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EDITOR'S TABLE.—Notes and Reviews,' Etc.

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Volume III.

CHICAGO, ILL., MARCH 1, 1902.

Number 5.

MARA; A LEGEND.

As Translated from the Russian of Appolof by
Mrs. Aylmer Maude.

I.

About six hundred years before Christ darkness was great on earth. The sun shone brightly as ever in the sky, warming the earth, the good and the bad, as of yore; but in the minds of men was no light, and in their hearts no warmth.

The whole world was wrapped in darkness. Kingdom warred against kingdom, and God was everywhere worshiped after the manner of heathens. No great teachers were born to show anew to men the true way of life; and the priests, hiding the true teaching from them, kept the people in superstition, troubling only about their own position and their own profits.

At that time three chief gods were worshiped in India—Bramah, Vishnu, and Siva; though it was said that these were not three gods but one. A great many idols also were worshiped.

And the evil spirit Mara saw all this and rejoiced.

Mara feared one thing only; that a teacher might arise from among the people of India and show them the light of true life—life in the spirit and not according to the flesh. Mara feared for no other nation; the Hebrews he knew to be a stiff-necked people who would kill the teacher who should reveal to them their sin and show forth the truth of God; the Greeks, he hoped, would also be able to hold their own if anyone revealed to them the whole truth. But the people of India were meek, and in spite of all Mara's striving to breathe the spirit of evil into them they would in no wise permit it to enter. They loved to hear wise teachers and, far from persecuting them, honored them for their righteous sayings. A real teacher, causing all the works of Mara to perish, might arise among the people of India, and the Hindoos would not kill him, being themselves meek; they would accept his teaching and live in accordance with it. This Mara much feared. Who could tell that the light once kindled, would not spread from the Hindoos to other nations—the Chinese, the Greeks, the Romans?

Meanwhile, however, no great teacher arose in India. The priests all worshiped Mara and deluded the people with false teaching, being chiefly concerned with their own profits.

And Mara rejoiced.

II.

In no place has any man seen God, but some men are of God, whereas others there are who walk according to the lusts of their flesh. The life of such as are of God is a light unto all men, and every man born into the world has this light within him. The temptations of the world and the deceits of the flesh vainly strive to put out this light. The life of such as are not born of God, but live according to the desire of their flesh and their blood, is darkness and evil. The light came into the world, but the world would not receive it. But the light shines, even in the darkness, and the darkness cannot overpower it.

There arose among the people of India in the West a teacher who walked in the light and gave his light for a joy to all the world and for the salvation of all that lives. According to the flesh he was born about six hundred years before Christ, of the kingly race of the Dakyas; but he left his palace and went forth into the wilds to seek the life of the spirit.

And being alone in the forest he fasted there seven weeks, and found the truth and called himself Buddha, which means "the enlightened."

Mara saw all this and lamented in his heart "Woe is me! a teacher is come who will show the people the way of life. I will go and tempt him."

So Mara entered into Buddha's understanding and began tempting him.

The voice of Mara said: "It is wrong to separate oneself from one's fellows, one should live as all others live. Men live according to the ancient faith which is from the God Bramah and they have the truth."

But Buddha, answering said: "Thou art the King of Lies, the enemy of Mankind; thou hast no power over me, for I love truth."

The voice of Mara said: "The truth is that every man has given unto him a body, and is alive as long as his body lives; each, therefore, must work for his body."

"Buddha replied: "All that is of the flesh is vanity and shadow; thou art the voice of lust and not of the spirit. I will obey thee not."

The voice of Mara said: "If thou wouldst live according to the spirit, then please thy spirit; bow down to me and all the nations shall glorify thee for thy teaching."

And he showed him all the kingdoms of the earth and all the glory of the kings of the earth.

And Buddha answered: "Depart from me! Thy name is Pride, which is death to the spirit."

At these words the tempter vanished, for he could not deceive the teacher.

III.

Buddha opened his mouth and began to teach the disciples that followed him and the people that gathered to listen.

"Be the gates of eternity open to all. Whoso have ears, let them hear and believe my word. I have found the truth; hard of attainment, beyond all reasoning, full of deep meaning. I have laid a true and good road which must be followed; the wrong road is removed, the marshy part destroyed. I shall teach you, and unto you preach the true teaching. Words cannot measure the infinite, and thought loses itself in the bottomless depth. He who asks about God is mistaken, he who answers is mistaken; say thou nothing; mortal eye hath never beheld God.

"The earth and sky and all the universe turn in a wheel which naught can stop.

"Think not to conciliate the helpless gods with sacrifices and vain gifts.

"The highest sacrifice is to take no creature's life, and to keep from every kind of lie, and from all manner of deceit.

"To renounce sin, to learn virtue, to purify the heart; this is the whole teaching of Buddha.

"Keep, therefore, these five commandments which I give unto you, and stray not from them:

"Kill no living creature.

"Take naught that belongs to another.

"Touch not your neighbor's wife.

"Speak not that which is false.

"Drink not strong drinks.

"Blessed is he who desires only to comfort the sorrowing and give joy to all; to him shall be given heavenly life. He has chosen the bright and glorious road; knowing no pain he shall long enjoy the reward of goodness in the Kingdom of Heaven."

And Mara heard the teaching of Buddha and gnashed his teeth in rage.

IV.

Buddha continued to teach the people, who flocked to him in multitudes.

"Open your eyes, salvation from death is found. I will teach you. I will preach this teaching unto you; and you, fulfilling it, shall in this life see truth face to face.

"The wheel of the world's life turns without ceasing; he who rises may sink again, he who falls may rise.

"Oh, brothers and sisters! seek for freedom in your own souls, for it is man himself who builds his prison walls.

"Does aught bind you to the world? Break the cords that bind you, and your soul shall find sweetness and attain to heavenly peace.

"I, Buddha, who wept with my brothers, whose heart was torn with anguish—I smile, I am happy, for I know that freedom exists. Freedom is more powerful than grief. Ah, ye who suffer, know ye that ye suffer through your own faults. The writings say

truly: 'past sin brings sorrow in its train, past good brings happiness.'

"If he who suffers patiently strives through truth and love to pay the debts of his past and is ever just and merciful, then, when death comes, his account shall be righted; he will not again have to live that which is by you called life, he shall reach Nirvana; then shall he not live as we do but become one with life—death itself shall be dead to him. Ye who wish to travel the royal road hear the four steps towards truth:

"The first is the knowledge of sorrow; all the world is full of suffering.

"The second is the discovery of the reason of sorrow; which is desire or lust.

"The third is the bringing of sorrow to an end; and consists in conquering love of self, training the desires of the flesh. Love eternal beauty, not your bodies; live not for your flesh, but in godliness.

"The fourth step is knowledge of the road which leads to the highest abode. The strong soul hastens thither, the weak lingers, but every willing one reaches the shining summit, flooded with light.

"If any man preach that Nirvana means living, tell him he errs; if any man say that Nirvana means ceasing to exist, tell him he lies. For he knows not the light that burns beyond the limits of his broken lamp, he knows not eternal life, happiness unmeasured by time.

"Therefore, start on the road! It leads to the springs that quench all thirst; the borders of which are covered with flowers that perish not."

Thus spoke the Teacher, and those who heard him followed him.

And Mara saw it all and gnashed his teeth.

V.

And Buddha closed the lips of the false teachers.

"These teachers," he said, "are like a crowd of blind men. The pupil believes what the teacher says, and the teacher believes what he has heard from other teachers. So he who stands in front sees nothing, and he who stands in the midst sees nothing, nor does he who stands at the back see anything.

"The faith of these teachers is worthless. Repeating the songs and words of the ancient prophets they think themselves as wise as these. What shall I liken them unto? They are like the slave who sat on the king's throne and thought he had thereby become king. They repeat many wise words, but live not in accordance with them. They are like cowherds, who, having lost their own cattle, count the cows of another. They have no part in the great glory of the true disciples. Let them first strengthen themselves in righteousness, and then only let them teach others."

And Buddha sent his disciples out to teach: "Go, my pupils, go in pity to all the world, save many and give them joy, take good and salvation to all that live.

"Let not two of you walk the same way together. My pupils! preach my teaching, spread the glad tidings of the perfect and pure following of righteousness.

"There are beings unsullied by the dust of earth,

but if they hear not the teaching they will perish. Such must become followers of my teaching."

And, again, he said: "My pupils, five hundred years shall my teaching be taught and then the true faith shall hardly be found on earth. But then shall the Messiah come, who will show all truth."

And Mara heard all this and gnashed his teeth in his rage, but was as powerless to hinder the work of the Teacher as a weak child is to stop a grown man. And Mara saw that so long as the Teacher lived he could have no power, so he began to wait for Buddha's death. Then, when the pupils should be left alone, would he tempt them.

VI.

Buddha lived to be an old man and taught the people of India for more than forty years. In extreme old age, nearing the city of Vesali, he fell ill, but thought: "It is not fitting that I should go to Nirvana without speaking to my disciples." When he was better, one of his disciples, Ananda by name, approached and said: "Master, I see thou art better, I see thou art feeling stronger. My strength also failed, my head grew heavy, my thoughts confused, because of my Master's illness. But one comfort I had, Master. I knew the great Teacher would not go down to Nirvana without speaking to his pupils and telling them his will."

And the Master said: "What does the community of my disciples desire of me? I am weak, Ananda, I have attained great age, I am eighty years old and as a man at the end of his journey. Look for light within yourself, look nowhere else for it, seek it in naught else. Whoso shall find light within himself now or after my death, whoso shall find shelter in the truth, he shall be my true disciple, walking in the path of righteousness."

Then Buddha turned his steps towards Vesali, and at the gate, having gathered together his disciples, he said: "My pupils, continue in study of the teaching I have found and have passed on to you, act in accordance with it, fulfill it in your lives and propagate it, so that holiness of life may be established for the good of men, as a joy to many, mercy to all the world, happiness and salvation to all who live." And he said, again: "My life is drawing to a close, my home is ready. I go, but ye remain. Be unceasingly watchful, abide ever in holiness."

On the next day Buddha gathered alms in Vesali and then journeyed on to Kushinagara. On the way he was again attacked by severe illness. In Kushinagara, by the River Hiranjavati, there is a forest. "Go, Ananda," said Buddha, "and prepare for me a bed among the trees, for I am weary and would lie down." And Buddha lay down, and spoke, saying: "Take no care for the honor which will be offered to my body, care thou only for holiness. Contemplate it, live in it continually, strive ever towards perfection. In small things or in great stray never from the truth. He or she from among my pupils who alike in small and great matters keeps to truth, and even in small things

strays not from the path of righteousness, shall render me the highest honor and glory and praise and worship."

And not long before he died he spoke, saying: "It may happen, Ananda, that you will think thus, 'The word has lost its Master, we no longer have a Teacher,' but this you must not think. The teaching I have given you, the direction I have pointed you to, these are the Master that shall remain with you when I am dead." And turning towards all his disciples, he said, "My pupils, you who are propertyless are yet above all in high places. May each zealously strive towards salvation." These were his last words.

Buddha died about five hundred years before Christ, and rich people buried his body with all the honors given to kings.

And Mara rejoiced.

VII.

Soon after the death of Buddha, all his pupils, about five hundred in number, gathered together in order to write down his teaching in books. And Mara, hearing of this was troubled, and the desire came to him to lead Buddha's pupils from the teaching. But how could this be done?

Mara said to himself, "While the pupils of Buddha preserve his teaching, so long will they continue living a holy life, and so long will the works of their Teacher be preserved. But when they honor their Teacher above all else, perhaps, they may then forget his teaching."

And Mara entered among the pupils in the guise of a faithful follower of Buddha. When the meeting was considering the teaching of Buddha, Mara raised his voice and said:

"Why should we discuss our Master's teaching? There is no need. Our Master has considered it all better than we can. That which he taught us is sacred. We must not reason about it, we must believe—for he was God."

