was a time, not distant, when tour-
ists were obliged to make the long journey
from Beyrout to Damascus by carriage, or
palanquin, or horseback, but now the train
leaves Beyrout in the morning and in the
afternoon arrives at the most fascinating
city of northern Syria, having crept up
the steep mountains like a great worm,
leaving the shimmering blue Mediterranean
behind with Beyrout nestled on her
shores. Every hour increases the cold,
every hour the scene grows more weird,
and, as one village after another is passed,
a sort of fascination seizes the traveler,
who sits wrapped in rugs and furs as if in
the arctic regions, and does not allow the
eyes to wander from the scene without.

Two years ago, as we started for Baal-
bec—which lies forty miles to the east of
the half-way station on this road—we were
so fortunate as to have the compartment
to ourselves, with the exception of one
gentleman with a book. He did not seem
inclined to notice us, was about thirty-five
years of age, and looked more like an
American than a Syrian. Feeling sure
that he was, however, a native of the land
and, of course, spoke nothing but Arabic,
we grew unconscious of his presence, and
spoke of passing things with perfect free-
dom. As we passed a long stretch of
dreary, rocky heights, covered with large
stones, upon many of which was one placed
upright, my friend remarked:

"Could it be that there were Druids
here, and these were their altars?"

At once our traveling companion was
awake and, with an apology for intruding,
said in the most perfect English:

"No; there are no traces of the Druids
here, but there are still many Druses in
the mountains of Lebanon, and it is more
than possible they may have held their
meetings where you see those upright
stones. They are a strange people, and if

you are interested in peculiar phases of
religion and people, at the next station I
can show you one perhaps."

"And how do you know them?" we asked.
"See a Druse once and you can always
know them afterward," was his reply; and
then he continued:

"I have lived in Syria all my life—"

"And speak our tongue so fluently?" we
interrupted him questioningly, to receive
in reply:

"All who attend the college in Beyrout
speak as well as I if they remain long
enough. But about the Druses. Since I
became a physician and settled in the
mountain village of M—, I have been
strangely interested in these people. Per-
haps it is due to my being a Mason, but
whatever the cause, it is an interest that
never abates. They throw in the shade
all other secret societies and, by their
lives, make ordinary Christians seem
heathen."

"Tell us about them," we asked, as the
bell rang for an approaching stop.

He did not reply but, putting his head
out of the window, looked ahead, and as
we slowed up he said:

"I see but one. He is old and very grey.
Look at his eyes and tell me if you ever
saw such eyes before."

Standing on the edge of the platform
was a man of seventy or thereabouts,
dressed much like the men around him,
but shooting from beneath shaggy eye-
brows, glances that were vivid with elec-
tric power. Evidently looking for some
one, he was still there when the train
pulled out.

"Now, that man is one of their greatest
prophets or bards. If I did not know it
from personal knowledge I should know it
as soon as I saw him. He has unlimited
power over the Druses around here, and
any potentate of earth might envy him
his absolute domain. His people are known
to him as children are known to a parent,
and I believe if his mandate went forth
that they must sacrifice the dearest thing
on earth to prove their devotion to their
God, they would do it without a murmur.
They are truly a secret order. No one
knows their secrets. No one from the
outside world can ever hope to become
one. Even among themselves they keep
the degrees of initiation distinct, and only
those become *Oekals* who have made great
sacrifices, done severe fastings, and then
received the *secret* initiation, when they
can be ranked as wise men. This is open
to men and women. These are the holy
and revered ones among them and are like
the one we have just seen. A Druse must
marry a Druse. The children at a proper
age are instructed in the mere alphabet
of their secret wisdom, and as they ad-
vance are taken farther and farther. If
the greatest monarch should offer his
kingdom for the initiation, he would be
rejected, and so they keep themselves a
select people, that have a belief in one
God, and, by their hidden wisdom, can
work magic. They have plain meeting-
houses, where any Christian or Mohamme-

dan is permitted to come, but nothing is revealed that would throw light on their mysteries. Tobacco is not used, and their food is simple and without much meat. Their books have never been given to the public, and only in the Vatican and Paris and Vienna, Oxford and Leyden universities are they to be found. Their belief is in the unity of God, in John the Baptist as a reincarnation of Elijah, and several of the points held by Christians. When you consider that this sect has withstood the changes and innovations of time, that their belief in immediate reincarnation raises them above the fear of death, that their inner life is so powerful as to set its seal upon their physical body, that their love for God is greater than any human love, that their places for sacred ceremonies is never twice in the same place—and may have been where we saw the rocks—you see that modern secret societies are a mere imitation of the genuine. When they meet they have regular passwords, and a tiny flower has its office to perform; while they ask, 'Whither do you go?' and, receiving the correct reply, ask of the rising of Sun and Moon, of the planets, and the like. Then each reveals himself to the other and is safe.

"Because they have kept these things sacred, and have not allowed themselves to become entangled with others, they have magical powers of a high order."

Here he paused—the train was slowing up—and, hastily collecting his belongings, he bade us "good morning" and sprang from the car. He was met by another man who had the mysterious eyes of the first, and our traveling companion, waving one hand toward us, and with the other seizing that of the man, gave us to know that *here* was another. We never have seen him since, neither have we forgotten his enthusiasm as he talked. From that time I devoted time and thought to a study of the Druses and found, after returning home, an article in the *Morning Star* on the magic of the Druses, printed elsewhere in this issue of the STAR, for which I commend a careful perusal.

MARGARET B. PEEKE.

SOLIDIFIED AIR.

