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Volume II. OCTOBER, 1901. Number 12.

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PUBLISHED MONTHLY BY

News E. Wood, A. M., M. D., Editor and Proprietor,

617 LA SALLE AVENUE, CHICAGO, U. S. A.

[Entered at the Postoffice, Chicago, Ill., as Second Class Mail Matter.]

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STAR OF THE MAGI

A Monthly Journal of Occult Science, Art and Philosophy.

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

Volume II.

CHICAGO, ILL., OCTOBER 1, 1901.

Number 12.

VEDANTA RELIGION.

An Historical Sketch of the Spiritual Philosophy of the Upanishads.

"That which exists is One; wise men call It by various names."
—*Rig Veda*, I, 164, 46.

The religion of the Hindus is as old as the first appearance of the Aryans on the fertile country of north-western India. It is the unanimous opinion of all the Oriental scholars that the forefathers of the Aryans who inhabited India were, in prehistoric times, the common ancestors of the Persians, Greeks, Romans, Germans, Anglo-Saxons, and all of those who are now known as the descendants of the Aryan family. A modern orthodox Hindu, who lives on the bank of the Ganges, and dislikes to associate with a European, calling him a "Mlechha," does not know that the so-called "Mlechha" has only a more distant blood relationship to him than his own brother or sister, and that he differs from him only in manners, customs and way of living. The same Aryan blood flows to-day in the veins of a full-blooded German, Frenchman, Anglo-Saxon, or an American, who despises a Hindu because of his brown skin, or his religious beliefs, and calls him a "heathen," not knowing that the so-called "heathen" is of his own race and that he still upholds the unparalleled religious idea of his ancient Aryan forefathers. An educated German, or liberal minded American of to-day, more closely resembles in his mode of thinking, in his intellectual pursuits, in freedom of thought and in spiritual ideals, an educated Hindu of the present time than he does a Jew or any other descendant of the Semitic race. However different a Hindu may appear to an American externally it should always be remembered that both are descendants of the common Aryan stock.

The word "Hindu" is of comparatively later origin in the history of the Aryan family. It was at first used by the Persian invaders of India but it has never been adopted by the Indo-Aryans themselves. The proper name of the nation which inhabits India is "Aryan." Even to-day, the so-called *Hindus* call themselves "Aryans." Their religion is neither Hinduism nor Brahmanism; these names do not mean anything to them, being given by foreigners, not by natives of India. They call their religion "Arya Dharma," that is, Aryan religion, or the religion of the ancient Aryans, or "Sanatana Dharma," the Eternal Religion. When the Persian invaders came to the northwest of

India they found the river Indus, in Sanscrit "Sindhu," and called that river "Hindu" instead, and those who inhabited the east side of that river, "Hindus." Afterwards their religion was called Hinduism by the Mohammedan and Christian invaders. The word Brahmanism is of a still later origin, being an invention of the Christian missionaries. It is the general belief in the West that the ancient Hindus, or rather the Indo-Aryans, were an uncivilized people; that they had no religion of any kind; but the students of the Rig Veda, which is now considered by scholars as the oldest revealed scripture of the world, are well aware of the fact that the Indo-Aryans of the Vedic period, at least 2000 B. C., were highly civilized and most advanced in the understanding of the spiritual, moral and physical laws which governed the phenomenal world.

The ancient Vedic Rishis, or Seers of Truth, described their knowledge of those laws in a simple, poetical language which is inspiring to readers in all ages. They described what they understood, and those descriptions show how vast was their wisdom, how deep was their insight in spiritual perception, how sublime was their conception of God and how grand was their idea of human immortality.

Those impersonal descriptions of the laws which they discovered were handed down from generation to generation by memory, long before the art of writing was known to the world; they are therefore called in Sanscrit "Sruti," meaning that which is heard. Later, when they were collected together, they were also called "Veda," which means wisdom. By this word, Veda, was not meant any written book, but the collected wisdom of the ancient Seers of Truth, and as their religion stands upon the Veda, or the collected wisdom of the past ages, it is called Vedic Religion, or, more properly, "Vedanta Religion."

These Vedic seers were great philosophers; they discovered and understood the law of evolution in this universe at a period when the Aryans of the West were dwelling in caves and painting their bodies in lieu of clothing. They discovered also the moral and spiritual laws which govern the higher life of the soul.

When the Hindus use the word "Seer of Truth," they do not mean any seer of visions or dreamer of dreams; but they mean those great philosophers and saints who realized the higher truths by superconscious perception. The prophets, or seers of the Old Testament, were rarely philosophers, nor did they discover any higher law; they were ethical teachers in degenerate times, pointing out the errors of their country-

men and warning them to cease from evil ways, under penalty of punishment by Jehovah. They predicted events, and were regarded as prophets if the things came to pass. As Vedanta, or the religion of the Indo-Aryans, is based upon the spiritual laws discovered by the ancient "Seers of Truth," it is absolutely impersonal. There was no founder of the religion of the Hindus; it has existed from time immemorial; but all other religions, like Zoroastrianism, Judaism, Christianity, Mohammedanism, had their founders and were built around the personality of those founders. The religion of the Hindus is not limited by any book nor by the existence or non-existence of any particular personage. If we study the words of the earliest known Rishi, or Vedic "Seer of Truth," even there we find that he alludes to others as having seen similar truths before himself. It is for this reason that the religion of the Indo-Aryans never had any particular creed or dogma or theology as its guide. Everything that harmonized with the eternal laws described by the ancient Seers of Truth was recognized and accepted by them as true.

From the very beginning this religion has been as free as the air which we breathe. As air touches all flowers and carries their fragrance along with it wherever it blows, so this religion takes in all that is true and beneficial to mankind. Like the sky overhead, it embraces the spiritual atmosphere around all nations and all countries. It is a well known fact that the Vedanta religion of the Hindus surpasses Zoroastrianism, Judaism, Christianity, or Mohammedanism, in its antiquity, grandeur, sublimity, in its philosophy, and, above all, in its conception of God. The God of the Hindus is omnipresent, omnipotent, omniscient, all-merciful, and impersonally personal. He is not like the extra-cosmic creator as described in Genesis, but is immanent and resident in Nature; He is more merciful, more impartial, more just, more compassionate than Elohim Jahveh, the tribal god of the sons of Israel. The God of the Aryan religion is more benevolent and more unlimited in power and majesty than the Ahura Mazda of the Zoroastrians.

As early as 1,500 years before the Christian Era, when the sons of Israel were worshiping their tribal god Jahveh in the form of a bull, or calf, and were appeasing his wrath by bloody sacrifices, nay, by shedding human blood upon his altar, and were gradually outgrowing the sun-worship, tree and serpent-worship and were struggling for a monotheistic conception of one moral ruler of Nature; at this early date the Aryans of India realized one all-pervading Supreme Spirit as the Creator, Preserver and moral Ruler of all animate objects of the universe. When Zoroaster in Persia was preaching the dualistic concept of two spirits, the creator of good and the creator of evil as two separate beings, the Aryan sages in India were proclaiming before the world that there were not two creators, but One, who was above both good and evil, "that which exists is One; wise men call It by various names." (*Rig Veda*, I, 164, 46.)

In the fourteenth century, B. C., when Moses was reforming the immoral, lawless, nomadic tribes of Is-

rael by giving them the ten commandments in the name of Jahveh; at that ancient time the ethical teachings of the Vedic sages were already perfected and almost all their followers were well established in the practice of the moral and spiritual principles of the Vedas. It was at this time that the sublime teachings of the immortal Bhagavad Gita, the "Song Celestial" as Sir Edwin Arnold calls it, were proclaimed by Krishna, the Christ of India.

At a period when thinkers among the Semitic tribes were trying to explain the origin of the human race, as well as that of the universe, and were collecting the fragments of the mythological stories of creation scattered among Chaldeans, Phœnicians, Babylonians and Persians; at that time the minds of the Aryan philosophers of India were firmly established in the doctrine of the universe out of one eternal Energy, called in Sanscrit "Prakriti," and the evolution of man from lower animals was taught for the first time. Professor Huxley admits this when he says: "To say nothing of Indian sages, to whom evolution was a familiar notion ages before Paul of Tarsus was born."

When the worshipers of Jahveh had no conception of any existence after death nor of the existence of soul as separate from and independent of body, nor of immortality; in those days the Aryan philosophers were fully established in their belief that the soul was separate from the body, and they were giving philosophical demonstrations and rational explanations of the nature of the human soul, preaching before the masses that the soul was beginningless and endless and that it was indestructible. The Vedas assert that "The fire cannot burn [the human soul], nor water moisten, the air cannot dry, nor the sword pierce [it]."

During the Babylonian captivity, which took place between 536 and 333 B. C., when the sons of the house of Israel were borrowing from the Parsees their ideas of heaven and hell, and were modifying their imperfect monotheistic conception of Jahveh from a tribal god into a god of the universe by giving him the attributes of Ahuru Mazda; when they were adopting the Persian conception of angels, archangels, and a host of intermediate celestial beings; when they were beginning to accept the Persian idea of the resurrection after death; at that time the glory of the Aryan religion was established and shown to the world by the advent of Buddha, the greatest religious reformer that the world has ever known. He taught that heaven and hell existed only in our minds, that the worship of an extra-cosmic personal god was not the highest form of belief, and that the belief in angels and archangels was a kind of superstition.

About the time when the Pharisees among the Jews were beginning to believe in a heaven and to think that the highest idea of life was to go there and enjoy the pleasures of life eternally, Buddha was preaching in India the doctrine of Reincarnation and the law of Karma and was giving the most rational arguments against the desire for the enjoyment of the pleasures in heaven, showing that the pleasures were non-eternal and that the goal of man was perfection, not enjoyment. Buddha taught the way of attaining perfection

through the emancipation of the soul from the bonds of self-delusion. The ultimate ideals, according to the Vedanta religion, ought to be, not going to some particular place of enjoyment, or before the throne of a personal god, but the knowledge of our true spiritual nature and freedom from the bondages of ignorance and selfishness and all other imperfections through the attainment of god-consciousness in this life. Without fulfilling such ideals our earthly existence is no better than that of animals—nay, it is not worth living.

—*Light of The East, Calcutta.*

THE WORK OF REALIZATION.

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."

"I have a confidential secretary who has now written for me nearly a year. He returns fees to the brother secretary (for writings of a Grand Temple), 86 livres, not wishing to multiply accounts. In the matter of finding proper subjects for admission to our Order, I will say to you that yesterday I received a letter from P. M. de Granville, in which he asks me for authority to advance Brother Barbarin a degree, who remains at the Orient with P. M. de Granville, who assures me of the progress of the brother and that he sees and hears much. In consequence I have forwarded the needed authority to advance him to the Grand A. R. degree.

"Try, P. M., to inform me of the intention of the Sovereign Tribunal, that I may know whether he desires to advance or retreat in his relation to the Rosicrucians. I think this more suitable for the purpose than to prolong the matter, seeing how great his labor and how feeble his health (March 13). P. S.—The name of Master C— is called M. de Grivau, former Captain of Infantry." April 16, 1770.

PROGRESS OF THE ORDER.

"The Order now takes on a brilliant color. The lodges of Bordeaux, not having been able to obtain from me their Constitution, have determined to seek a constitution from Dublin, which is useless in France. I would say to you that, on Thursday last, admission to the Temple was proposed for some brothers whom Du Guers had bribed away from my Temple. They have declared verbally to Brother de Laborie and other assistants of my Temple the evil report which Du Guers had given them of me and the errors into which he had plunged them, also the evil which he had done them, and that they now saw clearly that he had surprised and deceived them cruelly, which was very unfortunate. I have instructed my council that it was not in my power to grant them their desire and that it was useless to think of it. Let them follow their judgment for a time immemorial." April 7, 1770.

MARTINES' REPLY TO ROSICRUCIAN PROPOSITIONS.

Reply, in twelve articles, of Don Martines of Bordeaux to the propositions made by the Rosicrucians at Paris, July 11, 1770:

"The L. D. M. has not been able to reply sooner to the propositions for the reason of the last illness of his mother-in-law, which has compelled him to suspend all correspondence.

"First. He thanks the T. P. for his offers, which prove the true zeal which the Rosicrucians have for *La Chose*. He owes about 3,000 livres, the greater part of which he has paid, but there still remains 1,000 livres, which he hopes to pay at some time, although with some inconvenience, after which he will be personally free to depart from Bordeaux without fear of reproach from his creditors, to whom he will be exposed if he departs before his debts are entirely liquidated.

"Second. He does not wish to be a charge to the Rosicrucians, and asks nothing more than to rejoin them, but he desires to make his expenses, hoping for them more fervor in the future than in the past.

"Third. If the Rosicrucians wish to march precisely in the path which he has prescribed in his instructions, being at Paris he will sacrifice all things to that which will be for their advantage and success and will convince them by that which he has taught them in good faith, and for this reason will not limit his stay at Paris, and thus will it be always wherever he shall be obliged to go, more especially to instruct his disciples, but they must determine in good faith to serve a single and legitimate master, since their position as Rosicrucians will suffer no division of allegiance.

"Fourth. It is not prudent to establish too many institutions, seeing the great difficulty of securing good subjects disposed to discharge all the duties which *La Chose* demands. He cannot consent without the risk of profaning it. All that he can do for the institutions projected by the T. S. will be to give the ceremonies of receptions, catechisms, and allegoric and symbolic instructions, as far as he is able to arrange one or two subjects, with reference to the true aim of *La Chose*, but the result should be that the institutions thus formed would be instructed in the truth which is not at the disposition of the T. S., and still less at that of the M. It is necessary, then, to be content with going before the T. S. and the Temple at Versailles.

"Fifth. He was not able to instruct thoroughly for his chief any Rosicrucians if they would not bind themselves to the exact observance of the instructions he should give them. He was very desirous of making a second self, but it was necessary that the Rosicrucians or particular Rosicrucian who would come to this instruction, should give him convincing proofs that he follows and will follow, from point to point, the instruction and the regime of temporal and spiritual living, so as to enable him to pass when he shall have received a reply from the T. S., and that he engage to follow them with the greatest exactitude. It is further

necessary that the Rosicrucian should have done seven years of consecutive work within the circles of the master and in his person such as is explained in a small tract which has passed to the P. M. Deputy, and the true end cannot be attained otherwise.

