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Volume II.

CHICAGO, ILL., JUNE 1, 1901.

Number 8.

PRACTICAL MAGIC.

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."

THE DOCTRINE OF MARTINES DE PASQUALLEY.

We have been able to follow the life of Martines de Pasqually, almost daily, seven years. We will now engage ourselves with his Doctrine and Practice of Magic, the one being intimately linked with the other. The documents which we possess are very valuable at this point of view, for they enable us to clear up completely an unknown side of the history of Martinism.

We will always follow the same plan in our statement, that is to say, we will analyze and cite successively all the letters of Martines de Pasqually, above all in expounding the passages which bear upon our study.

Some complementary explanations are always necessary in approaching each of the Master's letters. Let us, then, recapitulate in some pages the teachings of the Kabala and the esoteric tradition which is derived from it concerning the human being and his relations with the Invisible World. The printed works and manuscripts which we possess of the principal disciple of Martines de Pasqually, Louis Claude Saint Martin, permit us to fix, at the beginning, the extreme importance of the study of men at the point of view of transcendent knowledge.

Resting upon the analogic doctrine of the agreement between the microcosm and macrocosm, Saint Martin recommended his disciples to explain Nature by Man and not Man by Nature. This is the application of the Greek philosophic maxim, "Know thyself."

But the study of man should not be limited to the physiological plane. Anatomy and physiology constitute only the study of the external man and are not sufficient. The veritable man is the spiritual man. Psychology approaches more nearly than any other science the ends indicated, to the disciple, by the master Martinists. But here it is not necessary to fall into a gross error and to believe that classic psychology is absolutely necessary for a genuine initiate.

At the most, there is a vulgar anatomy of the physical organs and the faculties studied by the psychologists that are not fitly hierarchic. Above all, there

exists a category of transcendent faculties, which are vaguely hinted at under the names of intuition and presentiment and which demand a theoretic study and, above all, *practice*, to which there is given too little careful study in an appropriate school.

But, through all time, there have existed fraternities more or less secret giving to some men chosen by progressive initiation, the theory and practice of transcendental faculties, which exist in germ in the human being. The members of these fraternities—the Initiates of the great university of Hermes, Therapeutics, Essenes, Gnostics, Templars, Alchemists, Rosicrucians, etc.—always conserve the secret tradition concerning these mysterious faculties of the human being and by the true philosophers have always been considered developed men and superior to others. But, through all time, there has always existed a class of men guided by a single ambition and very little disposed to submit to the proofs of progressive examinations which demand as much of physical courage and moral force as of intellectual knowledge.

These men, whom we recognize under different names at every epoch as vulgar conquerors, persecutors of Initiates or prophets, Pharisees, ignorant bishops and sectarians of the first Christian centuries, inquisitors and theologians, also would-be freethinkers and positivists. Much nearer ourselves, these men always consider the members of secret fraternities as their enemies or as fools, and persecute them by every means—the fire, the sword or sarcasm.

But Martines de Pasqually belonged to the first category of men developed—the elect—to those whom the authors of biographic dictionaries call with disdain, "Illuminees."

To illuminate the human being by provoking the human development of divine faculties, asleep in him through matter, such was the object that Martines pursued, such was the sole reason for the existence of his doctrine, which is always obscure and incomprehensible to the profane, whatever knowledge they may have besides of ordinary philosophy. What, then, are the consequences of Illuminism for those who are limited to the practices imposed by the ritual? What are the means of reaching these attainments? These are the two questions which it is now necessary to solve. According to the measure in which the divine faculties are developed, the moral being is transformed, at the expense of the physical appetites. The instinctive satisfactions are reduced to their proper estimate, the variable material, which incite vulgar men—the sil-

ver, the official honors, the gratification of vanity—all these disappear insensibly and the point of view under which we consider life changes the situation completely. In the place of seeing from low to high, from brute force towards the ideal, the Initiate or artist (who is an initiate by instinct) sees from high to low, from the Idea with which he is pervaded towards matter, which seems imperceptible to him when below. But if the physical sensation has lost empire, a special sensibility has come to birth, with new modes of perception, permitting the acquisition of new impressions and from them the deduction of new certainties and relations with the invisible world. These relations are established and always unknown to the profane and incomprehensible by them.

To enter into communication with the Invisible is the first result obtained by an Illuminee.

But this is a great mystery, the secret which he cannot deliver up as food for the curiosity of the crowd. Therefore will the Initiate leave the mob to banter and insult him, or to name him by turns a charlatan, one hallucinated or even an idiot? He knows the reality of the mysteries he sacredly holds and a disdainful silence is the only posture which he will oppose to calumnies and insolent raileries.

The problems insoluble by the philosopher, armed with his great wooden saber of induction, are positively solved by the Illuminee, who no more discusses the immortality of the soul, since he is able to disengage by his will the divine spark in him from the material body which lends him nature for existence. The reality of creative forces is no more a problem for him who is able at his will to perceive them in action and sometimes to participate in their essence. Therefore the Illuminee does not fear death, the greater part of whose phases he has already experimentally passed over, any more than the miner dreads the galleries of the mine where he descends each day. But this state of developed man should not cause the least pride to him who has realized it, for the evolution of humanity is a collective act and all the efforts of him who knows should be consecrated as much as possible to deifying the human spawn which crawls at his feet. Therefore Illuminism absolutely involves the existence of a collective social action, joined with the action of the individual initiate.

As to the means of attaining the development of these transcendent faculties, they are summed up in a triple teaching—alimentary for the physical body, respiratory for the astral body, musical and psychical for the spirit.

Martines de Pasqually, an adept trained by the esoteric tradition, sought to develop all these points by initiating Willermoz progressively, but it was only with respect, mixed with fear, that he would speak of this spiritual influence, or the action of the Invisible World, which the poor disciple of Lyons devoted so many years to perceive, the great mystery always designated under the enigmatic name of *La Chose*.

In the first assemblies the new disciples admitted to take part in the labors of the Master saw *La Chose* perform mysterious actions. They went out from these

experiences enthusiastic and terrified, as Saint Martin, or intoxicated with pride, as the disciples of Paris.

These apparitions are produced from strange beings and of a different essence from terrestrial beings, and they have formed speech and uttered profound knowledge, and each disciple is called upon to reproduce alone and by himself the same phenomena.

When the experiments had begun each one wished to advance too swiftly and to shun the fatiguing discipline and possible failures. Then they took to Martines the story of their non-success and vexations and Martines responded very sincerely:

“If it were I who directed the invisible world, my greatest ambition would have been to have satisfied you. But what shall I say to you? *La Chose* demands sure and real proof of devotion without limit. Upon the very day you are found worthy the phenomena will appear. It is, in effect, self-producing, and we should praise the stubbornness of Willermoz, who devoted more than ten years in obtaining the convincing facts when the greater part of his disciples are quite satisfied after two or three years of study.”

The practices taught by Martines are derived solely from the ceremonial magic as we will show from what follows. Let us, however, signalize the notable importance attributed by the Master to the luminaries—to the wax candles arranged in the circle. There is, in effect, here included a very original mark of the Martinist tradition. To our mind the data which precede are indispensable, in order to comprehend the extracts which follow. We will add, on occasion, all the complementary developments which seem necessary.

INITIATION OF WILLERMOZ.

The practical initiation of Willermoz began August 13, 1768, by a letter of four pages, from which we make the following extract, treating upon the alimental regimen and the primary astrologic data.

REGIMEN—ASTRONOMIC CORRESPONDENCES—PRAYERS.

“In regard to that which you should do, and the life you should follow, let it be this for your spiritual and temporal functions. For the temporal I will say nothing other than the interdiction which I made to you of temporal food, which is, that you should no more, during your whole life, eat the blood of any species of animals nor of the domestic pigeon nor any species of kidney nor the fat of any kind of animals.

“You will fast carefully during the periods which are ordered in every Equinox. You will begin your fast—the watch that you wish to work—on the fourth of a circle. You will not be able nor should you work in your quality of apprentice of the Rosy Cross, but three days following the beginning of the Equinoxes. You will follow the Moon of March and September and not the days which have been appointed for the Equinox, since the ordinary days, and the months which fixes them, are of no use but in marking well the lunar star. For this purpose you will observe the Moon of March and September, and you will never forget the days for the worship of the Holy Spirit. If you desire to follow, in order, the methods of the apostles, you will not omit to say the ‘*Miserere mei*,’ at

the center of your chamber at night, before sleeping, the face turned towards the angle facing the rising Sun; afterwards you will repeat the '*De Profundis*,' your knees upon the earth and face prostrated towards the earth. The *Miserere mei* is repeated when upright on the feet. If you have other daily prayers, according to your custom, you can repeat them; but these, which I have ordered you, are obligatory, the same as the order of living."

It is evident that the prayers which Martines employed in his operations are Catholic.

Still further we note that the Master, as a true Magician, attached very great importance to the Astrologic and Astrologic data. It is only from the time of the Equinoxes that the principal operations have place, as the letter of September 2, 1768, shows, giving full information:

ASTROLOGIC DATA—PRAYERS.

"It is the month of September which guides us. We have from the first quarter to the full to work; that is to say, by beginning four or five days before the full.

"As to keeping your spiritual obligations, you will personally recite the office of the Holy Spirit, the *Miserere mei* and the *De Profundis*, once a week, which is Thursday, as the sign and day of Jupiter, even as David used it for his reconciliation, which I will teach you in due order. When you have experienced the value and force of this prayer you will recite the office of the Holy Spirit at the same hour of the day. I do not limit you, but for the *Miserere mei* and the *De Profundis*, you will recite them at night, before sleeping; the *De Profundis* with the face against the earth, and the *Miserere mei* with the face towards the Orient.

"You will be wholly anticipated upon the points about which you inquire as touching our work, and your eight days; or, at the start, five hours will place you in due form. The mode of placing the wax candles will also be fully forwarded. You will purchase a small ritual that you may have the prayers, benedictions and exorcisms, which I will indicate for you at the conclusion."

THE MAGIC CIRCLE.

After the elementary data, let us take up the practice of the Magic Circle, and let us proceed to explain it in due order. Some explanations are indispensable, to remove as much as possible the inherent obscurity to similar questions.

In every experience of ceremonial magic, the operator is isolated—at the center—from the exterior by means of the circle traced upon the earth, and including the mystic names, which, according to tradition, have a great influence upon the invisible world.

Generally, three concentric circles are drawn, at the center of which is traced a cross, the arms of which touch the largest circle, and which divides each of the three circles into four quarters, each corresponding to one of the cardinal points. In each of these quarters are traced the mystic names analogically corresponding to the powers of each of the four cardinal points. Martines had very slightly modified the ritual in order to constitute each of these grades. After having ex-

amined the different passages from these letters, and in the absence of every explanatory chart, we conclude that the Master's ritual was as follows:

In place of tracing the complete circle, the apprentice only traced the quarter or fourth of a circle corresponding to the East.

This quarter was traced in the eastern angle of the chamber of operation. It was limited by the half of the vertical branch and the half of the horizontal branch of the great central cross.

Outside this fourth of a circle (itself perhaps embracing another small circle) was traced, at the western angle of the chamber of operation, a circle named by Martines the "Circle of Retreat." A small circle could also be optionally embraced within the fourth of the great circle.

To resume, a fourth of a circle to the East, and a circle to the West, separated one from the other by a space of two feet, such seems to be the ritual of first personal operations. In case of error, on my part, the reader will be able to make corrections by pondering the following letters:

THE EQUINOXES.

(Letter of September 11, 1768.)

I write you for the first and last time of our mysterious equinoctial year, which includes the time from one Equinox to the other, in order to anticipate your being at the Eastern angle of observation, September 27, 28 and 29, there to receive your sympathetic ordination of virtue and power relative to your dignity and quality as a Rosicrucian.

THE CIRCLE OF RETREAT AND THE QUARTER CIRCLE.

When the Eternal is named you are instructed to prostrate yourself, in the circle towards the West, where the letters I A B are inscribed precisely at midnight between the 27th and 28th. Understand clearly that you will only make this prostration after having thoroughly traced all the emblems which are in your fourth of the circle, beginning by the figure and finishing with all that is generally dependent upon it, as it was given you at Paris. You will place three wax candles at the angle of your fourth of the circle, one at the interior of the circle, which is in your quarter circle, upon the bar west, inscribed RAP; you will uniformly place two wax candles at each extremity of your fourth of the circle and one only at the center of the quarter, at the middle of the second line, which divides the names, and the hieroglyphics which are written there within; this single light is the symbol of my presence with your operations. The circle where you should make your prostration will be at two feet distance from the western angle, which is in front of the eastern angle where your fourth of the circle will be traced. After having made this preparation you will perform your prostration with regalia.

REGALIA.

You will be clad above with vest, pants and black stockings, stripped of all metal—not a single pin upon you; you will not even have shoes upon your feet at

the time of your prostration, but you will have slippers on your feet at the time of your invocations, waiting until you are well prepared. If it is possible to be more thoroughly in due form, have your shoes soled and your hat lined with cork, and finally have nothing within the place or about you immodest and impure, and then you have duplicated the Pope's slippers; you doubtless understand me. After that you will have above your first dress a long white robe, around which there will be a great border, the color of fire, about a foot broad; and about the sleeves, which are made in the fashion of an alb, there will be likewise a border, the color of fire, about a half a foot; there will be also around the collar of the said robe, a lining of the same color, outside of said collar, about five fingers broad. Moreover, you will have upon you all the colors of the Order, to understand, *viz.*, the *sky-blue* cord, in the form of a Saint Andrew's cross, on the neck, without any emblem; afterwards, the *black* cord, passed from the right to the left; afterwards, the *red* scarf, from right to left around the waist, below and under the belly; afterwards you will pass the *sea-green* scarf from left to right upon the chest. The place of the two scarfs upon the body indicates the separation between the animal and spiritual natures.

THE PROSTRATION.