In his lecture room at Tulane University, New Orleans, Professor A. L. Metz succeeded lately in making a small block of solidified air which was as substantial, for the time being, as a block of ice. It was about an inch in diameter and lasted about fifteen minutes fully exposed. He laid it on an anvil and as he struck it the hammer bounded off as though it had been a piece of rubber. It was so intensely cold that no one could touch it. Taking a test tube about eighteen inches long and over an inch in diameter, Prof. Metz put liquid air into it, filling it to within six inches of the top. He then corked it, and through the cork inserted a bent glass tube connected with a vacuum apparatus to induce rapid evaporation. The volume of air remaining in the tube was found solidified in a lump a little more than an inch deep.

SECRET THOUGHTS.

I hold it true that thoughts are things.
Endowed with being, breath and wings:
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings, or its woes,
Like tracts behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their imprint by and by.
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered death.

And after you have quite forgot,
Or all outgrown some vanished thought,
Back to your mind to make its home—
A dove or raven it will come.

Then let your secret thoughts be fair:
They have a vital part and share
In shaping worlds, and moulding fate—
God's system is so intricate.

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

The Influence on Our Daily Lives of "Wholesome Thoughts."

If thoughts are forces, then we must select them with great care.

Our thoughts are to our lives about what steam is to the engine. If the steam is under intelligent control, the hum of the manufactory will be like agreeable music, and the machinery will accomplish a definite and desirable purpose. On the contrary, if the steam is not properly harnessed, there is sure to be disaster sooner or later.

The way a man thinks decides the way he lives. It is as impossible for pure thoughts to produce an impure life as for vinegar to resemble honey to the taste. A thief cannot enjoy religion any more than an honest man can enjoy burglary.

In the long run, a man will live as he thinks. Give me the thoughts which you cherish most kindly and it is like giving me the minor and major premises of a proposition—the conclusion is logically inevitable. Those thoughts are as certain to make or unmake you before your sun goes down as an effect is certain to follow a cause.

Give me the power to sow what thoughts I please in your mind and you put into my hands your destiny here and hereafter. Examine yourself critically and you will discover that your moral altitude exactly accords with the kind of thoughts you entertain. This is an appalling fact of psychological science, and the action of the law is as inexorable as the law of gravitation. No man can think high and live low or think low and live high.

A sudden emotion—sudden fear, for example—will send the blood through the body like the water in a mill-race. It controls the body as easily as a man handles a child. Even the physical features take on a new expression, and the fact of inward terror is made visible in the face. The body is subject to the emotions and it

should, therefore, be guarded by thinking wholesome thoughts at all times.

If a man cherishes the vice of avarice, or dissipation, or unhealthy stimulus, or selfishness to such extent that the habit becomes chronic, a chemical change takes place in his face so that all can see what is going on within. Mental habits as well as physical habits affect us physically. A course of distorted thought will not fail to produce a diseased mind, just as a distorted diet will result in a diseased body.

As a deadly drug will work its mischief if knowingly or ignorantly taken, against which no power of mind will cause the least change in its effect, so the deadly thought of deliberate sin cannot be corrected by physical means. Resist not evil thought by physical power. To remove the danger of a deadly drug we must resort to physical methods, and to exterminate evil thought we must replace it with wholesome thought. Physical ends require material treatment; mental ends require spiritual and intellectual treatment. Well formed habits which embrace both right thinking and right doing must result in strong, healthy bodies and progressive, happy minds.

If the mind were everything we would find our bodies useless encumbrances. It is not enough to believe in truth, we must live it wholly, in our daily acts as well as our daily thoughts, to make it of eternal value to us. A wholesome thought that does not become visible in wholesome acts is like the talent hidden away in a napkin. We are unfaithful stewards of God's wonderful bounty when we thus set his light under a bushel, and starve our lives down to the selfish plane of an animal existence while entertaining thoughts that should lighten and happy the little world of every man's environment.

Wholesome thoughts, when thus crucified, repressed, denied the right of light and action, and accorded utterance only one day in seven, will, like a suddenly imprisoned body of fresh water, soon grow a scum green with degeneration. The time set for releasing the starving soul is repeatedly postponed, farther and farther ahead; our "to-morrow" becomes "next week," "next fall," "next year." This means that the current of conventionality, of physical gratification, of fictional existence, of weak muscles, flabby flesh and palsied brain, has carried us to the slimy, green-scummed death-pool that finally engulfs the shadows of all those who set a time in which to exercise the wholesome thoughts of their souls which struggled in vain for the freedom of material action.

Thoughts are things when liberated and tested in the broad mart of individual experience; thoughts are divine forces when released to light and action; thoughts are ideals of the soul, realities of progress, the wealth bequeathed to the race from noble souls gone before. Every utility of civilization, every means employed by man in dealing with Nature, every good and beautiful form fashioned for worthy ends, are all concrete embodiments of whole-

some thoughts that leaped from a mere conception of the soul to life and action to become incarnate in the matter that allowed full use of its soul as a thing.

We are the finite embodiments of the Great Soul—the Master Builder—of Nature. The wholesome thoughts that find lodgement or birth in our brains indicate the proper aims to which our lives should be devoted. The divine is wholesome, the wholesome is useful. See to it that your niche in usefulness be not empty, that the roll-call of the living finds you "here!"

PERVERSION.

All emotional beliefs are peculiarly liable to excesses and perversions. True religion is eminently sane and practical, but fool religion is the cause of much insanity and crime.

In Illinois the other day a man killed his wife and three children as the result of religious insanity. He belonged to the Amish sect, which regards affection as a sin. The man was turned out of church, ostracised by his relatives and friends, and treated as a leper and criminal because he was seen to fondle his child. This persecution and inhumanity so wrought upon his mind that he became insane and destroyed his family.