“Sixth. With regard to the papers and secret instructions concerning the Order which the T. S. recommends him to bring with him on coming to Paris, he replies that he had never removed them nor would he unless he should quit the kingdom he dwelt in; these were confided to him only as a trust, which he should give to his successor, and he was content simply to make extracts from the originals of such things as he thought necessary for the subjects which deserved them. Demands like this enabled him to perceive how little confidence the T. S. had in him, upon that which he knew and could speak concerning *La Chose*. He adds that his knowledge was not a special secret but was the fruit of a long and painful discipline of his spirit and a total renunciation of everything impure.

“Seventh. When they demanded that he should instruct the Rosicrucians perfectly he replied that he was able at all times to gain for them a perfect conviction when a number of them would make the arrangements. *La Chose* being more favorable to them than to the master, it was necessary they should desire to follow in good faith the master and observe with precision all that which he should prescribe for them for their spiritual and temporal conduct upon this subject, either in the different prayers for certain days of the year, of equinoxes, of solstices, and of fasts which should be observed during their life and in the course of the work, thus by their exactness filling up with precision the engagements they had contracted of good will towards the G. A. of Lyons, or in the resignation which they should possess in order to receive with indifference the good and the pain which it should please the Eternal to send them for the expiation of their faults and a total renouncing of the things of this material world. He adds that he should not know how to veil himself with impunity before his disciples without veiling himself before the Eternal. All that he could do in this respect will become useless. It is the same with them as with the Rosicrucians who seek to veil themselves before the master and to serve him in appearance, he has no means of knowing the prevarications committed although he does not complain of it. He is content to pity the subject who turns aside from *La Chose*. All that the master can do and say for the advantage of the Rosicrucians comes not directly from him, it is the result of constancy in labors, it is that in which he exhorts the Rosicrucians to follow him.

“Eighth. He replies in general to the things demanded by the T. S., that it is useless to think of them before the time and that he does not find, even among the Rosicrucians, any subject upon which to introduce a usage, which, though given in good faith, will not profane *La Chose*. The P. M., de Granville, himself knows the impossibility of satisfying this demand. He advises the Rosicrucians, before showing so much

ambition, under pretext of seeking instruction, to study well the few ceremonies he has given them and reflect upon the spiritual leading they have had in the past and upon that which by every necessity they should have for the future, and they will then see very clearly that *La Chose* comes from above and not from the master; they will be still more convinced that the master is true and has kept the best of faith with the Rosicrucians. They will understand that he is only an agent of *La Chose*, they will know that he who is Elect, the First among them, is not Elect by them and by their will, but that he is Elect by painful labors and his election is his reward. He counsels them further to reflect upon the different types, epochs and advents, sensible and physical, which have happened in universal nature, general and particular, and to read more carefully than they have done, even to the present, the different operations of *La Chose*, who has really operated in two substances; one, as Man-God, is the quality of true Adam, operating upon this earth among material men; the other, as divine man, operating by the resurrection, lives in all spiritual men. They will understand by this the necessity of subduing all their passions and submitting their wills to him who is endowed to act for *La Chose* and serve for an example to his disciples. They will understand further how very important is it never to scorn by pride his fellow, every man being infinitely dear to the Creator and most elevated in dignity, even though in this lower world being often the least before the G. A. Such are the reflections which the master exhorts his Rosicrucian brethren to make seriously in order to reach the end which they seek.

“Ninth. With regard to the good faith which the Rosicrucians seek from the master, in this matter, he replies that he has never turned from them, that he has even accused himself with having favored them too much in taking upon himself to advance them before the prescribed time; the slight success which they had reaped proved how little they knew of the ways and customs of *La Chose*, and that he was not surprised when they had not preserved their firmness, which he had hoped for them when he had left them alone at Paris, inasmuch as they had believed that *La Chose* came immediately from him, and that they had only to solicit him, or frighten him, or offer a bridge of gold in order to secure his secret. It was not in his power alone to confer it, and it was useless to come to him by that route. He did not mourn over that which he had done at Paris in favor of his first disciples in taking upon himself to receive the Rosicrucians. He had been forced and had acted in that with good faith, with the intention of making himself a buckler for his spiritual children and of proving by that which he advanced that if he had not been guided in this matter by the principal chief of *La Chose* he should have been broken down in the midst of his assembly and completely covered with shame and confusion; his imposture would have been known by his slight success in his work, where he might have had the greatest possible success in favor of subjects very poorly prepared to attain it, if the result could have been gained by

his own physical powers. The master added, that having seen all the pains and merciless toils which he had felt and still feels for the work he had done on behalf of certain subjects before the time, that he would in future absolutely take nothing upon himself, and would undertake nothing upon this subject which should not be given and taught by some one stronger than himself; that for this reason he turned himself to that which could be produced by some particular work; that he had explained himself very strongly to P. M. de Granville when he was with him at Bordeaux and had expressly declared to him that even should he promise anything by force of solicitations, he should not at all regard it, since he did not hold to any way of granting it, which proved very clearly his sincerity and good faith.

“Tenth. The master wishes to find a physical means of opening his heart to the Rosicrucians, so that they may be able to read there his sincere attachment for them and his gratitude for the offers they have made him to procure some temporal good for him or for his wife and his children, according to their words. The master replied earnestly as to the great respect which the Rosicrucians had for him; that it was not in his power to accept temporal offers so advantageous, for, first, he did not believe he had deserved them; second, he could not and should not hope for any temporal and spiritual good in this lower world which might not come directly from the Eternal, to whom he was entirely devoted; that he felt himself sufficiently paid and satisfied with his subjects, when he was happy enough to bring a man to his first principle of spiritual virtue, from which he had had the misfortune to deviate.

“Eleventh. The master disapproved the excessive zeal of P. M. de Granville in what he had done and proposed as a favor to the Rosicrucians. He should have consulted him before undertaking anything, and he should know clearly what the master had said and written on this subject when he was at the Orient of Lyons, having highly recommended his management for *La Chose*—as much towards the chiefs as his members. He did not recognize in this enterprise of P. M. de Granville the great prudence which he had recognized on past occasions; it was very unfortunate for the master that the said de Granville should be flattered on account of his power over the mind of his wife. He knew her wrong as well as her parents, who were her support and counsel before strange persons. In the absence of the master she unsealed with loud boasting a letter which the P. M., de Granville, had written him to engage her to determine her husband to accept the offers of the T. S. He knew that she was strongly opposed to what her husband generally professed of *La Chose*, having seen the various annoyances which had come from evil subjects who had been admitted. This letter was, in truth, more outrageous than satisfactory, above all on the part of M. de Granville, who had recently received new impressions of the integrity and good faith of the master. This letter she burned in her wrath and it was not necessary for her to burn secretly the things most essential to

the Order which were at her country seat. This letter occasioned a divorce between husband and wife, and a third party was mediator. It was necessary that the master should promise not to respond to this letter of M. de Granville, that he had been forced to delay for a time; he would, nevertheless, write after a few days to his Rosicrucian, the dear G. V. always rendering the justice which he owed to his zeal for the Order and for the friendship and attachment which he discerned in him for the master, of which he was thoroughly convinced. If the M. de Granville had confined himself only to writing to the master, as the T. S. had done, all would have been done admirably, and he would now be advancing towards Paris. He would at that time sooner have set out on foot than on horseback for the special satisfaction of T. S., but he had been compelled by his condition as husband and father of a family to deprive himself for some time of seeing his faithful subjects in nature, which may come sooner than now seems possible. All his consolation is in awaiting the proper time and of now seeing them in spirit. The master complains that the Rosicrucians have not accompanied their demands with the characteristic sign below their names, with their degrees and dignities in *La Chose*. The master could ignore such representations and demands, and was right in not responding to them, the certificate was not sufficient to obtain it. Those who have conducted like things have broken the laws of the Order.

“Twelfth. The master exhorts the Rosicrucians to reflect upon the response which he makes to their demands and objections, and they will see clearly his sincerity and good faith; the T. S. was wrong to think that the master had expressed himself as if he wished to abandon the Order and its members; he worked at the instructions by writing more than ever, and was actually occupied with a work which would satisfy not only just men but would be very fitting to redeem the greatest sinners from their errors and lead them to the height of felicity. This work is entitled, ‘The Restoration and Reconciliation of Every Spiritual Being Created with Its Primary Virtues, Powers and Dominion, to the Personal Enjoyment with which every person will clearly rejoice when in the presence of the Creator.’ That he does not do this work for himself alone, nor things that he knows sufficient for himself, that he owes it to think of his faithful subjects whom he will never abandon, provided that they wish to persevere in *La Chose* and follow it implicitly.

“The master exhorts the Rosicrucians to pray for the repose of the soul of his mother-in-law, as she had requested it before her death.”

The present reply is without other signature.

THE WORK OF MARTINES.

“You will in a short time receive one of my letters which will instruct you in what I have done for the general good of *La Chose* and his members. It is an immense work. You will judge of it by the title of the two folios. You will be able, if pressed, to give the degree of Grand A. to the P. M. of knighthood. You obtained it from the original, which you have in

hand. I will supply afterwards that which is not complete, and you will impart to the novitiates the gifts of the degree, whatever may be wanting. Only that will be worked which is necessary, and all the members of the Order will be thoroughly conformed to the rules which I give in my circle. These deliberations will be sent you presently as they will be sent to the P. M. of Foix and to a few members of the Order removed from headquarters." December 16, 1770.

THE ABBOT ROZIER.

"The Abbot Rozier desires to write you to be admitted with you and me, therefore reply to him. He is a man full of desire and has not given up the prospect since he was able to join me. He is with me even now. He begins to be convinced that in this he has found what he has long sought. I now make a brief request for his admission; meanwhile I will allay his anxieties, agreeable to that which you shall write me, and according as I shall find him prepared. M. de la Borie, my second self, whom I have here with me, charges me to write you of his personal interests, as also does M. Cagnet, who is wonderfully zealous."

April 27, 1771.

"I would instruct you further that I have forwarded the proper licenses to my cousin Cagnet. He has departed to Port-au-Prince in the quality of commissary general of marine.

"M. de Saint Martin works always for you. The Abbot Rozier has written me, making the same complaints which he has made to you upon this subject; I have replied to him that the degree he has received was that of Grand Elect; that in spite of all justice I was unable to refuse him. I have had my reasons for advancing further M. de Chevrier, who has really worked upon this part many years, unless he has been too recently admitted to our mysteries to trust him. Let him not weary in well-doing, in the confidence that the light cannot escape him. M. de Chevrier has attained the degree of Master Priest." Nov. 1, 1771.

RECEPTION OF NEW MEMBERS.

"It is not possible for me, T. C. M., to give you either the rule or manner of comporting yourself face to face with the subjects whom you desire to induct into the Order. All the instructions which I have sent you above will be deranged by the least circumstance. This was why the Christ with so much care forbade his disciples ever to prepare themselves upon what they should speak and that because they should have confidence that he would be always with them and they would never have need of anything." Jan. 13, 1772.

INSTRUCTIONS AND DEGREES.

"In regard to *La Chose*, the eulogies that the T. P., M. Desere, Universal Deputy D. L., has expressed to me concerning your exactness in scrupulously fulfilling all your duties in *La Chose* and towards all those who follow your example, places me in the position of leaving nothing more to be desired for you, to enable you to achieve alone the grand end which you seek from *La Chose*, which you have as earnestly embraced. In consequence, I would inform you that I have already prepared all the instructions of the different degrees of L—, from the class of the Porch to that of the Rosy Cross, after the general list of names, numbers, in junction with the characters and hieroglyphs, the different tableaux of work and the different invocations which should follow the tableaux. The general catalogue interprets the result proceeding from the work. With all these documents the Rosicrucians will be able to interpret the result of their works without my assistance. In consequence I am disposed to pass on to the T. P., M. Du Roy D'Hauterive, newly ordained by correspondence a Rosicrucian, a few in-

structions, so that you may let them pass with the consent of the T. P. M. Desere, Deputy. I have written upon this subject to the T. P. M. Du Roy and Desere, to procure for me promptly the aforesaid instructions, so that you may communicate them to the disciples of your G. T., those whom you may find the most worthy to receive them, and, above all, the Brother Orcel, whom I am assured is a grand subject for *La Chose*, which flatters me in advance by the success which he can make in L.

"I pray you to embrace him for me, also your dear sister, of whom I hear the praise for her earnest desire to attain to the end of *La Chose*, since I think you have given her instructions relative to *La Chose* and by which she has greatly profited. I exhort you to train her, meanwhile, that I may be able to forward her that which is necessary for her reception and for the Order to receive her, which is all prepared here for this purpose, having a lady to receive her if she is found worthy of it. She is well instructed, but I will act in her favor very slowly. We ought not to seek quantity but quality in our subjects. The Order takes here quite well. There are grand subjects at the T. S. which the T. P., M. Cagnet, has established at Port-au-Prince. I wish there might be the same in your G. Order.

"I exhort you to suspend until a new order comes, the recognition of the T. P. M. de Cressac, the last Rosicrucian, for reasons known to the T. S. of the G. Order of this colony, of which you will be informed afterwards, and that all which may come to you from his representation may be disregarded." Oct. 12, 1773.

THE SUCCESSOR OF MARTINES.

The T. P., M. Cagnet, who is crushed by the weight of his office, charges me to say a thousand things from him, the most complimentary possible, he not being able to profit by the present occasion to write you, he having written previously without having received any reply. Reply to him that it is my intention to leave all my original writings in his hands on deposit for the strongest reasons within my knowledge; it is a reason, moreover, for you to establish your correspondence with him, since you are obliged to sift out from it all the instructions necessary to the Order and its members."

THE NATIONAL LODGE OF FRANCE.