"How was he God?" the pupils asked in astonishment, "he never said so." "He did say so," replied Mara. "Did he not say he knew all truth? And who but God knows all truth?" "You are mistaken," responded the pupils, "it is true that our Master knew the truth, all the truth, that is, concerning the way we should live and seek salvation. But he was a man like each of us, and whosoever lives as he did may also become a Buddha."

"Well, if he were not God but only a man, his teaching is human and we need not follow it," replied Mara.

Then a dispute arose. Some agreed that Buddha was God; others doubted how he could have been God when everyone knew he had a father and a mother; and some said he was both God and man. And great dissensions arose among the pupils, and each kept to his own view.

Then Mara stood up and said: "Listen, brothers. I will tell you the truth. Last night the evil spirit put the bad thought into my mind that Buddha was just such a man as we are, and that we might all become as holy as Buddha. And I fell asleep. Hear ye now

the vision that came unto me." All the meeting was silent, listening to his words.

"I saw," continued Mara, "a glorious star with six rays shining in the heavenly vault, and this star fell on to the Queen and entered her womb from the right side. And I heard the voice of God, Brahma, saying: 'Now is my son, Buddha, begotten.' Again, I saw the wondrous star with six rays, and it rose to heaven. All the earth trembled and a great darkness lay over all. And I heard a voice from heaven saying: 'Now is my son, Buddha, dead and shall sit on the throne at my right hand.' Such was my vision and thrice was it repeated."

And all the meeting believed the words of Mara, and cried: "Glory to our God, Buddha, forever. Amen."

And they wrote the dream in the books of Buddha's teaching.

Some asked: "How is this? Buddha is God, and he who spoke from heaven is God; then are there two Gods? Buddha promised that a Messiah should come; is he also God?"

And Mara answered, "Yes, Brahma is God, and Buddha is God, and the Messiah is God; yet are there not three Gods but one God."

And all liked these words, and said: "It is right so, the old faith taught the same; there are not three Gods, but one."

But there was one pupil at the meeting who kept silent during the whole discussion as to whether Buddha was God or man. At last he raised his voice and said to the whole meeting:

"There is no truth in what you have said. It is not for us to dispute whether Buddha is God or not; our duty is to fulfill his teaching. Do you forget what Buddha said to the six monks who called him Lord? He said: 'Call me not Lord, but rather listen to my words and teach them to others.' What avails it," continued the faithful pupil, "that we call Buddha God and act not according to his teaching?"

These words were unpleasant to Mara, and he aroused the whole meeting against Buddha's faithful disciple. "How is it not our business to know whether Buddha was God? We must seek the truth in everything," said some.

"You do not reverence our Master," said others.

"You are a blasphemer," said a third party.

And Mara himself, in the guise of a pupil of Buddha, rose from his place and spoke:

"Take care, O Brothers; this is a ravenous wolf in sheep's clothing." And all the meeting repeated: "Beware, Brothers, a ravenous wolf in sheep's clothing has entered among us."

And the faithful disciple was turned out of the assembly, and when some took his part, they, too, were turned out and driven away with execrations and a warning not to return.

Afterward all the pupils dispersed and journeyed back to their homes, crying, "Glory to holy Brahma, to Buddha, and to the Messiah; the faithless pupils shall not see salvation."

And Mara rejoiced in his heart and echoed: "The strayed pupils of Buddha shall not see salvation."

VIII.

A hundred years passed after Buddha's death, and the number of Buddhists grew greater and greater.

But many among the heathen laughed at the faith, saying: "What God is theirs that cannot be seen? Our gods, our idols, are always with us. Let us not leave our gods and go worshipping a God we cannot see."

So the Buddhists assembled, seven hundred in number, to take counsel how they should convert the heathen to their faith.

Mara, too, came to the council, disguised as the oldest of Buddha's apostles; and when disputes arose as to how to deal with the heathen he raised his voice and spoke:

"Why should we care that many should follow our faith? What if we gain the whole world and are not ourselves firm in our belief? No, first must we strengthen ourselves in our faith and then others will follow of their own accord. The heathen honor their gods and grudge them not silver and gold, but we, who live in fine houses ourselves, cannot build even a small temple to Buddha, our God. We call him God, but we do not even serve him as we serve men. This is our faith; that we say we love Buddha, but cannot sacrifice anything for him. Let us, therefore, love him not only with our tongues and lips, but in deeds, let us not keep our property from him but build a glorious temple in honor of his holy name."

One Buddhist remarked that Buddha taught that we should not build temples.

"He meant heathen temples," replied Mara, but we will build a real temple, one to no other than our Teacher himself. And I here sacrifice half my property towards the building of the temple, and the other half I give for the ministers who shall conduct the services in it."

All the council applauded the words of Mara, and many, following his example, offered part of their wealth for the building of a temple to Buddha; and the building of the temple was started at once.

And a great temple, adorned with gold and silver and rare works of art was built to the honor of Buddha. In front was an image of Buddha in golden vestments studded with precious stones, and before the image was an altar. And when the temple was finished, Mara appointed priests to hold services to Buddha in the morning, at noontide, and in the evening. On the first day Mara himself officiated at the service, robed in cloth of gold and on his head a band worked with pearls. By his side stood the priest in rich vestments, and all of them, including Mara, sang songs of praise to Buddha, bowing down before his image. They likewise burned candles and incense before the altar and placed on it flowers, and bread, and wine, and all the fruits of the earth. And all the people bowed down with reverence before the image of Buddha.

And those who stood in the temple said to themselves: "To what magnificence have we now attained, scarce can we tell whether we stand in heaven or on earth." But one of Buddha's true disciples who happened to be present, waxed indignant and exclaimed:

"This is no magnificence, but a temptation of Mara. Did Buddha teach that the substance of widows and orphans should be wasted on the decoration of walls and on fine clothes? Never did Buddha thus teach."

And those who stood in the temple cried: "This is heresy; these are the words of Mara." "Nay, it is ye who are heretics," retorted the true disciple, "this is no temple but a den of idolatry, these are none of Buddha's disciples but worshipers of idols, this is no image of Buddha but a detestable idol. Ye have erred from the truth, ye have begun to worship an idol! Should Buddha enter into this temple he would not know that they who are gathered here call themselves by his name."

And all the people turned against the disciple, and the priests banished him from the congregation and decreed him under a ban, so that no one might communicate with him, nor sell to him, nor buy from him, nor even speak to him. And as a few of the people heeded his words, they were turned out of the temple with him.

Then the people cried: "Glory to the holy Brahma, and Buddha, and Messiah, now the heathens shall not say that we are false to our God, now is our faith more beautiful than that of the heathens, and they will join us."

And Mara rejoiced in his heart and said: "Yea, let all the heathen go over to this faith; it has, indeed, become more beautiful than theirs."

IX.

But yet again dread came to the heart of Mara. Were not the books of the teaching of Buddha still intact? He detested the name of Buddha; how could he suffer the whole teaching to remain written in books?

Mara greatly feared that from these books the people might find the way again of truth and life. So he persuaded the priests that they should not let the people read them for themselves, but that passages from them, a little at a time, omitting most, should be read out in the temple services.

So the priests took the books from the people, saying: "You are ignorant and cannot understand these books. You may, through them, stray from the teaching of Buddha. But we will ourselves explain these books to you and give you others which can never lead you astray."

One of the priests, however, would not consent to deceive the people, and began telling all men that the teaching in the books was different to that taught by the priests; that the books did not teach that we should build temples and bring sacrifices, but to fulfill the five commandments and act with love to all that lives."

And among the people many heard his words and left the temple, and there was a great division among the people.

Mara, therefore, gathered together all the priests of the nations to consider this division. And a thousand priests assembled in council, all zealous for the honor of Buddha's temple.

When the council began discussing the books in which was written all the teaching of Buddha, Mara, disguised as High Priest, rose and spoke:

"The books do not contain the whole teaching of Buddha," he began. "Much is not written, but passed on by word of mouth from generation to generation. All faithful Buddhists believe in temples and know that the Buddha himself often visited temples and wrought miracles in them. But none of this is written, and is known only by tradition. Again, many righteous priests have had heavenly visions of the life and teaching of Buddha, but these also are not in the books. Let us, therefore, write in the books all the traditions of Buddha's life and teaching, and then shall all the truth be fully set down."

And the whole council of priests applauded this speech and all the teaching of the priests, all their visions, and all the wonders taught by them were written in the books of the teaching of Buddha. And they glorified Buddha for teaching he never taught, and for all the miracles he never wrought, saying: "Glory to holy Brahma and Buddha and Messiah; now can no man say we preach not the teaching that Buddha taught, and all the people will now know that the teaching we preach is also that which is written in the books."

The priest who had caused the division among the people was cast into prison together with those who agreed with him, and others were exiled. And the faithful follower of Buddha thought in his heart: "Ye have spoilt the books, but ye cannot spoil the teaching. Buddha no longer lives in his books, but he, my Master, yet lives, dwelling in my heart."

X.

Many years passed. Schools were built in India and all kinds of knowledge taught in them; and the Indian people became civilized. And many learned men there were who studied all science accessible to the human mind. These men of science read the books in which was set down the teaching of Buddha. They found it there said that though Buddha had a father and a mother, yet was he really born of a star that came down from heaven into the Queen; that he wrought many miracles in this life, and that, when he died, the sun went out and there was a great earthquake.

And the learned men reasoned thus: "It is impossible that these things happened. Can a man be begotten by a star, entering a woman's womb through her side? All this is untrue; such things do not happen on earth. All learned books, all science, prove that the world is always the same, that from the beginning it has always obeyed the same laws. What is impossible now has never been possible."

And the wisest and most learned men, who had calculated the movements of all the stars and read all the books ever written, said concerning Buddha: "At no time and in no place has Buddha existed; he is an invention of the priests, and all that is told about his life is a deception of Mara."

And Mara's heart leapt for joy. "There never was

and never will be a Buddha; all that is said about him is a deception of Mara."

XI.

Five hundred years had passed since the death of Buddha, and the darkness on earth was great. The sun of heaven shone as of yore; but there was no light in the minds of men and no warmth in their hearts.

The whole world was steeped in vice. Kingdom warred against kingdom, and everywhere idols were worshiped.

Three Gods were worshiped in India, Brahma, Buddha, and Messiah, although it was said that these were not three Gods, but one God. The priests deceived the people with false teaching and cared chiefly about their own glorification. The few real followers of Buddha who lived at that time languished in prisons or wandered in forest or desert.

On the woody banks of the Ganges sat one of these true believers, mourning for Buddha's teaching. "The great Teacher is no more," he lamented. "False prophets have destroyed his teaching, there is no one to show the people the way of life."

But a small voice within him whispered: "Not so, he lives still, thy Master, he lives in thy heart. So long as there is on earth one man in whom Buddha's holy teaching is preserved entire the work of the great Teacher is not destroyed. Yea, in very truth, so long as thou keepest his teaching in thy heart, thy teacher is for thee still living."

"Yes, he lives, thy Teacher, he lives in thy heart," a solemn voice suddenly uttered near by. At these words the Buddhist started, and, lifting his eyes, he saw a wanderer standing before him.

"I am come to thee with glad tidings," said the wanderer. "The Teacher thou art mourning is not dead; no, he is not dead, but lives."

"Where is the Teacher?" asked the Buddhist, "tell me, that I may find him."

"He is with us," said the wanderer. "Satan put it into the mind of one of his disciples to betray the Teacher to the High Priest, and they killed him—yet he is with us. He has said that where two or three are gathered together in his Name, he is among them."

"What is the name of thy Teacher?" the other asked.

"His name is Christ," replied the wanderer, "and we call ourselves Christians."

AD DEUM.

I searched for Thee, O God, through many a weary pile
Of churchly tomes the Fathers penned, and with a smile
Of lurking doubt, or oftener with a sigh of grief,
I turned o'er many and many a musty leaf,
While midnight's starry sentinels patrolled the sky,
But found not Thee. Anon, retired where none might spy,
The livelong day I thumbed some yellowing page,
Conceived by Persian sophist or by Hebrew sage,
With monkly zeal I pored, by flickering candle-light,
O'er vain chimeras, bolstered with a wordy might,
That held me chained like gaunt Prometheus to the rock,
Whom vulturous birds accipitrine did tear and mock,
Nor atheist my greed escaped, nor infidel,
Nor the wild tales of Thee the Eastern Magi tell.
I followed Plato as he questioned of the soul,

And Socrates until he stranded on the shoal
Of human reason. All the Pythagorean taught,
That lives in books, with bookish entheasm I sought;
Then skimming o'er the quibbling doctors of our age,
I wept to find no record of Thee on their page.
An hundred such I conned with gathering brows and looks
Distraught, then cried—Thou art not to be found in books!