True religion is rooted in the affections. It is through their cultivation and expression, the devotion and self-sacrifice which they call out, that we reach broader and higher levels of ethical consciousness which inspire us with charity, compassion, sympathy and helpfulness toward humanity as a whole. The affections are God's primary school of training and disciplining us spiritually. A religion which makes the indulgence or expression of natural affection a sin, is a false religion—a perversion of the right—no matter how old. The Mennonite religion dates from the fifteenth century. Its obscure object appears to be the inculcation of self-control and self-repression, but its teachings and methods are false.

Asceticism is as much an excess in its way as riotous indulgence of the lower nature. To rigidly pen up and ignore Nature's demands upon us is to unbalance the mind, leading to perversions, unnatural crimes, etc. Imprisoned force will find some outlet. Religious frenzies and emotional orgies are as injurious as more earthly revels.

True religion is a pure, deep, still fountain, where we may drink fresh inspiration and wash away dust accumulated by, and inseparable from, our ordinary occupations. Its object is not to intoxicate nor to stifle the natural man, but to purify, encourage and strengthen him. Genuine religion makes intelligent, wise use of both Nature and art to purge man of evil and lift him to higher things. Nothing is so mean or small that religion can not adapt it to some useful end. *But true religion never crucifies nature.* It only prunes and moulds, lifts, leads and guides, and ever brings forth new evidences of its reality and vital influence.—*Medical Brief.*

THE TEMPLE OF FAME.

"How far away is the Temple of Fame?"
 Asked a youth at the dawn of day;
 And he toiled and dreamed of a deathless name.
 But the hours went by and the evening came,
 That left him feeble and old and lame.
 To plod on his cheerless way.

The youth who had failed could never guess
 The reason his quest was vain;
 But he sought no other to help or bless;
 He followed the glittering prize. Success,
 Up the narrow pathway of Selfishness,
 And this had been his bane.

"How far away is the Temple of Good?"
 Asked a youth at the dawn of day;
 And he strove, in a spirit of brotherhood,
 To help and succor, as best he could.
 The poor and unfortunate multitude
 On their hard and dreary way.

He likewise strove with adversity,
 To climb to the heights above;
 But his dream was ever of men made free.
 Of better days in the time to be.
 And self was buried in sympathy—
 He followed the path of love.

He was careless alike of praise or blame:
 But after his work was done,
 An angel of glory from heaven came
 And wrote on high his immortal name.
 Proclaiming this truth—that the Temple of Fame
 And Temple of Good are one.

For this is the lesson that history
 Has taught since the world began—
 That those whose memories never die,
 That shine like stars in our human sky
 And brighter grow as the years roll by
 Are men who have lived for Man.

J. A. EDGERTON.

DRUSE MAGIC.

Some Strange Feats of the Druses Told by Colonel Churchill.

Sheik Bechir is one of the best informed of the Druse Sheiks, and has acquired a store of history and literature which makes his conversation in every way superior. He has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously around, to the astonishment of the beholders. A stick, at his bidding, will proceed, unaided, from one end of a room to the other. A New Testament, suspended to a key by a piece of string, will in the same way turn violently around of itself. On two earthen-ware jars being placed in opposite corners of a room, one being empty and the other filled with water; the empty jar will, on the recital of certain passages, move across the room; the jar full of water will rise of itself on the approach of its companion and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in the saucepan will be seen to spring suddenly out of the water and be carried to a considerable distance. A double-locked door will unlock itself at the word of command. There cannot be any doubt that an unseen influence of some kind is called into operation, but of

what nature those may conjecture who like to speculate upon such matters.

But it is in the more serious cases of disease or lunacy that his supernaturally derived powers are called into play. Previous to undertaking a cure he shuts himself up in a darkened room and devotes his time to prayer and fasting. Fifteen and sometimes thirty days are passed in this state of abstinence and self-denial. At last, one of the genii, described by him to be much of the same appearance as human beings, will suddenly appear before him and demand his bidding. He then states his position and requires assistance in the case he is about to undertake. The genii replies at once that his request is granted and encourages him to proceed. The wife of Sheik Achmet Talhook had been for more than two years afflicted with a swelling which had long been regarded as something else than what it was. Sheik Bechir, after the usual preparatory discipline, passed his hand over her person and in five minutes she arose perfectly cured. Sheik Yoosuf Talhook was brought before him a confirmed lunatic; in two days he returned to his home perfectly restored in health and reason.

That the Sheik stoutly maintains his intercourse with spiritual agents to be real and effective is unquestionable. Indeed, the belief in magic and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population of every religion and sect. There are Christian priests who affirm that the Psalms of David contain an extensive series of necromantic passages, which if thoroughly understood and properly treated, would place the whole world of spirits at man's disposal and invest him, through their medium, with miraculous powers. Instances could be multiplied in which the most extraordinary and unaccountable results have been brought about by the intervention of individuals who make this communion the subject of their study and contemplation. But as the ears of Europeans would only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous and ridiculous, the subject is merely alluded to here to indicate the existence of a very prominent and prevalent belief in magic in the Lebanon.

Oldest Medical Work Extant.

A large majority of the disciples of medicine believe that the works of Hippocrates, the "Father of Medicine," are the oldest of all medical treatises. This, however, is not the case, as the discovery of an ancient Egyptian papyrus by the late George Ebers almost classes old Hippocrates as a modern writer. This "Hermetic Book of Medicines of the Ancient Egyptians in Hieratic Writing" is regarded by many archaeologists to be nearly seven thousand years old, and is supposed to have been written during the reign of Bicheres, a king of the fourth dynasty, 4688

to 4666 B. C. According to the Arab from whom Ebers purchased it, this papyrus was discovered between the bones of a mummy in a tomb of the Theban Necropolis. The document is now carefully preserved in the library of the University of Leipsic, and all doubts of its genuineness have been set at rest by the confirmation of its antiquity by leading Egyptologists.

ANCIENT CITY EXPLORED.