Being thus dressed, you will take out the light which is lighted in your circle of prostration and place it, upon your right, outside of said circle. Afterwards you will prostrate yourself within, entirely stretched out, the belly upon the earth, and you will support your forehead upon your two closed fists. This prostration will last, without imprecation, six minutes, being taken on account of your ordination of virtue. Afterwards you will lift yourself upright and light all the wax-candles which are in your circle of prostration, leaving no doubt that new fire is used, and when all are lighted, make your prostration within your fourth of the circle, in the range of the two wax candles within at the extremities of the quarter circle; and when you will pronounce some one of the names which are traced, you will ask from God, in virtue of the power which he has given to his servants, such and such—naming all the names written within the angle. The grace which you seek from him of a sincere heart, and truly contrite and humble, and to assure you of his compassion, obliges you to repeat the hieroglyphic or some one of the hieroglyphics which you will have traced before you, with white chalk, in the midst of the chamber between your quarter circle and your circle of retreat, which is towards the West, where you will always be placed, when you wish to work in future, awaiting your time, when I will exchange work for you, which will be more advantageous and profitable, if possible, than that of an Apprentice. After your two prostrations you will restore the words of the two circles, the same as those which are about the quarter circle, the knees straight and the two hands set square, flat upon the earth; you will speak in rising three words: "In quali que die *tel, tel, tel*, invocavero te velociter exaudi me." After

you have done all these things, you will take your perfumes and place them in a small plat of fresh earth, in which there shall be charcoal lighted with a new fire, and you will perfume your quarter of circle, East, and your circle of retreat, which is towards the West.

TO BE CONTINUED IN OUR NEXT.

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 XXV.

While we were moving slowly over the placid waters of the Nile on our homeward journey to Sais, where sad conditions awaited us at the house of Netros, in view of the sad but inspiring events of the evening, a gloom had settled upon the party. Some sat upon the prow and gazed dreamily at the rippling shadows of the moonlight; others were gathered together in small groups sustaining desultory conversations in subdued tones. As the boat was borne slowly forward by a gentle breeze, three loud raps were heard which at once attracted the attention of all. These sounds had emanated from the wand of a venerable Magus, who called out in a clear voice:

"Brothers, as no one knows better than our sacred band the value of time, what sayest thou to a friendly talk and lecture by our newly appointed Grand Magus? Owing to the unforeseen events of the evening, together with the special nature of our business, a lack of time prevented us from receiving our usual instructions. Are you one and all willing?"

"Yea! Yea!" came from scores of voices.

At this the Grand Magus came forward, saying:

"I thank you more than words can express for this exhibition of your studious natures which prompted the invitation. My subject will be Magic, as that will necessarily bring us to the consideration of God, Man and Nature."

At this the Magi began to move nearer and seat themselves about him on the deck. Plunging at once into his subject, the Magus began:

"Magic differs from Occult Science in so far that the former is the practical demonstration of those forces which are theoretically explained by the latter. Magic depends mainly upon a strongly developed will, as the Astral Plane is filled with myriads of entities, insensible alike to good or evil, who respond to the strongly developed will of man.

"In order to develop the will to its highest possibilities, rigorous exercises are necessary. At the same time the latent powers are most readily developed by strict attention to diet. The food must be properly selected, and both mind and body trained.

"Many of you have arrived at that point where you

can cause a flower to spring up, from a seed implanted in earth, to the astonishment of the ignorant or profane. But we know it is far from being a miraculous feat. By means of our concentration of will and a developed body we are enabled to project upon the seed the animating force much quicker and in greater quantities than would occur ordinarily in a much longer time. Yet we could not cause a stone to grow. For this latter feat would be indeed a miracle.

"The earth is surrounded by a great vitalized sea of life, constantly renewed by light, heat and electricity from the Sun. The earth receives electrical energy from the Sun and converts it into magnetism, which is the force that sustains both vegetable and animal life. By practicing certain breaths you are able to draw into your individual bodies a vast amount of magnetism. Having learned how to draw in a large supply of this force, it is then a matter of will-force to project it again, wherever and whenever you will.

"Magic, then, results from the action of the conscious will upon the vitalized sea in which we live.

"All human beings have a certain amount of will, but one of the great objects of life is to learn how to use it.

"Man is divided into seven principles, but, for the present, we will consider the three great divisions only—the Physical, Astral and Divine.

"The stomach is the principal seat of the physical body; the chest is the seat of the astral body, while the soul is located in the head. Each principle is represented by one of the three principal fluids of the body—the physical by the chyle, the astral by the blood, and the soul by the nervous force.

"The embryonic man begins with a circle, at the top of which is located intelligence and sensibility; the other sensations are on the lower side. All through life the well-regulated being preserves his equilibrium, while his less fortunate brother allows the higher and lower principles to become reversed.

"The most important fluid in the body for magical work is the nervous fluid, without an ample supply of which no phenomena will appear.

"When one begins the development exercises, all excitants and stimulants should be avoided, as they liberate the nervous fluid too rapidly.

"Magical work is also dependent upon the planetary aspects. Certain times are propitious for certain kinds of work and evocations.

"Thus it should be the aim of each of us to keep constantly in our bodies an ample supply of the nervous fluid, if we would have strength to send our influence to the very center of the Astral Plane."

We now turned a bend in the river from whence the lights of Sais could be plainly seen, which were, however, few and scattered, as it was now past the hour of midnight. Observing the anxiety of the Magi in regard to Netros, the Grand Magus continued his remarks for a few moments. As he retired all became active in their preparations to leave.

A little later, led by the Grand Magus, we arrived at the massive stone entrance to the palace of Netros. In answer to several loud knocks the door was cau-

tiously opened by Byrene, the maid of Nedoure. Her expressive eyes were bedimmed with tears.

CHAPTER XXVI.

I was among the first to enter and eagerly questioned Byrene, but in her state of extreme nervousness no intelligible replies could be received, but the ghastly pallor of her face showed plainly that she had passed through a most trying ordeal.

Becoming impatient with her gesticulations and fearing lest ill had befallen the unconscious object of my love, I rushed past her, intending to first seek my own room, where I hoped to find Shandra. But I had taken a few steps only when I stumbled upon the body of a man lying face downward upon the tiled floor. My exclamations of horror at once drew around me a number of the Magi, who were shocked to behold the lifeless body of Netros.

Although, by the astral reflections in the crystal, all had anticipated the death of Netros, yet few were prepared for the ghastly, sickening sight. Great gaping wounds could be seen upon his face and throat, while his body lay in a large pool of coagulated blood.

Not knowing what further horrors awaited us, I rushed at once to the room of Nedoure. Finding the door ajar I called to her in a voice strangely unlike my own. As no reply came I waited no longer, but under stress of excitement and not realizing the import of my actions, I hurriedly entered her apartments. There upon the floor of her sitting-room, in which I was wont to take my lessons, lay the huge dark forms of two repulsive-looking Hindus of the Pali type.

Without bestowing a second glance upon them, and following the promptings of my beating heart, I rushed into the sacred bedroom of the Priestess of the Magi. In calmer moments such an indiscretion would not have been dreamed of.

There, lying upon the bed, with her beautiful face upturned and as motionless as death itself, I beheld her stately figure.

"O, my darling!" said I, rushing forward and seizing her in my arms. "Speak to me! Speak! My love! My life!" Talking thus, in the insane anguish of my sorrow, I felt strong hands laid upon me and myself violently torn away. Recovering, I found myself confronted by the stern and now awful faces of the Magi. The Grand Magus stepped before me, with his strong, burning eyes fastened full upon mine, and said in a voice of thunder:

"What meanest thou? Pretender to sanctity, student of the higher knowledge—thou pratest glibly of love, when thine only love is consecrated to God by the vows of our Order. Thou knowest full well the penalty for laying thy unsanctified hands upon the body of our sacred Priestess! Yet thou hast dared pollute with thy vile lips she who is devoted by both body and soul to God alone!"

As I looked around upon the stolid, passionless men before me I cared not for my fate. In my frenzied apprehension for Nedoure my brain reeled, all became dark and I knew no more.

Two days later I awoke from my unconscious ravings to find by my bedside the cold, relentless face of one of the Magi, who had been left to guard or watch over me. A few moments later Shandra, my attendant, passed along the walk outside the window and gave me a look and sign meant for encouragement, but no such construction could be placed upon the gaze of the old Magus who was sternly regarding me.

He sat for a short time thus when he extended his arms toward the doorway leading into the hall, and, closing his eyes, put forth a strong mental effort which I sensed as a communication to the brothers that I had awakened. Before he had completed his effort of thought transference, the tread of footsteps could be heard approaching, and six of the Magi filed into the room. My guard rose up and joined them as they stood, forming a semi-circle about my bed. Without further formality, one of them spoke in a calm but unrelenting tone:

"Althos, for that is the name conferred with thy initiation, it grieves us much to behold thee fallen from the high moral eminence which gave thee preference and the name of Althos, which means high and unapproachable.

"Thy heinous crime surely demands death, but as we believe not in taking that which is the gift of the great Creator, it has been decreed to send thee forth alone. Furthermore, thy name and crime shall be read aloud at each meeting of our Order for seven consecutive moons; and when thou hast laid aside thy mortal frame, there shall be graven over thy resting-place, 'Here Lies a Sacrilegious One.'

"Thou mayest go from hence when it suits thee best. Henceforth all brethren are forbidden to speak with thee. Vale, Althos! Thou art now dead to those who loved thee most dearly."

Weak and bewildered though I was, and never at any time by nature aggressive, I shrank from answering with apparently useless words. But, urged forward by an irresistible inner prompting, I sat erect and spoke in a passionate voice, as follows:

"My alleged crime is but the offense of love, and love is the life of God and the universe. If by answering the call of this great vehicle of man's happiness my soul soared into such high places that the laws of men were shocked, then in the sight of men I am truly a criminal. The sacred Order of the Magi holds forth as its most precious precept, Love for the Absolute; if in cultivation of life's grandest sentiment I have deigned also to love one of God's most perfect creatures, no further reply is required, for by my own admission I stand convicted. Love returned, is the nectar of both gods and men, and fortunate is he who can partake thereof. If the price is banishment and suspension from this honorable body, I accept the decree, feeling that, as I go forth, the All-Seeing Eye will still give to me a glance of love, and sustain me with a strength greater than men."

As I finished my eyes sought the faces of each in turn, where I plainly read their thought that I had become mentally unbalanced.

After a short silence the words, "We have spoken."

fell from the lips of their leader. Then, with bowed heads and serious countenances, they marched slowly from the room.

Left alone, I rapped loudly for Shandra who soon appeared, smiling serenely as ever. A few hasty orders were given for packing together my few effects, which were to be sent to Gizeh.

It was a sad moment of my life as I left the house which had been the scene of my greatest happiness as well as my greatest misery. From my earliest boyhood I had looked forward to the time when I should be ordained as a priest and occupy an honored position among the Magi—but all was now lost. I longed to know what Nedoure would think of me when she heard of my rash act, which would, no doubt, pain as well as surprise her. This was certainly a sad and miserable ending of my high and noble ambitions. As I pondered over the will of fate, a bitter, reckless resentment arose in my bosom, which but added to my misery as I went forth. For a moment I felt as if I must see her once more and explain all, yet more serious consideration showed me the futility and even the impossibility of such a wish.

As the Sun was sinking to rest over the Lybian range I left the house of Netros, a wanderer upon the face of the earth. I had traveled but a short distance when it became apparent that the whole populace was in general mourning. Inquiry developed the fact that Amasis was dead. Though I had often heard of the good deeds of Amasis and his friendly protection for the Magi, at this moment my own troubles were too great to permit of great concern whether Amasis was on the throne of Egypt or his weak and superstitious son, Psamittichus.

Thus I wandered about the streets, passing many people but seeing them not. Finally I wandered into the grove of Hathor, which was located on the banks of the Nile, a little north of the great temple of Pthah. Seating myself on one of the rustic benches I tried to formulate some plan for the future, but all was an utter blank, my brain refused to formulate a single idea.

CHAPTER XXVII.

Finally my eyes fell upon the figure of a man hewn out from a solid block of stone. The image was that of a giant man, seated upon a throne, and stood but a few paces from where I sat. As I absently regarded it, strange characters, written in Coptic, attracted my attention. Strolling over to it the following inscription was deciphered:

"I, Sheddad, Son of Ad, reigned over a thousand thousand provinces; and a thousand thousand kings were subject to me; and a thousand thousand warriors I slew; yet, in the hour that the Angel of Death came against me, I could not withstand him. Whoso shall read this writing let him not trouble himself greatly about this world, for the end of all men is to die, and nothing remains to man but a good name."

So utterly miserable was I that I was about to accept this philosophy as my own but, just at this time, a light touch upon my shoulder caused me to turn

quickly, when I beheld the tall, familiar figure of a Hindu who regarded me with a fixed yet kindly gaze. Addressing me in the language of my birth he asked:

"Hari, do you not know me?"

The sound of his rich, melodious voice at once recalled to mind the Dalai Lama of Thibet.

"Tis my master, the Dalai Lama!" I cried, in an ecstasy of joy, as we embraced each other time and again.

But my transient happiness was instantly clouded as I remembered my recent degradation. No sooner was this thought recalled than gloom and despair seized me and my eyes sought the ground.

"Cheer up, Hari," the Lama said, as he laid his hand caressingly upon my shoulder. "Your thoughts are known to me. *Althos* has been excommunicated today from the Egyptian branch of the Magi, but, *Hari*, my own dear boy, shall always be welcome to the Magi of India and Cathay.

"Until your mistakes grow much greater, you will be ever welcome in our temple. But say no more of the matter now—come with me."

I longed to ask many questions about my old friends of Thibet and the Ouri Monastery; I wanted to know if poor old Gobab was yet alive, but his calm, impenetrable glance caused me to remain silent. So, without further attempt at conversation, I followed my new found friend through the winding streets of Sais until we reached a low, dark, forbidding house. Entering we passed through a dimly-lighted hallway until we finally reached a rear room, where the Lama opened the door and bade me enter. Motioning me to a seat he placed himself in a chair opposite and looked at me thoughtfully. The room was small and very plainly furnished, containing a book-shelf, two chairs, a small center table and a few pictures.

Beginning, the Lama said:

"Our meeting this evening was neither the result of chance nor accident. In fact, as thou knowest, there is no chance in the world. Every effect is the result of a cause or some hidden law."

Changing his course of thought he asked:

"Do you intend returning to India?"

"Kind Master," I replied, "at this moment I am much like a ship at sea without a rudder. All my hopes have been shattered by my own weakness, and, as you know, I am now in disgrace."

"Let not those thoughts disturb you. Nothing can be gained by bewailing the past. You have dared to love a superior, and one, too, who is far above the material plane. Yet the angels in heaven are bound together by love, then why should man attempt to rise above it?"