"I will not conceal from you that the P. M. Cagnet, as also myself, and all the members who compose the G. T. S. of my G. O., were surprised and even astonished when they saw your name printed on a packet representing the National Lodge of France, which solicited a sum of money for a title which is gratuitously given to members of distinction. The appeal was made to different lodges of the kingdom under the pretext of constructing a temple for the installation of M. le Duc de Chartre. How shall we reconcile this request for money with our custom of giving this title gratuitously, even to persons of high consideration and who are known to be rich and opulent? We may have reason to suspect that there is something beneath the surface and that it is simply a touch of silver which is sought. It is very scandalous for people who reflect to see these distinguished names associated with such a thing, which nevertheless is not believed here. It appears in this paper that the Master of the Knighthood is at the head of this new establishment and has made the Abbot Rozier a quasi agent, but it is for some purpose. Our Order should retain with it persons of force, and, on the other hand, it should leave them free, as it found them. They always have their liberty, for otherwise they would not have the merit of doing good in preference to evil. Explain to me why your name is found upon this paper which the P. M. Cagnet has received from Paris, and a second

like it, which was addressed to him a few days since, and, like the first, very ill-considered.

"The greater part of the lodges formerly in this colony have disintegrated. There remains within that of Port-au-Prince only a few subjects, which the general and secret statutes exclude forever from *La Chose*, being especially marked with a letter B from birth, and among others, are bastards and mixed bloods."

[The last of these letters, which the STAR has not the space to print, speaks of "the new general statute," "the secret statutes," and "other statutes for the reception of women and tableaux for the reception of the first three degrees."]

MARTINES AND HIS BIOGRAPHERS.

We will have occasion, in connection with Saint Martin, to recur to the numerous errors committed (faults of the documents) by the critics of Martines.

Adolphe Franck, in his work upon mystic philosophy in France, is obliged to report upon the person of Pasqually that obscurity surrounds his work, and the smiles of the reader will be easily excited who examines the documents, which to-day are placed before him, and reads the following extracts selected from the book of Adolphe Franck:

"For example, what do we know of this mysterious personage, Martines Pasqualis, coming from we know not where, whom we find everywhere and are able to seize him nowhere, who disappears after a little as suddenly as he came, seeking to find afar off a resting place as inexplicable as his life, after having exercised over Saint Martin so decided an influence."

"The cloud which envelops his life is not completely dissipated by the work of M. Matter, nor even by the unpublished documents which M. Matter has had the liberality to place at my disposal."

"We know that he was the son of a Portuguese Jew, who came, we know not at what date and with what motive, to establish himself at Grenoble."

"I am not able to accept the common opinion which makes of Martines Pasqualis an Israelitish convert to Catholicism. Not a single instance can be cited which proves this pretended conversion. He has never uttered nor written a single word which can be interpreted as a profession of the Catholic faith."

But we have seen that Martines possessed his certificate of Catholicity, that he discharged his religious duties, and presented his son for baptism. So much for his religion.

As to the origin of his family, we must remain in doubt, even to day. Where shall we find the record of the marriage of Martines, which we have vainly searched for, even until now. Let us, then, adopt the new date, 1715, given by Adolphe Franck for the birth of the master. Let us absolutely reject the Israelitish origin and be cautious concerning his Portuguese ancestry. The author of the "Biography of Martines," Michaud, in his dictionary, with good reason says:

"Even the most intimate disciples of Martines have not known his native country. It is presumed from his language that he may have been a Portuguese and even a Jew."

Adolphe Franck, always very scrupulous when fixing dates, admits the year 1715 for the birth of Martines: "Born about 1715, in Portugal or at Grenoble, from a family of Portuguese Israelites."

MARTINISM TO THE PRESENT.

What remains of the work of Martines? The letters of Saint Martin and Willermoz furnish us all the needed knowledge upon this point. Willermoz, alone, after the Revolution continued the work of his Initiator by amalgamating the rite of Elect Priests with the Illuminism of Baron de Hundt in order to form the Eclectic Rite. Certain degrees of this rite were pure Martinism, as we understand the organization instituted at Lyons. (See the condition of secret societies at Lyons in 1772, chapter 3.)

M. J. Mounier, in his work upon the influence attributed to the Freemasons in the French Revolution, says that Martinism was widely spread throughout the southern provinces.

Finally, the following passage from a letter of Willermoz permits us to follow with certainty the Martinist Order until 1810:

"I now proceed to speak of a Masonic establishment formed at Paris in 1808, and which I afterwards constituted as a Provisional Prefecture. It was greatly prospered under the title of the Lodge of the Center of Friends. It was a nursery of the Order which has already rendered us such great services. For it is by the care of the principal members of this lodge, who were deputies with me at Lyons, to obtain and copy the rituals, instructions and documents of all the degrees of the Order, that we owe the honor and inestimable advantage of having now a chief, a protector, and a national Grand Master of the rectified administration in France in the person of Ser. Brother de Cambarceres (*in ordine Eques Joanes Jacobus Regis a legibus*)."

Letter of Willermoz to the Prince Charles of Hesse Cassel.

The following passage indicates still more what real progress the Order had made at Libourne:

"In an initiation, the F., Jean Mathieu, aged 23 years, a merchant of Lyons, was called upon to abjure his errors, which he had received in a spurious lodge, generally reprobated and especially by the T. R. G. L. of F., which errors were prescribed by the profane and disturbing Paschalis and his sect."

From this epoch down to 1887 the Martinist Order was transmitted by groups of initiators, spread principally throughout Italy and Germany.

At the date of 1887 a great effort was made for the real spread of the Order, and four years after (1891) the results gained permitted the creation of a Supreme Council of twenty-one members, having under their control numerous lodges, as many in France as in Europe. Further, a great number of Free Initiators, S. I., organized a definite method for the propagation of the Order.

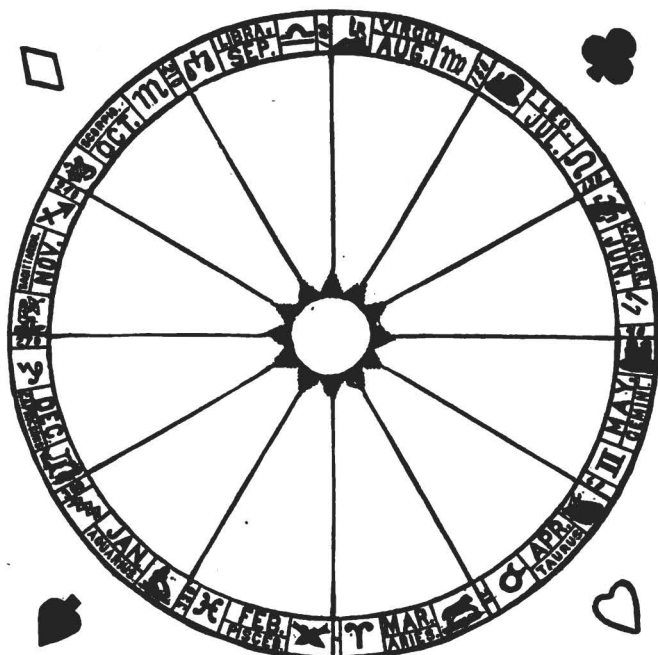
The choice made by the Masters of the Invisible of our center for depositing the archives of the Order, is for us a great honor, which we will faithfully fulfill for our greater vindication in the future.

THE END.

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 OCTOBER.

Mercury—October 1st, in Sagittarius; 2d, in Capricornus; 12th, in Aquarius; 20th, in Pisces; 27th, in Aries.

Venus—1st, in degree 17 of Capricornus; 9th, enters Aquarius; 29th, enters Pisces. Travels about two degrees a day.

Earth—1st, in degree 8 of Aries; 23d, enters Taurus, the second house. Travels about one degree a day.

Mars—1st, in degree 19 of Sagittarius; 22d, enters Capricornus; 31st, in degree 6 of same, being degree 276 of the Zodiac.

Jupiter—1st, in degree 16 of Capricornus; 31st, in degree 19 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 16 of Capricornus; 10th, in degree 17 of same; 31st, same.

Uranus—In degree 17 of Sagittarius during the month.

Neptune—In degree 30 of Gemini during the month.

New Moon, in Aries, on the 12th, in the direction of Libra from the Earth—in the house of Aries and sign of Libra.

Full Moon, on the 27th, in both house and sign of Taurus.

The Moon enters the Signs as follows—1st, Gemini; 4th, Cancer; 6th, Leo; 8th, Virgo; 11th, Libra; 13th, Scorpio; 16th, Sagittarius; 18th, Capricornus; 21st, Aquarius; 23d, Pisces; 25th, Aries; 27th, Taurus; 29th, Gemini; 31st, Cancer.

Evening Stars—Venus, Mars, Jupiter and Saturn.

Sun in Middle States, on Oct. 31st, rises at 6:25; sets at 5:02.

October 31st is the 304th day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 6th, 13th, 21st, 28th and contiguous days. Peculiar conditions govern the month and very sudden changes may be expected.

EVENTS AND THEIR ASPECTS.

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

COMPILED BY WILLIS F. WHITEHEAD.

August 23, 1901.—**Planets' positions:** Mercury in Leo; Venus in Scorpio, Mars in Scorpio, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Gemini. **Earth enters Pisces.** Brilliant meteor falls, visible from Kansas City and

Butler, Mo., and Lawrence, Kas. King Edward visits Emperor William. British capture Boer convoy. England has short wheat crop. Gunnar Wennerberg, Swedish poet, etc., dies; born Oct. 2, 1817. Ky. feud kills 5. Colombia calls for war funds; admits that her frontier has been attacked and must resort to arms. French envoy sends ultimatum to Turkish Sultan. Chinese preparing for war; immense quantities of arms and ammunition being made or purchased abroad. [PREDICTION.—China, with active help of Japan, will drive Russia out of Manchuria.]

August 24.—Denmark considers \$3,750,000 too small a price for purchase of Danish West Indies by U. S. [PREDICTION.—The U. S. will acquire the Danish West Indies.] Fierce wind and rain storm sweeps over New York and New Jersey; demolishes 200 houses, 3 churches and a theater in Jersey City, where it becomes a cyclone; trolley and railroad service suspended; heavy floods in Pa. Disastrous storms in Spain and France. New Hungarian system of telegraphy transmits 40,000 words an hour on line installed between Buda-Pesth and Fiume, 375 miles apart.

August 25.—Summer fires have destroyed 250,000 acres forest, 187 villages and town of Penza (population, 50,000), Russia. Mrs. Mary Rank, born in Eng., Aug. 29, 1800, dies at Fort Wayne, Ind.

August 26.—Louisville, Ky., welcomes visiting Knights Templar. Carbondale, Ill., cloudburst destroys orchards and kills thousands of birds; drouth broken in Wis. French envoy leaves Turkey; relations severed. [PREDICTION.—The days of the reign of the unspeakable Turk are fast drawing to a close.]

August 27.—**Mercury enters Virgo.** Earthquakes felt in Japan; Amasa volcano active. [Note.—Yokohama was visited by two earthquakes on Aug. 9; 16 shocks at Aomori and 7 at Tokio.] Triennial Conclave of Knights Templar parade (25,000) at Louisville, Ky. Great storms in United Kingdom; snow fell at Birmingham. Tie-up of steel mills being broken.

August 28.—**Mars enters Sagittarius.** Steel combine opens two more mills. British to make reprisals for murdered men. Steamer "City of Trenton" boiler explosion kills 11.

August 29.—Steel trust rejects arbitration plan.

August 30.—Vice-President Roosevelt visits Governor Yates at Springfield, Ill. Montana wreck kills 38.

August 31.—Vice-President Roosevelt visits Chicago. Boers blow up British train. Two British warships launched.

September 1.—**Venus enters Sagittarius.** Vice-President Roosevelt makes two addresses in Chicago. Oil steamer founders near Athena; 39 lost. Cleveland, O., has terrible storm.

September 2.—Vice-President Roosevelt, at Minneapolis, declares that nation must possess right to supervise and control great industrial combinations; also for strict enforcement of Monroe doctrine. Turkish representative ordered from Paris. American control of Cuba to cease at its president's installation.

September 3.—**Mercury enters Libra.** U. S. Government warns Venezuela and Colombia not to violate treaties with the U. S. Steel strikers lose ground. President and Mrs. McKinley visit county fair held at his home city, Canton, O. Sharp break in stocks, New York Stock Exchange.

September 4.—President and Mrs. McKinley visit Buffalo exposition. Kaiser hears China's apology from Prince Chun for murder of Ambassador von Ketteler. Steel strikers reject the terms of the steel combine. German cruiser "Wacht" lost.

September 5.—President McKinley delivers address at Buffalo exposition in favor of United States building isthmian canal and for trade expansion. Naval and military forces of Ecuador reported to be on the way to invade Panama.

September 6.—President McKinley, at a public reception, at the Buffalo exposition, is shot at 4:08 p. m. by an anarchist.

September 7.—President McKinley resting easily after operation of previous day. Scores of ships wrecked on Lake Huron. Venezuelan fleet bombards city of Rio Hacha, Colombia.

September 8.—President McKinley's condition hopeful. 2,000 Chicago Socialists at picnic vote down resolutions of regret for attempt to kill the President. Forest fires in Newfoundland.

September 9.—President McKinley believed to be out of danger. Mountain in Japan, 500 feet high, disappears after earthquake. Foo Chow, China, devastated by fire and looted.

September 10.—President McKinley reported as better. Arrest of Emma Goldman at Chicago.

September 11.—**Mercury enters Scorpio.** President McKinley's condition reported as favorable. Liner "Oceanic" encounters huge wave. Colombian rebels said to have lost three battles. At the Grand Army encampment at Cleveland, Ohio, over 27,000 union war veterans parade in line. Czar and Kaiser meet on the sea off the Prussian coast.

September 12.—President McKinley given food but his system rejects it. Schley Court of Inquiry convenes at Washington. Steel strike at Joliet declared off.

September 13.—President McKinley has had relapse.