The French government has published the first volume of the memoirs of Jacques de Morgan, which deal with his explorations for the site of the city of Susa. De Morgan ran a series of tunnels into a high mound at various levels, and found traces of five distinct settlements. One of these he found to be the old site of the Græco-Parthian city, which existed between 300 and 200 B. C. Beneath this he found the Persian city of the Achæmenian Kings, which existed between 500 and 300 B. C., and beneath this the older city, which had been almost wholly destroyed in 640 B. C. He proved that the city, although very badly wrecked, had not been destroyed by Asurbanital, the Assyrian (Asurbanital-Sardanapalus). In the debris he found a cylinder relating to Nebuchadnezzar's Jewish captivity, and possibly that Daniel had visited it, for tradition says that he was buried there.

The memoirs go on to say that the discovery of brick records and characters of the Kassite rulers show that this city probably dated from the year 1800 B. C., or about the time when the Kassite rulers conquered Babylonia. One inscription supplies the whole details of the Corvee system in Babylonia. Inscriptions of much older date were found in one chamber, the most important of which was a fine stele of Naramsin, son of Sardon, who reigned in 3880 B. C., proving incontestably the historical character of the ancient rulers. The king is represented as wearing a horned helmet, carrying a bow and spear and wearing a long beard. His countenance was of the Semitic type. He has a foot on a dead foe, while another is falling, wounded, while trying to draw an arrow from his breast. The work is most spirited.

Further down in the mound De Morgan found traces of a wooden city which had been destroyed by fire. This contained stone maces, a flint sickle, and hand-made pottery. There was no metal of any kind and no inscriptions. Still lower, thirty feet above the virgin soil, there was found an older settlement containing rude flint instruments and pottery. The date of the two primitive settlements De Morgan is unable to determine.

Remains of Monster Lizards.

The remains of two monster lizards have been found near Sturgis, S. D. Careful estimates, made by Professor Wieland, give eighty feet as the length of one and sixty feet for the other. The bones were partly excavated last fall and work will be resumed this spring as early as possible.

THE WHITE APRON.

The register? You're right—
There is my name in letters large and bold;
Thanks, Brother Tyler. Now will I unfold
My apron white.
I want no Fleece of Gold.
The symbol of fabled, fruitless quest.
To wear such now were but an idle jest.
Worn out and old.
Give me no Eagle Roman.
Type of dominion, badge of servitude;
No Emperor rules here; however good.
He is but human.
No Garter, and no Star—
Of old world rank and wealth the symbols these;
A pompous show the multitude to please;
Leave such afar.
No Prince or Potentate
Shall ever place his Order on my breast;
I would not choose to kneel at his behest
Or on him wait.
This lambskin, soft and white,
Means brotherhood with neither guile nor strife;
Means single-hearted purity of life—
Our actions right.
Step this way to the Light.
That all may see how clean it is and fair:
So, that is well. Now tie it on the square—
My apron white.
So let me ever wear—
Finding my pleasure in a spotless name.
The honor of the Craft's unsullied fame—
My apron white.
And when my soul takes flight
To the Celestial Lodge, and I have passed away.
Then on the coffin reverently lay
My apron white.
—“Sydney Freemason.”

THE MYSTIC CRAFT.

**Symbolism, Discovery and Legend
Drawn From Masonic Sources.**

THE MASONIC CALENDAR AND ITS ORIGIN.

Time is recognized as a factor in Masonic work, as may be judged from the dates affixed to official documents, distinct from the common era, and no matter the rites employing the calendar, in each, distinct from the other, this method is followed.

A Masonic emblem of the ancient craft, a working tool among Masons, the twenty-four inch gauge, utilized by operative Masons to measure and thereby allot the work before them, is a standard of measuring the passing of Time, as far as constituted by a day. Speculative Masons derive from the employment of the gauge beautiful lessons, whereby the time is also allotted. The gauge is divided into twenty-four equal parts, emblematic of a day, which, as Masons, we are taught to divide into three parts. Eight hours are to be devoted for the service of God and a distressed worthy brother, eight hours in the pursuit of usual vocations and eight hours for refreshment and sleep.

However, to revert to the significance of the Masonic Calendar and its derivation. In the Symbolic Degrees the term Anno Lucis—A. L.—signifying Year of Light, is calculated from the dawn of creation, and adding 4000 to the Christian Era, this epoch becomes A. L. 5001.

As a writer most properly expresses it: “The phrase is symbolic in its meaning and is used as an expression of reverence for that physical light which was created

by the fiat of the Grand Architect, and which is adopted as the type of the intellectual light of Masonry. It is neither claimed that the fraternity is as old as creation nor that the year given for the latter is authentic.”

The Royal Arch Masons assume that when Zerubbabel began to build the second Temple at Jerusalem is a fitting epoch to begin their calendar, hence the term Anno Inventiosis—A. I.—the Year of Discovery. This occurred 530 years before the Christian Era, that is, 2531 years ago.

Royal and Select Masters chose their era with the “Year of Light,” but some contend that it should be chronicled as the completion of Solomon's Temple, to conform with the calendar adopted, Anno Depositum—A. D.—in the Year of Deposit. By so doing they add 1000 years to the present era, making it 2901.

In the year 1118 the Order of Knights Templar was founded in Jerusalem and hence the term Anno Ordinis—A. O.—in the Year of the Order. To obtain the date is simply to subtract 1118 from the present era, making A. O. 783.

In the Scottish Rite the epoch begins from the date of creation, but the Jewish chronology is used, making the period 240 years less than that of the Symbolic Lodge. The era is given as Anno Mundi, or in the Year of the World, but is often expressed as Anno Hebraico, or in the Hebrew Year. The Hebrew months have been adopted, the year beginning in the middle of September. Adding 3760 years to the present common era—1901—we have A. M. 5661, which is the present Scottish Rite year.—*Squire and Compass.*

A TRUE FRIEND A TREASURE.