Without expecting an answer the Lama continued:

"When, however, an inferior loves a superior, every effort should be exerted to attain a perfection equal to that enjoyed by the object of such love."

At this last suggestion, which bore with it a ray of hope, my heart bounded with the happiness of anticipation. Falling upon my knees and extending my arms toward him, I cried out: "O, Master! Guide me! Assist me in this, my dark hour of indecision!"

Raising me gently to my seat, he spoke slowly, yet kindly, as he said:

"As you have been forbidden to again meet the object of your love in the physical, you must seek her in the astral."

"Can it be possible for one to acquire astral flight without having a constant attendant to insure safety among the invisibles?" I asked.

"Most certainly," he replied.

"But," said I, "Nedoure is not even aware of my love for her. Besides, I have reason to believe that, if in her sublime nature there is love for aught but God, one of the immortals holds that love. To him am I also bound by ties of gratitude and affection; his name is Watlan."

With a grave smile and a deprecating wave of the hand the Lama replied:

"Hari, my boy, as yet you are but a youth with but little experience; and, like most young men of your age, you quickly arrive at conclusions. This much I will say: One in a high state of development, as Nedoure, knows thy innermost thoughts. If you have silently offered her a pure and untarnished love, she can do no less than pity you. Such a being would never consider a love based upon material affection alone.

"Of Watlan I may also speak. In past ages, when the Atlanteans were in the zenith of their glory and development, a spirit of unrest took possession of them. Having accomplished the great feat of interplanetary communication, by means of the seven onyx pillars, they finally sought to usurp the creative power of God. For this sacrilegious desire they were destroyed and their continent submerged beneath the waters of the sea. Two alone were saved—a young priest, by the name of Watlan, and his sister, Nedoure, who held the position, as now, of High Priestess. Since that time she has been forced to return twice to undergo rebirth, while Watlan, on account of his perfection, has been spared that ordeal.

"You must now, as I before stated, visit your beloved in the astral plane only."

"Will not many years be required for such attainment?" I asked, somewhat crestfallen.

"By no means," he answered, "I must begin my return journey to Thibet at the end of thirty days. In the meantime I promise to teach you the rules for development. To begin with, you must practice the Illumination Breath as follows:

"Sit for fifteen minutes with the mind concentrated upon the Solar Plexus. Hold the thought of perfect Illumination of the body. Breathe deeply, slowly and quietly. As the Sun illuminates every part of the Earth, so the physical body is illumined by the inner Sun. You must also pay strict attention to diet. Eat no meats, drink no coffee, tea or wines; take a daily bath and, after each, anoint yourself thoroughly with oil. In fact, you must, during the Moon, subsist only upon fruits, grains and vegetables. Practice thus every hour, and, that you may lose no time, I will now show you to your room."

TO BE CONCLUDED 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 JUNE, 1901.

Mercury—June 1st, in Virgo; 7th, in Libra; 15th, in Scorpio; 25th, in Sagittarius.

Venus—1st, in degree 2 of Cancer; 19th, enters Leo. Travels about two degrees a day.

Earth—1st, in degree 11 of Sagittarius; 21st, enters Capricornus, the tenth house, and Summer commences. Travels about one degree a day.

Mars—1st, in degree 17 of Libra; 28th, enters Scorpio; 30th, in degree 2 of same, being degree 212 of the Heliocentric Zodiac.

Jupiter—1st, in degree 6 of Capricornus; 30th, in degree 9 of same. Now forms an important conjunction with Saturn.

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

Uranus—In degrees 15 and 16 of Sagittarius during the month.

Neptune—In degrees 29 and 30 of Gemini during the month.

Full Moon on the 1st, in Sagittarius. New Moon, in Sagittarius, on the 16th, in the direction of Gemini from the Earth.

Morning Stars—Jupiter, until June 30, and Saturn.

Evening Stars—Venus and Mars.

June 30 is the 181st day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 2d, 14th, 17th, 23d, 29th, or contiguous days thereto. Earthquakes and violent storms may occur from June 23 to July 23.

EVENTS AND THEIR ASPECTS.

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

COMPILED BY WILLIS F. WHITEHEAD.

April 20.—**Planets' positions:** Mercury in Aquarius, Venus in Aries, Mars in Virgo, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, Neptune in Gemini. **Earth enters Scorpio.** Snow, rain and flood sweep Ohio Valley; several cities inundated; lives lost. Negro riot at Carnegie, Pa. Heavy buying of stocks in Wall street causes rise in prices. Mad Mullah, with 40,000 army reported at Lassidar.

April 21.—Great dam at Middlefield, Mass., swept away; causes panic. Americans secure concessions to navigate the Nile. Washout near Charleston, W. Va., causes train wreck. Chinese quarter in San Francisco raided to break up traffic in female slaves. French and German troops on way to Shan Si boundary.

Boxers repulse company of British Indian troops; Major Brownling killed. Natural gas discovered in Texas oil territory. British capture 81 Boers.

April 22.—Indemnity to be paid by China fixed at \$300,000,000 in gold. Russia moves on Manchuria; 6,000 Chinese repulsed and City of Kuls reported taken. American syndicate takes \$50,000,000 British bonds. Cuban constitutional commission arrives to confer with President. Russia reopens universities. British take 242 Boer prisoners.

April 23.—**Mars enters Libra.** Ocean steamers delayed by fog. American army of 76,000 determined on for Philippines. Chinese Privy Council abolished and General Board of State Affairs substituted therefor. Filipino rebels defeated in Tayabos Province. Louis Godard plans to cross Atlantic in balloon. Reported loss of 200 in wreck of Turkish transport.

April 24.—**Venus enters Taurus.** New comet is discovered. Earthquake shock in Rome. Filipino rebels active in Samar; many surrender at Narbacan; rebellion ends at Panay, Philippine Islands. British expedition reports defeat of slave raiding emirs of Northern Nigeria, West Africa.

April 25.—Cuban delegates confer with President. Franco-German expedition to Tai-Yuen-Fu encountered 25,000 Chinese troops who retired behind great wall. Filipino generals surrender; rebel general Cailles proclaims himself dictator of Luzon and successor of Aguinaldo. Explosion at Greisheim, Germany, kills 51, injures 100. Financial panic in Japan; 20 banks in Osaka suspend. Wrecked ship found off New Jersey coast.

April 26.—Mine at Aurora, Mo., caves in; 5 buried alive. Six suffocated by Chicago fire. Labor combine of 2,000,000 members planned to cope with trusts. New gold discoveries reported from Alaska. Griesheim, Germany, has another explosion; more lives lost. Arabs reported to have massacred 300 natives and French officials of Margueritte, village of North Africa. Wall street brokers give way to strain of heavy trading. Anti-Boer riot at Edinburg. Delagoa Bay has highest death rate in world; means extermination of Europeans there. Austria plans extensive canal system.

April 27.—Bank clearings in New York over two billion in one week. English inventor announces war balloon which can be steered in any direction.

April 28.—**Mercury enters Pisces.** More oil strikes in Texas. Two of the entombed miners rescued alive at Aurora; three killed; 6 miners perish at Latrobe, Pa.; 20 persons reported killed by snowslide at Sunrise City, Alaska. Filipino General Cailles driven from his camp. Germans defeat Chinese troops recently along border of Shansi Province. Bad railroad wreck on line to Pekin. Twenty-five British light horse fight 400 Boers for 8 hours, and only surrender when 10 are left alive; 45 Boers captured by Col. Plumer.

April 29.—President McKinley, members of his Cabinet, and their wives start on 15,000-mile tour across continent; twenty-five States of the Union to be visited; leave Washington at 10:30 a. m.; Virginia and Tennessee visited. Waterfall, 300 feet high discovered in Yellowstone Park. Morgan-Hill Company secured control of Leyland Steamship Co.; \$75,000,000. German troops returning from Ku-Kwan Pass. Boers defeated. Fire in France kills 8. Schooner lost off Queen Charlotte Islands; total loss of crew.

April 30.—President McKinley and party reached Memphis after journeying through northern Alabama and Mississippi. Heavy trading on Wall street astonishes brokers; all previous records passed. Many Filipinos surrender; Northern Luzon pacified. Six hundred arrests in Russia Poland for complicity in anarchistic plot. Nine robbers executed in Pekin.

May 1.—President McKinley reaches New Orleans. Pan-American Exposition at Buffalo opened. Illinois teachers win in tax contest over corporations. \$300,000 fire at San Juan, Porto Rico. Tobacco trust absorb Havana factories; \$10,000,000. Venezuela apologizes for recent acts. Forty-seven cotton operatives burn to death in India. Riots in Spain and Portugal. Filipinos tired of revolt; hundreds surrender in all parts of the islands. Many labor strikes throughout Union.

May 2.—President McKinley inspects New Orleans and leaves for Houston, Texas. Freak weather in Illinois; temperature drops 41 degrees in 15 minutes in Chicago before storm. Heat closes iron mills at Pittsburg. Fierce forest fires in Pa. Final terms to China fixes indemnity at \$325,000,000. French plan to seize Morocco. Glasgow fair is opened.

May 3.—President McKinley at Texas capital. Fire at Jacksonville, Fla., destroys the buildings of 148 squares in a district two and a half miles long and half a mile wide; 10,000 homeless; loss \$15,000,000. Standard Oil Co. secures control of Mexican Central road. Mammoth hotel at Pan American Exposition, with nine acres of sleeping rooms, entertains one guest. Illinois Central announces pension system for old employees. One hundred mothers with their babies drown through ferry-boat panic on River Dnieper, April 26. Kaiser closes Russian Diet. Boers killed and captured. Sharp slump in Wall street. Steel trust buys 131 lake vessels. Survey of Nicaragua canal by U. S. engineers completed.

May 4.—President McKinley at San Antonio and starts for El Paso, Texas. Harvard observatory discovers another comet. Lights of Cape Henry, Md., seen in mirage from steamer

"Dresden," 200 miles at sea. Burlington train races with tornado in Nebraska and escapes. Indiana miners return to work. Numerous arrests in St. Petersburg. Mad Mullah on the march from Lassadir. Natives of African Ivory Coast Colony, West Africa, attack French. Plague riots in India; several killed.

May 5.—**Mercury enters Aries.** President McKinley at El Paso, Texas. Sioux Indians indulge in a fight. Russians fought over 20 engagements in Manchuria recently. American cavalry leaves Peking. South Chicago fire kills 7. St. Louis has labor riot.

May 6.—President McKinley in New Mexico. Bad wreck on Burlington road; many injured. Fever of speculation in stocks; Northern Pacific goes higher. Foreign mail bags seized by Turkey. Boers lose men and arms. Filipino amnesty sets 1,000 free. All powers to recall troops from China.

May 7.—President McKinley in Arizona. Life net saves many in New York fire. Plans for U. S. warship disappear mysteriously. Money giants in stock war over Northern Pacific; stock prices still rising. Railroad strike in Pa. Turkey demands abolition of foreign post offices. British steamer goes ashore in fog. More Boers captured.

May 8.—President McKinley and party at Los Angeles, California. Bitter fight for control of Northern Pacific causes panic in New York Stock Exchange; sensational fluctuations in stocks. Filipino insurgents surrender. Strikers shot in Spain. Turkey insists on right to receive and distribute foreign mails; opens a German letter bag. Strike riot in Kansas; 4 killed.

May 9.—President McKinley reviews parade at Los Angeles. Great stock panic on Wall street; Northern Pacific goes to \$1,000 a share; most all other stocks break badly. Duke of Cornwall opens first federal Parliament of Australia at Melbourne.

May 10.—President McKinley visits California cities. Quick recovery follows stock panic. Steamer "Von Voyage" burns in Lake Superior; 5 lost. Detroit riot injures 17. Pan-American Fair has strike of 650 carpenters. Sultan of Turkey grows offensive to powers over foreign mails. Filipinos dispersed. Turkish authorities commit wanton outrages in Macedonia.

May 11.—**Mercury enters Taurus.** President McKinley at Del Monte, Calif.; Mrs. McKinley reported ill. Sultan addresses third note to envoys demanding suppression of foreign post offices; note returned.

May 12.—Mrs. McKinley ill; President takes her to San Francisco. Powers consider naval demonstration against Turkey on account of postal question. De Wet, Boer general, resumes operations in Transvaal with 2,000 men; Boers shirk fighting. Fire at Detroit; loss, \$600,000.

May 13.—**Venus enters Gemini.** President McKinley made a brief visit to San Jose; returned to San Francisco. Many Boers taken prisoners. Roman Catholic societies ask for injunction against free text books for public schools in Illinois.

May 14.—President McKinley at San Francisco; public demonstration. Street car strike riots in Albany, N. Y.; governor orders out troops. National and International Unions of Machinists decide to strike on May 20 if 9-hour day is not granted. Seville strikers fight police. Polish city has 500 houses burn. Stock prices tumble again.

May 15.—Mrs. McKinley critically ill; tour of West abandoned. Albany rioters attack troops. Mine explosion at Fairmont, W. Va., kills 6, injures 5. Cigar men strike at Tampa, Fla. Landslide in Italy buries 10 houses, 18 killed. London population is 6,578,784.

May 16.—**Mercury enters Gemini.** Mrs. McKinley improved. Three shot in strike riot at Albany, N. Y. General Cailles negotiates for surrender of his Filipino forces. Two steamers lost off Australian coast; 48 lost. Boer raiders repulsed. Labor riots in Russia kill many. Smallpox epidemic in Alaska.

May 17.—Eclipse of Sun, visible in Sumatra. Nine boys killed and fatally injured by exploding fire works in Minnesota. Brick-makers' strike ties up 30,000 structures in New York city. General Mascardo, with 321 Filipino insurgents, surrenders. French warships threaten Turkey if Sultan persists. Serious mutiny at West Point.

May 18.—Mrs. McKinley's condition favorable; President sees new battleship, "Ohio," launched. Bible issued in Tagalog. Machinists' strike begun; thousands of workers in all parts of the country stopping work; few employers grant demands. Street car strike at Albany ended; mutual concessions. Serious disorders threaten Italy; Milan workmen have military organization 15,000 strong.

May 19.—Mrs. McKinley better. Sultan apologizes for seizure of foreign mail bags. Riots continue in Barcelona, Spain.