September 14.—**DEATH OF PRESIDENT MCKINLEY** at 2:15 a. m. Vice-President Theodore Roosevelt takes oath of office as President of the United States at 3:32 p. m. He said: "In this hour of deep and national bereavement I wish to state that it shall be my aim to continue absolutely unbroken the policy of President McKinley for the peace, and prosperity, and honor of our beloved country." President Roosevelt issued a proclamation appointing Thursday, "Sept. 19, the day on which the body of the dead President will be laid in its last earthly resting place, as a day of mourning and prayer throughout the United States."

September 15, Sunday.—World wide memorial services for the dead President; simple services at Milburn house, where President McKinley died; body lies in state in Buffalo City Hall; 80,000 pass reverently by the bier.

September 16.—McKinley funeral train reaches Washington at 8:30 p. m., accompanied by Mrs. McKinley, President Roosevelt, and immediate family and friends of the late President; casket laid in East Room of White House. Czolgosz indicted.

September 17.—Funeral services for the late President held in the Capitol at Washington; hundreds of persons injured in a panic at the Capitol building while McKinley's body lay in state. President Roosevelt invites members of Cabinet to retain their positions, and they consent to do so. Americans and Japanese transfer control of the Forbidden City to Chinese troops.

September 18.—Funeral train bearing the body of the late President arrived at Canton at noon; remains lay in state at the Courthouse until 6 p. m., and were then removed to the McKinley home. Czar reviews French fleet. Colombian rebels and Venezuelans occupy La Hacha.

September 19.—William McKinley, the great and good President, is laid at rest while the whole world mourns.

September 20.—**Venus enters Capricornus.** Mrs. McKinley visits receiving vault where her husband's remains were placed. Statue to King Alfred the Great unveiled at Winchester, Eng. Boers capture one company of artillery and one of infantry. Terrible storm sweeps Azores. Steel mills start.

September 21.—**Mercury enters Sagittarius.** The Chicago Marquette Club takes steps against anarchy. Czar and Kaiser reported to have pledged their respective nations to keep the peace for ten years. Southern Congressmen assured by President Roosevelt that he will know no sectional lines.

September 22.—McKinley memorial meetings held generally.

September 23.—**Earth enters Aries.** The November STAR will contain a summary of notable events of the Earth's transit through Aries under the Sun in Libra.

MYSTIC SENSE OF NAMES.

Not long since the Editor's Table of the STAR contained a reference to a contribution of "Aquarius" to *Coming Events* for July. "Aquarius" suggests that "names contain in some mystic sense a forecast of the future." As bearing out this idea I submit the following dispatch from London to the *Chicago Tribune*, dated September 21:

"The fate of the torpedo boat destroyer Cobra has revived recollections of the ill-luck of many vessels in the British navy belonging to the 'reptile' group, which would seem to justify the superstitions of the jack tars. Four Vipers have been wrecked in home waters, the most recent being this year. Four Serpents, three Lizards, two Snakes, two Dragons, and one Adder, one Alligator, one Crocodile, one Rattlesnake and one Basilisk have all come to grief.

PREDICTIONS ON THE ASSASSINATION.

BY NEWS E. WOOD, A. M., M. D.

That the STAR contained no prophecy on the evil that has befallen the administration of our lamented President is in keeping with our conviction that it is unwise to *suggest* the end of life of *any* man, especially that of one occupying the responsible station of President of the United States. We were aware, however, of the evil testimonies that both heliocentric and geocentric horoscopes of President McKinley's last inauguration gave. As the sad confirmation of these testimonies is now a matter of history it is due to the occult science of Astrology that I make public what I have at hand in the matter.

First of all, some two weeks before the inauguration of President McKinley, I received a letter from Mr. White of the *Adept* who, at its close, asked that Mr. Whitehead write up a horoscope on the inauguration. Mr. Whitehead made a figure and told me that it promised personal violence for the President; he was quite concerned over it. He agreed with me that nothing should be published about it and we dropped the matter. I will only add to the heliocentric side of the case that the position of the planets on September 6 were in keeping with the terrible event.

The geocentric side of the case is abundant in material. Professor Cunningham elsewhere gives his view of the inauguration horoscope. An almost identical figure to his was published in *The Metaphysical Magazine* last April, Mr. Julius Erickson of St. Louis delineating the same. I make the following extracts:

"As the Sun is afflicted by Uranus, ruler of the 8th house (commonly understood to be the house of death), from the 6th house, it denotes a very serious illness for the executive and grave danger of death. He will be in grave danger of accident or some such event while on a long journey."

"An especially vexatious and serious time may be looked for during the early part of June, 1901. The President will be in danger of illness or accident about that time; in fact, the President is under aspect somewhat similar in nature to those in operation when Lincoln and Garfield assumed office."

The September number of *Coming Events* contains the following prediction by Hugh Evans, its editor:

"I am sorry to predict a death which will affect the nation and cause widespread sorrow." "An unusual number of well-known names will figure in the obituary columns during the month." (Page 401.)

"Old Moore's Almanack" for 1901, in its predictions for September, gives the following:

"Death will stalk through the land; the tolling of the bell will be heard, and groups of people will be seen in the streets of our cities, mournful and sad."

By request, I give the following suppressed "copy" by Mr. Ernest S. Green, dated "Nov. 10, 1890," viz:

"Now, should Mr. McKinley die or be assassinated between now and the 4th of next March, which I do not anticipate, the horary chart of the minute of his nomination would be literally correct after all, and it would explain why both had testimonies against their attaining the office. Should Mr. Roosevelt then become President instead of Vice-President it would also show that he was not to have the position for which he was nominated—but a higher one."

AT THE END OF THE VOLUME.

It is fit, at the end of the present volume of the STAR, that we should fulfill whatever promises may have been made by us during the course of our year's work. A lack of time, space or opportunity has until now kept these matters waiting. We have some current notes and also an important announcement in regard to Volume Three of the STAR to which we would call the careful attention of our readers.

AN "ORIGINAL" PREDICTION.

Coming Events for last April referred me to the following prediction to show that it made the *original* or first prediction of President McKinley's re-election. Unlike *Coming Events*, however, I quote the matter it refers me to *in full*. It is as follows:

"An American subscriber has sent me the date of the President's birth, minus the hour. He was born January 29th, 1843, in Niles, Ohio. Lat. $41^{\circ} 53' N$; Long. $86^{\circ} 14' W$. I am inclined to take the eleventh degree of Pisces for his ascendant, which would make the birth-time about 8:46 a. m. During the next year of his life, the Moon comes to Saturn and the Moon's place, and to an aspect of Uranus. His affairs promise to be troublesome and stormy from the end of April, disputes and local excitement and a clamoring for war at the end of May. His health will not be good in the middle of May, and his duties will be onerous and heavy. July points to poor health and great strains upon his constitution. August and September would favor a far better period for his affairs and those of the States, and the summer months will go largely to improve the exchequer and national purse. President McKinley will not have an easy year; death among his parents seems shortly indicated; grief and sorrow await him, and altogether a heavy and troublesome year. The Moon near Saturn at his birth will make him pensive and melancholy, not a very hopeful man; but his energy and perseverance, his staying power and resource are unlimited. Mischief from his friends, and misplaced confidence, will be very strong in his life. He will enjoy much favor among the populace, but those around him will make his position a very difficult one; luckily he has four planets in fixed signs, and those who want to hamper and impede him cannot do better to make him accomplish his purposes than by opposing him. Remarkably good fortune awaits him in three years' time, and I will venture this prediction—President McKinley will be elected a second time."—*Coming Events, May, 1897, page 178.*

Now, then, I propose to show that this is not a *true* astrological prediction, from the simple fact that it is based on an erroneous time of day of birth. Had Mr. McKinley been defeated and *Coming Events* been asked if its prediction, above quoted, was not plain evidence *unfavorable* to Astrology, it could have quoted from the STAR in justification as follows:

"Prof. Cunningham . . . visited Canton, Ohio, on September 30, 1896, and saw Mr. McKinley's mother, and she told him Mr. McKinley was born at half-past 11 at night. Prof. Cunningham's rectification makes the date January 29, 1843, at 11:32 p. m."—STAR OF THE MAGI, November, 1900.

Clearly, Astrology would not be to blame, however erroneous a reading might be that was based on a figure *fourteen hours and forty-six minutes out of the way and previous to the true time of day of birth.*

Conversely, a correct judgment as to a future fact based on an estimated figure fourteen hours and forty-six minutes in error, cannot be admitted as proof of the claims of Astrology. Such being the case here as to *Coming Events*, Astrology itself upsets the claim of its "original" *astrological* prediction.

In speaking of those "who will risk making a prediction from a horoscope made from an estimated time of birth," Prof. Cunningham well says in the August STAR that if such "predictions should be fulfilled to the letter it could not be credited to the true science of Astrology. On the other hand, if the predictions should fail no discredit should come to the science of Astrology." This is sound reasoning.

The *first* astrological prediction as to the last general election, so far as I know, was printed in the STAR for July, 1900. It was endorsed by the Editor-in-Chief and appeared in the editorial page as follows:

"A PRESIDENTIAL PREDICTION.

"TO THE EDITOR OF THE STAR: From the general heliocentric planetary aspects on the dates of the Republican and Democratic National conventions, I wish to predict the success of the Republican presidential ticket next fall.

WILLIS F. WHITEHEAD.

"*Heliocentric Astrologer.*"

If this is not the "original" astrological prediction on the last general election we would like to see and publish the one that was. It is certain that *Coming Events* has no valid claims in this direction.

RULE TO FIND TIME OF DAY OF BIRTH.

I have received many letters asking for this rule since my allusion to an intended test of it in connection with A, B and C of *Coming Events*. That test is now (Sept. 5) necessarily abandoned with its present publication. I intended to make the rule public at its logical place in the development of heliocentric instruction, but there is no serious objection to giving it at the present time. I wish to say, however, that while I believe the rule to be a good one and entirely satisfactory for its purpose, I do not *know*, from my limited experience with it, that it is so; hence the test I intended with A, B and C. I am quite sure that it will enable one to come closer to the actual time of birth than fourteen hours and forty-six minutes out of the way. I copy the following from the "elaborate books" we have before referred to:

"Rule for finding the culminations of planetary aspect, or hours, minutes and seconds of birth:

"Take the anomalic heliocentric longitude of the ruling planet on day of birth.

"Divide the degrees by 15 and add the remainder to the amount of anomalic heliocentric longitude.

"Reduce to hours, minutes and seconds, which gives culmination in standard time at place of birth.

"*Note.*—The birth should take place at this hour; but the same may be retarded by a malignant aspect acting upon the ruling planet, or hastened by the near proximity of an especially strong-powered auxiliary planet."

At the proper time and logical place we shall thoroughly explore this rule and lay the results therefrom

before our readers. It cannot be made use of until we have given what necessarily goes before, though my geocentric friends may possibly derive some aid from its generally expressed principles.

IMPORTANT ANNOUNCEMENTS.

It is our intention, in volume three of the STAR, to give our readers the necessary means of building a "Time Book," an indispensable requirement of the practical student of Heliocentric Astrology. The instructions will enable anyone of ordinary ability to construct a Time Book from which the true heliocentric longitude of the earth and planets may be known for any given time, with their astral powers, daily motions, correction tables, etc. Mr. Zeno T. Griffen, an earnest and accurate student, has enlisted his invaluable services in this work, and will also handle some of the higher problems of astronomical and astrological philosophy and science. He has already prepared three articles, one on "The Problem of Three Revolving Bodies," and two on the Time Book. A third section to the Astrological Department is in contemplation. This will be in the nature of a monthly review and will not only give notable extracts and selections from leading astrological works and publications but will embrace original contributions as well. This particular section will be all that is needed to make the STAR OF THE MAGI the peer of any astrological publication in the world, and will be conducted by the Editor-in-Chief, News E. Wood, to whom contributions should be addressed. As soon as the present series of delineations of the Zodiacal Signs by Prof. Cunningham is completed, I shall commence a new series on the same subject, which will give the purely heliocentric doctrine as held by us.

THE IMPREGNABLE BASIS OF ASTROLOGY.

J. R., Toledo, asks: "Can you show that there is an impregnable basis for the so-called *science* of Astrology?" No one can study the tables of the Astrologer without becoming conversant with Astral or Cosmic Mathematics—the true Science of the Infinite. Whatever else may be disputed in regard to the celestial bodies, it must be conceded by all that their movements are a perpetual demonstration of the laws of mathematics. As Nine is the key to occult mathematics, so Mathematics is the key to the Cosmos. Astrology, in its last analysis, is the operation of number, a basis as scientific and valid as that upon which the science of Astronomy rests.

AUTHOR OF "THE ECONOMY OF HUMAN LIFE."

There is no doubt, now, as to the identity of the author of "The Economy of Human Life," republished in Nos. 2, 3, and 4 of the present volume of the STAR. "A Compendium of English Literature," by Charles E. Cleveland, gives the chapters on Emulation, Temperance, Anger, Woman, Rich and Poor, and Benevolence from the work, saying that Robert Dodsley, at one time one of the foremost book publishers of London, wrote and published the same anonymously. He may have had a good reason for this, but had he not done so a surreptitious "second part" would never

have been added to it and no "hot air" tales been told in regard to it. Sign what you write if you have any regard for the children of your brain.

THE COMING ASTROLOGY.

A writer in *Mind* for March, who has studied both geocentric and heliocentric astrology, says: "I believe the time will come when every astrologer will learn both systems, not to form a composition, but as a needful means of gaining the truth, the whole truth, and nothing but the truth. . . . Both systems hold truth that should not be cast aside. Let us advocate neither at the expense of the other, but rather try to harmonize them; for the time comes swiftly when all will acknowledge that the many paths to the truth no longer present a tangle, but lie parallel as they near the summit."

WILLIAM LILY AND HORARY ASTROLOGY.