ST. GEORGE BEST

METOPOSCOPY.

The Art of Reading Character from the Lines and Contour of the Face.

SELECTED AND EDITED BY T. J. BETIERO, M. D.

Of the planetary lines it may be generally stated that some are fortunate, others unfortunate. Those which are straight or bent a little toward the nose, if even and unbroken are considered fortunate.

Lines winding, approaching a semi-circle, globe or obelisk are not fortunate.

Simple and straight lines denote a simple, good and honest soul without any malice.



*The Line of Jupiter
so crooked denotes riches
obtained by fraud and
violence*



*Denotes wealth
and several wives*



*Happy and
fortunate*

Oblique, inflexed or distorted lines denote variety, craft, cheating, in short, all mischief and deceit.

If the right line of the forehead be oblique, that is, on the side attributed to the Sun, it signifies malice.

If the veins of the masculine planets look towards the left side, and be plain; and if that of Mercury, which is sometimes masculine and sometimes feminine, look toward the feminines in the same manner, it denotes nothing but evil.

Many lines signify nothing else but a multitude of changeable affairs.

When the lines increase and decrease, they represent some great affair, according to the aspect of the planets.

If the Jupiter line is reflected, it shows some great and happy gain with much honor.

If the lines be great and not winding, especially those of Saturn, Jupiter or Mars, they denote exorbitant and mischievous actions.

If the line of Jupiter be longer than that of Saturn, it denotes riches, and all other things that are obtained by Jupiter.

If the line of Mars exceed the others, a fierce and warlike disposition is shown.

A line broken or discontinued, especially that of Saturn and Mars, denotes misfortunes in war.

If two lines or three, be in the place of Mercury, and if they be apparent and straight, simple and equal, they denote the person eloquent and wise, and very honest.

If there be more than three lines, some of them bent at the extremity, they signify loquacity, inconstancy and prevarication.

If the lines be such in the forehead of a woman, she is talkative, abusive and prating, and if opportunity affords will take to the study of necromancy, etc.

Two or three lines at the root of nose and cut in the middle, indicates one who caters to the physical nature entirely.

The line of the Sun being perfect, long enough and not interrupted or cut, signifies honors and riches.

The Moon line being clear, distinct and perfect above the left eye, signifies much travel into strange countries and life among strange nations.

WISDOM, THE WORD.

Sayings of San Merodack J. Peladan of France.

TRANSLATED BY MARGARET B. PEEKE.

Before the Christian Era, Occultism was confined in the temple; the priest and magi were the same. Since then the truth has been torn in two, by each regarding the other jealously. Religion remains incomplete and without head; magic, or wisdom is a head without body; each tries to supplant the other.

Religion is a compact between man and his Creator, and has sacraments for symbols.

Occultism is the science of relationships, and morally that of responsibilities. Wisdom, or magic, is putting in practice occultism or the occult. The occult is the same spirit of religion, and religion is the same body of the occult. The occult is the head that conceives mystery, and religion is the heart that dynamizes it. It is necessary to think alone with the masters, with the kerubim.

It is necessary to pray alone with the faithful, with the pure, the seraphim.

Occultism understands, explains it, is the light religion realizes, incarnates, is the heat. From one side mystery gives its oracles, from the other love accomplishes its works. But this double polarization of truth, when raised, is worthily crowned the *Very Holy Graal*, the superexcellent mystery.

THE WORD.

Paracelsus teaches that we are subordinated to three necessities, of which the most inferior is the most despotic. As long as man feels a distinct physical need he is incapable of feeling a moral one, and a passion occupies his mind that does not allow him to perceive the latent desires of his spirit. Then the need being satisfied, the feeling silenced, the spirit awakens and solves the problems which belong to it.

Composed of body, soul and spirit, a trinity conforming to the personal trinity of his unique Creator, Man, in the sphere where he lives, depends upon the actual germ; that is to say, that his body is more immediate than his soul, and his soul more immediate than his spirit. The body limits the feeling and the thought, condition of the life we know. In the world of correspondences the most immediate is the most pressing, and if we pass months without passion, years without thought, we do not pass two days without nourishment. Many mystics deceive themselves by denying the necessities of the body; many mages have erred in denying the needs of the soul. One only satisfies the spirit, after having satisfied the body. When love and hate are silent in us thought rises. When need and feeling are hushed the superior demand manifests itself, and then in the presence of the beyond, we experience the vertigo of considering the relative and absolute until troubled, we seek how our imperfection can become united to the perfect eternal.

No one in the church denies the excellence of the Gospel of St. John. Bearing before all posterity the title of the well-beloved disciple, he had followed Jesus after having followed John the Baptist, present at the Lord's Supper, present at Calvary, his apocalypse still remains a defiance to the most subtile minds, and the beginning of his Gospel, which ends every Mars, represents every initiation into the primitive church. In the first fourteen verses, all religion and all magic are contained. Excepting Bossuet, no commentators have discerned this.

It is wrongly translated "In the beginning." It should read, at the point where human intelligence is able to reascend to the point of understanding, "Was the Word." The *Word* is the *Will of God*, the will is at the same time the matter and the law of the world; this *Will* in externalizing itself is first of all a power of *being* indescribable, because it contains in itself the *becoming* of all modifications of being.

The *Word* is exterior to God, as speech is exterior to the mouth, as thought is distinct from the brain that gives it birth. In the beginning was the divine thought, and the thought was with God, and the thought was God under form of movement, and this movement did not immediately detach itself from its source or author, operating on himself a formidable gestation, where the greater contained the less in a harmonious combination. It is the divine molecule containing in itself the creative parabola which remained an instant suspended like a soap bubble, as the tone of a pronounced word. When the umbilication is cut between God and his thought a great distance is established between Him and His *Word*, for the movement of this *Word* is a movement of descent, of involution, of incarnation. It is the *Word* which is the creator which does all; this *Word* contains the germ, the thought, the spiritual unfoldment and finally the life. *Life* is the light of man, for it is the only phenomena of which he is conscious. Life explains nothingness as all things are explained by their contraries, but the contrary having no real existence (even as an existing principle, but rather as a deficiency of princi-

ple), the shadows or series of imperfection offer an apparent contraction to the *Verbe* or *Word*, and it was therefore given to certain men to bear witness in favor of the light, that being realized by them, or humanized it would seem nearer and more evident. No man can be the light, but many have been witnesses of it. This is an evidence that all men can find it in their consciousness for the *Word* is manifested on all planes of his creature. The *Word* is the Creator of the world, but human consciousness assists in the effect without conceiving the cause. Truly the *Word* has wished to make itself known to His creatures, and the elect are those in whom the silence of the passions has permitted the *Word* to be heard, these do not remain ordinary mortals; they are not of the human family; by being born of woman they incarnate the divine will; they are the powers or demons or genii that have done all the good upon the earth which preceded the coming of Jesus.

But since the incarnation of the *Word* we have seen Him with our eyes, we have touched Him with our hands, we have felt the breath of his kiss upon our face, and we have seen Him under his human form, we have seen Him in his glory, for He is truly the only Son of His Father, He only is the Son of God, He only manifests all truth and brings all grace.

KING SOLOMON'S TEMPLE.

From a Lecture by the Master of Olive Branch Lodge, No. 84, Westville, Conn.

This magnificent structure was founded in the fourth year of the reign of Solomon, on the second day of the month Zif, being the second month of the sacred year, in the year of the world 2992, and before the Christian Era 1012. It was located on Mt. Moria, near the place where the faith of Abraham was tried, when he was commanded to offer his son Isaac upon the altar, and where David met and appeased the destroying angel, by erecting an altar on the threshing floor of Ornan the Jebusite.

David had made great preparations for building the temple, and had collected a vast quantity of gold and silver, and other materials before his death. The legacy bequeathed to Solomon for that purpose is thus described by David himself in the 14th, 15th and 16th verses of the 1st Book of Chronicles: "Now behold, in my trouble I have prepared for the House of the Lord, an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance; timber, also, and stone have I prepared; and thou mayest add thereto. Moreover there are workmen in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the iron, there is no number."

A correspondent in a Philadelphia evening paper, to give some idea of the enormous amount of this legacy, has made an estimate in pounds, shillings and pence; and also in dollars and cents, of the "talents of gold" and the "talents of silver" here referred to. A talent of silver, like those bequeathed by David, is £353 11s 10d. and, consequently, a thousand thousand talents of silver (1,000,000) would amount to £353,591,666. A "talent of gold" is £5,975 15s 7d, and a hundred thousand talents of gold, therefore, amount to £597,577,916. So that these two items alone of David's bequest amounted to the enormous sum of £861,169,682, or \$3,827,420,364! Supposing this to be all silver, it would weigh 100,510 tons, and would require 50,255 wagons at two tons each to transport it. Allowing 60 feet to each wagon and horses, 671 miles would be

covered. It would make 109 banks of \$35,000,000 each; and leave a fraction of \$12,420,364. The annual interest would amount to \$229,645,221,—the daily interest to \$629,161,—the hourly interest to \$26,215,—the interest per minute to \$437—and per second, \$7.28.

Solomon ascended the throne in the 18th year of his age, and two years before the death of David, his father. He immediately made contracts with foreign princes to furnish materials to carry on the stupendous works; he caused a census to be taken of all the Canaanitish and other slaves in Israel, that he might arrange his labors, and sent abroad for the most skilled artificers and the richest materials. He found 153,600 men. He engaged the coöperation of Hiram, King of Tyre, and one of the most skilful artists of that or any other age, called in the Philistine dialect, Abdonemus, but in the old constitutions, Amom, or Hiram Abiff, as his assisting grand master of the work. Under them were 300 Herodian, or princes; 3,300 expert master Masons, as overseers; 80,000 Ghiblim, sculptors, and Benai, layers who were ingenious fellowcrafts. Besides these there were 70,000 Ishabbal, or men of burden, as entered apprentices.

The temple faced the east. On the rear, or west, side was the lowest part of the city and on the south was a valley and the principal peak of Mount Zion.

There was a gate on each side, together with an additional one on the west-southwest side, that led to the King's house or palace, which stood across the valley, and communicated with the temple by a terrace walk. At each of the gates was a guard-house; at the south gate were two additional houses, called Asuppim, where the wardens of the court probably assembled and stored their utensils, arms, etc., and there were similar houses in each of the four corners of the court. In the center of this court was the priest's court, which was an oblong square of one hundred and fifty feet in length and seventy-five feet in width. There were three doors to this court opening from the north, east and south. This court was divided by a partition wall through the center, which made two inner courts of equal extent, the innermost, or new court, containing the temple, and the outer one, the priests' court, containing in its center the altar of burnt offerings.

A gate opened from this last court directly in front of the grand porch of the temple. This porch, which was in front of the temple, it is said, was magnificent. It was thirty-six feet long and eighteen feet wide. On either side of the entrance was a beautiful brass pillar, splendidly worked,—particularly the capitals. The precise height of these pillars it is difficult to determine; but they were six feet in diameter. On either side of the porch winding stairs ascended, leading to the chambers of the temple. Directly in front of the entrance into the porch was the door which led into the main room, or sanctuary. This door was made of olive-wood, beautifully and heavily carved, and overlaid with gold. The mouldings of the door, according to Josephus, were of brass and silver. The sanctuary was a most magnificent room. On whichever side the eyes were turned no wood or stone work was to be seen; it was all pure and shining gold. The floor and the ceiling, and much of the walls, were of cedar, carved with "knops and flowers," but all overlaid with pure gold.