May 20.—**Mercury enters Cancer.** Mrs. McKinley better. Carnegie donates ten million dollars to Scotch universities. Pan-American Exposition formally dedicated. Cuban committee offers two reports to Constitutional Convention; no action had. 30 officers and 245 Filipinos surrender. Boers captured. Linseed oil plants merge with Standard company. Great strike of machinists on; 43,000 out in some fifty cities for 9-hour day.

May 21.—**Earth enters Sagittarius.** The July STAR will contain a summary of notable events of the Earth's transit through Sagittarius under the Sun in Gemini.

THE ORIGIN AND USE OF TAROT CARDS.

A Striking Analogy Shown Between the Solar Deck of Cards and the Aztec "Sheaf" of Reeds.

BY WILLIS F. WHITEHEAD.

The origin and use of what is commonly known as the "deck of cards" has engaged the study and research of some of our most profound scholars, and one has only to peruse the results of their labors to find that a wide range in opinion and conclusion exists as to their invention and uses. As the internal construction of the cards themselves, as relating to *number* in connection with solar movements, etc., has been *wholly ignored* by the many writers on them, with the honorable exception of a few Mystics, I have heretofore given, in "The Mystic Thesaurus," some of the mathematical properties that they possess. So pronounced is this mathematical character of the cards that he who would now presume to pass judgment upon them without considering their wonderful numerical values would only prove himself to be possessed of too superficial a mind to be a true scholar. Indeed, it is only through taking into consideration the mathematical properties of the cards that we can hope to find a reasonable solution of their origin and uses, and I offer this brief contribution to the mystic literature on the subject from such a standpoint.

I find in William H. Prescott's "Conquest of Mexico," some account of the numerical and chronological system of the Aztecs which throws considerable light, in my opinion, on the origin and use of the book of cards. The Aztecs had what they termed a "sheaf," or "bundle" of fifty-two reeds, bound together, and used as a chronological instrument. As the Aztecs possessed much in common with the Egyptians, as is shown by Le Plongeon, it is highly probable that they each drew from a common source, like Atlantis, some matters that have come down to us in a more or less modified form, such as the pack of cards of to-day.

To fully understand the Aztec "Sheaf," I quote Mr. Prescott's work as to their numerical system:

AZTEC ARITHMETIC.

"They devised a system of notation in their arithmetic sufficiently simple. The first twenty numbers were expressed by a corresponding number of dots. The first five had specific names; after which they were represented by combining the fifth with one of the four preceding; as five and one for six, five and two for seven, and so on. Ten and fifteen had each a separate name, which was also combined with the first four, to express a higher quantity. These four, therefore, were the radical characters of their oral arithmetic, in the same manner as they were of the written with the ancient Romans; a more simple arrangement, probably, than any existing among Europeans. Twenty was expressed by a separate hieroglyphic—a flag. Larger sums were reckoned by twenties, and, in writing, by repeating the number of flags. The square of twenty, four hundred, had a separate sign, that of a plume, and so had the cube of twenty, or eight thousand, which was denoted by a purse, or sack. This was the whole arithmetical apparatus of the Mexicans, by the combination of which they were enabled to indicate any quantity. For greater expedition, they used to denote fractions of the larger sums by drawing only a part of the object. Thus, half or three-fourths of a

plume, or of a purse, represented that proportion of their respective sums, and so on. With all this, the machinery will appear very awkward to us, who perform our operations with so much ease by means of the Arabic, or, rather, Indian ciphers. It is not much more awkward, however, than the system pursued by the great mathematicians of antiquity, unacquainted with the brilliant invention, which has given a new aspect to mathematical science, of determining the value, in a great measure, by the relative position of the figures."

THE AZTEC CALENDAR.

"In the measurement of time, the Aztecs adjusted their civil year by the solar. They divided it into eighteen months of twenty days each. Both months and days were expressed by peculiar hieroglyphics—those of the former often intimating the season of the year, like the French months at the period of the Revolution. Five complementary days, as in Egypt, were added, to make up the full number of three hundred and sixty-five. They belonged to no month, and were regarded as peculiarly unlucky. A month was divided into four weeks, of five days each, on the last of which was the public fair, or market-day. This arrangement, differing from that of the nations of the Old Continent, whether of Europe or Asia, has the advantage of giving an equal number of days to each month, and of comprehending entire weeks, without a fraction, both in the months and in the year.

"As the year is composed of nearly six hours more than three hundred and sixty-five days, there still remained an excess, which, like other nations who have framed a calendar, they provided for by intercalation; not, indeed, every fourth year, as the Europeans, but at longer intervals, like some of the Asiatics."

Our author here shows in a foot-note to the above that, according to Humboldt (*Vues des Cordilleres*, p. 177), "the Persians had a cycle of one hundred and twenty years, of three hundred and sixty-five days each, at the end of which they intercalated thirty days." Mr. Prescott says that "this was the same as thirteen after the cycle of fifty-two years of the Mexicans [Aztecs], but was less accurate than their probable intercalation of twelve days and a half. It is obviously indifferent, as far as accuracy is concerned, which multiple of four is selected to form the cycle; though, the shorter the interval of intercalation, the less, of course, will be the temporary departure from the true time." He resumes:

"They [the Aztecs] waited till the expiration of fifty-two vague years, when they interposed thirteen days, or rather twelve and a half, this being the number which had fallen in arrear. Had they inserted thirteen, it would have been too much, since the annual excess over three hundred and sixty-five is about eleven minutes less than six hours. But, as their calendar at the time of Conquest was found to correspond with the European (making allowance for the subsequent Gregorian reform), they would seem to have adopted the shorter period of twelve days and a half, which brought them, within an almost inappreciable fraction to the exact length of the tropical year, as established by the most accurate observations. Indeed, the intercalation of twenty-five days in every hundred and four years [called by the Aztecs 'an old age'] shows a nicer adjustment of civil to solar time than is presented by any European calendar; since more than five centuries must elapse before the loss of an entire day! Such was the astonishing precision displayed by the Aztecs, or, perhaps, by their more

polished Toltec predecessors, in these computations, so difficult as to have baffled, till a comparatively recent period, the most enlightened nations of Christendom!"

AZTEC CHRONOLOGY.

"The chronological system of the Mexicans, by which they determined the date of any particular event, was also very remarkable. The epoch from which they reckoned corresponded with the year 1091 of the Christian era. It was the period of the reform of their calendar, soon after their migration from Aztlan. They threw the years, as already noticed, into great cycles, of fifty-two each, which they called 'sheafs,' or 'bundles,' and represented by a quantity of reeds bound together by a string. As often as this hieroglyphic occurs in their maps, it shows the number of half-centuries. To enable them to specify any particular year, they divided the great cycle into four smaller cycles, or indictions, of thirteen years each. They then adopted two periodical series of signs, one consisting of their numerical dots up to thirteen, the other, of four hieroglyphics of the years."

A foot-note on these hieroglyphics says they were a "rabbit," a "reed," a "flint," and a "house." Our author says "they were taken as symbolical of the four elements—air, water, fire, earth—according to Veytia. It is not easy to see the connection between the terms 'rabbit' and 'air,' which lead the respective series."

I would suggest, as a more correct explanation, the possible use of these four hieroglyphics as symbols of the "four kingdoms"—the mineral by the "flint," the vegetable by the "reed," the animal by the "rabbit," and the human by a "house." Again, they symbolize the seasons, as we know them, in that Spring, the season of fecundity, is aptly typified by a rabbit. Summer is shown by the full-grown reed, the hunting season of Autumn is when the flint-headed spears and arrows are brought forth, while the house is a sure shelter during the storms of Winter. Mr. Prescott thus explains the chronological use of these hieroglyphics:

"These latter they repeated in regular succession, setting against each one a number of the corresponding series of dots, continued also in regular succession up to thirteen. The same system was pursued through the four indictions, which thus, it will be observed, began always with a different hieroglyphic of the year from the preceding; and in this way each of the hieroglyphics was made to combine successively with each of the numerical signs, but never twice with the same, since 4 and 13, the factors of 52 (the number of years in the cycle), must admit of just as many combinations as are equal to their product. Thus every year had its appropriate symbol, by which it was at once recognized. And this symbol, preceded by the proper number of 'bundles' indicating the half-centuries, showed the precise time which had elapsed since the national epoch of 1091."

It is quite clear from the foregoing account that the "bundle" or "sheaf" of *fifty-two* reeds, as a numerical and chronological instrument, must have been appropriately marked with the dots and hieroglyphics of the Aztec system. *Being so marked, the Aztec Bundle is in complete analogy with our Pack of Fifty-two Cards (the Solar Deck of the Ancient Book), and suggests the real end and use for which they were invented—that of a numerical, chronological and astronomical instrument.*

This analogy is as follows:

REEDS.

CARDS.

One Dot, Rabbit.....	One of Hearts
Two Dots, Rabbit.....	Two of Hearts
Three Dots, Rabbit.....	Three of Hearts
Four Dots, Rabbit.....	Four of Hearts
Five Dots, Rabbit.....	Five of Hearts
Six Dots, Rabbit.....	Six of Hearts
Seven Dots, Rabbit.....	Seven of Hearts
Eight Dots, Rabbit.....	Eight of Hearts
Nine Dots, Rabbit.....	Nine of Hearts
Ten Dots, Rabbit.....	Ten of Hearts
Eleven Dots, Rabbit.....	Jack of Hearts
Twelve Dots, Rabbit.....	Queen of Hearts
Thirteen Dots, Rabbit.....	King of Hearts
One Dot, Reed.....	One of Clubs
Two Dots, Reed.....	Two of Clubs
Three Dots, Reed.....	Three of Clubs
Four Dots, Reed.....	Four of Clubs
Five Dots, Reed.....	Five of Clubs
Six Dots, Reed.....	Six of Clubs
Seven Dots, Reed.....	Seven of Clubs
Eight Dots, Reed.....	Eight of Clubs
Nine Dots, Reed.....	Nine of Clubs
Ten Dots, Reed.....	Ten of Clubs
Eleven Dots, Reed.....	Jack of Clubs
Twelve Dots, Reed.....	Queen of Clubs
Thirteen Dots, Reed.....	King of Clubs
One Dot, Flint.....	One of Diamonds
Two Dots, Flint.....	Two of Diamonds
Three Dots, Flint.....	Three of Diamonds
Four Dots, Flint.....	Four of Diamonds
Five Dots, Flint.....	Five of Diamonds
Six Dots, Flint.....	Six of Diamonds
Seven Dots, Flint.....	Seven of Diamonds
Eight Dots, Flint.....	Eight of Diamonds
Nine Dots, Flint.....	Nine of Diamonds
Ten Dots, Flint.....	Ten of Diamonds
Eleven Dots, Flint.....	Jack of Diamonds
Twelve Dots, Flint.....	Queen of Diamonds
Thirteen Dots, Flint.....	King of Diamonds
One Dot, House.....	One of Spades
Two Dots, House.....	Two of Spades
Three Dots, House.....	Three of Spades
Four Dots, House.....	Four of Spades
Five Dots, House.....	Five of Spades
Six Dots, House.....	Six of Spades
Seven Dots, House.....	Seven of Spades
Eight Dots, House.....	Eight of Spades
Nine Dots, House.....	Nine of Spades
Ten Dots, House.....	Ten of Spades
Eleven Dots, House.....	Jack of Spades
Twelve Dots, House.....	Queen of Spades
Thirteen Dots, House.....	King of Spades

We are here brought face to face with a reasonable proof of the vast antiquity of our Solar Deck of cards. The four hieroglyphics of each "book" properly symbolize the four seasons as the ancient Atlanticans must have known them, and, aside from other correspondences which are readily apparent, each reed of the Aztec "Sheaf" bore the exact number of dots required to indicate the "suit values" of our cards of to-day.

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.]

LOVE, MARRIAGE AND ASTROLOGY.

BY PROF. G. W. CUNNINGHAM.

"Love is a tendril accustomed to cling;
Let it dwell where it may, cannot flourish alone,
But will lean to the nearest and tenderest thing,
Entwine with itself, and make happy its own."

People have reached the acme of terrestrial bliss, and laid the foundation of their greatest possible future success, when they are legally joined to their true soul-mate.

Every man or woman is a magnet which attracts or repels every other person proportionately and in accordance with whether they are extremely opposite, or the same, in their electro-nervo-vital, soul-inspiring forces. Many marriages are an exemplification of the workings of this immutable electrical law, "likes repel, and unlikes attract." If these forces ever become permanently equalized, the most natural consequence will be a silent, potent, invisible, continual energy will surely exert itself with ruinous effects, both mentally and physically. The youthful, the middle-aged, and even those approaching near the last milestone of their life's journey will fall desperately in love and think that all the world is a blank until they are united to the object of their infatuation. After marriage, in many cases, when it is too late, they discover that they have made a fatal mistake, but their great pride causes them to shrink from the unpleasant notoriety of a legal separation, consequently they silently submit to the inevitable until the grim messenger calls them onward to their new condition of life and the world never knows of the deadly canker-worm which ate out the vital centers of their lives, and at the same time dwarfed their souls and crippled their best impulses. Another point to be considered is, that children born to the inharmoniously wedded are usually unfortunate in various ways.

Society calls that match "brilliant" which weds insanity to consumption, provided an immense income on the one hand is thus conjoined to a large estate on the other. The child of such a union is announced as "fortune's favorite," though he eats his porridge with a golden spoon beneath the shadows of impending epilepsy. Towns, cities, states and governments annually spend millions for the relief of those who are mentally and physically defective. This is very necessary and proper, yet, at the same time, too little effort is made to eradicate the underlying causes which are continually in active operation. The aims and objects of civilization should be to strike the keynote through the higher and proper education of the masses. A limited knowledge of Astrology would be the opening wedge to this and it should be taught in every school and college throughout the civilized world. Our country being the most progressive will most likely be the

first to shake off the shackles of public prejudice and place Astrology where it properly belongs—in the front rank, shoulder to shoulder, heart to heart with all other scientific studies. At this writing it is daily becoming more and more firmly rooted in the hearts of our people. This is not being brought about by and through the assistance of all good people but in spite of the efforts of many so-called good people to suppress it. The position of Astrology is too exalted, its purpose too divine, its truths too mighty to ever permit its being put out of existence by the loud laugh emanating from bombastic, self-conceited, vulgar, vacant minds. The Omnipotent Power, which has made Astrology as it is and what it is, is greater than that of all the kingdoms of earth; therefore Nations, Dynasties and Republics may come and pass away but Astrology will remain forever.