Among other erroneous assertions that appeared in an article entitled "Is Horary Astrology a Humbug," on page 15 of the December STAR, is one regarding William Lilly that I feel should be corrected. Alan Leo and A. J. Pearce are alive and can easily speak for themselves, but William Lilly, the greatest exponent of Horary Astrology that ever lived on earth, is now dead for many years. The article in question has it that "Lilly's work" merely treats of Horary Astrology "indirectly." This is not so. I have Lilly's great work, second edition, which I obtained ten years ago (since which time I have helped to place three other copies in Chicago), and I wish to say that it is the most extensive work on the subject extant.

"COMING EVENTS" AND THE "ASTRAL NUMBER."

There was a Seer in London town, and he was wondrous wise;
He jumped into an Astral Hedge and scratched out both his eyes.
And when he saw what he had done, with all his might and main,
He jumped once more into the Hedge to scratch them in again.
—With apologies to "Mother Goose."

At the close of the volume we would like to print what Mr. Evans Hugh of *Coming Events* says in reply to our *demonstration* of occult properties of the Astral Number in the August STAR and to make reply to the same. We regret that we cannot do this *as long as* "Coming Events" sees fit to suppress publication of the *Astral Number* as its friends present it. We have repeatedly requested this, and consider that *Coming Events* owes it to its readers to do so. Such publication is by no means an endorsement but would be evidence, now lacking, that *Coming Events* was willing to "tote fair." The jury I am talking to are those mystics who are interested in the subject and who read either *Coming Events* or the STAR. Thus far our readers only have a full and clear idea of the evidence. We are willing to close the case in our defense of the Astral Number if *Coming Events* so decides, but will reply to all points if the Astral Number is accorded a fair showing. If *Coming Events* persists in suppressing the Question, as it has so far, how can it hope for a verdict in its favor? At present, *Coming Events* occupies the "star chamber" position of delivering adverse judgment upon an Occult Science that it will not present in its own behalf.

GEOCENTRIC SECTION.

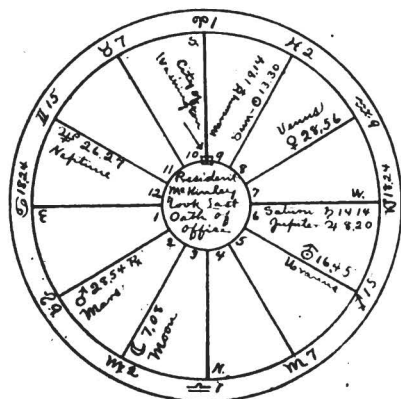
[Edited by PROF. G. W. CUNNINGHAM, 5519 Monroe Ave., Chicago, Ill., to whom all communications relating to this section should be addressed. When a personal reply is necessary one or more stamps should be enclosed. Brief articles of a suitable nature relating to experiences in the study of astrology 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.]

OUR LATE PRESIDENT.

A Study of Important Horary Figures for President McKinley's Inauguration and Assassination.

BY PROF. G. W. CUNNINGHAM.

These horoscopes for the times when President McKinley took the oath of office for his second term and when he was shot, were calculated according to data given in the Associated Press reports, and it is safe to presume that the time is quite accurate. Students of Astrology will always find it profitable to give such horoscopes thorough study and notice how accurately the rules given by the great past masters hold good at the present time. We must keep the fact in mind that when William Lilly's book was published, which was in 1647 for the first, and 1658 for the second edition, neither Uranus or Neptune had been discovered. Therefore, there may be times when some rules will require amplification. It is generally conceded that Uranus is an indicator of evil, especially when the aspect is evil. In the majority of cases I have found that Neptune denotes evil, yet when in certain places I notice points which indicate that he is favorable to position in life. Some self-constituted, would-be critics have argued that Astrology was unscientific owing to the fact that the rules were created previous to the discovery of Uranus and Neptune. If he were to argue against the science of medicine from the same viewpoint he would argue that medicine was unscientific because new remedies have been discovered.



The accompanying horoscope of President McKinley's inauguration is calculated for the following data:

Washington, D. C., 1901, March 4, 1:17 p. m. Latitude, 38 degrees 50 minutes North; Longitude, 77 degrees 10 minutes West.

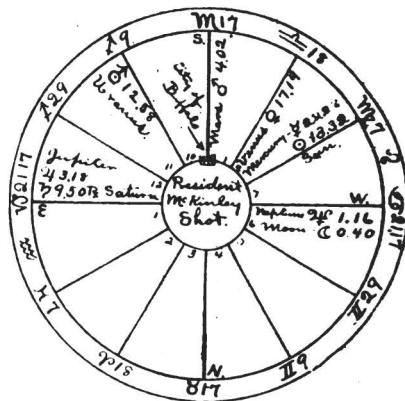
Truth was the basis from which the ancients deduced the rules of Astrology, therefore the principles of truth in those rules are demonstrable at the present time as well as in the past, and future proofs will be in evidence to all who seek for light from the proper sources. At times it is necessary to apply a principle underlying a rule more than the exact words of that rule. Our mental faculties must first grasp the spirit of a rule; then we will quickly understand its proper application.

I will now quote a rule from Lilly's Christian Astrology, 1658. In addition to other things which do not apply to this affair, he says: "The fourth house giveth judgment of the determination or end of any thing."

I, for one, do not think it best for any Astrologer to publicly predict the death of anyone, no matter what his own private opinion may be. In the above horoscope we find that the zodiacal sign Libra, which Venus rules, is the sign which rules the fourth house. Therefore Venus is the ruler of the end of the matter. Now let us examine as to the strength and position of Venus. We see that Venus is in the eighth house, which is the house of death, and is afflicted by the opposition of Mars, and Mars is more evil in his indications than usual, as signified by his being retrograde and slow in motion. Saturn is in opposition to

the rising degree, and this adds more evil testimony, for the first house stands for the President.

These testimonies certainly point to an evil end of the affair, yet it would be beyond the limits of the true science of Astrology for an Astrologer to predict as to the exact manner in which the evil would appear, especially from these two testimonies, or any others which are to be found in this horoscope. If, at any previous time, one would have calculated all the directions in President McKinley's birth horoscope, it is more than probable that he would have found evidence to satisfy him that the President's death was due when it came. We will now examine the testimonies which point to death in the following figure:



The accompanying horoscope of the shooting of President McKinley is calculated for the following data:

Buffalo, N. Y., 1901, September 6, 4:00 p. m. Latitude, 42 degrees 50 minutes North; Longitude, 78 degrees 55 minutes West.

In this last figure, Taurus, which Venus also rules, is on the fourth house, and Venus is in Libra, her own celestial home, which, at first glance and with hasty judgment, would appear to show in favor of his recovery, yet after further study we will find that to be only a temporary encouragement, and this answers to the conditions shown by the favorable bulletins which were given out and there can be no doubt but what the attending surgeons for a time were absolutely certain that the President would recover. No matter what may be said, the very fact that Senator Hanna went home and Vice-President Roosevelt went to the mountains to hunt is sufficient evidence that they had both been doubly assured by the surgeons that their distinguished patient would be restored to health.

Looking further, we find Venus is just at the edge, and part of her orb extends into the eighth—the house of death—and is also remotely afflicted by the square of Saturn.

Lilly says: "If the benevolent planets, Jupiter and Venus, be most powerful in the figure, judge well to the sick, or hope well; if the infortunes [Mars, Saturn, Uranus and Neptune] be most strong, judge the contrary."

In this figure the evil omens are decidedly the predominating promitters. Capricornus, which Saturn rules, is rising, therefore Saturn is the ruling planet; Mars is elevated above all others and near the meridian; the Sun is in the house of death, afflicted by a square of Uranus; the Moon, the other light, is applying to a close conjunction to Neptune; the Moon is also in close parallel declination to Neptune and Saturn; all of these and yet more to offset the very slight hopeful testimony denoted by Venus. In President McKinley's birth horoscope the malicious Mars was transiting on his house of life and was in close square to the place of his radical Moon at the time he was shot. When he uttered his last words, "God's will, not ours, be done," Mars was still transiting on his house of life but had progressed past the square of the Moon and had come to a close square of the Sun.

Summing up these numerous evil testimonies, it will be seen that they strongly foreshadowed the fatal result.

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:

October 1 to 10; November 8 to 30; December 1 to 12; December 27 to January 7; February 4 to 28; March 1 to 11; March 25 to April 7; May 6 to 31; June 1 to 12; June 27 to July 9; August 7 to 31; September 1 to 12.

PROF. G. W. CUNNINGHAM.

Libra—♎ THE SIGN LIBRA. ♀—Venus

ITS SIGNIFICATION WHEN TAKEN ALONE.

[Students cannot become too familiar with the following introductory remarks.

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

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

The seventh thirty degrees of the Zodiac are represented by the sign Libra, symbolized by the balance and ruled by Venus. It is a southern, hot, moist, masculine, movable, diurnal, airy, cardinal, equinoctial, tall, humane sign; the celestial dayhouse and exaltation of Venus, the exaltation of Saturn, the detriment of Mars and the fall of the Sun.

PERSONAL APPEARANCE.

Libra usually denotes a tall, slender person with a graceful, well poised figure, and more beauty than any other sign of the Zodiac, other things being equal and no affliction to Venus, or the rising degree. Libra must be classed as medium with reference to color of hair and eyes. We usually find the Libra person with either dark, soft, brown hair, blue eyes and fair skin; or with soft brown eyes and lighter colored hair. In many instances there is a dimple in the cheeks, or chin, or both.

DISPOSITION.

These characters are endowed with a very youthful, happy, cheerful disposition. They are very fond of theaters, parties, dances, excursions, or anything of this character where a jolly good time might be expected. They are very fond of fine wear-

ing apparel, and will always be neatly and expensively attired if they can afford it. Otherwise they are practical enough to do the best they can with what they have. They dislike to do any kind of work that will soil either hands or clothes, yet when it is necessary they will do their share without complaint, and with a purpose in view, always keeping the fact in mind that it will bring, in time, the luxuries and pleasures of life, including neat and homelike surroundings, which to them means much for they are entirely out of their element when in a room that presents an untidy appearance. They are very kind, humane and sympathetic, and the sight of blood is so distasteful to them, and their nature rebels so strongly against any form of cruelty, that they would prefer to go hungry than to even take the life of a chicken. However, this will be different when Mars or Saturn is strong in the full horoscope. Libra is the symbol of justice and Venus is a symbol of a strong love for all that is beautiful in art and nature. The Libra people desire that all shall receive just and equitable treatment, consequently they make good teachers, attorneys, judges and statesmen. Many Libra people are found on the stage, for they are apt students in music, art, song, elocution, etc.

The 25th degree of Libra was rising when President McKinley was born, which was: 1843, January 29, 11:32 p. m., at Niles, Trumbull Co., Ohio, Latitude 41 degrees 15 minutes North, Longitude 80 degrees 50 minutes West.

The above time of birth is authentic. When I went to see President McKinley in 1896, I also called to see his mother, and from her own lips and in her own words, to me personally, she verified that time as being correct. PROF. G. W. CUNNINGHAM.

PREVENTIVE PRECAUTIONS AGAINST CRIME.

The assassination of President McKinley has brought our country face to face with a condition of affairs which require radical and yet wise methods of treatment to guard against a repetition of similar crimes.

It is generally conceded that our public officials are not lacking in courage or bravery. If the occasion demanded it nobody would question for a moment the fact that President Roosevelt would have the courage to immediately hold a public reception, unguarded, at the exact spot where President McKinley fell mortally wounded. But we as a nation would not be wise to permit such a proceeding if possible to prevent it.

Stringent laws will probably be enacted with the view of crushing out the spirit of anarchy, yet no effective laws can be created which will prevent a degenerate from being born. So long as such things can be only one law will prove effective, and that is one which will keep our officials where the degenerate will be permanently denied the opportunity to perform what he may imagine is his earthly mission.

Furthermore, while such a law is being rigidly enforced, it will be well to immediately begin to properly educate the masses, especially as to the great responsibility of those who intend to become parents. The stock breeder selects with the greatest possible care the ancestors of his herd, while, at the same time, human beings are thrown into existence without proper effort being made either by the parents or the government to improve the standard of their perfection. Surely humanity should have an equal chance with our animals. This is a matter for serious consideration in every home as well as in the legislative halls of our government. Thinking will play its important part but it will require action to bring about good results. Proper training is the first prerequisite. Latin, Greek, etc., are all very good in their places yet there are other matters of far greater importance to the present as well as future generations. Will the all powerful people make the necessary demands on their representatives? We await their decision believing that the time is ripe for proper and wise action to be taken.

PROF. G. W. CUNNINGHAM.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

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

NEWS E. WOOD, A. M., M. D.,

EDITOR AND PUBLISHER.

Assisted by a Select Staff of Able Contributors.

Entered in the Postoffice at Chicago, Illinois, as
Second-class Mail Matter.

Published at No. 617 La Salle Avenue, Chicago,
Illinois, on the first day of each month.

Subscriptions, \$1 per year, payable in advance.
Not sent any longer than paid for.

Clubs of Ten, \$7.50, and an Extra Copy to the Or-
ganizer.

Foreign Subscriptions, including postage, within
the Postal Union, \$1.25, or Five Shillings.

Foreign Subscription Agents:

W. Foulsham & Co., 4 Pilgrim St., Ludgate Hill,
London, England.

Luclen Bodin, Libraire, 43, Quai des Grands-
Augustins, Paris, France.

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617 La Salle Avenue, Chicago, Ill.

EDITORIAL SECTION.

THE logic of anarchism is assassination.

★

ANARCHY means anti-arch—to level all
to a common bed of ruin.

★

THE anti-rational "trinity" is now com-
plete—Eddyism, Dowieism, Anarchism.

★

ANARCHISM is the antithesis of organiza-
tion and progress, a chaos wherein the
hold-up man would realize his ideal.

★

YES, this is still the land of the free, but
we regret that it also remains the home of
assassins, anarchists and their natural par-
ents—the demagogue "yellow" journals.

★

IT is thought that the two sisters who
have sued Jalexander Dowie for \$3,000
will succeed at least in scraping off some
of his reincarnated Elijah paint.

★

DOWIE the blasphemer caused the arrest
of two men who suggested a "rope" in his
presence. The only "rope" that 'Lige
wants is one he can pull on himself.