The chambers, of which there were three tiers of thirty each, were built in the wall of the temple, all around both the sanctuary and the oracle. It is supposed this partition, which is called the "veil of the temple," was a strong wall with a door in the center before which was hung a curtain upon a chain of gold. This opened into the oracle, or most holy place, where was deposited the Ark of God. This room was thirty feet in length, breadth and height. The work of the

walls and floor was similar to that of the sanctuary, though probably more costly and highly finished. The altar was made of cedar and covered with gold. There were also erected in this room two cherubim of olive-wood, fifteen feet in height, and their wings measuring, from tip to tip, each fifteen feet. These beautiful and sacred ornaments, whose wings together reached across the temple, were also covered with pure gold. The main walls of the temple were marble, the roof of board and beams of cedar. The temple was lighted by "windows with narrow lights."

At the dedication Solomon had a brazen scaffold built, upon which he stood and addressed the congregation and prayed. This was before the brazen altar of the priests' court. It seems that afterward he built an ivory throne and overlaid it with gold; but whether this throne was situated there or in the temple, we are at a loss to determine. If the "pillar" and the throne are one, it is undoubtedly before the altar in the court. This throne doubtless had a covering, like the thrones and presidential seats of the present day, and this is what was probably meant by the "covert of the Sabbath." A monstrous brazen basin, or "molten sea," was built in the court, which was fifteen feet from the brim to brim, seven feet deep, and forty-five feet in circumference. This was placed on twelve brazen oxen, and was used by the priests to wash in. There were also ten lavers to wash the burnt-offerings in. Ten candlesticks, ten tables, and a hundred basins, all of gold, were arranged in the temple. There were also thousands of other instruments, vessels and ornaments, all of purest gold and the finest workmanship, adorning this magnificent structure. The immense cost of this temple, as beautiful in its workmanship as it was rich in materials, we have never seen estimated. Solomon was wise in all ancient learning; he was possessed of all mystical knowledge of the eastern nations, and was enlightened by the immediate gift of heaven, and in the conduct of this great work we cannot but admire his wisdom. He discovered the great necessity there was to assign to portions of his workmen the particular labor they were to pursue; he gave them certain words, signs and tokens, by which each rank should be distinguished, in order that the whole might proceed without confusion. It was the custom of the times in which the temple was built, to use emblematical and symbolical ornaments in public edifices, a fashion derived from the hieroglyphic monuments of the Egyptians, and the mysterious mode in which their sages concealed their wisdom and learning from the vulgar eye, and communicated scientific knowledge to those of their own order only. The pillars erected at the porch of the temple were not only ornamented with net-work, lily-work, and pomegranates, but also carried with them emblematical import in their names. They were regarded as a striking memento of the promise of God, that He would establish the throne of David and make the nation of Israel strong in His might.

Solomon reigned about thirty years after the completion of the temple, unequaled in prosperity, in fame, in wisdom, wealth and magnificence. But his glory left him in his latter days, so his gorgeous edifice soon after ceased to exist. This temple remained about thirty-four years in its glory, when Shishak, king of Egypt, took Jerusalem and carried away its treasures. A. M. 3033. Under Jehoram, Ahaziah and Athaliah it was much decayed, but Jehoida and Joash repaired it about A. M. 3150. Ahaz, king of Judah, having bought the assistance of Tiglathpileser, king of Assyria, against the kings of Syria and Damascus, who were at war with him, robbed the temple of its riches to give to this foreign king. Not content with that, he profaned it by setting up therein an altar copied from one he had seen at Damascus, and taking away

the brazen altar that Solomon had made. He also took away the brazen sea from off the brazen oxen that supported it, and the brass basins from their pedestals, and the king's throne, to prevent their being carried off by the King of Assyria. He pillaged the temple, broke the sacred vessels and shut up the house of God. Hezekiah, the son and successor of Ahaz, opened and repaired the gates of the temple, restored the worship of the Lord and caused new sacred vessels to be made. But in the 14th year of his reign, Sennacherib, King of Assyria, coming with an army into the land of Judah, Hezekiah was forced to take the riches of the temple to give them to the King of Assyria.

Manasseh profaned the temple by setting up altars and idols by which he worshiped the hosts of heaven, even in the courts. Manasseh was taken prisoner by the King of Babylon, who loaded him with chains and carried him beyond the Euphrates. Here he repented of his sins, and, being restored to his dominions, he took away the idols he had created, destroyed their altars and set up the altar of burnt offerings, upon which he offered his sacrifices.

Josiah, King of Judah, repaired the edifices of the temple, which had either been neglected or demolished by his predecessors. He also commanded the priests and Levites to replace the Ark of the Lord in the sanctuary. A. M. 3398. Nebuchadnezzar, King of Babylon, took away part of the sacred vessels, and placed them in the temple at Babylon, under the reign of Jehoiakim, King of Judah. He also carried away others in the reign of Jeconiah, A. M. 3416.

The temple continued in ruins fifty-two years, when Cyrus, King of Persia, A. M. 3468, permitted the Jews to return to Jerusalem and rebuild the temple of the Lord. It was finally utterly destroyed, and, in order that the destruction might be complete, the stones were removed and the foundation plowed up; thus fulfilling the prophecy of Christ: "And Jesus said unto them, seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." Jesus in speaking to his disciples, as recorded in the 16th chapter of St. John's Gospel, said: "Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you."

The only parallel, in all the world's history, to the going away of Christ was the destruction of King Solomon's temple. To the human eye both entirely disappeared, and yet, after many hundreds of years, both are better known, and their influence is more potent in the hearts of men than they were the day they were destroyed. It was necessary that the visible Christ should go away in order that the spirit of the invisible Christ might permeate the whole earth; so was it necessary that the visible temple should be destroyed in order that the principles and teachings of Masonry might permeate the earth.

The temple at Jerusalem was destroyed, but has been rebuilt. From north to south, and from east to west, the temple of Masonry has been erected. Every Masonic lodge is a miniature King Solomon's temple, and all combined constitute one grand temple; the foundation stones of this temple we denominate friendship, morality and brotherly love; its tenets, brotherly love, relief and truth; its object, the lifting up of man to a high standard of morality and virtue, to succor the needy, to care for the helpless and to bury the dead. Brothers, a temple erected upon such underlying principles as these can never be destroyed. Its foundation is laid upon a rock, its architect is the Great I AM, who is, was and ever shall be, "Him who created all things," and Him alone, who is the source of every Mason's hope.

H. M. ARNOLD.

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 MARCH, 1902.

THE EARTH AND PLANETS.

MERCURY.—March 1st, 1902, in Libra; 6th, enters Scorpio; 16th, enters Sagittarius; 26th, enters Capricornus. Its mean motion is about four degrees a day.

VENUS.—1st, in degree 20 of Virgo; 8th, enters Libra; 26th, enters Scorpio. Travels about two degrees a day.

EARTH.—1st, in degree 10 of Virgo; 21st, enters Libra, the seventh house, and spring commences. Travels about one degree a day through the Sun's Zodiac.

MARS.—1st, in degree 21 of Pisces, being degree 351 of the above Sun Zodiac; 16th, enters Aries, the first house; 31st, in degree 10 of same. Moves about half a degree daily.

JUPITER.—1st, in degree 29 of Capricornus; 16th, enters Aquarius (conjunction with Saturn ends); 31st, in degree 2 of same.

SATURN.—In degrees 21 and 22 of Capricornus during March.

URANUS.—In degree 19 of Sagittarius during March.

NEPTUNE.—In degrees 1 and 2 of Cancer during March.

THE MOON.

New Moon in Virgo on the 9th, in the direction of Pisces from the Earth—in the house (heliocentric zodiacal area) of Virgo, and sign (geocentric zodiacal circumference) of Pisces.

Full Moon, on the 23d, in both house and sign of Libra.

The Moon is in line from the Earth with the Signs as follows: March 1st, Sagittarius; 4th, Capricornus; 6th, Aquarius; 8th, Pisces; 10th, Aries; 13th, Taurus; 15th, Gemini; 17th, Cancer; 19th, Leo; 21st, Virgo; 23d, Libra; 26th, Scorpio; 28th, Sagittarius; 31st, Capricornus.

The Moon is in line from the Earth with the Constellations as follows: March 1st, Scorpio; 3d, Sagittarius; 6th, Capricornus; 7th, Aquarius; 9th, Pisces; 12th, Aries; 14th, Taurus; 17th, Gemini; 19th, Cancer; 20th, Leo; 23d, Virgo; 26th, Libra; 28th, Scorpio; 31st, Sagittarius.

MISCELLANEOUS MENTION.

Venus and Jupiter are Morning Stars.

Easter Sunday falls on March 30th.

Sun in Middle States, on March 31, rises at 5:47; sets at 6:22. March 31st is the 90th day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 11th, 15th, 25th, 30th and contiguous days. Weather generally unsettled, disastrous floods, sharp cold waves, an unusual storm period, as above, and more earthquakes. Navigation and transportation will suffer through terrific storms. The opening of the spring season promises backward conditions.

EARTH'S TRANSIT OF LEO.

An Astrological News Record of the Notable Events of Current History and their Planetary Aspects.

BY WILLIS F. WHITEHEAD.

January 20, 1902.—**Planets' positions:** Mercury in Pisces, Venus in Cancer, Mars in Aquarius, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, Neptune in Cancer. **Earth enters Leo.** Battle between three insurgent gunboats and the Colombian warship Lautaro, in the harbor of Panama, results in the destruction of the latter and many on board, including Gen. Alban, Governor of Panama. Supplemental report of Isthmian Canal Commission, favoring Panama route, sent to Congress. Colorado mine explosion kills 6. Belfast factory collapse kills 5.

January 21.—Governor Taft arrives at San Francisco; says no real war exists in the Philippines. W. Va. lumber fire burns 7.

January 22.—Colombia declines to yield sovereignty over Panama Canal strip; lease for 200 years offered. [PREDICTION.—No lease will be taken.] Severe fires at Columbus, O.; loss, \$500,000.

January 23.—**Mercury enters Aries.** Secretary Hay notified that Denmark will sell islands to U. S. Chilpancingo, Mexico, has another earthquake. Chinese Emperor gave an audience in Forbidden City to foreign representatives.

January 23.—Mine explosion at Lost Creek, Ia., kills 22. Secretary Hay and Minister Brun sign Danish treaty for sale of West Indies. Earthquake shock felt at St. Louis and elsewhere. Colombian insurgents defeated near Panama.

January 25.—Chicago welcomes Admiral Schley. Insurgents lose 450 killed at Bogota. Kaiser welcomes Prince of Wales.

January 26.—Cold wave and blizzard in Northwest. Athens monastery fire kills 9 monks. Chicago flat (75) building burns.

January 27.—New York tunnel explosion kills 6, many injured. Norwegian steamer Daggery ashore off Cape Henry. Boer general killed. Administration seeks relief for Cuba.

January 28.—**Mars enters Pisces.** Holland offers to help England end Boer war. [NOTE.—It seems to us that the real Boer war ended with the hurried departure of Kruger and the occupation of his seat of government by the English forces.

There is not a fragment left of the "South African Republic" —if an oligarchy can be dignified as such. The so-called "war" is now nothing more than a series of skirmishes in which each side tries to entrap the other with results slightly favorable to the English in reducing the Boer forces. These conditions can continue until the last Boer is shot, surrenders or dies of old age.

For these reasons we shall note only the more important Boer developments hereafter. The Boer government that declared and made war, after years of preparation, against Great Britain is not in existence, and as there can be no war between something and nothing, the actual Boer war is over. What now exists is a scattered armed resistance against English rule made by a small Boer minority against the judgment and desires of their former comrades in arms, and these last are taking the field in considerable numbers to put an end to it. It will be seen that England cannot entertain the proposals of Holland.] Substitute for the Nicaragua bill introduced in the Senate, authorizing the President to choose between proposed canal routes in case Colombia grants perpetual control of 10-mile canal strip of land. Bill for government Pacific cable approved by committee.

January 29.—**Mercury enters Taurus, Venus enters Leo.** Fatal fires at Chicago. Andrew Carnegie transfers \$10,000,000 to the trustees of the Carnegie Institution. Sleet storm in Ohio River Valley disables telegraph and telephone service.