The time will come when the great majority will not seriously think of marriage without having first carefully studied their horoscopes. Many very intelligent people do that now. The information gained through that source will elevate them to a higher plane of thought and assist them to become true philosophers and far more competent to deal with the condition in a masterful manner. Then the philosophical, modern Juliet can give wise counsel to the ardent Romeo while he is attempting to swear his eternal love "by the Moon." Instead of telling him, as she formerly did: "O, swear not by the Moon, the inconstant Moon, that monthly changes in her circled orb, lest that thy love prove likewise variable." She will manage to interrupt him, between swears, with language patterned something after the following:

"Come, now, Romeo, I'll admit that your appearance is very fascinating, your language very eloquent and that I am highly honored, but let us be sensible. Let us study our horoscopes and learn the higher wisdom relating to a further continuation of this most charming and entrancing situation."

It would have been wiser if they had carefully studied their horoscopes many years before, or, at least, previous to the time the disease had reached such an acute stage. In that way they would have avoided the possibility of being drawn into a whirlpool of distress should they discover that in the future it would be wiser for them to seek more suitable partners. Let us hope that in all such cases they would find everything in their favor and that the result would end in a most happy union.

While the study of their horoscopes will be of much benefit to the young and inexperienced in matrimonial ventures it also has its uses for those who have already become victims to the magic power of love, resulting in a greater or less degree of happiness. Sometimes, while evil transits are progressing, the husband or wife will become more than usually fractious and unmanageable. At such times, if both parties know and understand this, it will enable them to be more charitable towards each other and, instead of adding to the irritating conditions and increasing the burden, they will strive to help carry it by the addition of more affection and devotion.

Thus it can be seen that this branch of Astrology can be made useful to all who will make use of their God-given reasoning faculties. If the science would be of no earthly use in any other direction, its intelligent application to these affairs would elevate it to a very exalted position.

For love is an element which permeates the whole Universe from center to periphery. It has been the incentive which has made mankind all that is grand, noble, magnificent, Godlike. Its power has builded republics and overturned empires. Its power has dethroned man's reason and caused him to commit fiendish murder, suicide, thefts, and various other revolting crimes. Its power has caused humanity's heart to ache for humanity and also man's inhumanity to man and woman's inhumanity to woman. Its power has builded the fire of enthusiasm in youth and soothed the declining years of the aged. Let us hope that all members of the human family may soon come within the light of its scintillating rays and find their true soul mates. When this time is at hand the divorce court will be a thing of the past, for then each will become a divine part of the other; her wishes will be his, his wishes her's; ever and always right, ever and always just, ever and always divine.

COURT ASTROLOGERS OF CHINESE EMPEROR.

The Chicago *Daily News* recently printed a column article on Astrology which was credited to the London *Daily Mail*. Among other things it states "that the Emperor of China is a true believer in Astrology, and he has ordered his official Astrologers to search for a propitious day for the return of the court to Peking." Tycho Brahe, Paracelsus, Wallenstein, Napoleon, Bacon and Sir Thomas Browne are also mentioned as being believers in Astrology. The writer devotes some space to theorizing as to some of the wonders of the starry heavens, and mentions the fact that in the seventeenth century the famous William Lilly was called before the House of Commons in order that they might inquire of him how it was that he could predict the great fire and plague in London almost fifteen years previous to the time it appeared. He also states that Lilly was treated with great civility on that occasion.

PROF. G. W. CUNNINGHAM.

THUS THE WORLD BECOMES ENLIGHTENED.

Scene—Sanctum of "The Daily Leviathan," with ye Editor-in-Chief puffing a *Perfecto*, and Robert ye Roaster and Mollie Manywords waiting for orders.

Editor-in-Chief of "the greatest daily on earth, the only paper that dares to print the TRUTH, the only paper that sells more papers than all others on earth, in fact, the ONLY real literary paper," etc., etc., to Bob, the all-round "roast-writer:"

"Here, Bob, I want you to write up a red-hot roast on Astrology and all Astrologers; you know that kind of an article will be popular and we must try to please our readers. Make it sizz; call them fakes, swindlers, liars—everything indecent you can think of."

To Miss Manywords, the literary editor:

"Here, Mollie, is the latest work of fiction, just from the bindery. It was written by a wealthy friend of mine, and we must give a boom. I have not read it, but guess it's a good story. Give it a fine write-up anyway, and be sure to say that it's all the rage, that the people are going wild over it, and the sales have almost reached the million mark. Whoop it up every chance you get."

PROF. G. W. CUNNINGHAM.

Gemini—♊ THE SIGN GEMINI. ☿—Mercury

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.]

The third thirty degrees of the Zodiac are represented by the sign Gemini, symbolized by the Twins and ruled by Mercury. It is a northern, masculine, common, moist, double-bodied, humane, scientific sign. The celestial day house of Mercury and the detriment of Jupiter.

PERSONAL APPEARANCE.

This sign indicates a tall, straight, slender figure; dark complexion; dark, straight hair; dark eyes, which have a peculiar sparkle, sharp sight and a quick, restless movement—sometimes called "snapping black eyes." The nose and lips thin; arms long in proportion to the rest of the body; instep high, and this is often the cause of much trouble to secure a properly fitting shoe.

DISPOSITION.

These characters are endowed with a quick, restless disposition and will often have a sudden desire to change either location or business, or both. This is liable to work to their disadvantage in a financial way, yet will result in a gain of knowledge. They are swift in all movements, step quickly when walking, make up their minds too quick for their own best interests and will find it an advantage if they will cultivate the habit of being more conservative, and deliberate more on business matters of importance. They naturally affiliate with literary people, take delight in discussing science and literature, and will admire a brilliant, cultivated intellect in preference to many other accomplishments. They will devote much time to reading and spend considerable money for books and other educational paraphernalia. They belong to a class which produces our most brilliant scholars, writers, teachers and lawyers. They are nat-

urally bright, witty, intelligent and very humane. They have good command of language and never lack for words to express their thoughts. Many of them are lacking in confidence in their own abilities when considering the matter of taking great responsibilities upon themselves and will generally prefer that others would take the responsibility of large business enterprises.

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 21 to June 12, July 1 to 10, August 24 to September 12, October 1 to 12, November 23 to December 12, December 30 to January 12, February 23 to March 12, March 30 to April 12.

PROF. G. W. CUNNINGHAM.

MISCELLANEOUS NOTES, QUERIES AND ANSWERS.

Recent numbers of *Coming Events* furnish some interesting studies in Geomancy.

The perfect man or woman has not yet been born, therefore the horoscope without both good and evil points has not yet been discovered. May the good points ever predominate.

A subscriber in Vermont, who reports that he has been studying Astrology for four months and is much interested, wants to know "if there is any book published that gives reliable rules which will teach him to find the rising sign when the hour of birth is unknown?" We know of no such work and would be pleased if publishers will send us a copy for review, or circular with price. Will say that this is one of the most intricate and perplexing problems the Astrologer ever has to encounter, and very few can perform it accurately. If not accurate it is almost worthless. It is a difficult matter to teach orally and much more so if it must be taught by correspondence or in books.

A subscriber in Canada wants an explanation as to "what connection the influences of the planets have to-day with their influences at the time of one's birth?" To answer this briefly will say—none at all, for we do not treat the planets as causes, or recognize that they have any influence on the lives of people in such a way as to produce the many ills and blessings that sooner or later make their appearance. We recognize the planets as indicators on the same principle that the hands of a clock point to the time of day. Certain planets at certain points in a horoscope are always ominous of evil, while certain others at the same points are indicators, not causes, of favorable periods or events. Some of these important places are in aspect to the positions of certain planets, but not to the planets themselves, at the time of birth.

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EDITORIAL SECTION.

A FEW OCCULT TWINKLERS.

DID you ever think how much worse than
a fool, who cannot think, is he who lets a
"grafter" do his thinking for him?

THERE are plenty of great Occultists
who make their original discoveries by
means of such a journal as the STAR.

LIKE many a speculator, who has come
to grief through "bucking" the market,
the buckers of Nature drop by the wayside.

LIKE all other good things, the Occult
has numerous imitations. You can tell the
oleomargarine brand by the size of the
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EVERY man who brings a *faet* to light is
a true Occultist, not he who seeks to cloak
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You dropped a seed on a barren spot.
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You passed the place another day.
As others pass where children play
The games for which they care no more.
So simple seem the games of yore.

Another time you passed by there
And found a plant with blossoms rare:
You plucked its choicest, rarest flower
And wore it o'er your heart an hour.
You knew not what your action meant:
How joy bestowed and pure content.

If you had known your presence fair
Was to your flower both light and air,
I think you would more frequent come
To pluck again its rarest bloom.
Why is it, then, you show no care
For blossoms filled with fragrance rare?

Are flowers such as then were grown
To be left blossoming alone?
Care you no more for taking part
In planting in a barren heart
Blossoms of Love which 'neath your smile,
Grow bright and fragrant all the while?

—Contributed by "ESSEX."

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Some wise men tell me that the archangels and hierarchs live in the Sun, and that it is not the Sun *per se* that so lifts and inspires me, but it is the influence of these high and loving intelligences.

"You reach up to them and they reach down to you. You feel no sense of distance, and they are not conscious of limitation," a bright student of astronomy and occultism remarked.

I believe that the concentration of power by the wonderful beings that inhabit the Sun is the secret of all its splendor and usefulness. Why not, if everything in the universe is mind?

My intuition tells me that the Sun is inhabited, and if this intuition conflicts with so-called astronomical science, I am not in the least disturbed. The discernment of the spirit is something that cannot be measured by tape line or quadrant. In all these occult things I bide my time, but in the interim I mean to make myself as intimately acquainted as I possibly can with the language that the Sun speaks to me. It is a most bewildering and fascinating tongue—bewildering, because it tells so many things to the spirit that cannot be communicated in words. I know, but I cannot express what I know. This is not in the least discouraging. When the time is ripe, the vehicle of speech will be in readiness to convey the news wherever there is ability to receive it.

To make the Sun our personal friend we must first have some sort of an apprecia-

tion of what it has been to us all our lives. We may say that it has warmed and fed and clothed us, for without it there would not have been anything made that was made. We must take account of our own indebtedness for all the benefits we have received, and learn to focus the rays of light and vitality for our very own health, strength, beauty, happiness and opulence.

The light of the Sun is surely the light of God, and I thoroughly believe in facing the light. My bed faces the south, and I can assure you there is very little drapery between myself and my glorious friend. My eyes are usually open to see the gray of dawn give place to the first rosy streaks, and than this there is no more beautiful hour in the whole twenty-four. I bathe and frolic in these pink and purple clouds, and when above the roofs and chimney-pots of the great city the god himself appears, I am on hand to say "Good morning," and to ask after the people upon whom he has shone in the hours when I have been sleeping, as well as to send my dearest love to all who may feel his benign rays during the day.

To get all that the Sun has for us as individuals, we must love most mightily, and we must also come to an understanding of the power he can exert upon what we are pleased to call our physical bodies. In the early morning, while the Sun's rays are oblique, it is an easy matter to look him straight in the face. Than this there is no better treatment for weak eyes or defective vision. To stand with the eyes closed, several times a day, in the full light will give tone to the whole system as well as strengthen the eyes and improve the hearing.

A real, determined effort to make the Sun one's very own friend and helper will bring undreamed-of results. But this desire must be backed by a loving enthusiasm, a vital appreciation and realization of what the Sun is to every living creature. Love alone will focus these rays to the individual need. And love will do it, as I know from a beautiful and wonderful experience.

To spend a few minutes every morning in heart-to-heart communion with the Sun consecrates the whole day. To take a bath and a good, brisk sponge-off with cold water, and some physical exercise with the Sun shining upon every part of the body, is a delight which I believe very few persons know anything about. I want my readers to know that I know all about it, or at least that I am filled from center to circumference, and from the crown of my head to the soles of my feet, with health and joy. I am ready for anything—a five-mile walk, an hour or two in the kitchen, sweeping, dusting, nursing, or the ever delightful work at my desk. The only drawback to this exuberance is that I would like to do everything at the same time—knit, embroider, cook, write, play on the piano, sing and sew.

There is no exaggeration in this description of the potency of the Sun, but it will always shine for something or somebody

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

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To get all that the Sun has for us as individuals, we must love most mightily, and we must also come to an understanding of the power he can exert upon what we are pleased to call our physical bodies. In the early morning, while the Sun's rays are oblique, it is an easy matter to look him straight in the face. Than this there is no better treatment for weak eyes or defective vision. To stand with the eyes closed, several times a day, in the full light will give tone to the whole system as well as strengthen the eyes and improve the hearing.

A real, determined effort to make the Sun one's very own friend and helper will bring undreamed-of results. But this desire must be backed by a loving enthusiasm, a vital appreciation and realization of what the Sun is to every living creature. Love alone will focus these rays to the individual need. And love will do it, as I know from a beautiful and wonderful experience.

To spend a few minutes every morning in heart-to-heart communion with the Sun consecrates the whole day. To take a bath and a good, brisk sponge-off with cold water, and some physical exercise with the Sun shining upon every part of the body, is a delight which I believe very few persons know anything about. I want my readers to know that I know all about it, or at least that I am filled from center to circumference, and from the crown of my head to the soles of my feet, with health and joy. I am ready for anything—a five-mile walk, an hour or two in the kitchen, sweeping, dusting, nursing, or the ever delightful work at my desk. The only drawback to this exuberance is that I would like to do everything at the same time—knit, embroider, cook, write, play on the piano, sing and sew.

There is no exaggeration in this description of the potency of the Sun, but it will always shine for something or somebody

else—never for yourself—until you make it your individual helper, your strong friend and ardent lover.

"From the rising of the Sun to the going down of the same," be sure that you are conscious of and thankful for his presence. Be sure and send your love to everything and everybody that he shines upon. When the clouds obscure his face, know that he is still there, lighting, warming, vitalizing, and greet him and enjoy him just the same.

Would it were possible more adequately to describe the benefits to be derived from a personal intimacy with the Sun. You will find him father and mother, sister and brother, lover and friend, and, best of all, he will help you to find yourself. He will show you the royal road—for there is one to health, wealth, happiness, and beauty. He is an embodied force for us to use every day of our lives. He is the strongest God-point in our objective atmosphere, the most practical, the most useful. In other words, he is yours and he is mine.

ELEANOR KIRK.