★

IN an editorial on anarchism and athe-
ism, the *Chicago Tribune* well says that an-
archists are always atheists. Their funda-
mental proposition that there is no right-
ful government begins with the assertion
that there is no God. If there is no God
there is no moral government of the world,
and in the general chaos it is every man for
himself. If anarchy has any logic, any-
thing beside its brutal hatreds, that is it.

When that typical Anarchist, the un-
savory Johann Most, was in Chicago, in a
meeting of anarchists, speaking freely in
German, he declared that the first thing
they as anarchists had to do was to "de-
stroy every altar, to extinguish every relig-
ion, to tear God down from the heavens."
What right, he said, would any man have
to govern other men unless God gave him

that right? "Down with God." In this
Most was only a rabid echo of Karl Marx.
The assassin of President McKinley, like
Emma Goldman, has been blatant in pro-
testing his atheism, declaring that there
is no God, that he has "no use for God."

It is a remarkable fact, and one that
will not soon be forgotten, that just when
the assassin imagined he was doing some-
thing to usher in the new social condition,
in which there would be neither God nor
government of any sort, there came from
the heart of the President such an ac-
knowledgment of God as had the effect to
waken in the hearts of all the people such
a sense of the relation of God to human
affairs as had never before in our history
found more impressive utterance.

OUR MARTYRED PRESIDENT.

The assassination of President McKinley
by a fiendish anarchist has stirred the Amer-
ican nation to a profounder depth of
grief than it has ever before been moved
in this generation. This is due to the fact
that the atrocious crime was without shad-
ow of cause or reason, and to the amiable
and exemplary character of the victim,
whose kindness, courtesy and forbearance
was proverbial, and whose private life, as
well as every official act, was not only
above reproach but pure and free from
every taint or stain. He was not assassinated
because he was William McKinley or
as a result of any personal or political ani-
mosities, but simply and solely because he
was the President of the United States,
and, as such, the head of the nation.

This the people realized, and every man,
woman and child (anarchists excepted)
felt a personal grief and a personal loss in
the untimely death of this great and good
man who was so basely shot down because
he was our highest officer, representing
law and order—government—for eighty
millions of intelligent, prosperous and
happy people.

Hence we mourn our martyred President
and will ever cherish the memory of his
virtues, and extend our deep and sincere
sympathy to his stricken and bereaved
widow.

We also mourn him as a Brother, Com-
panion and Friend, for he was one of our
mystic fraternity, and we have kept watch
and ward with him in scenes to which the
world was not witness, and where the bit-
ter enmity of war, the strife of business
competition, the jealousies of politics and
parties, and the clash of creeds and relig-
ious opinions are all laid aside and the bet-
ter feelings of humanity left free to de-
velop the higher attributes of the soul
under the Fatherhood of God and the
Brotherhood of Man. His work was not

finished yet his column was broken, and as
the laurel crown of martyrdom is placed
upon his brow we bid him good night but
not farewell, for we know that his noble
soul still lives, and in due time we shall
meet and greet him again. "It is God's
way; His will, not ours, be done."

VIBRATION IN THE ORIENT.

The world is just beginning to realize a
few of the phases by which vibration be-
comes manifest.

Electricity was formerly defined as "a
fluid of great elasticity." It is now known
to be "a movement of infinitely attenuated
particles, acting according to the law of
vibration."

Sounds and colors also bow to this great
law, thus bringing them within the scope
of the only known exact science—mathe-
matics.

The Orientals, who have long been noted
for the depth and detail of their analysis,
penetrate beyond the general term, Vi-
bration, and give us five subdivisions,
known as the Tattvas. A careful study of
which will show that the ancient Aryans
had a scientific basis for their religion far
beyond the comprehension of the superfi-
cial student. It is, in fact, the references
to the subtle ethers which do much to
render the Upanishads unintelligible to
the ordinary mind.

They have arranged the etheric vibra-
tions as follows:

The luminiferous ether is expressed by
the Tejas Tattva.

The soniferous ether—the Akasha.

The tangiferous ether—the Vayu.

The gustiferous ether—the Apas.

The oderiferous ether—the Prithivi.

Thus according to their philosophy we
have a peculiar vibration to represent
light, sound, touch, taste and smell.

To prove the existence of these ethers
several very simple experiments are cited.

One of their writers says that the ex-
periment of the bell in the vacuum goes to
prove that the vibrations of the atmos-
phere propagate sound. Any other media,
however, such as the earth and the metals,
are known to transmit sound in various de-
grees. There must, therefore, be some
one thing in all these media which gives
birth to sound, that is, the vibration which
constitutes sound. That something is the
Indian "Akasha."

But Akasha is all-pervading, just as is
the luminiferous ether. Why, then, is
sound not transmitted to our ears when a
vacuum is produced in the bell-jar?

The real fact is that we must make a
difference between the vibrations of the
elements which constitute sound and light,
etc., and the vibrations of the media,
which transmit these impressions to our
senses. It is not the vibrations of the
ethers—the subtle Tattvas—that cause
our perceptions, but the ethereal vibra-
tions transferred to different media, which
are so many modifications of gross matter.

The luminiferous ether is present just as

much in a darkened room as in the space without. The minutest space within the dimensions of the surrounding walls is not void of it. For all this, the luminosity of the exterior is not present in the interior. Why? The reason is that our ordinary vision does not see the vibrations of the luminiferous ether. It only sees the vibrations of the media which the ether pervades. The capability of being set into ethereal vibrations varies with different media. In the space without the darkened room the ether brings the atoms of the atmosphere into the necessary state of visual vibration and one wide expanse of light is presented to our view. The same is the case with every other view we see. The ether which pervades the object brings the atoms of that object into the necessary state of visual vibration.

The Orientals go still further into detail and show that either one or the other of these tattvic vibrations prevail in our bodies according to our thoughts and actions. And, as each vibration corresponds with a color, every individual, according to eastern philosophy, constantly carries about him an aura in accord with his character, which can be read by the adept.

T. J. BETIERO, M. D.

THE TIDE OF SUCCESS.

The late Mr. Armour learned in middle life the futility of going against the tide in a speculative market. He said that if he had learned it ten years earlier he would have saved \$10,000,000. As he told the story, he acquired a knowledge of the tide of success as follows:

"I got bullish on wheat and began buying quite heavily, making extensive purchases on every exchange in the country. My investments soon began to assume the proportions of a 'deal.' Large as my buying had been, it produced very little impression on prices, but I did not mind that as I had not yet succeeded in completing my line. One day I sent a man on 'change with directions to take all the wheat offered, to get every bushel he could without bidding for it and without disturbing the market. It was one of the dullest days of the year and prices did not fluctuate a quarter of a cent all day. I said to myself that my man would not get enough wheat, but when he came in he told me, to my great surprise, that he had got seven million bushels. That set me to thinking. A dead market in which I could buy that much wheat without advancing the price the fractional part of a cent suggested to me the silent and irresistible forces of a tide, and I concluded I had no business setting my opinion against such forces. I felt as helpless as I would if I had been drifting out to sea. I got away without serious loss, but that market kept going down for months. I never forgot the lesson, and ever afterwards sought to go with the current in my business operations, rather than oppose the tide. Human power may stay natural laws for a time, but the dammed up forces will break over and cause greater ruin afterwards. Go with the tide."

A CREED.

Over and over and over,
These truths I will weave in song,
That God's great plan needs you and me;
That Will is greater than Destiny.
And that Love moves the world along.

However mankind may doubt it,
It shall listen and hear my creed:
That God may ever be found within,
That the worship of self is the only sin,
And the only devil is greed.

Over and over and over
These truths I will say and sing—
That Love is mightier far than Hate;
That a man's own Thought is a man's own Fate.
And that Life is a goodly thing.

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

Reflections on the Nightmare of To-morrow by Moses W. Porter.

The work of each day would be a pleasure if we would refrain from attempting to perform, at the same time, the work of to-morrow. The cares of to-day would cease to disturb us if we would refuse to consider the cares of to-morrow. The work of to-day is easily performed notwithstanding the fact that we spoiled the pleasure of yesterday's task by fretting about and mentally anticipating the burdens of the coming day. The cares of to-day do not seem half so terrible as they appeared viewed from the distance of yesterday, and we do not suffer nearly as much in bearing to-day's burdens as we did yesterday in bearing these burdens in anticipation.

To-day is comparatively easy for us, but to-morrow troubles us. The past is gone, and its sorrows, its cares, its troubles, its misfortunes, and its work do not seem so terrible viewed from the distance; the misfortunes of the past are often found to be blessings in disguise. To-day is here, and we seem to be getting along fairly well—excepting the fear of the dawn of to-morrow.

Who knows what a day may bring forth? True. But why anticipate any evil? The only true way to meet the evils of to-morrow is to wait until to-morrow. This is what we must do anyway. The fear of evil will not lessen it, but will use up the strength we may need to combat it. To dwell upon the possible evils of to-morrow is to close our eyes to its more certain blessings, and live in a day that ever closes with a pall instead of the grateful shades of sweet repose. To ever arch the morrow with storm cloud is to create of it a nightmare—a monstrous creature of your morbid fancy. If thus afflicted, wake up! Open wide your eyes! Take a long, deep draught of God's blessed air; "find yourself," and realize that it is but a false and frightful dream.

The great cares of to-morrow, indeed! It would be laughable if it were not so pitiful. To-morrow's cares may come, will come, must come, but what of to-morrow's opportunities, to-morrow's strength, to-morrow's circumstances, to-morrow's helpers? Don't you know that the supply of

good things does not end with to-day? Don't you know that in the womb of the future sleep 'opportunities intended for your use when the time comes? Don't you know that an earnest, confident expectation of the good things to come will help them to grow for your use in the day you will need them? Well, it's so; the good things will grow from good thoughts, from good aims and good acts until, when you really need them, you will find them ripe and sound and ready to pick. Water them with faithful Thought, surround them with the rich soil of hopeful Aims, and let them receive the full sunshine of loving Acts, and the reward will be sure in the harvest of to-morrow. Thus you reap to-day what you sowed yesterday. If the harvest is slight you have withheld your ideals from embodiment in material forms or you have created lifeless images, devoid of growth, and whose only end is disintegration. In a word, you have not been practical, ignoring the constant seed of opportunity through a senseless dread that it would not grow on the morrow.

Did you ever shiver with dread at the thought of what would happen if the Sun should not rise to-morrow? Did you ever doubt that the grass would grow and the trees take on leaves next year? Did you ever fear that perhaps the summer would not come this year? Of course not. All these things have always happened and you have sufficient faith that they will occur again. Yet you fear that opportunities, helps and circumstances may not be present to-morrow. O, ye of little faith, do you not know that this is not a world of chance? Do you not know that you are working under the operation of an infinite law, and that these things are as subject to the law as are the seasons, the crops, the motion of the earth, the planets, the starry systems of space, the Universe?

The law that regulates the motions of the millions of worlds of infinite space also takes cognizance of the tiny living organism too small to be seen through our strongest microscope. The sparrow's fall comes under the law as well as the celestial constellations of the heavens. We cannot entertain a thought, aspire to an end or perform an act but what, through the law, has an inevitable result. This gives, even to the humblest, a certain and absolute sphere of personal influence. We should measure our capacities and employ them justly, not in a half-hearted, irregular or spasmodic fashion, but in a way that insures the future through a useful development of present opportunities.

He who does his best work, one day at a time, working with faith, hope and confidence in what he does to-day, need have no fear or nightmare of to-morrow.

I believe in work—good work, honest work, cheerful work, hopeful work, confident work, and, above all, intelligent work. "Thoughts take form in action," and our actions disclose our thoughts. Thoughts without actions are impotent for good or ill; actions devoid of intelligence result in not only a waste of energy but are steps

directly taken on the road to ruin. He who relies on the idea that "mind is everything," or he who works blindly and aimlessly may well fear and tremble for their future. This is no "hasty" thought, but is the fiat of the law. We would have no thoughts or senses or muscles if each could possibly be rightly used by man without the others. Intelligent work employs the whole man. Such work molds him into a veritable creator, and such a man fears neither to-morrow nor death.

Depend upon it, if you fear a small affair like to-morrow, Nature has raised a storm signal in your brain. Apply actions to your thoughts or intelligence to your actions—whichever the case may be—and the signal will disappear. Get all right NOW and to-morrow will greet you like an old-time friend.—Adapted from *Equity*.

A LESSON IN HEREDITY.

All men are four-fifths heredity and only one-fifth environment. It follows that modifications are very slowly produced in existing types. That each individual must and will live his own life, modified by environment one-fifth, or just enough for propriety, surface harmony. Underneath this apparent adaptability there remains the real man, the ancestral type.

The force, heredity, is evolved under biological laws, built up through the constitution; it is not temperamental, a thing of moods. It can not be moved or changed by emotional appeals or by logical arguments. It is a fact to be recognized and allowed for.

It takes five generations to change Continental or African tendencies. Immigrants to this country are not made into Americans by the simple process of taking out papers. Their habits of thinking, feeling and acting are not so easily revolutionized. Conformity to American ways, acceptance of American ideas, are at first superficial, little understood or sympathized with. Generations are required to breed in the true sentiments of nativity and to apply it in all its bearings.

This is demonstrated over and over in the misconception of the ideas embodied in the Republic manifested by the citizen from Continental Europe, brimming over with schemes to regulate, prohibit and restrain free-born Americans. Personal liberty, individual sovereignty, are mere names to those who have no strain of blood to interpret them aright.

Thee things are facts, scientific facts, biological truths, which we must face regardless of religious prejudices. The most favorable socio-political conditions, the highest form of religious belief, can not, in a single generation, make a man other than he is.

Failure to admit this is responsible for much folly—for religious fallacies such as instantaneous conversion, for un-American ideas of every sort and nature. The belief that there exists an arbitrary way, a short cut of some kind, a sort of moral prestidigitiation, by which the law of man's being can be changed in the twinkling of an eye

and he become as clay in the potter's hands to be adapted and governed by the rules of some particular code or scheme, is very old, but science is demolishing it. Man's resolution, white hot in the fires of the soul, may seem momentarily capable of anything, but, in the test of daily life, heredity is the actuating, guiding, circumscribing force.