January 30.—Great Britain and Japan sign five years' treaty to prevent dismemberment of China and Corea, and for war alliance purposes. Carnegie Institution completes its organization by electing an executive committee. Heavy snow storm causes collision of Jersey Central ferry boat with tug.

January 31.—British government refused permission to the Dutch to send a peace commission to the Boers. Detachment of 209 Japanese soldiers froze to death in a practice march over snow. Pan-American Congress holds final session.

February 1.—United States addresses note to Russia insisting upon "open door" relations in Manchuria. Hondo mine, Mexico, explosion kills 85 and entombs 75. Strike at woolen mills, R. I.; 6,000 out. Anti-anarchist bill submitted to Congress. Leslie M. Shaw takes oath of office as Secretary of the Treasury. Chicago school teachers resolve to make corporations pay taxes. Britain swept by three-days' gale; many vessels wrecked.

February 2.—Great fire at Waterbury, Conn.; loss, \$3,500,000. Atlantic coast cities swept by severe storm; English freighter

goes ashore near Atlantic City. Heavy storms in northern Italy cause floods; 40 lives lost and a village destroyed.

February 3.—**Mercury enters Gemini.** Terrific North Sea gale continues; many wrecks and great loss of life; French ship Chanaral wrecked and 22 lost off English coast; Italian ship lost off Island of Sicily; fourteen wrecks in one Nova Scotia harbor. Cold wave. Many vessels wrecked in storm along the Atlantic coast of America; big ships ashore; blizzard in N. Y.

February 4.—Dowie "toes the mark" by paying \$178,000 for exercising "undue influence." St. Louis fire kills 12. Keeley hotel, etc., at Dwight, Ill., burns; \$200,000. Braddock, Pa., tug explosion kills 16. Heavy snows in Mich. and N. Y. tie up railroads. Venezuelan insurgents defeat government forces.

February 5.—Chicago gas explosion kills 11. England will accept any settlement in South Africa that recognizes rights of her sovereign and gives security to the empire.

February 6.—Chicago flat (47) building burns. Governor Taft says majority of Filipinos desire American rule. Colombian insurgent prisoners kill 17 guards and escape. Gold ore in N. Y.

February 7.—Thomas Byrne, owner of burned Chicago flat building, gives each of the forty-seven families burned out \$100. More big Chicago fires. Venezuelan troops defeated by insurgents. Kaiser Wilhelm opposes "Eddyism."

February 8.—**Mercury enters Cancer.** Great fire starts in Patterson, N. J. Church accident near Panama kills 13.

February 9.—Patterson, N. J., burns; loss, \$10,000,000. Other fires—New York, manufactory, \$300,000; ship and pier, \$250,000; Chicago theater Orpheus; St. Louis hotel, 11 killed. Blizzard in Pa. Steamer Grecian, in storm, run on rocks off Halifax.

February 10.—Detroit bank suspends; \$1,592,000. Schooner Graham burns off Cape May. Venezuelan gunboat sunk.

February 11.—Alliance of England and Japan made public.

February 12.—Icequake at Menominee, Mich. Many domestic accidents and fatalities reported.

February 13.—**Mercury enters Leo.** Great strike at Trieste, Austria, of dock laborers; 5,000 out.

February 14.—**GREAT EARTHQUAKE** in Transcaucasia, Russia; Shamoka and other towns destroyed; 5,000 killed. Severe storm starts on Florida coast and rages northward to Norfolk, Va.

February 15.—Prince Henry of Germany, sails for America. President concludes that naval engagement off Santiago was a captains' battle. Serious riots in Trieste. Florida storm increases in violence as it travels north; heavy fall of snow along Atlantic coast; storm penetrates interior states.

February 16.—Railroad fatalities. Earthquake at Chilpancingo, Mexico. Florida storm increasing; traffic damaged.

February 17.—**Venus enters Virgo.** Great Florida storm covers whole eastern starboard; the Atlantic storm swept; New England and eastern states deep with snow; many important towns isolated through destruction of lines and suspension of railway service; ice blockades in harbors; worst blizzard known for fifteen years. Bill to repeal war taxes passed by House; bill to establish a permanent census bureau passed by Senate; the Senate approves treaty for purchase of the Danish West Indies. Troops fire on labor rioters at Barcelona, Spain, killing 10 and wounding 65. Troops quell labor riots at Rome.

February 18.—Large sanitarium at Battle Creek, Mich., burns. Reign of terror in Barcelona, owing to the growing mobs of strikers; troops in hourly battles with the rioters; disturbances spread to neighboring Spanish towns.

February 19.—**Earth and Mercury enter Virgo.** The April STAR will contain a summary of events of the Earth's transit through the house of Virgo under the Sun in the sign of Pisces.

A MYSTIC RELIC UNEARTHED.

A St. Petersburg dispatch, dated February 1st, says: "The most interesting remains of the ancient Sarmatians ever discovered have been unearthed on the banks of the Rosi River, Province of Kief. At a depth of two meters [about 6½ feet] were found traces of ancient incineration, and near several charred bones was picked up a smooth, thick ornament of golden wire on which was represented a scene, with a number of typical figures. In the foreground sits a woman in a high-backed chair, holding a round mirror in her left hand. In her right hand is a cup from which a bearded, kneeling warrior is drinking wine. He is armed with a bow and sword. Behind these are a musician with a lyre, a youth pouring wine into a cup held by another youth, a priest in long garments with a sword held in readiness to sacrifice a restive sheep, and a figure with a fan."

There are several striking analogies between this symbolic bit of jewelry and the Tarot Cards. First of all, the pip symbols—cups, wands, pentacles, swords—are readily found in the cup (*cups*) and round mirror (*pentacles*) held by the woman, who may properly represent Nature, from whose hands Man derives his nourishment and wealth, and in the sword (*swords*) and bow (*wands*) of the kneeling warrior.

The figures that surround the woman and the man correspond not only to certain tarot emblems but may be made to represent the seasons of nature and the four leading elements of human life—art, industry, religion and society.

A positive connection may be possibly traced between this mystic ornament and the tarot book of cards.

HISTORY OF THE ASTRAL NUMBER.

We now come to a consideration of three questions:

Is the Astral Number worthy of Lilly? If he really published it why is not such publication in existence to-day? How was it possible for such a curious and instructive thing to be lost?

To be worthy of the great Lilly the Astral Number had to be something more than a curiosity or a "mere puzzle;" it had to have a certain well-defined use for its existence to have been preserved by him. What could this use have been other than the requirements of his profession in finding the exact culminations of life from the cradle to the grave? Astrology, more than any other art, science or philosophy, needs to know the exact moment of birth, or the angle that the place of nativity forms to the Sun. This, once found, the angles that the other planets form to the same place follow as a matter of course, being determined from their aspects to the Sun, the nativity or local zodiac being made with the assistance of a table of houses for the latitude of birth, which in turn is possibly figured from the Sun. The result of this is a *geocentric* horoscope, that is, it is a map of the aspects that the Sun, Moon, Planets and Signs form to each other as from the local point of birth, and hence has the newly-born babe, and not the Earth, but that particular place of it where the child is born, as its center. The individual zodiac thus made is what is known as a Radical Figure, without which no actual test of Geocentric Astrology can be made. (Here I wish to digress from my theme to say to my purely heliocentric friends that if there is anything in Astrology at all then this proposition of taking the child as the center of its horoscope, and the heavens as from such center, is a true and valid basis for astrological observation and consequent deduction and is in full harmony with the likewise valid ground of observation and deduction of taking the child's relation to the center of the solar system and its component parts; I hold that both propositions are equally true and the proof of one must necessarily prove the other.) The geocentric radical figure, it will be seen, cannot be correctly erected by the astrologer without the true local Sun time (which is nothing more than a point, in certain set figures, of the Earth's daily revolution) is known and used. It is true that an approximate figure is more frequently made than one purely radical, the correction of which is one of approximation only, for there is no generally known rule for absolutely and infallibly "rectifying" a figure. This first great need of predictive art must have been the subject of our scholar's profoundest study. To suppose that he would have rested content with the ingenious methods known as the *Trutiae* of Hermes, the *Animodar* of Ptolemy, hylegiacal transits, or "by accidents," which last method he regarded in 1647 as the "most certain" to rectify the nativity "alone of all

other ways" ["Christian Astrology," page 524], does violence to a just estimate of his character, for he left untried no means and neglected no opportunity to improve and advance Astrology. If he could have employed a set of logarithmic factors (whether they were necessarily heliocentric in character or not) to determine the true Sun time of nativity he would have done so. He had the means at hand for such purpose. Copernicus, Galileo, Tycho Brahe, Kepler and NAPIER had all furnished the world with their great works years before Lilly wrote his "Christian Astrology," and we must conclude that Lilly was not only familiar with them but that in his mature years he turned to them to find some clue that might aid in solving the problem of absolutely "rectifying" the approximate figure of nativity.

No less than three astrologers of this country have written to me to express their belief that the Astral Number was primarily designed for the purpose of absolutely rectifying an approximate nativity. While I fully agree with them I also wish to add "and all that may logically follow therefrom," for the Number, now called an *Astral* one, holds within itself potentialities of so far-reaching a character as to both precede life and extend beyond the grave. I say "now" for the reason that, *solely* as a means of rectifying nativities, it should have been and probably was called by Lilly the "NATIVITY NUMBER." This conclusion is somewhat confirmed by finding in connection with it a "nativity digit," which corresponds to the "chronological digit" we have heretofore described.

Future developments may show that I am wrong in calling it the Nativity Number. If so, then I shall be obliged to revise my opinion that the Number goes back to Lilly, for if one of several coördinate conclusions is found to be false suspicion may be rightly directed against the others. Am I not sound in thus reasoning? And if *this* is sound then it is also true that if the Astral Number was formerly known as the Nativity Number then a fair bit of evidence is presented that it was not only worthy of William Lilly but that he quite probably knew something about it.

Another reason why the Astral Number goes back to Lilly is that between him and Richmond "there is a great gulf fixed." I challenge the occult world to produce an astrologer to whose ability and character the Astral Number—be it mere puzzle or mighty potentiality—makes "a perfect fit."

We have come again to the end of our space and we must postpone the consideration of our other questions until the next STAR. I will only add that a Washington friend and companion has, this month (February), obtained for me an official list of copyrights standing in the name of Olney H. Richmond, the first one of which reads: "*Elementary Astrology*."

Chief Ashley's report says no copy of this work appears to have been deposited.

Here, then, is the *name* of a little book, which undoubtedly treats on the Astral or Nativity Number, and which, like Lilly's work on the Number, has also disappeared from view! Who can produce it?

WILLIS F. WHITEHEAD.

HELIOCENTRIC SCIENCE.

Data and Directions for Constructing Heliocentric Longitude Correction Tables.

BY WILLIS F. WHITEHEAD.

Using perihelion and correction data furnished by Mr. Zeno T. Griffen, I conclude this series. I differ from the Time Book, which gives corrections made on a basis of *five* degrees, thus using a multiple of five upon which to erect its correction tables. This basis is too far removed from perihelion points to obtain the accuracy in correction desired. We therefore prefer single degree correction tables for the planets.

The "Time Table" of the Time Book gives the number of days up to the first day of any month, common or leap years, so as to readily find the whole number of days' motion of any planet from its mean longitude on the first day of the year. In casting a figure, the mean motion in days is added to the mean motion in years. The result is then corrected, by means of the "Correction Tables" that, with the "Tables of Daily Motions," are contained in a supplementary volume to the "Book of Time."

It being shown how to construct the yearly and daily motion tables with which to find the *mean* positions of the Earth and planets for any date, it now remains to be shown how to construct *proper* "Correction Tables" with which to find their *true* position in heliocentric longitude.

The word heliocentric not only means that we take the Sun as the static point of our solar system, but that we calculate zodiacal meridians from the center of the Sun itself. The known orbits of the Earth and planets present a uniform orbital co-ordination as to the Sun's center, and no matter how far from a perfect circle the path or orbit of a planet may vary, each successive cycle of the planet will repeat its previous orbit, maintaining a certain distance from the Sun's center in each degree of heliocentric longitude.