FRIENDSHIP.

Many men profess to disbelieve in friendship because they, apparently, do not know in what it consists. Their idea of a friend is some one whom they can turn to a purely selfish use; or from whom they expect an homage and devotion tinged with servility, or abject subjection of sentiment and opinion.

The man whose only idea of a friend is to borrow money from him, induce him to indorse a note, etc., strains the bonds of friendship to the bursting point and will, in time, come naturally to doubt its existence.

Yet friendship is real, strong and genuine in its nature. It graces life next to love itself and partakes of its divine nature. But friendship comes from the word free. Its manifestations must not be constrained or coerced, but left to flow spontaneously from the fount of good feeling generated in our friend's bosom by our individual worth and the congeniality of tastes and natures which draws us together.

Friends must bear constantly in mind the limitations and frailties of human nature, scrupulously forbearing to tax a man, or put him in an awkward position under the cover of friendship. A friend will always delight to do for us anything that he can, with justice to his own interests, and if we listen to the dictates of ordinary delicacy, we can easily avoid asking of him anything which will strain a relationship valuable for its own sake.

Manner, as well as integrity, is of great importance in preserving friendship. All of us have been made uneasy and uncomfortable by the presence of people whose sterling qualities we admired. But we felt keenly conscious all the time of a critical, an exacting or calculating attitude, which, somehow, charged the atmosphere with hostility. We tacitly, instinctively, resent such a situation and spiritu-

ally withdraw from communion with the offender.

Some natures unconsciously exact tribute and praise, while others put you on your guard. Some, by their aggressiveness and dogmatism, give you a sense of shrinking insignificance. None of these states of mind are conducive to true friendship, which is based on spiritual equality and freedom. Men must not only think, but feel and act as though others had equal rights and were equally favored with themselves before friendship becomes possible. The slightest trace of arrogance or patronage, or pride of possession, is fatal to friendship.—*Medical Brief.*

ANCIENT ALPHABETS.

Discovery in Egypt of the Parent "Signary" of 5,000 Years Ago.

EGYPTIAN			KRETAN		SPANISH	
PRE-HIS	EARLY	XII	ROMAN	2000 BC	600 BC	300 BC
A	AAA	A	A	AAA	A	AAA
B	B	B	B	B	B	B
C	C	C	C	C	C	C
D	D	D	D	D	D	D
E	E	E	E	E	E	E
F	F	F	F	F	F	F
G	G	G	G	G	G	G
H	H	H	H	H	H	H
I	I	I	I	I	I	I
J	J	J	J	J	J	J
K	K	K	K	K	K	K
L	L	L	L	L	L	L
M	M	M	M	M	M	M
N	N	N	N	N	N	N
O	O	O	O	O	O	O
P	P	P	P	P	P	P
Q	Q	Q	Q	Q	Q	Q
R	R	R	R	R	R	R
S	S	S	S	S	S	S
T	T	T	T	T	T	T
U	U	U	U	U	U	U
V	V	V	V	V	V	V
W	W	W	W	W	W	W
X	X	X	X	X	X	X
Y	Y	Y	Y	Y	Y	Y
Z	Z	Z	Z	Z	Z	Z

EARLIEST ALPHABETS.

Prof. Flinders-Petrie has recently announced a new revelation from his latest Egyptian excavations. This time he has thrown new light upon the alphabet, and makes the announcement that he has set back the earliest use of letters by nearly two thousand years. The discovery is of far-reaching importance to the literary world, adding as it does nearly twenty centuries more of culture to the ancient peoples than hitherto dreamed of. Prof. Petrie has laid before the Society of the Anthropological Institute of Great Britain an account of his discoveries, outlining the method of procedure which led up to his making this remarkable and historic find.

Some years ago Prof. Petrie, while excavating in the period of 1400 to 2000 B. C. in Egypt, first noticed signs upon some pottery which closely resembles those of the Greek alphabet. He at that time sug-

gested, as a supposition only, that they were an early stage of the alphabet. As the date accepted by the scientific world as that of the earliest alphabetical writing was 800 B. C., the theory of an alphabet before this period was looked upon by scholars as a matter of pure conjecture and the signs were generally regarded as having been derived from Egyptian hieroglyphics. A belief in regard to the alphabet which has been commonly accepted up to the present time is that the letters or characters of the alphabet were originally hieroglyphics, and in their long course down to us they passed gradually from being the written expression of an idea into the written expression each of a single sound.

Last season's excavations, however, conclusively established Prof. Petrie's original belief. On uncovering some of the royal tombs dating back to the XII Dynasty, 2600 to 3000 B. C., he again found large numbers of signs and letters upon the pottery and other utensils in the tomb chambers. The fact that the hieroglyphic system was not in the land at this period removed the signs altogether from the category of deteriorated hieroglyphs.

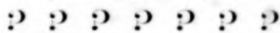
By a fortunate coincidence, Arthur Evans, the well-known British archaeologist, was at the same time carrying on a series of excavations on the island of Crete in the Mediterranean. On the tablets, rock pillars, coins and other objects unearthed in the ancient remains of a huge palace, Mr. Evans found a number of identical signs and letters of a period about 2000 B. C. which correspond with those dug up in Egypt by Prof. Petrie. Prof. Petrie collected his Egyptian signs and letters and compared them with those of the Kretan form unearthed by Mr. Evans. This resulted in the startling and significant discovery that the letters of the Kretan "signary" and those of Egypt were identical and formed a most reliable basis for establishing the existence of the alphabet long prior to the date hitherto accepted.

Prof. Petrie assumes that we are now in the presence of a widespread and long-lasting system of signs or "signary" which was common to the Mediterranean from Spain to Egypt. He arrives at this conclusion as follows: As early as 5000 B. C. some trade existed around the Mediterranean as proved by the imports into Egypt. At that time the "signary" or signs of the alphabet was probably in the dim and uncertain beginning of its course. Some few signs have already been found at that age, and these are likely to have been carried, therefore, from land to land.

The "signary" continued and developed, held together a good deal by intercourse, but with much variation in different lands. By 2600 B. C. it contained over a hundred signs in Egyptian form. Prof. Petrie states that the great systematizing force which gave it a unity unknown before was the application of the signs as numerals by the Phœnicians. This system was entirely oriental, and even in the late

times of coinings it was scarcely ever used in Europe. But once having been adopted by the leading commercial nations, the systematized order became enforced in all the Mediterranean ports. Prof. Petrie concludes that the signs and letters on the pottery 2600 to 3000 B. C. which he uncovered were undoubtedly used as an alphabet for written communications of spelled-out words in the early stages. This forms a body of signs with more or less generally understood meanings. The change of attributing a single letter value to each and only using signs for sounds to be built into words is apparently a relatively late outcome of the systematizing due to Phœnician commerce.

The accompanying illustration shows five periods of the Egyptian "signary" collected by Prof. Petrie. Adjoining these he has arranged the Kretan "signary" collected by Arthur Evans from recent excavations on the island of Crete, dated 2000 B. C. The Karin is that collected by Prof. Sayce. The Spanish is the well-known alphabet of inscription. By Prof. Petrie's arrangement, the table is self-explanatory and points out to the reader at a glance the various identical letters as they appeared in the different periods of remote time, and their comparison with those recently excavated by him.



It is a good deal better not to know so much than to know so much that aint so.—JOSH BILLINGS.

What is this new-fangled doctrine styled "Christian Science?" And what is that other, different contrivance called "Mental Science?"

Does anybody know, or do they only *think* they know?

Webster defines science to be "knowledge; truth ascertained." Perhaps there is no *real* science (knowledge) attached or contiguous to either of these two cults. Is there any?

If a Christian Scientist should accidentally, or otherwise, swallow a dose of strychnine, or cyanide of potassium, and he possessed unbounded faith, and one, or a dozen other Christian Scientists, imbued with abiding faith, should immediately pray real, zealously hard that the man might not be harmed by the poison, and should use no other means but prayer and faith for the patient's recovery, would he live or die?

Was this experiment ever tried? If so, with what success?

Did any Christian Scientist ever try the efficacy of faith and prayer as against a Kansas cyclone?

These "Christian Scientists" were just getting upon a flourishing basis when another sect arose, avering that "All is Mind" and you do not have to pray to any Jehovah, Jove, or Lord to get you out of trouble, but just assert yourself and assume responsibilities—that is the way to conquer disease, poverty and death.

If "all is mind" what is the jumping tooth-ache?

Did any mental scientist ever try the dodge of paying car fare with mind instead of a nickle? How did he get on? Or did he have to get off?

As for the conquest of poverty, it is noticeable that the chief apostles of this doctrine are busy conquering their own poverty by teaching the science (?) with pen or tongue for a stipulated sum in the coin of the realm, or in giving absent treatments at so much a seance.

Was there ever a religion, fad or doctrine concocted or devised, no matter how absurd or silly it might be, but it would find adherents and disciples?—C. P. Holt in *Human Nature*.

A STRANGE METAMORPHOSIS.

Telegraphers Grow Like Each Other through Steady Communication.

Psychologists are interested and amazed at the strange case of Albert J. La Faye and John Coleberry. Both are telegraph operators, the one in New York and the other in Pittsburg.

Eleven years ago they bore not the slightest resemblance to each other, but to-day they are as like almost as two peas. And what is more wonderful still, is that their mental characteristics, like the physical, have merged into each other, so that now they not only look alike, but think alike, talk alike and act alike.

In seeking a solution of this metamorphosis, those who know both men and are aware of the facts, are inclined to give as a reason for it that for more than ten years these two men have been working the same wire and have become the closest of friends. They handle from 15,000 to 20,000 words of newspaper specials a night. It is argued that in constantly thinking of the same thing, mental influence has been so strong as to bring about a complete change in their personal appearance, until they finally have come to look marvelously like each other.

The one is not coming to look like the other in the way that he is changing so as to resemble him, but both have lost their former individuality, and have merged toward each other on a medium ground. La Faye has taken on the stronger characteristics of Coleberry, who, in turn, has absorbed the ruling characteristics of mind and body that once belonged to La Faye alone.

Perhaps even more marvelous, and certainly more puzzling, is the fact that these two men have never seen each other.

In 1890, when a certain newspaper in Pittsburg decided to enlarge its service by sending a correspondent to New York and running a private wire from a New York morning newspaper into its own office, it sent a notice to the telegraph office in New York that it wanted the swiftest and most accurate sender for this end. La Faye was the winner of many tournaments, and it was his fortune to be selected.

It was Coleberry who made the selection, and it was done in a most peculiar way. The newspaper had taken Coleberry

unhesitatingly for its home office, as he was without a peer in receiving the swiftest of sending and putting it down on his typewriter in the cleanest and most painstaking way. To select a man at the eastern end whose sending would best suit him a competition was arranged with several of the finest senders in the country on the New York end, and with Coleberry at the other end of the wire.

While a dozen men had entered the lists for the coveted position, only eight competed. La Fay was the eighth to set down at the instrument with his copy before him. He had only sent about fifty words when the line was opened and a hundred men stretched between the two cities heaved a great sigh and sorrowfully said: "No. 8" had been too fast for Coleberry, who had been driven to "break" at last for a word he had missed. But no, he had something to say, and it came over the wire with a bang:

"I'll take this man. Who is he?"

He was told that four more competitors desired to be heard, who had come long distances for the tourney, but he replied that it made no difference if there were forty.

That was the beginning of a friendship that has resulted so strangely. At that time, to persons who knew both men, they were totally dissimilar, mentally and physically. Coleberry seemed much larger than La Faye, without the slightest trace of similarity in eyes, hair or features. Then, too, he was steady and deliberate in everything he did, and endowed with what the world calls "a heap of horse sense." La Faye on the other hand, was quick and nervous, inclined to jump at conclusions without taking time to reason, depending much on his keen receptive sense, and a little, just a little, inclined to the occult, the psychological side of life. In other words, had he not become a rattling telegrapher he might have made an excellent psychic.

That was eleven years ago, and the change, while gradual, has been most complete. These two friends, once so opposite, now look alike, talk alike and think alike. The characteristics of neither seemed to predominate as the change came, but there was a merging toward an indefinable middle ground, so that neither either remained himself or absolutely became the other.

Now, as to the cause of all this, one undemonstrable theory is as good as another, but some attention should be called to the conditions under which the two men work and live. For seven days a week for almost eleven years, La Faye and Coleberry have been in communication with each other constantly from 8 o'clock in the evening until 2 o'clock the next morning. So completely are they accustomed to each other that when one takes a night off the other is puzzled and unhappy at having another man to work with.

Electricity being instantaneous, of course the sender and the receiver are thinking of the same items, words, and

even letters at the same time. And being men of keen perception and strong feeling, they are swayed at the same moment by practically the same emotions—indignation, sorrow, amazement, pleasure, or whatever may be the contents, theme or purpose of the item being handled at that particular moment. Psychologists, physiognomists and all the other lists have a pretty nut to crack here in the theory that while the men have never seen each other they have grown to look alike through thinking of exactly the same thing for six straight-away hours every night for eleven years.

In all that time they have never quarreled or had the slightest difference in any way, despite the extraordinary high tension of their nervous work. It has come to be that when La Faye thinks this or that, Coleberry agrees with him that he is right, and when Coleberry suggests anything La Faye thinks it is the only thing in the world to do.

STRANGE STORIES OF THE DEAD.

There is more than a suggestion of the incredible in stories of dead men winning races, steering a ship for hundreds of miles, gambling with cards, going through a marriage ceremony, and so on, and yet the evidence on which these stories are told is of such a character that one cannot refuse credence to what seem to be impossible feats.

About a year since a valuable cup was won in a bicycle race at Sidney by a man who was actually dead when his bicycle flashed past the winning post. The race took place at an electric light carnival in the presence of 10,000 spectators. During the last lap James Somerville was leading, and his victory was assured when, within twenty-five yards of the goal, he was seen to relax his hold of the handle-bars and to lose his footing on the pedals. He stuck to his machine, however, and amid frantic cheers won the race by half a wheel, only to pitch head foremost from the bicycle the next moment. When the unhappy man was picked up he was found to be dead; and in the opinion of the doctors he must actually have ridden twenty-five yards or more of the race after life had departed.