We will do well to remember the slow process of race assimilation, to bear in mind the weight of heredity. When some trying emergency comes up the mighty force of heredity speaks out in no uncertain terms. Heredity is the final arbiter in race problems.—*Medical Brief*.

THE LOST ARTS.

Striking Extracts from a Lecture by Wendell Phillips.

The most popular lecture ever delivered by Wendell Phillips was on the lost arts. It was one of the first of his lectures, he having delivered it in 1838. So great was its popularity that he gave it thereafter for thirty-five years, or until his voice failed him. It was the only one of his lectures that he did not commit to writing and he was constantly adding new matter to it, or shifting the old in sharp contrast with some occurrence of the day. At last it was taken down by a stenographer, unknown to him, and written out as it now stands in his published works. We select the following notable extracts:

"Taking the metals, the Bible in its first chapters shows that man first conquered metals there in Asia, and on that spot today he can work more wonders with those metals than we can.

"One of the surprises that the European artists received when the English plundered the summer palace of the King of China was the curiously wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe.

"Mr. Colton of the *Boston Journal* the first week he landed in Asia found that his chronometer was out of order, because the steel of the works had become rusted. The *London Medical and Surgical Journal* advises surgeons not to venture to carry any lancets to Calcutta—to have them gilded, because English steel could not bear the atmosphere of India. Yet the Damascus blades of the crusaders were not gilded, and they are as perfect as they were eight centuries ago. There was one at the London exhibition, the point of which could be made to touch the hilt and which could be put into a scabbard like a corkscrew and bent every way without breaking, like an American politician. Now, the wonder of this is that perfect steel is the marvel of science. If a London chronometer-maker wants the best steel to use in his chronometer he does not send to Sheffield, the center of all such science, but to the Punjab, the empire of the seven rivers, where there is no science at all. The first needle ever made in England was made in the time of Henry III and made by a negro, and when he died the art died with

him. Some of the first travelers in Africa stated that they found a tribe in the interior who gave them better razors than they had. The best steel is the triumph of metallurgy, and metallurgy is the glory of chemistry.

"In Boston the Pelham hotel, weighing 50,000 tons, was moved fourteen feet, and they were very proud of it, and since then they moved a whole block of houses twenty-three feet. But there is a book telling how Domenico Fontana of the sixteenth century set up the Egyptian obelisk at Rome on end, in the papacy of Sixtus V. Wonderful! Yet the Egyptians quarried that stone and carried it 150 miles and the Romans brought it 750 miles more and never said a word about it. Mr. Batterson of Hartford, walking with Brunel, the architect of the Thames tunnel in Egypt, asked him what he thought of the mechanical power of the Egyptians and he said: 'There is Pompey's pillar; it is 100 feet high and the capital weighs 2,000 pounds. It is something of a feat to hang 2,000 pounds at that height in the air and the few men that can do it had better discuss Egyptian mechanics.'

"Take canals. The Suez canal absorbs half its receipts in cleaning out the sand which fills it continually and it is not yet known whether it is a pecuniary success. The ancients built a canal at right angles to ours because they knew it would not fill up if built in that direction and they knew such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly arranged gates and sluices. We have only just begun to understand ventilation properly for our homes, yet experiments at the pyramids in Egypt show that they were ventilated in the most perfect and scientific manner."

The wonderful canals in New Mexico and Arizona, built nobody can tell how many centuries ago and which are to this day in a state of astonishing preservation, had not been discovered when Wendell Phillips was before the public as a lecturer. Had he known of them he would have alluded to them for illustration with great effect.

"The railroad dates back to Egypt. Arago has claimed that they had a knowledge of steam. A painting has been discovered of a ship full of machinery and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive power to have been steam. Bramah acknowledges that he took the idea of his celebrated lock from an ancient Egyptian pattern. De Tocqueville says there was no social question that was not discussed to rags in Egypt.

"'Well,' say you, 'Franklin invented the lightning rod.' I have no doubt he did, but years before his invention and before muskets were invented, the old soldiers on guard on the towers used Franklin's invention to keep guard with it, and if a spark passed between them and the spearhead they ran and bore the warning of the state and condition of affairs. After

that you will admit that Benjamin Franklin was not the only one that knew of the presence of electricity and the advantages derived from its use. Solomon's Temple, you will find, was situated on an exposed point of the hill. The temple was so lofty that it was often in peril and was guarded by a system exactly like that of Benjamin Franklin."

On the subject of glass in the ancient world Mr. Phillips says: "I have heard that nothing had been observed in ancient times which could be called by the name of glass—that there had been merely attempts to imitate it. I thought they had proved the proposition; they certainly had elaborated it. In Pompeii, a dozen miles south of Naples, which was covered with ashes by Vesuvius 1,800 years ago, they broke into a room full of glass; there was ground glass, window-glass, cut glass and colored glass of every variety. It was undoubtedly a glassmakers' factory. So the lie and the refutation came face to face. It was like a pamphlet printed in London in 1836, by Dr. Lardner, which proved that a steambot could not cross the ocean, and the book came to this country in the first steambot that came across the Atlantic."

It was an omission, apparently, that he had so little to say on the subject of glass. The coloring of glass as the ancients practiced the art was among the lost arts. The glorious church windows of the first Christian centuries were only imitated in later centuries by painting upon the surface of the glass. But, since the death of Wendell Phillips, this lost art has been found. It was found by an American, the artist Le Farge, and now this country is making decorative and memorial windows that equal any that are in the ancient cathedrals. The colors are in the glass.

MYTHOLOGY OF TREES.

Apart from the admiration that is always inspired by the sight of a graceful or rugged tree, there is often a certain measure of respect, born of a sense of mystery that has been inherited from ancestors who worshiped trees and believed them to be inhabited by spirits of good or evil. The fact that plants, like animals, possess the phenomena of life, death and disease suggested in primitive times the notion of their having a similar kind of existence, hence personality was ascribed to them. This idea has been perpetuated by many modern poets and is firmly believed in at the present day by semi-civilized people all over the world.

The Rajahs of India still claim descent from the sacred parvatis tree, and it is said to be no uncommon sight to notice in the Victoria Gardens of Bombay solemn Persians silently adoring some spreading tree or splendid lily. In our own country tree worship was prevalent throughout North and South America, and it is stated that the natives of the Philippine Islands firmly believe in tree ancestry. The Ojibways, Sumatrans and Fijians and others believe with the followers of Buddha that

trees have souls and hence should not be injured. Rice, among the Dyah warriors, is endowed with immortality, and the Iroquois believed that the spirits of trees, beans, squashes and corn possessed the forms of beautiful maidens. The swaying of the tree tops was supposed to be occasioned by the departure or arrival of these spiritual tree dwellers, while the murmuring of the wind through the branches was their conversation, which was supposed to be easily understood by those who had become acquainted with the mystic language of Nature. This idea is beautifully expressed by Shakespear where he speaks of "Tongues in trees."

GREAT TELESCOPES.

Where the Largest Refractors and Reflectors are Located.

In view of the recent statement of a learned scientist that the United States leads the world in the matter of large and consequently powerful telescopes and that most important results were to be expected from their use in this country in the near future, an inquiry into the subject is pertinent at this time.

The first telescope, it is said, was made in Holland about 1608, practically applied by Galilei in 1610, and gradually improved upon from the time of Sir Isaac Newton to that of Herschel. Great telescopes may be said to have made their appearance with Sir William Herschel's big 40-foot instrument, finished in 1789, with which he, first of all astronomers, discovered the volcanoes of the Moon. England took the lead and held it for years, while good work was also done in Europe. But lately the English astronomers admit that while America has advanced their country has fallen behind in this regard. It was in 1828 that Lord Ross built the first gigantic reflecting telescope, with a focal length of 52 feet, the tube being 56 feet long and 7 feet in diameter, and its mirror 6 feet across. This telescope and the mounting cost all of \$100,000, but at its best worked imperfectly and is now obsolete, though still in occasional use.

It may be debatable whether the reflecting or refracting telescopes are to be of greater service in the future, for, while the largest "reflector," that of Paris, was the latest made, the largest "refractor," the Yerkes telescope of the Chicago University, immediately preceded it, and both have fully realized the expectations of their constructors.

Less than eighty years ago the largest refracting telescope had an object glass only 5 inches in diameter, yet it was with this one that Sir John Herschel made his famous observations of double stars. Soon after object glasses of 9 inches, then of 15 inches, were manufactured and mounted, one of the latter being placed in the Harvard college observatory in 1847. Then followed the Princeton telescope with a 23-inch aperture, the Washington Naval Observatory with one of 26; Greenwich, England, with one of 28 inches; Meudon

and Nice, France, each with one of 29 inches; Meudon again with a 32-inch; the Lick, California, with its big 36-inch, and the Yerkes, at Geneva Lake, Wis., with the largest of its kind ever produced—40 inches in diameter. The largest reflector of modern times is the telescope first exhibited at the Paris Exposition of 1900, with an object glass 49 inches across, and which is nearly duplicated by that of Melbourne University, Australia.

But there is a limit to the size of the lenses they can cast and polish, and that limit, it is thought, has been nearly reached along the present lines. When it is finally reached, and the largest possible telescopes have been built, then science must discover and apply some new principle or astronomy will also reach its limitations in the exploring of infinite space save as the sweep of our solar system carries the earth into new regions.

But we do not apprehend that such will be the case. The laws of light are not yet fully discovered, and with our knowledge increased in this direction who can tell but what the great telescopes of the future will render those now in use as obsolete as that of Lord Ross?

One fact that will impel investigation to such an end is the great cost of making proper lenses, and the process of making them is so complicated that there are but few successful makers of telescopic lenses in the world. There is no one, in fact, who can surpass the Clarks of Cambridgeport, Mass., who shaped and polished the immense disks for the Yerkes telescope. The firm, at present represented by Alvan G. Clark, was founded by his father, Alvan Clark, nearly fifty years ago. Experiments begun as early as 1846 resulted in a world-wide celebrity and culminated in the grinding of the lenses for the 36-inch Lick, the largest then attempted, and later of the 40-inch lens for the Yerkes telescope, for which Mr. Clark was paid \$46,000 for working and insuring the rough disks of the telescope, which cost, first hand, \$20,000. As many lenses are fractured in the grinding and have to be replaced, sometimes again and again, the business of polishing is attended with enormous risk.

With the sole exception of the Paris telescope of 1900, which has a tube 186 feet in length, the Yerkes telescope, with its focal length of 64 feet, is the largest in the world, the second largest being the Lick, which is 57 feet 10 inches. It should be said of the Paris instrument, however, that it differs from the American telescopes in being mounted horizontally on a rigid bed and in having a reflector instead of a refracting lens. The United States, then, still holds the honors for refracting telescopes.

It is due to the advantageous position of the Lick Observatory, situated as it is 4,300 feet above the sea in the clear atmosphere of California, that has caused a late English scientific writer to point out the fact of its having done more for modern astronomy than any other instrument in the world. The Lick telescope weighs

40 tons and the Yerkes 75 tons. For the construction and mounting of the former a fund of \$700,000 was available, and for the latter \$1,000,000. The lens of the Paris telescope weighs 700 pounds, its casting and polishing being looked upon as a miracle of ingenuity. The Yerkes objective, as mounted in its iron cell, weighs 1,000 pounds.

One of the world's curiosities is the "elbow telescope" of the Paris University, the tube of which is bent, with a reflecting mirror at the angle, into which the observer looks through the eyepiece.

That future telescopes will increase in size much beyond those now in use is highly improbable. Indeed, the telescope a few decades ahead may be quite a modest affair in size as compared to the giant instruments of to-day.

PIANO OF MUSICAL STONES.

Sermons in stones have become common enough since geologists learned to interpret the secrets of fossils. To awake melodies and harmonies in pebbles and rocks would seem a much more difficult, if not impossible, achievement. It has been accomplished, however, for there is in existence a wonderful piano, the notes of which are given forth by flints, arranged in a regular scale. The tones of this geological piano are of remarkable quality. Mozart dreamed of an orchestra of stones for the "Magic Flute." If the patience and skill of the piano's creator and owner, M. Honore Baudre, could be carried on to further lengths, it is not impossible that such an orchestra could be forthcoming.

It was a work of years, says *L'Illustration*, for M. Baudre to make the collection of flints which constitute his geological piano. They were to be seen at an exhibition which was held at Brest last July. The stones do not belong to the class of resonant rocks known as "phonolytes," such as are found in Auvergne, not far from Mont-Dore, but are flints collected by M. Baudre with infinite toil and search, each giving when struck a true musical note.

By accident, while taking a country walk one day, he picked up a flint, and, chancing to strike it, heard a faint note respond to the blow. The idea took hold of him to gather, if possible, enough flints to form a complete chromatic scale. Difficulties in the search for such stones only increased his ardor. For more than thirty years he pursued the quest, making it the principal aim of his life to form out of a collection of flints the instrument he calls the "geological piano."

From the neighborhood of the little village of the department of L'Indre, where he lived and first met with the singing flint, he extended his search far and wide. Only once in a while would he hit on the ideal flint which uttered a true note with generous vibration. That was finding the precious stone which repaid him for his toilsome wanderings. After many years he had at length got together the full scale in flint notes and numerous examples of each

with the exception of one. He had been so far unsuccessful in putting his hand on the first "do." Perhaps it did not exist in nature. He gave up hope that he could meet with it in France. He would try Canada. But the New World showed no trace of the initial note of the octave, and M. Baudre returned to his native land resigned to the notion that the chase must be abandoned in his old age. But fortune once again smiled upon his random search and the stone of which he despaired suddenly appeared as he was walking in Berry.

Advanced in years, he now passes his leisure in playing, as he does with skill, on his curious "geological piano."

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

THE MASON'S LORD'S PRAYER.