Heliocentric longitude is calculated from and begins with the first degree of Aries. From there the zodiacal degrees ascend on the right through the houses of Right Ascension from Aries to Virgo inclusive (see Zodiac). The zodiacal degrees could have been numbered from other points but were most appropriately numbered from there for the reason that when the Earth enters the first point of Aries, or the opposite house of Libra, the equator and ecliptic intersect one another. Therefore the Earth's equator comes under the Sun at these points, and day and night are uniform throughout the known Earth.

Mean longitude results from taking, for mathematical convenience, the orbits of the Earth and planets as perfect circles. The times of their complete revolutions around the Sun when divided by the 360 zodiacal degrees gives the *mean* time that each body takes in progressing one degree, which mean motion is precisely between the true maximum and minimum motions they have in different parts of their orbits, for these all vary, more or less, from a true circle. And as the Earth and planets do not move in perfect circles they

must, in their zodiacal revolutions, either draw away from or approach the Sun, at all times—as shown by Kepler, covering equal areas in equal times—it follows that the closer a planet is to the Sun the faster it moves forward, and the farther it is from the Sun the slower it moves forward. Thus, from these two points—of nearness to the Sun, or perihelion, and distance from the Sun, or aphelion—our correction tables must start, ending 90 degrees therefrom, or midway between the perihelion and aphelion points, where the figures of the columns will meet. At the two points of perihelion and aphelion no corrections are required because at these points the mean positions of the Sun's attendants must coincide with their true positions.

To construct our Correction Tables, we have, therefore, to start them with the zodiacal degrees in which the several perihelion and aphelion points obtain.

We now present a table of the true perihelions of the Earth and planets, the consequent degrees to be taken, and the several single degree corrections for each:

Planets.	Perihelions.	Per. Aph.	Corr. Deg. Cor.
Mercury ..	75° 0' 7"	76—256	21' 46"
Venus	129° 23' 36"	130—310	3" 36"
Earth	100° 21' 40"	101—281	1' 17"
Mars	333° 17' 50.5"	334—154	7' 7" 36"
Jupiter ...	11° 58' 33"	12—192	3' 39" 36"
Saturn ...	90° 6' 12"	91—271	4' 18" 36"
Uranus ...	168° 16' 45"	169—349	3' 34"
Neptune ..	47° 14' 37"	48—228	2' 46" 48"

With this data, the Correction Tables may now be calculated. Commence that for Mercury as follows:

CORRECTIONS FOR MERCURY.					
Plus Degree Columns.	Corrections.		Minus Degree Columns.		
76°	256°	0° 0' 0"	76°	256°	
77°	255°	0° 21' 46"	75°	257°	
78°	254°	0° 43' 32"	74°	258°	
79°	253°	1° 5' 18"	73°	259°	

Following this order, the tables for correcting the mean heliocentric longitudes of the planets may be made. It will be observed that by departing from a planet's perihelion and aphelion points, where no corrections are required, that the four degrees thus come in contact with each require the same correction, but it is to be either added or subtracted. Thus, if Mercury's mean motion places it in either degree 79 or 253—in the plus degree columns—we must add 1° 5' 18" to such mean motion to find its true heliocentric longitude; but, on the other hand, if the mean motion of Mercury places it in degree 73, or in degree 259—in the minus degree columns—we must subtract the same correction to obtain Mercury's true heliocentric longitude. Finer corrections may be obtained by taking the exact seconds of arc in which perihelions occur.

NOTES AND QUERIES.

THAT bright publication, *Hazletrigg's Almanac*, is now known as *Hazletrigg's Astrological Herald*. This new name is a good one.

WHETHER the Equator has more night than day is still an unsettled question. The STAR will print Mr. Brixie's proofs if he will forward them to us.

"OUR OBSERVATORY" department is crowded out of this issue.

M. S., Cleveland, Ohio: We have heard of the "wheel" you inquire about, but have little faith in "machine" Astrology, which is a self-evident absurdity.

THE articles on the Signs, concluded in the present number, form a valuable series in Astrology. Professor Cunningham is to be congratulated on their production.

Symbol, ☉ THE SIGN PISCES. Rulers, ♃, ♆

ITS SIGNIFICATION WHEN TAKEN ALONE.

[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.]

The twelfth thirty degrees of the Zodiac are represented by the sign Pisces, symbolized by the Fishes and ruled by Jupiter and Neptune. It is a southern, watery, cold, moist, feminine, nocturnal, double-bodied, fruitful, short, stout, medium to light sign; the celestial home of Jupiter and Neptune, the exaltation of Venus, also the fall and detriment of Mercury.

PERSONAL APPEARANCE.

Pisces usually denotes a short, plump figure, short limbs, short hands, small feet; the complexion clear and healthy; the eyes full and expressive; hair usually dark and of luxuriant growth; the face broad and full; in general, the appearance of one who takes life easy.

DISPOSITION.

These characters are endowed with a jolly, cheerful, happy-go-lucky nature; they enjoy a joke and a good, hearty laugh, and love to entertain their friends with stories that excite hilarity; they take the world easy, and do not worry whether they have money or not; they are in some way always provided for; they are born with just that kind of luck. They enjoy a glass of water as much, if not more, than any other kind of drink; are naturally fond of soups and liquid foods and will find themselves taking something to quench their thirst more frequently than the majority of their friends. They are fond of bathing, and if the necessary accommodations are at hand they will take a plunge night and morning. They are very kind to animals as well as being generous and charitable to all mankind. They are fond of good living and insist on having their meals at the regularly appointed time. While they are not at all times energetic in some ways, they are not satisfied with a small business, and they take delight in seeing the money roll in, no matter if they give it away the next minute. They insist on conducting their business in such a way that it will encompass a large territory—Neptune being the outermost planet and Jupiter the largest. They fully appreciate the power of wealth, and it is a source of great satisfaction for them to be able to command it. They are much inclined to speculation, are very companionable, and would much prefer to toss pennies to determine who pays for two or more dinners than to partake of their refreshments alone.

PROF. G. W. CUNNINGHAM.

STAR OF THE MAGI

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EDITORIAL SECTION.

ANTI-VACCINATIONISTS are now quite
buisy with a big "think."

DON'T worry, Mr. Occult Fakir, your
turn will come quick enough.

THE arm of the law seems to have more
muscle than resides in Dowie's jaw.

WHAT Dowie fanatics took to be wings
have been shown to be nothing more or less
than blood-sucking tentacles *a la* devilfish.

WATCH your concealed wealth and the
other arm of the "divine healer" when
he puts his left around your neck while
praying for your recovery.

THOUGH Dowie is a good bluffer he is
also a graceful quitter when he finds out
that he is up against what is vulgarly
known as "the real thing."

"LIGE" Dowie, rather than have a re-
ceiver in charge of his "zion" lace works,
has paid a little bill of some \$180,000 for
exercising what the court politely terms
"undue influence." How the prospects of
a receiver did make Dowie dig!

LONG range "healing" has fallen into
desolate ways since Wilmans ran full tilt
against Uncle Sam's Postoffice Depart-
ment: "divine healing" has been labeled
fraudulent by Judge Tuley, and Eddyism
is just now nursing a swollen jaw where
Kaiser Wilhelm tipped it off lately. Next!

OUR good Presbyterian brethren have,
through their Creed Revision Committee,
finally concluded that hell is *not* "paved
with infants less than a span long;" that
those who die in infancy are among the
"elect" and wing their way to glory in-
stead of being "predestined" to the pit.
Thus are the fool fires of hell slowly dying.

THE solution of the trust and corpora-
tion problem has been made by the State
of Missouri, whose constitution and law
both provide that all corporate stock is-
sued within its boundaries must be paid
for at its face value in money, property or
labor. The law does not permit a cent's
worth of watered stock there in conse-
quence, and unjust extortions to pay di-
vidends on imaginary values are unknown.

WITH the age of wealth comes a growth
of permanent good things for the poor.
In New York City, for instance, one may
find extensive free book circulating libra-
ries, free dispensaries and hospitals, a free
legal aid society, ample courses of free
popular lectures under the auspices of the
board of education, free bath rooms, bar-
ber shops, reading rooms, employment bu-
reaus, museums, art galleries, zoological
gardens, parks and conservatories. What
is thus provided for the mere asking ex-
ceeds, in fact, the utopian dreams of the
early socialists. It is a curious fact that
these public advantages result from the
system that the socialist denounces.

THE PARKER QUADRATURE.

ASIDE from the STAR, which occasionally
mentions it, there is no publication which
upholds the necessity of the recognition
of the John A. Parker Quadrature of the
Circle, without which no absolute mea-
surement of the earth's meridians can be
made. But science itself is fast coming
to see the imperative need of a perfect
quadrature such as Mr. Parker presented.
The ratio of 6561 diameter to 20612 circum-
ference would thus solve, for instance, the
prevailing discrepancy of four twenty-
fifths of a second between the Greenwich
and Paris meridians. How important it
is that these two meridians should agree
is shown by the following from the *Chicago
Tribune* of February 9 last:

"Lost—.16 second; how did it happen?"

"The man in the street would not greatly
concern himself if his chronometer were
no more than four twenty-fifths of a sec-
ond wide of the correct time per day. But
to the astronomer a terrible inaccuracy is
represented by .16 second. To rectify the
discrepancy existing between the Green-
wich and Paris meridians, investigations
involving great labor are being conducted
by English and French astronomers. Re-
sulting from many experiments and deter-
minations, the meridian [time] of Paris
and Greenwich has been brought to the
position indicated, and now the effort is on
foot to make an absolute correspondence.

"The attempt to bring about the desired
result springs from the recent congress of
academies in Paris. The movement initi-
ated with Sir Archibald Geike and Sir
Norman Lockyer. The French govern-
ment is backing the efforts of the astron-
omers and has caused special buildings to
be erected for the work.

"Up to now not the most erudite of as-
tronomers have been able to account for
the leakage. It should be possible, the
layman thinks, to make two times agree.

But it has not been found possible. There
exists a formidable list of tables showing
previous determinations, and it is interest-
ing to trace the gradual approach to posi-
tive accuracy.

"The United States did signal service in
connection with correcting the time of
Lisbon. The world had for long accepted
the position of this place as correctly de-
fined. But the American astronomers
found some years ago that its place was
inaccurately stated. Lisbon was "out"
to the extent of miles in double figures.
What the exact position does not mat-
ter, but astronomers admit that it was
more than a mile wrong.

"The men who are going to put the
clock right for Paris and London are M.
Loewry, at the Paris Observatory, and
W. H. Mahoney Christie, the Astronomer-
Royal at Greenwich."

If Messrs. Loewry and Christie succeed
in "putting the clock right" for both
London and Paris without using the exact
measuring method known as the Parker
Quadrature, they will do violence to their
own system of bisecting the circle, for ac-
cording to the present formula of the
schools they are *both* right at the present
time. No more striking illustration of the
absurdity of an approximate quadrature
can be found than this tangle the scientists
have got themselves involved in through
the application of "a formidable list of
tables" built upon a demonstrably wrong
Pi value. If the clocks are right their sys-
tem is wrong, and if their system is right
their clocks are wrong. Either dilemma
shows a triumph for the Parker ratio, and
the end must result in its ultimate ac-
ceptance by the world of science.

YOGA TRAINING IN INDIA.

Regarding Yoga development Col. H. S.
Olcott, the noted Theosophist, says:

"They have in India an ancient system
of psychic training called Yoga, in which
the recitation of certain mantrams or
verses of Sanscrit is prescribed. Especially
important is said to be the way in which
the mystic syllable *Om*, or *Aum*, is pro-
nounced.

"They say that by formulating the
words correctly a vibration is set up in
the "akaz"—or that part of the ether of
space which enwraps our globe—which
makes man the master over all the spirit
denizens of the various kingdoms of na-
ture. It first reacts upon the astral
double or the ethereal body of the man
himself, purifying its grossness, stimulat-
ing its psychic powers out of the normal
state of latency, and gradually fortifying
them up to the point of mastery over na-
ture's finer forces.