Not long ago a Russian cemetery was the scene of as strange and weird a wedding as has ever been witnessed. A young Jewess, who had been betrothed, died on the very eve of her marriage, and her friends decided that, in spite of the intervening hand of death, her marriage must take place that "she might avoid the dishonor of entering the other world as a single woman." The wedding ceremony was accordingly performed at the graveside, and when it was concluded the body was returned to the coffin and lowered into the grave.

Many strange scenes have been witnessed by the search-parties in India, whose duty it is to see that all cases of plague are reported, but none stranger than met the eyes of a party in a Bombay

suburb. On entering one of the suspected houses the party saw a group of natives intent upon a game of cards. Something in the appearance of one of the players attracted attention, and a member of the search-party placed his hand on the man's shoulder. To his amazement the man swayed and fell prone upon the floor. On examination it was found that he had been dead some time; but, in order to avoid having the house marked as plague stricken, his friends, on hearing that the search-party was approaching, had propped him up on a chair, placed a few cards in his hands and had given him the appearance of a sharer in their game.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

GEOMETRY.

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. Regarding man as an intelligent and social being, capable of enjoyment and pleasure to an extent limited only by his own acquisition of useful knowledge, our order points him to a careful study of the liberal art and sciences and to the possession of knowledge as the most befitting occupation for the God-like endowments with which he is gifted.

The ancient philosophers placed such a high estimate upon this science that all who frequented the grove of the sacred academy were compelled to explore its heavenly paths, and no one whose mind was unexpanded by this science was intrusted with the education of the young.

Even Plato, justly styled first of philosophers, when asked as to the probable occupation of Deity, replied: "He geometrizes continually."

When we consider the order and symmetry by which all the works of creation are governed, we cannot but admit that geometry pervades the universe. If by aid of the telescope we bring the planets within range of our observation, and by the microscope view particles too minute for the eye unaided to behold, we find all performing the objects of their creation in accordance with the fixed plans of the Almighty.

By geometry we may curiously trace Nature through her various windings to her most concealed recesses. By it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same divine artist, which roll through the vast expanse, and all conducted by the same unerring law of nature. Is there not more truth than fiction in the thought of the ancient philosopher that God geometrizes in Nature? By geometry he rounds the dewdrops, points the pyramidal icicle which hangs from the thatch-bound roof, bends the foaming cataract into a graceful curve, paints his bow of beauty on the canvas of a summer shower, assimilates

the sugar to the diamond and forms in fissures of earth-bound rocks gorgeous caverns, thick-set with starry gems. By it he forms the tender lens of the delicate eye, rounds the blushing cheek of beauty, curves the ruby lips and fashions the swelling bosom, which throbs in unison with a gushing heart. By it he paints the cheek of Autumn's mellow fruit, forms in mold of graceful symmetry the gentle dove, marks the myriad circles of the peacock's gaudy train, and decks the plumage of 100,000 warblers of his praise that animate the woody shade. By it he shapes the golden carp, decks the silvery perch and forms all the fish of every tribe and fin that course the majestic ocean, cut the placid lake or swim in the gentle brook; nay, more, even the glassy element in which they dwell, when stirred by gentle zephyrs, sends its chastening waves in graceful curves God's own finger traced in parallel. By it he taught the bee to store its honey in prismatic cells, the wild goose to range its flight, the noble eagle to whirl and dart upon its prey, and the wakesome lark, God's earliest worshiper, to hymn his matin song in spiral flight.

Above, around and beneath us all, the works of his hands, both animate and inanimate, but prove that God geometrizes continually. But would man witness the highest state of geometric perfection, let him step out of the rude tenement of his own construction and view the wide over-spreading canopy of the stars, whether as fixed centers of vast systems, noiselessly traversing their geometric paths, all exist in accordance with the never-changing laws of Nature. Nay, the vast plains of illimitable space, all of which are formed by an infinitude of circles, traced by the compass of the Almighty Architect, whose every word is set by the level, adjusted by the plummet and perfected by the square. Do this, my brother, and you must acknowledge, with Plato, that God geometrizes continually, and feel assured, like Job, that he who hung the earth upon emptiness and placed the foundation thereof upon nothing, that they cannot be moved, can bind the sweet influence of the Pleiades or loose the bands of Orion.—*Bro. Ben. Price in Memphis Commercial-Appeal.*

A Practical Test.

How would it work to try a little hygiene for the body in the cure of disease and let mind take a rest?—*C. P. Holt.*

What a Friend Is.

A friend is something more than an acquaintance, an associate, a companion. A friend is one who understands and appreciates us; who gives us credit for our good qualities and our virtuous intentions; to whom our faults and shortcomings make us only human, not vile. Who will never suffer us to be traduced and misrepresented in his presence, and who, when sorrow or misfortune overwhelms us, is quick to tender, unasked, his sympathy and aid.—*St. Louis Medical Brief.*

QUAINT AND CURIOUS.

THE finest human hair is blonde, and red is the coarsest. The thickness of human hair varies from the 250th to the 600th of an inch.

RED snow is frequently seen in the Arctic and Alpine regions. Chemical experiments have led to the conclusion that the red color is due to the presence of a vegetable substance.

IN Polynesia baby girls of a year old are placed in wicker cages, and in cages they remain until the time they are married. Happily the children do not seem to mind much, and they grow fat and healthy. At the age of 12 years, or thereabouts, most of the little damsels leave their cages to be married.

IN a chronological record of some of our United States histories is found the following note: "1757, Montgomery took ft. William Henry; massacre." Judge of the teacher's surprise when a pupil arose, and with a confident air said: "In 1757 Montcalm took a fit, and William Henry was massacred."

AMONG the fineries belonging to Queen Margherita of Italy is a lace handkerchief valued at \$30,000. Three lacemakers were 20 years employed in making it; it is almost as light as a cobweb, and occupies such a small space when folded that it can be pressed into a gold sheath about the size of a cherry-stone.

SINCE the patent office was first established in 1790, only 5,757 patents have been granted to women. There are other interesting figures. There have been 415 patents issued to colored men, of which 28 were granted to one inventor and 22 to another. More than 80 per cent of the patents issued are to citizens of the United States.

THE dry lake of the Mojave desert in southern California, about 7 by 9 miles in extent, has a sandy surface almost as level and smooth as a floor, without a sign of vegetation. Two miners named Hoyt who live near by lately got up a land sailboat for navigating this singular lake. It is made very much like an iceboat, only instead of runners it has wheels. It can be sailed in any direction, and as close to the wind as a sailboat. It has made as high a rate of speed as 40 miles an hour and is a complete success.

AN ingenious Austrian inventor has just patented a speaking clock, which he claims will be of the greatest value to people of forgetful and irregular habits. It consists of a clock phonograph combination. In place of the usual striking attachment is a phonograph, which can be set to speak a sentence at any hour desired, and thus become an unfailing reminder of the duties of each successive hour. There is no mechanical difficulty in the way of charging this moral time-piece with any number of daily exhortations. It can be set to speak once or dozen times, and it may be trusted never to forget its message so long as the clock is duly wound up; it speaks the right thing at the right time.

HAVE you ever wondered what caused the roaring when you put your finger in your ear? It is the circulation in the finger that you hear, which is a fact, as any one can demonstrate for himself by first putting his fingers in his ears, and then stopping them up with other substances. Try it and think what a wonderful machine your body is, that even the points of your fingers are such busy workshops that they roar like a small Niagara. The roaring is probably more than the circulation of the blood. It is the voice of all the vital processes together—the tearing down and building up processes that are always going forward in every living body.

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****THE BANANA CURE.**

"Bestow a boon on humanity," says the *Medical World*, "and help to popularize the baked banana as an article of food for rich and poor, especially the poor. One cent will buy a good-sized banana, which, when baked in its skin in an oven for fifteen or twenty minutes, until it is quite soft and bursts open, alone makes a full meal. I say from personal experience that bananas, weighing one pound, are, when baked, equal in nourishment to six pounds of bread."

Baked bananas are also the ideal food for nervous persons and anemics, also for brain workers. I learned their great power to sustain mental effort in India. I am as hard a brain worker as any person in New York, and I have subsisted for years entirely on baked bananas. When I see lean, poor-blooded persons, I advise them to eat baked bananas, and after adopting the diet they unfailingly build up and gain in flesh.

This subject, which might not inappropriately be called the "Banana Cure," because many diseases can be cured by eating baked bananas, merits the closest investigation.

Bananas are the most prolific of fruits. The produce of an acre planted with plantains will support twenty-five times as many people as the produce of an acre planted with wheat. The plantain tree produces 45 times more fruit per acre than the potato, and 131 times more than wheat. In support of this statement the following extract from *Answers* is inserted:

"It is estimated that 22 acres are necessary to sustain one man on fresh meat. The same space of land, if devoted to wheat culture, would feed 42 people; if to oats, 88; potatoes, Indian corn and rice, 176; and if to the plantain or bread-fruit tree, over 6,000 people."

The celebrated explorer, Sir Henry M. Stanley, in his work entitled "In Darkest Africa," says: "If only the virtues of the banana flour (plantain meal) were publicly known, it is not to be doubted but that it would be largely consumed in Europe. For infants, persons of delicate digestion, dyspeptics, and those suffering

from temporary derangements of the stomach, the flour, properly prepared, would be of universal demand. During my two attacks of gastritis, light guel of this, mixed with milk, was the only food that could be digested."

Father Las Casas, Humboldt, Dr. Parke, and all the savants who have written about this fruit, admire it on account of its containing such nutritive substances and no others. Consequently it is not astonishing that the illustrious Don Francisco Xavier Balmaseda, in his book on Agriculture, says: "Whatever may be the origin of the plantain it is the most precious gift which Providence has bestowed upon us mortals." There is nothing to be lost in the precious tree, for even its leaf is useful for dressing blistered wounds and as a rest for the eye in ophthalmia, the root is anthelmintic, and the sap is given to allay thirst in cholera.

Without doubt it is the secret of Tropical Force, though it appears paradoxical that such apparently poorly constituted people should be so powerful as they have been proved to be. It is a very common thing amongst the country people to go a day or two without eating anything, and nevertheless they continue in their rough work as if nothing had happened, owing doubtless to their being nourished with the powerful food of the plantain.

It is the food which can with the greatest confidence be given to the most delicate stomach, and so it happens that the natives of the country districts bring up their children on gruel made from this substance, when the mothers are not there, or when they are suffering from digestive indisposition owing to taking bad milk or from other causes.—*R. A. De Roubaix in Herald of the Golden Age.*

PERFECT PHYSICAL PROPORTIONS.

The proportions of the perfect human figure are strictly mathematical. The whole figure is six times the length of the foot. Whether the form be slender or plump, this rule holds good. Any deviation from it is a departure from the highest beauty of proportion. The Greeks made all their statues according to this rule. The face, from the highest point of the forehead, where the hair begins, to the end of the chin, is one-tenth of the whole structure. The hand, from the wrist to the end of the middle finger, is the same. The chest is a fourth, and from the nipples to the top of the head is the same. From the top of the chest to the highest point of the forehead is a seventh. If the length of the face, from the roots of the hair to the end of the chin, be divided into three equal parts, the first division determines the point where the eyebrows meet, and the second the place of the nostrils. The navel is the central point of the human body; and if a man should lie on his back with his arms and legs extended, the periphery of the circle which might be described around him, with the navel for its center, would touch the extremities of his hands and feet. The height from the feet to the top of the head is the same as the distance

even letters at the same time. And being men of keen perception and strong feeling, they are swayed at the same moment by practically the same emotions—indignation, sorrow, amazement, pleasure, or whatever may be the contents, theme or purpose of the item being handled at that particular moment. Psychologists, physiognomists and all the other ists have a pretty nut to crack here in the theory that while the men have never seen each other they have grown to look alike through thinking of exactly the same thing for six straight-away hours every night for eleven years.

In all that time they have never quarreled or had the slightest difference in any way, despite the extraordinary high tension of their nervous work. It has come to be that when La Faye thinks this or that, Coleberry agrees with him that he is right, and when Coleberry suggests anything La Faye thinks it is the only thing in the world to do.

STRANGE STORIES OF THE DEAD.

There is more than a suggestion of the incredible in stories of dead men winning races, steering a ship for hundreds of miles, gambling with cards, going through a marriage ceremony, and so on, and yet the evidence on which these stories are told is of such a character that one cannot refuse credence to what seem to be impossible feats.

About a year since a valuable cup was won in a bicycle race at Sidney by a man who was actually dead when his bicycle flashed past the winning post. The race took place at an electric light carnival in the presence of 10,000 spectators. During the last lap James Somerville was leading, and his victory was assured when, within twenty-five yards of the goal, he was seen to relax his hold of the handle-bars and to lose his footing on the pedals. He stuck to his machine, however, and amid frantic cheers won the race by half a wheel, only to pitch head foremost from the bicycle the next moment. When the unhappy man was picked up he was found to be dead; and in the opinion of the doctors he must actually have ridden twenty-five yards or more of the race after life had departed.

Not long ago a Russian cemetery was the scene of as strange and weird a wedding as has ever been witnessed. A young Jewess, who had been betrothed, died on the very eve of her marriage, and her friends decided that, in spite of the intervening hand of death, her marriage must take place that "she might avoid the dishonor of entering the other world as a single woman." The wedding ceremony was accordingly performed at the graveside, and when it was concluded the body was returned to the coffin and lowered into the grave.

Many strange scenes have been witnessed by the search-parties in India, whose duty it is to see that all cases of plague are reported, but none stranger than met the eyes of a party in a Bombay

suburb. On entering one of the suspected houses the party saw a group of natives intent upon a game of cards. Something in the appearance of one of the players attracted attention, and a member of the search-party placed his hand on the man's shoulder. To his amazement the man swayed and fell prone upon the floor. On examination it was found that he had been dead some time; but, in order to avoid having the house marked as plague stricken, his friends, on hearing that the search-party was approaching, had propped him up on a chair, placed a few cards in his hands and had given him the appearance of a sharer in their game.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

GEOMETRY.

Geometry, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. Regarding man as an intelligent and social being, capable of enjoyment and pleasure to an extent limited only by his own acquisition of useful knowledge, our order points him to a careful study of the liberal art and sciences and to the possession of knowledge as the most befitting occupation for the God-like endowments with which he is gifted.

The ancient philosophers placed such a high estimate upon this science that all who frequented the grove of the sacred academy were compelled to explore its heavenly paths, and no one whose mind was unexpanded by this science was intrusted with the education of the young.