This poetic prayer was dedicated in the original German to the grandfather of the present Emperor of Germany, upon his embracing Freemasonry. European Freemasons prize it highly. The following translation is by Otto Peltzer of Chicago:

I call on Thee

For whom the suns untold are burning,
For whom Thy children's hearts are yearning,

I call on Thee!

The wonders of Thy works I do behold,
I view Thy wisdom's power a thousandfold,
But for Thyself, for Thee, I seek in vain.
I hear Thy voice in raptures rise,
In thunder tones it shakes the skies:
But for Thyself, for Thee, I seek in vain.
Thy spirit is beyond man's comprehension,
Our Father, Thou who reignest far above;
But in the sanctuary of Thy glorious mansion
There seek I Thee in Thy parental love,
And pray: "Our Father, Thou who art in Heaven!"

I praise Thee!

No single word can e'er define Thy fame,
In every tongue Thou hast another name,
I praise Thee!

Not Isis, Allah, Bramah, points Thy ways,
Nor man, nor seraph fully chants Thy praise.

One name defines not Thee!

For though in storm the savage fears Thy might,

And Greek his Demiurge implores for light,
Thee, "Artificer of the Universe," I hail
And thus extol Thy worth: nor in my worship fail

To pray: "Hallowed be Thy Name!"

I supplicate Thee!

With faithful warriors place Thou me in line,

With them I'll battle for truth's holy shrine,

O, hear me!

For every Mason cast the bounties from Thy hand,

Draw close the mystic tie around our band—
That tie, strong even after death—

Till every wand'rer on this busy strand—

He at the north pole, he in the desert's sand—

Till all Thee worship in one breath;
Until Thy hand shall safely grasp the helm
Of all Thy children's bark throughout Thy realm.

Till then I'll pray: "Thy kingdom come!"
Thine am I, O, Lord!

Show me Thy light throughout this earthly strife,

Your compass must direct my course in life,
Thy visage let my guide-line be;
Should selfish pride our hearts possess—
Which oft it does, we meekly all confess—
Burst its vile chain with aid from Thee!
The Mason's laws demand his humble love,
Thy will be done on earth as at Thy throne above.

What is mine, is Thine!

Not honors nor the wealth of dross I crave,
These are but breath and dust beyond the grave;

Thou gavest much!

Whene'er pale poverty in misery groans,
And calls for helping hands in stifled moans,
When I meet want clad in the scanty garb of woe,

And hear the voice of hunger sobbing low,
Then let my arms be swift—the trowel wield—

Then let my apron up its treasures yield:
So here devoutly I will raise my head
To plead "Give us this day Thy daily bread!"

Forgive us, O, Lord!

Where I can find a brother gone astray,
Give me Thy aid to help him on Thy way;
E'en though he did me wrong in act or thought,

Ne'er let my heart contrive against the fall'n aught--

Ne'er let a blot of hatred stain my sword,
But with a spotless apron hide discord;
For none are truly pure and free from sin,
But only Thou—Thou, Master, high within—

Within Thy holy circle of forgiving love—
So let us pray, our trespasses forgive,
So we forgive our trespassers who live!
Guide us, O, Lord!

The Mason's path through all this vale of care

Directs the rule, the compass and the square;

But yet among its hosts, while 'gainst our laws

The low and vicious often show their claws:
When weak and tempted by the world's desire,

Which, serpent-like, our bosoms often fire,
Do Thou, who ever hast been and wilt be,
Guard o'er the Mason while he loveth Thee:
Before a brother yields to sin's temptation
Lead him to Mercy's fount for meditation;
Unto the horns upon Thine altar bid him cling,

For there the "Holy Three" salvation bring;

We beg, lead us not in the tempter's ways,
Save us from evil in our mortal days.

Hallelujah!

Thy throne no strife can shake,
 Though all the world at every corner quake,
 Thy temple's firmly founded in Thy lands,
 It rests on Masons' hearts, on Masons' hands,
 Then lead us safely 'neath Thy starry tent
 Until we view Thee in Thy orient,
 Until the gates shall open to Thy holy seat,
 Where all our brothers in their hosts will meet,
 For thine's the kingdom, with its dignity,
 As has forever been, so to eternity.
 Amen, so mote it be.

QUAINT AND CURIOUS.

A REGIMENT of 1,000 men could readily find shelter under a single banyan tree. In India there is one of these trees which has 400 main trunks and over 8,000 smaller ones, formed by the branches dropping down and taking root in the soil.

UNDOUBTEDLY the tallest chimney in the world is one which belongs to a smelting factory in Saxony. It was constructed to convey the smoke from the foundry and to carry out of human reach the obnoxious and poisonous gases emanating from the smelting. The foundation is about thirteen yards square and ten yards high, upon which then rises the column to the goodly height of no less than 700 feet.

WHEN the extremely frail character of the cell, which is the primary stage of every vegetable structure, from the most delicate and fragile hair or gland to the wood which rivals iron itself in toughness and density, is considered, it is difficult to credit it with the vigorous strength which it is capable of exercising. A familiar instance of plant strength is seen in the ivy on ruined walls, or in trees where seeds have germinated in their crevices. The masonry is rent ruthlessly asunder, either by roots or by branches, and a wall, however strong, forms an insignificant obstacle to the spread of an adjacent tree trunk. In each of the former cases a slender, soft growth, which we could easily crush with finger and thumb, has found its way into some minute crevice, which it first fills, and then, finding its passage opposed, it brings to bear an expansive force contributed by thousands of indefatigable pioneers, to which sooner or later the stubborn fabric yields. Year by year, despite the pressure, the crowd augments and builds an annual ring, until finally the tiny thread becomes a huge cable, and some fine day the wall collapses in the line of least resistance and the tree is proclaimed the conqueror. It is hydraulic power, pure and simple, which effects these results; each tiny cell has a power of absorption through its walls and of expansion to accommodate what it absorbs. Having expanded or grown to its full dimensions it simultaneously strengthens its walls with new materials adequate to withstand the strain and afford a fulcrum for further work, and it is the accumulation of myriads of tiny squeezes which, like the myriads of pulls exercised by the simple builders of old upon their monoliths, effects the work which is so surprising.

THE little town of Shumway, in Shelby county, is one of the most unique in the State of Illinois. It has one saloon. The town is small, and the proprietors pay \$700 annual license for the exclusive privilege of dispensing drinks. Nearly all of this money is spent in building brick sidewalks and, although there are only about 150 residents in the town, it has over two miles of brick sidewalks. The mayor and aldermen receive no salary. The town has no police as each alderman is a policeman. When there is any disturbance the whole town turns out to arrest the guilty parties, and when a lawbreaker is fined the money goes to build more brick sidewalks.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

HANDY HEALTH HINTS.

When chilly from exposure, breathe very deeply and rapidly, and the increase in bodily warmth will be surprising.

People who have weak hearts should eat their principal meal in the middle of the day, drinking but little water.

Crude petroleum, poured upon a burned surface and covered loosely with cotton, will subdue pain at once.

Strong spirits of ammonia applied to the wounds of snake bites or rabid animals is better than any caustic. It neutralizes the virus.

TEN COMMANDMENTS FOR THE NURSE IN THE SICK CHAMBER.

1. Thou shalt remove surplus rags, furniture, etc., and make ample room for your work.
2. Thou shalt maintain perfect ventilation without draughts.
3. Thou shalt keep the patient clean and quiet.
4. Thou shalt foresee the needs of your patients: do not let them ask for everything.
5. Thou shalt promptly remove and burn sputum, and thoroughly disinfect all culinary utensils and vessels that have been used by the patient.
6. Thou shalt restrict visiting, loud talking and, above all, whispering within hearing of the sick.
7. Thou shalt not ask the sick what they want to eat; rather say, "I have prepared something dainty that I want you to eat."
8. Thou shalt not annoy the sick by telling your troubles, sad experiences, and all you know.
9. Thou shalt let in the sunshine and try to be a sunbeam yourself.
10. Thou shalt remember that the tenth commandment is to mind your own business, follow directions faithfully, cheerfully and promptly, and the sick will arise and call you blessed.

IN CASE OF DROWNING.

Heat profound and persistent, artificial respiration and stimulation have restored patients submerged *one hour*, says Professor Whitford, who contends that water does not enter the lungs of the drowned. In-

stead of wasting valuable time in getting imaginary water out of the lungs, energetically apply heat, pouring very warm water on the skin from a height for a long time and keeping the patient immersed in a hot bath. Artificial respiration and stimulation may be used after the heat, which, experience shows, is all important.

WATER DRINKING.

We read a great deal about the benefits of free water drinking, and of that large class of patients who do not like water and seldom drink it, yet who are in great need of its eliminating stimulus.

The solvent and cleansing action of pure water is not to be denied, yet if it is to do much good, to circulate generally and wash out the tissues, it must first be *assimilated*.

The reason these patients do not care for water, is that the circulation is sluggish, the absorbents inactive and the secretions torpid. They have intestinal indigestion, do not generate enough heat and energy through the combustion of carbo-hydrate foods; consequently water is not demanded and freely utilized as it should be.

Water is good for people, but we must provide demand as well as supply. It is not enough to tell them to drink freely. We must improve the digestive capacity, the activity of the skin and other glands. Good digestion is almost invariably followed by thirst. This thirst, unless caused by the reckless use of condiments, is a very good indication of the rapidity of the digestive process.

Improve digestion, assimilation and the harmony of function in those cases who need water, and they will demand and use it. People whose skins and kidneys act freely, drink water abundantly. People who have plenty of iron in their blood are copious water drinkers. Thin-skinned people are generous consumers of water. The laboring man drinks plentifully.

It is well to ask ourselves what is wrong with a man that he does not care to drink water when water drinking is natural, to treat and remove that wrong instead of attempting to force Nature.

In thick-blooded, sallow, leathery-looking people, with slow digestions, torpid elimination and deficient animal heat, judicious starvation with gentle stimulation of the heart will increase the absorption of fluid, thinning the blood and lowering arterial tension, so that circulatory obstructions are removed, and secretory activity is increased.

Moderate exercise improves the digestion of starchy foods through increased muscular nutrition, and a greater assimilation of oxygen. The heat and energy thus liberated, and the fluid lost by excretion, call for water.

Nature has her own intelligence, operating under laws, and the wise physician will treat with instead of ignoring her and trying to force facts to fit his individual conclusions as to what is right and fitting, though this is ever the fault of abstract science.—*Medical Brief.*

EDITOR'S TABLE.

UNCLE SAM has issued a "fraud order," forbidding delivery of mail and postoffice money orders to Helen Wilmans, high priestess of the "mental scientists" (?) colony at Seabreeze, Fla. This is in furtherance of the arrest made August 23 of Mrs. Wilmans, C. C. Post, her husband, and C. F. Burgman, her son-in-law, accused of doing a fraudulent business through the mails. They are under heavy bonds and have appealed for help to Mrs. Glover-Patterson-Eddy-Frye, the female pope of the Eddyite cult, and "twin immortal" of Mrs. Wilmans, they being so "dubbed and created" by that valiant Don Quixotic knight of the hot-air "science" windmills, Tommy J. Shelton of Denver, to whom, by the way, Uncle Sam's P. O. Department is likely to turn its attention next, as, like the others, he has been engaged in the "absent-treatment," absent-cure business for years, receiving money therefor from all over the country. When Uncle Sam will get around to Sid Flower, 'Lige Dowie and the other get-rich-quick Chicago fakers it is hard to say.

★
THE second-hand copies of Raphael's Ephemeric, advertised in our last number, are all sold. See advertisement for the only ephemeris that we now supply.

★
VOLUME Two of the STAR is complete with the present issue. This is a good time to subscribe for Volume Three. Get in line, friends, for the good things that Volume Three will contain. It will be the foremost occult journal of the day.

★
WE are out of "Old Moore's Almanac" for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy.

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Pamphlets Received.

Fraulein Sophie Leppel, who has written a series of pamphlets on "Vitalism," sends us the following four: "The Dietetic Way to Health and Beauty," 2d; "A Nut and Fruit Dietary," 2d; "What is the Difference between the Denmore and Leppel

Dietary Systems?" 2d; "Sexuality and Vitality, or a Long Life through Will Power," 4d. Publishers, L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, Eng.

★ 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.

"THE TEMPLE OF THE ROSY CROSS." A Rosicrucian manual by F. B. Dowd; fourth edition; 12 mo., cloth, gilt top, 324 pages; Eulian Pub. Co.; price, postpaid, \$2. For sale at this office; see advertisement.

Popular interest in occultism is marked by the appearance of a fourth edition of "The Temple of the Rosy Cross," by F. B. Dowd. The book has been thoroughly revised and also enlarged by the addition of several new chapters. It is printed from new plates and prepared throughout with the substantial taste and dignity worthy of a work that has become a classic.

To all discerning students of the occult and seekers for truth, the book carries its credentials in the remarkable character of its teachings. These are logical and fascinating, as well as original, and cover a wide field. Mr. Dowd discusses with warm and vital touch nearly every problem of the human soul, and at every point he is as rational as he is radical. With the mental scientists, the author of this volume holds that "unwavering, persistent thought is the sustaining and noiselessly moving power of the universe," and we agree with him with the understanding that it is not human but divine "thought" that is here referred to, the law of which mansenses as "gravitation." He believes and gives reasons for his belief that man is the architect of his fate and the master of all conditions in his environment. His effort is directed steadily to rousing the reader to a realization of his possibilities, "to wake the God within and make him worthy of himself." In a word, he views the so-called "new thought" from a semi-occult standpoint, the true position that an author must occupy to glean the little grain that is hid in the sea of chaff born of metaphysical speculation and sophistry. Fearful of losing some good he has undoubtedly drawn beyond the true, but in so doing he has wisely led up to the occult line that separates fact and fancy, and is to be commended therefor.

Among the subjects of the twenty-one chapters of the book are, "Nature and Life," "Body and Spirit," "The Psychic Senses," "Will Culture," "Soul Powers and Spiritual Gifts." Every seeker of the occult should possess this volume.

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—WHITTIER.

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