"How radically different is this concept
of man from that of the theologian, who
makes him out to be a crawling worm of
the dust, master over nothing, either
within or without himself, helpless, de-
pendent, the toy and sport of a Higher
Power, which must be invoked for strength
to accomplish the most trivial equally
with the most noble actions!"

FLAMMARION AND SPIRITUALISM.

A dispatch from Paris on February 10th last indicates that the astronomer Flammarion "has renounced his zealous belief in Spiritualism and denounces spirit manifestations as humbugs." The full text of the dispatch is as follows:

Camille Flammarion, the astronomer and writer, who has been for years the star convert to Spiritualism, has abandoned the faith and now comes out with his friend, Jules Bois, also a staunch believer until recently, in a denunciation of the cult as nothing more than a juggle.

Flammarion's connection with the mystic brotherhood has been the Spiritualist's answer to the arraignment of scientists. The astronomer's standing was a guarantee of the honesty of the professors of Spiritualism, while his skill as an observer and investigator was deemed a vindication of the genuineness of spirit manifestations.

He was an enthusiast and, both verbally and in print, defended the order. He was even convinced that he was a medium of great power and acted as medium to Allan Kardec, the high priest of Spiritualism in Paris.

The awakening of Flammarion from his psychic dream is attributed to Cazaneuve, the prestidigitator, his intimate friend, with whom he carried on a long debate as to the verity of the materializations and communications that so impressed the astronomer.

Finally Cazaneuve offered to reproduce every phenomenon of the Spiritualists before the scientist. The challenge was accepted. Flammarion, with the assistance of his spiritualistic associates, prepared a program embracing the most astounding of the manifestations of the disembodied with which they had been in communication.

Cazaneuve had studied these matters and had his apparatus ready. In the presence of Flammarion and others, it is said, he first performed all the suggested miracles.

The Spiritualists charged him with being a medium and employing occult means to get his results. His answer was to expose the mechanism he employed and, by repeating the tricks in the open, to demonstrate that only natural means had been employed in the performance of them.

He capped this by offering a reward of 10,000 francs for a bona fide materialization, which reward was unclaimed.

"Now," said Cazaneuve, "I hope my friend Flammarion will not again make a fool of himself."

Flammarion's recantation is complete. He and Bois express through *Le Motin* their conviction that the marvels that impressed them for years were deceptions and that skillful jugglers can duplicate them all.

We print the foregoing dispatch for what it is worth, and our friends in France will do us a favor by pointing out for the STAR any errors that it may contain.

We shall be pleased to publish the full truth also if it is not here presented.

"THY WILL BE DONE."

The following poem was written by Secretary of State Hay long years ago when an associate of Abraham Lincoln:

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to trust and die.
Our faith springs like the eagle
That soars to meet the sun,
And cries exulting unto Thee:
"O Lord! thy will be done!"
When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us cringe and writhe
Beneath the iron heel;
In thy name we assert our rights
With sword and tongue and pen,
And e'en the headsman's ax may flash
Thy message unto men.
Thy will: it bids the weak be strong,
It bids the strong be just,
No lip to fawn, no hand to beg,
No brow to seek the dust,
Wherever man oppresses man
Beneath thy liberal sun,
O God! be there thine arm made bare,
Thy righteous will be done.

HEPWORTH HARMONICS.

A good deed is a bit of heaven, and the more good deeds the more of heaven. The love of self is cruelty to self; the love of others is godlike. If you cross the valley with your arms full of greed you will be a stranger in the new climate, but if you can carry with you a heart that has beat warmly for mankind you will find a generous welcome beyond the grave.

Many a life has been seriously wounded, many a heart well nigh broken and many a life overshadowed by thoughtless talk which perhaps had no foundation in fact, or was based on facts misunderstood. It is so much better to be sweet than sour. The juicy plum filled with sunshine hangs on the branches in abundance, and so does the lemon, and it is a more gracious taste which chooses the plum and leaves the lemon for others to pluck. Life contains so many disagreeable things that if we can avoid coming into contact with any one of them we do ourselves a distinct benefit. A smile helps the world more than a frown, and the good nature which ignores the unpleasant and dwells only on the agreeable is a Christian virtue which is as charming as it is rare.

Practical religion requires you to show some reason why your life should be prolonged day by day. You owe the world a great deal more than it owes you. You are under a moral obligation to do something or to say something to some one of your fellow creatures before you have any right to ask for refreshing sleep. You have lost a day unless you have given your share of the impetus which drives souls upward. The life which consists of breathing and eating and an enviable environment is the life of an animal; it counts for nothing. The soul must be fed as well as the body, and it flourishes in health only when you love your kind and are ready to lift the load from the shoulders of friend or stranger without the hope

of any other reward than the approval of God and the smile of the angels.

That we should mourn for the departed is both natural and proper. But that we should robe ourselves in heavy black, as though the sun had been blotted out, is, from the standpoint of a cheerful faith, little short of a crime. Death, if we think aright, is a release from the burdens which we have borne for years and an entrance into a realm of larger opportunity. Many a man has come to his best self only after he has left the churchyard behind him. If our religion is worth anything it shows itself in the temper in which we face separation.

To the youth come moments when the vision of great possibilities visits him. Life is stern, grave, laborious. He dreams of success and stirs his inner depths with the determination to make it his. But what shall the success be? Wealth, fame, position? All these are well enough and quite worthy our utmost effort. Still, if we have only wealth or fame or position, yea, if we have all three in our grasp, they are not enough. Without manliness, honesty, self-respect, the ability to look back on the path we have traveled without a sigh, they count as nothing when the soul criticises and measures itself. A life of moral principle, of honor, of even-handed justice, is the only life worth living. Therefore, with all your striving, let nobility of heart and an unblemished career be your guiding star.

THE IDEALIST AS A CITIZEN.

In a recent lecture, in Chicago, Henry Loomis Nelson, of Washington, D. C., gave some advanced thought on the importance of the idealist to the safety, welfare and safety of the state.

"One of the first duties of a good citizen," said Mr. Nelson, "is to disobey the rules that would model the individual after a pattern. The first thing is to throw off the party yoke and affiliations that will make a man like other men. The most useful man is the idealist, and the practical man who is disposed to scorn him must be ranked of secondary importance.

"The idealist steers his ship by the north star, the practical man discovers the rocks by running his ship upon them. The man in private station is often the man who performs the ideal public service. Among the chief benefactors of society in every community are those who do not succeed in the ordinary sense of the word.

"The state that does not advance will die. Efficiency is not the noblest end of government. The state will advance most rapidly when its citizens have larger opportunities and fewer restraints. Our own state is advancing when it is progressing toward the ideals of the republic on which it is founded. The first demand made by democracy is that the citizen know the state.

"The names of the anti-slavery singers are remembered long after the names of

the politicians of the day are forgotten. When you have taken the hopes and aspirations of the dreamers out of government you have left but a dry and empty husk.

"He is the best citizen who is holding up the ideal. The idealist is the most useful and important of our citizens, and the things of which he is talking and dreaming today will come to be things that are. If it were not so we should not be a republic to-day, and the slaves would still be fettered."

INTERESTING EXPERIMENT.

That a small quantity of water, say half a pint, may be made to burst a strong cask seems a startling statement to make, and yet it is true. It is a well known law of physics that the pressure exerted by liquids increases in proportion to their depth. Suppose, therefore, that we have a strong cask filled with water and standing on end. The staves of this cask may be made to burst apart by adding a very small quantity of water to what is already in the cask. As the cask is already full, some way of adding the water must be devised. To do this a hole is bored in the end or head of the cask and a long tube of small diameter is inserted upright. At the upper end of the tube is a small funnel into which water is poured until the tube becomes full, and when that point is reached the cask will burst.

This seems almost incredible, but it is only a demonstration of the law that has been cited. When the water is poured into the tube it unites with the water in the cask, and the depth of the water is several times as great as that in the cask alone. The fact that there is only a small quantity of water in the tube makes no difference, for it is now one body, and its depth is gauged from the top of the tube to the bottom of the cask.

As a matter of fact, this experiment is only an artificial reproduction of what we know takes place in nature. Some of her greatest convulsions are caused by this very process. Suppose, for example, that there is a great mass of rock, under which there is a cavity filled with water that has no outlet. Suppose, moreover, that there is a crack extending from the surface of the ground through this mass of rock to the water-filled cavity underneath.

A rock in this condition is a common thing in nature, the crack being caused by some disturbance of the earth, or by its splitting in the natural order of things. Now, when it rains enough to fill that crack, thus increasing the depth of the water in the cavity, the pressure will become so great that the rock will be torn into a hundred fragments.

ONE OYSTER FEEDS 75 MEN.

A most remarkable oyster was lately taken from Niagara river by two Buffalo fishermen. The shell alone, without the meat, weighs 212 pounds, and is 2 feet 8 inches across and 19 inches broad. It contained fifty genuine pearls. The oyster was placed on exhibition for a week at a

Buffalo saloon, at the end of which the meat was cooked and made into a stew which filled two eight-quart pails full. Seventy-five men partook of the repast it furnished. It is the largest oyster known.

EDEN AT NORTH POLE.

"As to the geography of the Garden of Eden I haven't any opinion," said Professor Franz J. Thoronson, of Stockholm, on his way home after a trip around the world. "But I am a supporter of the theory that the cradle of the race was at the North Pole. That theory has recently found strong evidence in the discovery of petrified tropical fruits in coal from Spitzbergen.

"These fossils show clearly that fruits not now to be found north of the West Indies flourished at the time of the coal deposits twenty-eight hundred miles north of New York and within ten degrees of the pole, where the thermometer gets up to the freezing point only for a little while in midsummer. That such fruit should have grown there some hundreds of thousands of years ago is entirely consistent with the nebula theory that we can now see in operation since the new star in Perseus burst forth and astonished us a few months ago.

"If this speck of cosmic dust that we are on was a molten drop from our then extended central sun, we know that the poles would be the first to cool sufficiently to support vegetable life and be the first fitted for the evolution of human beings, or for their habitation if they were special creations. It is quite certain that the polar regions were adapted to human life while the equatorial region was yet too hot for it.

"These Arctic fossil fruits are, indeed, valuable archaeological finds, and I shall not be surprised if, before many months, we hear of others, much more valuable, being discovered at the very pole, which will show that man lived there when its climate was as it is in the United States to-day."

After much careful study and two trips to the polar regions, Louis Lindsay Dyche, naturalist and professor of natural history at the Kansas University, has arrived at the conclusion that the first human beings were born and lived in the Arctic zone. Professor Dyche does not deny that such a place as the Garden of Eden existed, but he says if there was such a place, it existed one hundred thousand years before the time covered by Biblical history. He has made the following statement for the *New York Herald*, based on his researches:

"If there was such a place as the Garden of Eden it was at the North Pole. One hundred million years before man could have lived on the earth plants and animals lived in the Arctic zone. The earth cooled first at the Poles, and, as there was no land about the South Pole, the plant and animal life existed about the North Pole.

"The early history of the race can be read from the strata of fossils and rocks in the Arctic zone. In the northern part

of Greenland are found veins of coal. Surely the country was warm enough there at one time for plants to exist. Persimmon, elm and sycamore trees grew there. There was also a period when palm trees flourished there, and the climate must have been as warm as in tropical countries now.

"As the earth cooled the forms of plant life began to move toward the equator. Those plants which were hardy and could adapt themselves remained in the country, and so the migration of plant life was very gradual. A person could go into the northern part of America now and draw an imaginary line from ocean to ocean, just on the verge of the tree country, and north of that line no trees will grow.

"That line could be drawn much farther south now than it might have been twenty years ago. That is because the tree line is moving south. There is a place north of which no wheat or cereals will grow and ripen, and this line is gradually moving south. The lines north of which the different plants will not grow are gradually moving south, and have been moving in that direction for thousands of years.

"As the plant life moved south the animals which subsisted on these plants followed them. Many varieties of animals and plants had moved south on these migratory waves and disappeared before man existed.