Even Plato, justly styled first of philosophers, when asked as to the probable occupation of Deity, replied: "He geometrizes continually."

When we consider the order and symmetry by which all the works of creation are governed, we cannot but admit that geometry pervades the universe. If by aid of the telescope we bring the planets within range of our observation, and by the microscope view particles too minute for the eye unaided to behold, we find all performing the objects of their creation in accordance with the fixed plans of the Almighty.

By geometry we may curiously trace Nature through her various windings to her most concealed recesses. By it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same divine artist, which roll through the vast expanse, and all conducted by the same unerring law of nature. Is there not more truth than fiction in the thought of the ancient philosopher that God geometrizes in Nature? By geometry he rounds the dewdrops, points the pyramidal icicle which hangs from the thatch-bound roof, bends the foaming cataract into a graceful curve, paints his bow of beauty on the canvas of a summer shower, assimilates

the sugar to the diamond and forms in fissures of earth-bound rocks gorgeous caverns, thick-set with starry gems. By it he forms the tender lens of the delicate eye, rounds the blushing cheek of beauty, curves the ruby lips and fashions the swelling bosom, which throbs in unison with a gushing heart. By it he paints the cheek of Autumn's mellow fruit, forms in mold of graceful symmetry the gentle dove, marks the myriad circles of the peacock's gaudy train, and decks the plumage of 100,000 warblers of his praise that animate the woody shade. By it he shapes the golden carp, decks the silvery perch and forms all the fish of every tribe and fin that course the majestic ocean, cut the placid lake or swim in the gentle brook: nay, more, even the glassy element in which they dwell, when stirred by gentle zephyrs, sends its chastening waves in graceful curves God's own finger traced in parallel. By it he taught the bee to store its honey in prismatic cells, the wild goose to range its flight, the noble eagle to whirl and dart upon its prey, and the wakesome lark, God's earliest worshiper, to hymn his matin song in spiral flight.

Above, around and beneath us all, the works of his hands, both animate and inanimate, but prove that God geometrizes continually. But would man witness the highest state of geometric perfection, let him step out of the rude tenement of his own construction and view the wide over-spreading canopy of the stars, whether as fixed centers of vast systems, noiselessly traversing their geometric paths, all exist in accordance with the never-changing laws of Nature. Nay, the vast plains of illimitable space, all of which are formed by an infinitude of circles, traced by the compass of the Almighty Architect, whose every word is set by the level, adjusted by the plummet and perfected by the square. Do this, my brother, and you must acknowledge, with Plato, that God geometrizes continually, and feel assured, like Job, that he who hung the earth upon emptiness and placed the foundation thereof upon nothing, that they cannot be moved, can bind the sweet influence of the Pleiades or loose the bands of Orion.—*Bro. Ben. Price in Memphis Commercial-Appeal.*

A Practical Test.

How would it work to try a little hygiene for the body in the cure of disease and let mind take a rest?—*C. P. Holt.*

What a Friend Is.

A friend is something more than an acquaintance, an associate, a companion. A friend is one who understands and appreciates us; who gives us credit for our good qualities and our virtuous intentions; to whom our faults and shortcomings make us only human, not vile. Who will never suffer us to be traduced and misrepresented in his presence, and who, when sorrow or misfortune overwhelms us, is quick to tender, unasked, his sympathy and aid.—*St. Louis Medical Brief.*

QUAINT AND CURIOUS.

THE finest human hair is blonde, and red is the coarsest. The thickness of human hair varies from the 250th to the 600th of an inch.

RED snow is frequently seen in the Arctic and Alpine regions. Chemical experiments have led to the conclusion that the red color is due to the presence of a vegetable substance.

IN Polynesia baby girls of a year old are placed in wicker cages, and in cages they remain until the time they are married. Happily the children do not seem to mind much, and they grow fat and healthy. At the age of 12 years, or thereabouts, most of the little damsels leave their cages to be married.

IN a chronological record of some of our United States histories is found the following note: "1757, Montgomery took ft. William Henry; massacre." Judge of the teacher's surprise when a pupil arose, and with a confident air said: "In 1757 Montcalm took a fit, and William Henry was massacred."

AMONG the fineries belonging to Queen Margherita of Italy is a lace handkerchief valued at \$30,000. Three lacemakers were 20 years employed in making it; it is almost as light as a cobweb, and occupies such a small space when folded that it can be pressed into a gold sheath about the size of a cherry-stone.

SINCE the patent office was first established in 1790, only 5,757 patents have been granted to women. There are other interesting figures. There have been 415 patents issued to colored men, of which 28 were granted to one inventor and 22 to another. More than 80 per cent of the patents issued are to citizens of the United States.

THE dry lake of the Mojave desert in southern California, about 7 by 9 miles in extent, has a sandy surface almost as level and smooth as a floor, without a sign of vegetation. Two miners named Hoyt who live near by lately got up a land sailboat for navigating this singular lake. It is made very much like an iceboat, only instead of runners it has wheels. It can be sailed in any direction, and as close to the wind as a sailboat. It has made as high a rate of speed as 40 miles an hour and is a complete success.

AN ingenious Austrian inventor has just patented a speaking clock, which he claims will be of the greatest value to people of forgetful and irregular habits. It consists of a clock phonograph combination. In place of the usual striking attachment is a phonograph, which can be set to speak a sentence at any hour desired, and thus become an unfailing reminder of the duties of each successive hour. There is no mechanical difficulty in the way of charging this moral time-piece with any number of daily exhortations. It can be set to speak once or dozen times, and it may be trusted never to forget its message so long as the clock is duly wound up; it speaks the right thing at the right time.

HAVE you ever wondered what caused the roaring when you put your finger in your ear? It is the circulation in the finger that you hear, which is a fact, as any one can demonstrate for himself by first putting his fingers in his ears, and then stopping them up with other substances. Try it and think what a wonderful machine your body is, that even the points of your fingers are such busy workshops that they roar like a small Niagara. The roaring is probably more than the circulation of the blood. It is the voice of all the vital processes together—the tearing down and building up processes that are always going forward in every living body.

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****THE BANANA CURE.**

"Bestow a boon on humanity," says the *Medical World*, "and help to popularize the baked banana as an article of food for rich and poor, especially the poor. One cent will buy a good-sized banana, which, when baked in its skin in an oven for fifteen or twenty minutes, until it is quite soft and bursts open, alone makes a full meal. I say from personal experience that bananas, weighing one pound, are, when baked, equal in nourishment to six pounds of bread."

Baked bananas are also the ideal food for nervous persons and anemics, also for brain workers. I learned their great power to sustain mental effort in India. I am as hard a brain worker as any person in New York, and I have subsisted for years entirely on baked bananas. When I see lean, poor-blooded persons, I advise them to eat baked bananas, and after adopting the diet they unfailingly build up and gain in flesh.

This subject, which might not inappropriately be called the "Banana Cure," because many diseases can be cured by eating baked bananas, merits the closest investigation.

Bananas are the most prolific of fruits. The produce of an acre planted with plantains will support twenty-five times as many people as the produce of an acre planted with wheat. The plantain tree produces 45 times more fruit per acre than the potato, and 131 times more than wheat. In support of this statement the following extract from *Answers* is inserted:

"It is estimated that 22 acres are necessary to sustain one man on fresh meat. The same space of land, if devoted to wheat culture, would feed 42 people; if to oats, 88; potatoes, Indian corn and rice, 176; and if to the plantain or bread-fruit tree, over 6,000 people."

The celebrated explorer, Sir Henry M. Stanley, in his work entitled "In Darkest Africa," says: "If only the virtues of the banana flour (plantain meal) were publicly known, it is not to be doubted but that it would be largely consumed in Europe. For infants, persons of delicate digestion, dyspeptics, and those suffering

from temporary derangements of the stomach, the flour, properly prepared, would be of universal demand. During my two attacks of gastritis, light guel of this, mixed with milk, was the only food that could be digested."

Father Las Casas, Humboldt, Dr. Parke, and all the savants who have written about this fruit, admire it on account of its containing such nutritive substances and no others. Consequently it is not astonishing that the illustrious Don Francisco Xavier Balmaseda, in his book on Agriculture, says: "Whatever may be the origin of the plantain it is the most precious gift which Providence has bestowed upon us mortals." There is nothing to be lost in the precious tree, for even its leaf is useful for dressing blistered wounds and as a rest for the eye in ophthalmia, the root is anthelmintic, and the sap is given to allay thirst in cholera.

Without doubt it is the secret of Tropical Force, though it appears paradoxical that such apparently poorly constituted people should be so powerful as they have been proved to be. It is a very common thing amongst the country people to go a day or two without eating anything, and nevertheless they continue in their rough work as if nothing had happened, owing doubtless to their being nourished with the powerful food of the plantain.

It is the food which can with the greatest confidence be given to the most delicate stomach, and so it happens that the natives of the country districts bring up their children on gruel made from this substance, when the mothers are not there, or when they are suffering from digestive indisposition owing to taking bad milk or from other causes.—*R. A. De Roubaix in Herald of the Golden Age.*

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from the extremity of one hand to the extremity of the other when the arms are extended. These are some of the general measures of the species.

EDITOR'S TABLE.

WHEN we have your name as a volunteer to THE STAR'S VOLUNTEER BRIGADE, you will learn more about it.

PLEASE think over what we have to say in the next column under the head of "An Important Announcement."

IN spite of the increased space of our Astrological Department, matter for this issue is delayed until our next number.

AN article on "What is True Magic and How it is Performed," by Mrs. Margaret B. Peeke, will appear in the July STAR.

Dr. Betiero's serial story, "Nedoure," will be completed in our next issue. He will contribute some of his best thoughts on occult subjects thereafter to the STAR.

THERE are some occult teachings that should be withheld from public circulation. Our course of "Private Lessons in Occultism," now in preparation, is designed for circulation among genuine Occultists, and such only, and, also, free of charge.

WE are out of "Old Moore's Almanac" for 1900. We can still supply this notable annual for 1901 at 10 cents a copy.

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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The very best work on this subject in the world has lately been published by the editor of the STAR. It has 160 pages, is beautifully printed and bound, and is just the work you desire as it is complete in every particular, plain, logical and convincing. It is, in fact, a handy and perfect text book on the subject of repeated lives. See advertisement elsewhere for chapter headings, etc. Price, postpaid, in handsome leatherette covers, 50 cents; in heavy paper covers, 30 cents.

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Back numbers of the STAR can be supplied as follows:

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We have made permanent arrangements to keep *Coming Events*, the English astrological magazine, on sale. We can now supply all numbers from last October, at 12 cents each. *Coming Events* is full of rare, original, curious and wonderful things. Send us \$1.25 and we will mail you the magazine for a year, each month, as soon as received. See advertisement.

FREE OCCULT LESSONS.

An Important Announcement to Our Readers.

We have now been engaged in publishing the STAR for twenty months, and its present issue contains twice as much as its initial number, and also just half as much as our competent staff of editors and contributors desire to give us. It is a matter of some pride for us to publish such a fine journal as the STAR, and it is also a matter of some disappointment that we cannot make it all we desire it should be without breaking our invariable rule in life that each tub of enterprise should stand on its own bottom. It may be a matter of indifference to many of our readers whether the STAR is to keep on growing larger and better, or not, but it is not so with us. Our heart is in the work and we desire that our earnest endeavors should be appreciated enough so as to enable us to "go ahead" as far and as widely as our quest deserves. To this end we wish each one of our readers who will enlist their efforts with ours to send us their address as a member of THE STAR'S VOLUNTEER BRIGADE. Every one who thus enlists will receive such special help as our judgment and experience warrants in extending the value and circulation of the STAR. We have some things in view that each volunteer will be pleased with as the reward of endeavor. These will be prepared for them alone, and will not be for sale at any price. We desire to know, for certain, who really deserve some of the more rare occult things we possess before we give them out. These will be a series of "Private Lessons in Occultism," and can be procured in no other way than by becoming an earnest and efficient member of THE STAR'S VOLUNTEER BRIGADE.

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. The price is two dollars, postpaid. See list of contents and particulars on second page of cover.

Book Reviews.

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

"DAWN-THOUGHT on the Reconciliation. A Volume of Pantheistic Impressions and Glimpses of Larger Religion." By J. Wm. Lloyd. Purdy Publishing Co., McVicker's Bldg., Chicago. Paper, price, 50 cents.

This is a beautifully printed volume of some 200 pages, embellished with a fine portrait of the author as a frontispiece, illuminated and annotated text, and index and list of contents combined. We have never seen a more handsome and elaborate volume in paper covers.

It is filled with great thoughts on the greatest themes of human life and destiny. Colonel Ingersoll once said of Shakespear, "His bark touched on every shore of human thought." This may also be said of the thought-inspiring author. The preface states: "This is a book, O reader, that you will not agree with, but if you read it you will never forget it, and ten years from now it will seem truer to you than to-day." It is strictly original and we heartily and gladly commend it to our readers.

"FATE AND JUSTICE; or, The Key to the Problem of Being," etc., by Emil Ulrich Wiesendanger, Comanche, Texas, who has it for sale; cloth, \$1; paper, 75 cents.

This book of 168 pages, indexed, does not propound a question to talk all around it, and leave the reader in a darker condition than at first; instead, the author uses a logical, plain and simple as well as direct method in his self-assumed task of solving some of the most important questions that relate to life, destiny and environment. No one can spend even a short time over Mr. Wiesendanger's pages without solid benefit from their perusal, and we heartily commend his little work to the notice of our readers.

Christian Mystics—those who are open to the advanced thought that comes to every age—will find much in "Fate and Justice" that will be of substantial help and make things clearer for better conditions. We recommend it.

"IDIOSYNCRASIES," is a 26-paged pamphlet, by Esther A. Macallum, and published by the Aetna Publishing Company, Minneapolis, Minn. No price marked.

The author treats of Order, Backbiting, Jealousy, Treating, Loquacity, the Greed of Wealth, Egotism, Signs and Charms, Faultfinding, Fighting and Striving, etc., and does so in quite a happy and comprehensive manner. This little pamphlet should do a world of good in the path it is aimed to fill.

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Upper Torso	♊	Air	May 20 to June 21
	♋	Water	June 21 to July 22
Lower Torso	♌	Fire	July 22 to Aug 22
	♍	Earth	Aug 22 to Sept 22
Right Arm	♎	Air	Sept 22 to Oct 22
	♏	Water	Oct 22 to Nov 22
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