The man who deserts old friends when the tide seems to be setting against them, forgets that tides in the mercantile affairs of men are almost as certain to turn as the tides of the sea. Many a one has sacrificed his best friend for the sake of what he regarded as policy, only to find in later years that he has given up something which he can never replace. A true, loyal, helpful friend is a treasure, whose value cannot be expressed in words or measured in gold. He who abandons such a friend in what he regards as his hour of need, possesses all the characteristics of a hypocrite, traitor and coward.—Gilson.

FOUNDATIONS OF FREEMASONRY.

Freemasonry is an institution not as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery for the encouragement of Bacchanalian festivity and support of mere good-fellowship, but an institution founded on eternal reason and truth, whose deep basis is the civilization of mankind, and whose everlasting glory is supported by those two mighty pillars—science and morality.

MASONRY SHOULD BE LIVED.

All that we know of the beauties of Masonry, all of its splendor and fascinating truth, all of its beautiful ceremonies and its significant paraphernalia are nothing and our pledges and professions worse than

nothing if our lives do not reflect the brilliancy and divinity of the cardinal principles of our fraternity.—McPatrick.

MYSTERIOUS DISAPPEARANCES.

Six years ago, in London, George Fitch, a wealthy broker, suddenly disappeared under the most mysterious circumstances. The missing man was of quiet habits with a substantial balance at his bankers, and, so far as known, no private worries whatever. He left his office for his home in the suburbs one evening at the usual time, but never arrived, nor was any trace of him ever seen again from that day to this, although a reward of \$5,000 was promptly offered.

At about the time when half the amateur detectives in London were hunting for Mr. Fitch another strange case of sudden disappearance, under exceptionally romantic and painful circumstances, was engaging the attention of the English foreign office. Charles Fitzgerald, an English newspaper writer of repute, had set out on a journey from Sofia to Vienna. He never reached his destination, and, although every effort was made to trace his movements, the secret of his fate is even yet unsolved. It is said that, at the time of his disappearance, he was carrying important dispatches for the Bulgarian government, and, if this be true, he probably fell a victim to one of the numerous oath-bound political associations with which that turbulent principality has always been honeycombed.

One of the most remarkable and sensational disappearances of the nineteenth century was that which occurred in its first few years. Benjamin Bathurst, a kinsman of Lord Bathurst, was sent on a secret mission to Vienna at the time that England, before opening the Peninsular campaign, sought to persuade Austria to declare, by way of distraction, war against France. On reaching Perleberg, in Brandenburg, a couple of sentries were told off to mount guard over the inn where he stopped, and on his setting forward on his journey towards nightfall he thanked them and told them they might withdraw. They did so, and, while all the household was on the alert to see him off, he walked beyond the circle of the lantern glare and was lost to sight at the head of the horses. This occurred on November 25, 1809, and Mr. Bathurst was never seen or heard of again, although England offered a reward of \$10,000 and Prussia \$5,000 for any evidence that would explain the missing man's disappearance.

A mysterious case was that of a farmer named Williamson, who disappeared forty years ago at Haslemere, Surrey. Starting across a meadow near his house to see some workmen, he trudged along whistling and singing to the middle of the field and there suddenly vanished. There was no wall, no ditch or bush which could have hid him. His wife, who stood in the doorway watching him, suddenly screamed, "He's gone; he's gone; what an awful thing!" and fell in a swoon, and went insane. Two other women witnesses were sick for weeks.

A similar case was that of Charles Ashmore, at Bramber, in Sussex. Some years ago, at 9 in the evening, he went to a well a hundred yards from the house to draw a bucket of water. He did not return and his father with a lantern went to look for him. A light coating of snow lay on the ground, though none was falling or had fell for hours. The boy's footsteps could be distinctly traced in the snow to the well where they ended. A thin coating of ice on the water in the well had not been broken. The well was dragged and many searching parties scoured the neighborhood for days, but, like Williamson, no trace of the boy was ever found.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

CIDER CURE FOR SMALLPOX.

A news dispatch from Phoenix says that "Arizona physicians have found satisfactory results from the use of apple cider as a preventative and a cure for smallpox. Some weeks ago an attendant at the pest-house in Jerome discovered by accident that the use of pure apple cider was helping his patients, one of them having received a quantity from the east and distributed it among his fellow sufferers. Drs. Wood and Kaul then made tests with cider on other patients. A pint each day in doses each hour drove away the eruption in from five to fifteen days, and ten patients were cured and discharged within a month. Other tests were made among the Mexican residents along the international line, where there were many cases of a more virulent nature. In every instance where pure cider was used cures were effected and fifty barrels more of the apple juice have been ordered from Illinois and New York to carry on further experiments in the interior of Mexico.

EXTERMINATE THE RATS.

Dr. Nagusha, who is a bacteriologist of prominence in Japan, has been making a study of the plague in Hongkong, in Japan, and in other Oriental countries. He is convinced, he says, that rats are the greatest propagators of contagious diseases. Japan has made an official investigation of the harm done by rats, and has found that they serve no useful purpose, and, besides spreading germs, gnaw their way into hundreds of thousands of dollars' worth of property each year. "Rats are a pest, pure and simple," says Dr. Nagusha. "They are without a single redeeming point. The world would be much better off without them, even if we eliminate the disease question, but this is the one great evil they work, and it can, I believe, be remedied if the nations of the world act together in effecting their destruction. My own country has discovered this and is taking steps looking to the destruction of the rodents. It is proposed that other nations be appealed to in the common cause. There can be no doubt that in so doing a great step would be taken in the direction of preventing the spreading of disease."

A CURE FOR CANCER.

The editor of a Kansas paper inquired for a cure for a cancer. Several wrote to him to try the "sorrel" remedy. He followed their advice with the result that he was cured. He describes the remedy as follows: "Take the common sheep sorrel, which grows in the fields and which children like to eat because of its sourness; mash it up into a pulp in some vessel that will save the juice, then put it into a bag and squeeze all the juice now to a pewter platter to get some of the acid from the pewter. Put this into the sun to dry; let it remain until it is about as thick as tar, then put into a tight bottle. If the skin is not broken, put a drop of chloride of potash or lye on to break the skin, then apply the sorrel on the cancer, covering it with a thin coat. If the sorrel gets too thick, a little water will make it so that it can be handled. The pain will be severe, but it is otherwise harmless. It will stop hurting in a few hours. Keep up these applications, one every day, until the cancer can be lifted out without any pain. It took four days in my case. The sorrel will cook the cancer, but it does not eat it as it does the flesh, hence it eats all the flesh away and lets the cancer loose. When you see the cancer, put the sorrel on it—not on the flesh. When the cancer is out, the wound will heal with any kind of healing ointment."

HOT WATER REMEDIES.

Hot water is so simple a remedy and so easily obtained that its value is not half appreciated. It is one of the best restorers of nervous energy, it rests the weary, and it relieves pain, not only as an outward application, but as a remedy to be taken internally.

A sudden and wearing attack of coughing often needs immediate attention, especially in consumptives and those chronically ill. In an emergency, that ever useful remedy will often prove effective. It is much better than the ordinary cough mixtures, which disorder the digestion and spoil the appetite. Water, almost boiling, should be sipped when the paroxysms come on.

A cough resulting from irritation is relieved by hot water through the promotion of secretion, which moistens the irritated surfaces. For the trying dry cough, hot water is also excellent, as it promotes expectoration and brings relief.

When one has a sudden attack of indigestion, it is a good plan to take a cup of hot water as nearly boiling as can be borne. Persons suffering from dyspepsia will find a relief by drinking a cup of hot water on rising in the morning.

When one comes home at night after a fatiguing day, nothing is more restful than bathing the head and back of the neck with a towel wrung out of water as hot as can be borne. It soothes the nerves and rests body and brain. The same treatment relieves a nervous headache as nothing else does.

There are many other remedial uses to which hot water may be put; keep it handy.

QUAINT AND CURIOUS.

ONE of the most curious monopolies in the world is that of the Prince of Palermo, who has a right of ownership in all the snow which lies on the mountains of northern Sicily. The snow is gathered in felt-covered baskets and carried to the lowlands, where it is sold, retailing at a cent a pound. In Palermo it is used for making those delicious ices for which the Palermo cooks are famous. The right of obtaining and selling the snow is let out by the prince to contractors, and from the money so obtained the prince derives the larger part of his income. If he could find some way of attaching meters to the noses of his subjects and compelling them to pay for the air they breathed at so much per hundred feet, and in which he has as much a "right of ownership" as he has in the mountain snow, he would be able to found a church and pose as a philanthropist.

WHAT is known as the tallow tree is a native of China. Some species are also found in the East Indies. It is of about the height and appearance of the pear tree, the leaves resembling those of the poplar. The blossom is yellow, but the singularity of the tree is the fruit, which is inclosed in a husk, like that of the chestnut. When the fruit is ripe the husk opens of itself, showing three white grains, each the size of a filbert. These grains contain the vegetable tallow so useful to the Chinese. The grains are crushed, boiled and afterwards mixed with vegetable oil and wax. So prepared they make the best candles, burning almost without smoke and quite free from smell. In China these trees are cultivated in extensive plains, planted in regular order. The leaves incline to red and the blossoms being yellow the trees are beautiful objects in a Chinese landscape, a grove of them having the appearance of a flower garden.

THERE is a wonderful German clock, 140 years old, which has just reached the Smithsonian Institution, and which is a revelation to the clockmakers of the present century. As it stands upon a newly-made pedestal it ticks away as merrily as if fresh from the maker's hand, and keeps good time, too. It is a curious little wooden affair about a foot square, having a faded embellishment of German art on the front case, while a metal dial with highly ornamental hands and Roman letters gives it a quaint aspect. Back of this dial is the name of the maker and the date of its manufacture. All of the working machinery is made by hand of hardwood, beautifully polished and put together with hand-wrought rivets of brass. Even the great iron weights suspended by ropes are carefully although rudely wrought by hand, and so carefully balanced that the clock does not vary a second in time during twenty-four hours. Although the works have been wholly unprotected in the 140 years of its existence, being fully exposed at either side, this has not interfered with its substantial organism, for the old time-piece keeps right up with the new clocks of the museum.

PANTS are made for men and not for women. Women are made for men and not for pants. When a man pants for a woman and a woman pants for a man, they are a pair of pants. Such pants don't last. Pants are like molasses—thinner in hot weather and thicker in cold. There has been much discussion whether pants is singular or plural. Seems to us when men wear pants it is plural and when they don't wear any pants it is singular. Pants you are mistaken in are breeches of promise. When men go on a tear in their pants it's all right; when the pants go on a tear it's all wrong. If you want to make your pants last, make your coat first.

ASTROLOGICAL.

Continuation of Heliocentric Section
From Page 13.

TEST OF THE ASTRAL NUMBER.

In the January STAR, in regard to "a prejudiced pronouncement as to the Astral Number which lately appeared in *Coming Events*, wherein it was referred to as 'balderdash,'" I said:

"If *Coming Events* will publish the correct Astral Numbers of three people (minus the Century Ordinate) the STAR will publish the year of birth of each, and thus show that the Astral Number is not 'balderdash.'"

Our invitation to the editor of *Coming Events* has been accepted. After quoting the above the editor replies as follows:

"The reason for my remark is, that I tried the Astral Number and got others likewise to do so, according to the rules laid down, but in no single instance would the Number stand the test."

Before going farther with what the editor of *Coming Events* says, I will quote, in answer to his preliminary remarks, from page 76 of "The Mystic Thesaurus," which he used, in regard to the Astral Number:

"Analysis is made by means of elaborate books."

As this quotation means precisely what it says, and as the editor of *Coming Events* did not possess the "elaborate books" to work with—though I hope he will sometime—it is no wonder that the Number would not "stand the test" he and others gave it. Yet, as he done the Number the honor of testing it as well and sincerely as he could under the circumstances, I gladly "take back" my opinion of his judgment as being a "prejudiced pronouncement." He continues:

"I now take up the challenge, and here give the Astral Numbers—formed according to Mr. Whitehead's instructions—of three people, whom I will call A, B, and C. A equals 4764226. B equals 2645122. C equals 2983406. If from these particulars Mr. Whitehead will give me the year of birth of each of the three people, together with some indication of the conditions and culminations of life, I will gladly retract my statement as to the Astral Number, and do what I can to further the system."—*Coming Events*, April, p. 221.

I wish to state to the readers of the

STAR that the apparent delay of *Coming Events* in answering my invitation arose from the fact that it was not seen by its editor until some time in March, when he promptly replied as above.

As our offer was wholly sincere it is only proper for us to assume that all three of the Astral Numbers submitted to us were formulated as represented, whether the persons they represent are fictitious or real. The last of the three appears, if born in the last century—from which standpoint we have analyzed all three—to belong to the fictitious class, and unless the almost incredible result be true, a mistake was made in its casting. If it was cast for a child born in this century it should have been so stated, so that I might have used this century's ordinate, although I said nothing about this before. Following is our analysis of the Numbers submitted:

A, 4764226: Male; married; dark complexioned; father dead, mother living; born January 25, 1858.

B, 2645122: Male; unmarried; medium complexioned; father dead, mother living; born February 11, 1876.

C, 2983406: Female; married; light complexioned; father and mother living; born August 29, 1823.

I desire to test the persons A and B yet further, and the July STAR will contain additional matter in regard to them if my analysis of their Astral Numbers is pronounced correct by the June issue of *Coming Events*. When these are disposed of I will consider, if within my power to do so, such further "tests" as *Coming Events* may be pleased to propose.

Next month I shall give my readers a synopsis of what *Coming Events* predicted, years ago, about our last general election. Do not fail to read it.

WILLIS F. WHITEHEAD.

★

INTERCHANGEABLE CYCLES.

The April STAR contained a remarkable article on the "Peculiarities of Figures," in which we find that Moiran, a French mathematician, showed that "if a binomial figure is read backward and the smaller figure is subtracted from the larger, the difference is always 9 or a multiple of 9." The cycles of the ancient Magi, I had been informed, were represented by such solar periods as were made up of or divisible by 9, and being interested in the subject of cycles, I took Moiran's method and applied it, as a key, to the nine digital numbers to find, if possible, a cycle number or numbers which might accord with some known solar period.

Taking all the even numbers—2, 4, 6, 8—the ninth remainder (for I reversed the remainders as long as possible) gave 999, which, of course, runs it out the tenth time to nothing.

Taking all the odd numbers—1, 3, 5, 7, 9—I obtained, as the ninth remainder, 2178, which was just one-half of the previous result, 4356, the first seven remainders being 83932, 58014, 16929, 76032, 32965, 3960, 3267, which form seven steps, or a symbolic path, to the eighth remainder, 4356.

The accepted time occupied by the equinoctial points in making a complete revolution of the ecliptic is 25,817 years, and this number contains all the figures of the ninth remainder, 2178. This interested me somewhat, and I commenced to "dig" on 2178. I found it was nine times 242, which number adds into 8, symbolizing a cube, and this appeared significant when a cube 12-square equals 1,728, which number contains all the figures of 2178. Dividing 2178 into 21 and 78, the 21 is 3 times 7, while 78 is 6 (twice 3) times 13 (of which 7 is the central number). The time it takes the equinoctial points to pass one sign is 2151½ years, and 2178 comes within 26½ years of that amount, and may, roughly speaking, be said to represent such solar period.

The tenth remainder gave 6534, which is three times 2178, and is the reverse of the eighth remainder. This led to an examination of the reverse of 2178, or 8712, and I found it was four times 2178.

Following Moiran, 2178 and 6534 eternally reproduce each other, thus:

Reverse 2178, obtaining 8712; subtract 2178, obtaining 6534; subtract reverse of 6534, or 4356, obtaining 2178 again. Thus, the straight path of seven steps lead to a circle of four interchangeable numbers, all made up of and divisible by 9. This seven-pointed line and four-marked circle suggest a mystically evolved Quadrature, and the division of the endless nines of these four circular numbers by the seven steps of the circle's diameter gives 142857.

Taking these four interchangeable numbers as cycles, and in their order, we have four Interchangeable Cycles, as follows:

A.	B.	C.	D.
2178.	4356.	6534.	8712.

That these are Cycle Numbers I feel confident for the mathematical integrity of the Cosmos is not to be disproved.

Taking all nine numbers—1 to 9 inclusive—the method taken above gave Cycle B in a new form, in my 21st remainder, as 43999956; Cycle A, in the 22d remainder, as 21999978; Cycle C, in the 23d, as 65999934; which, of course, returned 21999978.

I hope these wonderful interchangeable numbers will be found useful by my Mystic brethren. They appeal to me as being something more than a mere curiosity.

WILLIS F. WHITEHEAD.

MINOR MENTION.

Black figures show the verified storm dates of our forecast in April STAR, viz: April "4th, 10th, 14th, 19th, 27th, or contiguous days thereto." The "27th" not due at this writing.

I regret that I have not space for articles sent me for this particular Section of the STAR. I have not room enough for my own at present; no less than five articles being ready for appearance with my space "solid"—full and overflowing. Articles returned if postage is inclosed; otherwise will be held thirty days for same.

The Chicago Republicans threw away the mayoralty election this spring by discarding Mr. Harlan, whom the Republican reform voters wanted, for a "machine"

candidate. The Chicago *Daily News* of April 3 said: "Wards in which John Maynard Harlan campaigned for a decent city council showed results such as were not thought possible several weeks ago." Mr. Harlan was a power on election day.

The fortunate days for May, according to "Old Moore," are the 8th, 13th, 14th, 17th, 23d, and 30th; but you will find that the money made on the other days will buy just as much. May 1st is a "fortunate day" also—that is, for expressmen. It don't seem to be just the thing to quote "Old Moore" every month and abuse him besides, so if you want any more of his thunder send in 10 cents for a big supply.

EDITOR'S TABLE.

COMMENCING in June, our Astrological Department will be increased to six pages.

AN important article entitled "What is True Magic and How it is Performed," by Margaret B. Peeke, will soon appear.

THE *Sphinx* is again at hand and does credit to the science it represents. Its present price should give it a wide circulation. See advertisement.

WE had no idea everybody would turn in and follow us in exposing the moral turpitude of the Rev. George D. Herron, professor of a brand-new religion and political demagogue. But they have done so. Since becoming divorced he has become "engaged," decent men shun him everwhere, and he is to be tried by his former associates for "conduct unbecoming a Christian and a gentleman." Here we drop him.

MR. U. G. RISON, the astrologer of Milo, a suburb of Columbus, Ohio, recently predicted the winner in the race for the mayor's office of Columbus. Mr. Hinkle won by the narrow margin of 386 votes. Astrologer Rison also predicted the victor in the contest for the same office two years ago. He is, therefore, entitled to considerable distinction as an astrologer. He gained his first learning in the science by the aid of Prof. Cunningham's "A, B, C of Astrology." He done so, also, without any loss of time from his business.

"Coming Events and Occult Arts."

We have made permanent arrangements to keep *Coming Events*, the English astrological magazine, on sale. We can now supply the six numbers for October, November, December, January, February and March, for 50 cents a set. Three numbers, 25 cents; per copy, 10 cents. *Coming Events* is full of rare, original, curious and wonderful things. Send us a dollar and we will mail you the magazine for a year as soon as received. Get the above back numbers as they contain the first installments of the best articles on Geomancy, now running, we have ever seen. Every occultist should read this leading English astrological magazine.

The April number of *Coming Events* is

now on hand also. It is a fine number and all should procure it. The May number will be here about the 10th inst.

Our Premium Offers for May.

We desire to send the STAR to a very much larger circle of regular readers than the average increase will bring us. To carry out our plans—plans that will make the STAR the greatest occult publication for all time—we ask for the co-operation of every one of our friends. Bring our journal to the notice of every person who might desire to participate in its good things. We want new subscribers and a host of them. To make this a matter both quick and easy, we offer the following extra inducements FOR MAY ONLY:

Every new subscriber to the STAR, whose year's subscription is mailed us during the month of May, will receive, free, as a premium, the "Guide to Astrology," or, "Reincarnation" (paper), or the first six back numbers of the STAR, or the set of six back numbers of *Coming Events*, or the choice of any two 25-cent books from "Our Occult Fiction List," or a credit of fifty cents on "Agrippa's Natural Magic," "The Mystic Thesaurus," "Etiopathy," or the "Pappus Planetarium."

This offer will also apply to all renewals, and those subscribers who wish to take advantage of it may do so by having their subscriptions advanced another year, even though their time is not yet out.

A Final Word Regarding Premiums.

We wish to state—plainly and positively and for the last time—that we DO NOT and WILL NOT give "The Mystic Thesaurus" as a free premium to the STAR. We done so, the first year, at a financial loss, in order to make the STAR widely known. We gave it to all then, just as we give it to none now. We did not intend to give it away the second year, as we intended to enlarge the STAR and make it worth its subscription price, as compared with any and all other publications, without the added cost of a book that sells for a dollar. The withdrawal of "The Mystic Thesaurus" as a premium was announced and advertised, as widely as we could do so, on and after July last. We have been to considerable trouble in writing and explaining these matters to those who persist in clipping out and sending in old advertisements containing the offer of this book as a premium. Hereafter we shall not do so, as our time and trouble in this direction is not appreciated by those who want us to continue an arrangement of which they all had timely notice would expire on a certain date. The price of "The Mystic Thesaurus" is now one dollar—the same as the STAR—and the only way it can be got any cheaper is to take speedy advantage of our special offer for the month of May.

Volume One of the Star.

Our readers who have not secured the bound volume of the STAR for its first year, do not know what a good thing they are missing. There is yet opportunity for

them to come in with those more favored as we have a few copies left. But the price is now advanced—May 1st—to two dollars, according to the notice given last month. See list of contents and particulars on second page of cover.

A mistake was made by the binders in binding up Volume One of the STAR. Instead of a "half roan" binding they gave us "half morocco," costing nearly double the price. We had estimates on the "half roan" binding at 40 cents a volume, and figured that the postage would not be over 10 or 12 cents, so decided to make the price of the bound volumes \$1.50, and announced this as the price before they were out; but, as the better binding costs 75 cents and the postage is 18 cents more, our friends can see we were losing money on them at \$1.50; therefore we gave notice that on and after May 1st we would advance the price to two dollars, and will fill no orders for less than that amount in the future.

★
OUR "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

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	♎	Air	Sept 23 to Oct 23
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