"It was millions of years after the earth began to cool before man grew, from a little cell, into a human being. Branches of the human family took different routes when they left the North Pole and followed the plants and animals south. Some adapted themselves to the changing conditions in the polar regions, and their descendants live there to this day. The people who are in that country now never went there from farther south.

"It is folly to tell a person who has been through there that the Arctic highlanders, for instance, who live further north than any other humans, were driven there by the inhabitants of more southerly countries. Why would they go so far beyond plant and animal life if they were driven north? They could have stopped where wood for fire was plenty and still have been north of their enemies.

"The facts are that they have lived where they are for thousands of years. They live between the 76th and 79th parallels of latitude, and have probably come from further north.

"People who deny that man is evolved from a lower form of life are confronted with a serious problem when it comes to proving their statement. Man, according to our most learned men, developed from a lower form of life, but not from an ape or monkey. The apes and monkeys are but variations of the line. The animal from which man is evolved has become extinct. There is a greater difference between the highest and lowest type of human being than there is between the lowest human and the highest type of ape.

"I have found a species of big white

rabbit in North Greenland, and there is a fowl there similar to our quail. These were not driven to that country; they were there thousands of years ago and have become adapted to the cooling process.

"The zone of plant life is coming south. Tamarack, spruce, birch and such trees now grow in Canada and in regions further north. They will be driven south until they will grow in this country. It is a change which will require thousands of years to bring about.

"And as these trees and plants which grow there move south the animals which live among them and depend upon them for subsistence will come with them. It requires only a trip from here to the North Pole or the Arctic zone to convince a person that human and plant life are and have for ages and ages been moving south in migratory waves."

VALUABLE FINDS IN EGYPT.

Largely owing to American munificence, the Egyptian exploration fund is achieving unprecedented successes. Its discoveries last year were the most important in the history of the fund and this year promises even greater results. Americans are now contributing more than half the expenses of the work. Prof. Flinders Petrie, the distinguished leader in the work of exploration, says:

"We anticipate unearthing valuable treasures. The great temple site at Abydos awaits us on the ground where was erected the earliest temple of Osiris. We hope also to find tombs of the earliest historic times and carvings in stone and ivory of the primitive kings. Last season saw the most important historical work that has yet been done, the continuous order of seventeen kings being established and the very foundations of Egyptian history being settled. A long line of a dozen kings back to Mena now lies revealed to us. We have seen and handled gold, crystals and ivory bearing his name and engravings, and even kings who reigned before him are now better known to us by actual objects than are half the Saxon kings of England. No other such opening of new fields to man has been known."

MYTHOLOGY OF TREES.

The hazel is another form of much power. The word signifies mystery, and from the pagan rites in which it figured comes the word hazing. The holy family is said to have at one time taken refuge beneath a hazel bush, and hence it affords a protection against lightning. Being favored by the pixies, who guard the treasures of the earth, the hazel is generally selected for divining rods, as the pixies will guide its movements to the desired object. The rod must be cut either on St. John's eve, on Sunday, or on Good Friday, and must be christened Caspar if it is to discover gold, Balthasar if silver, and Melchoir if water.

If one desires to slay a distant enemy it may be accomplished by tying knots in a willow bough and repeating the name of the proposed victim. The sisters of

Phaeton, bemoaning their fate on the shores of Eridanus, were changed into willows, and in Prussia it is thought that the wood gives birth to serpents. A twig tied in five knots will cure toothache when it withers. Maple wood seems to be an arboreal elixir vitae, as in many parts of England children are passed through maple branches to insure long life. The practice is still kept up in Sussex, and recently the people rose in protest when an old maple tree was about to be cut down.

PROBLEMS OF THE SKIES.

The unsolved problems of astronomy are legion, says the *London Express*. For instance, we do not yet know whether the nearest of all celestial bodies, the moon, is absolutely dead and abandoned or not.

Within three months past one astronomer, M. Charbonneaux of Meudon, has seen, as he and his assistants aver, an active volcano on the moon, with clouds of dust or vapor floating over it.

Another unsolved problem of intense interest relates to the sun. We do not know whether the sun is growing hotter or colder. If it is yet only gaseous in its constitution there is a known law which proclaims that its heat must increase while it continues to contract.

It remains to be shown that the sun has commenced to liquefy or has grown so dense that the laws governing gases no longer control it. If that stage has not been reached, then an epoch may be approaching when there will be truly a hot time on the earth!

A third problem, of vastly greater range, that astronomers are working at concerns the structure of the universe. Everybody knows that the sky is encircled with a soft, pearly ring of faint light, which seems like a girdle drawn around the sphere of the stars. One of the greatest astronomical problems is the nature of that girdle—the Galaxy, or the Milky Way, as it is called.

The question is, what relation does the Milky Way hold to the other brighter separate stars which are scattered all over the sky? Is it in reality what it looks like—a girdle or a spiral of very distant stars having no connection with the other and nearer orbs of space, or is it simply an effect of perspective, produced by our being in the middle of an enormous flat disk made of stars, which stars appear few and scattered when we look out sideways from the disk-shaped space that they occupy, but become innumerable and stretch off into infinite distance when we look along the plane of the disk toward its nearer edge? It is not yet settled which of these two explanations gives the more satisfactory account of the phenomenon.

Then another question arises out of this one, and brings our sun and our solar system again into the problem: What is the situation of the sun with respect to the Milky Way?

Evidently if the Milky Way is a ring we are not far from the middle of it; and if it is a disk we must likewise be near the

center of that disk; but the sun, carrying us along, is in constant motion, going, roughly speaking, from the south toward the north.

Will it eventually transport us into the ring of the Milky Way, or will its course change so that we shall move away from that wonderful girdle or disk of stars?

Upon this arises yet another problem: Is there a common center of gravity for all the stars, for the whole universe, around which center everything moves? On the other hand, are there only minor systems of orbs, connected by their mutual gravitations, but virtually independent of other systems?

Gravitation, which is itself an unexplained mystery, seems to extend over all distances; but that is merely seeming, for we have proof only that its sway exists between the members of the solar system, including the comets, and between the orbs that make up the so-called binary stars, where two close-by stars are observed to be in motion about their common center.

For the universe at large it is only a probable inference—not a matter of establishing fact—that gravitation affects all bodies alike and extends to all conceivable distances, only weakening as the distance become greater.

COLD ICE AND WARM ICE.

The college professor asked us whether ice was colder in winter than it was in summer. Now, ice was ice, and therefore we could not see how it could remain ice and be either colder or warmer. Then the professor explained the matter this way:

"If a thermometer is buried in ice in summer it will indicate 32 degrees. If you throw a piece of ice into boiling water and leave it there until it is almost gone, what is left will be still at 32 degrees. Ice can never rise above that temperature and remain ice.

"But while ice can never be warmed above 32 degrees, it will go as much below that as the weather does. An iceman delivering ice one zero day in January was asked whether his ice was any colder than in July. He thought not. But, as a matter of fact, a piece of summer ice, if he had had it, would have been something of a foot warmer for him, as it would have been 30 degrees warmer than the air at the bottom of his wagon.

"Mixing salt with ice makes it much cooler. The ice in a wine cooler goes down to about zero. This is why the point zero on our common thermometers was fixed where it is. It was supposed to be the lowest point which could be reached by artificial means. Since then we have reached about 383 degrees below zero by chemical processes.

"Ice will cool down with everything else on a cold night to zero or below. What should prevent it? On a day when it is just freezing a block of iron and a block of ice outdoors will stay at 32 degrees. If the weather grows warmer the iron will warm up with the weather, but the ice

will stay at 32 degrees and melt away. But if the weather grows colder the iron and the ice will cool off, and one just as much as the other.

"As the ice grows colder it gets harder and more brittle. There can be no hickory bend on a skating pond on a zero day, for the ice is then too brittle. Slivers of ice dipped in liquid air will become so hard that they will cut glass. Water thrown on ice in the Arctic regions will shiver it like pouring boiling water upon cold glass. This is because the ice is so much colder than the water."

REVOLUTION OF PLANETS.

That the revolution of the earth and other planets about the sun is caused by the force of the sun's light moving through the vacuum between the spheres, and more or less affected by magnetic currents, is the claim of Joseph Battell, who says in regard to this theory:

The interstellar space is a vast region into which the air does not extend, and, therefore, is similar to what we call a vacuum. But it is demonstrated by the experiments of Professor J. J. Thompson of Oxford University, England, and other eminent physicists, that in a vacuum cathode rays, light, heat, and electricity do their work, and it is shown that these particles or corpuscles of light not only move with great rapidity in straight lines, but will cause to move rapidly in a vacuum bodies which they meet in their path.

"It follows, as a matter of absolute certainty, that the light emitted from the sun into the space surrounding it must cause to move whatever bodies are in its path. This means especially the earth and other planets of what we call the solar system. Light moving in straight lines will push these bodies away from the sun. This is the so-called force of repulsion. It is further demonstrated that magnetic currents will deflect or bend the rays of light from a straight to a curved course. Let these two forces be properly adjusted and the revolution of planets about their central sun is accounted for."

ANOTHER GLACIAL PERIOD.

Sir Robert Ball of Cambridge University, England, lecturing at Columbia University, predicted the advent of a glacial period in the distant future which will be in its nature worse than famine, flood or pestilence. The huge sheets of ice will advance from the polar regions, he said, plowing through the earth's surface and benumbing everything for hundreds of thousands of years. At one time, he said, the entire northern hemisphere was covered with ice of great thickness, and at another period Greenland supported a "genial and luxurious vegetation." Professor Ball spoke of bowlders weighing 1,500 tons being carried seven miles by glaciers and told of huge masses of granite being transported from England to Ireland by the same agency.

The cause of the ice age is a configuration of the earth with the planets Jupiter and Venus in Pisces. The proximity of

the earth to the sun has little to do with an ice age, but the procession of the equinoxes is instrumental in the result. We get 63 per cent of the sun's heat in summer and 37 per cent in winter. When it comes about, as it does every astronomical period of 80,000 years or more, the summer is short and the winter long and the ice age results.

MORMONS MADE MASONS.

To the query, "Were any of the Mormons ever made Masons," Bro. John W. Brown, of Chicago, furnishes the following answer:

"Yes, at Nauvoo, Illinois. Members of the sect residing there in 1841 obtained from Bro. Abraham Jonas, then Grand Master, a dispensation to open and hold a lodge at said town. The dispensation was dated October 15, and the lodge was named Nauvoo. It was set to work on March 15, 1842, and 'from that date up to the following eleventh day of August—five months less four days—it initiated two hundred and eighty-six candidates, and passed and raised nearly as many.' That was rapid transit work, but how it was done has not been told. Joe Smith and his successor in office, Brigham Young, were members of that lodge. The Grand Lodge of Illinois tried to stop the rushing of candidates, but did not succeed. Out of the one lodge two more were formed, and the three (Nauvoo, Helm and Nye) made a great number of Master Masons during the twelve months of their existence. To end the lodges, the Grand Lodge had to act peremptorily, and its action closed the door against Mormon Masonic lodges in the state and elsewhere. We personally enjoyed acquaintance with Brother Jonas and others who constituted the Grand Lodge of Illinois in 1840, and who made the fight against the Mormons when their irregularities and immoralities become known. They were heroic men and Masons."—*Square and Compass*.

KNIGHT KADOSH FUNERAL.

The funeral ceremony of a Knight Kadosh, which takes place at midnight, is one of the most solemn ceremonies connected with Masonry. It originated in the days when the Catholic church was practically in full power over Europe and Freemasonry was under the ban of the church. To be known as a Freemason meant death at the hand of the Inquisition, so Masons met in secret. They considered that when a person had been so faithful in Masonry as to rise to the degree of Knight Kadosh, he was deserving of a burial. So his brethren would carry his body to some secret place; sometimes the catacombs, sometimes vaults, and then at midnight they would steal in silently, all masked to prevent recognition, and hold a funeral ceremony over the dead knight.

Nowadays the ceremony usually takes place at a church or lodge room, which is entirely dark, the only lights allowed being the seven symbolic lights near the coffin. Promptly at midnight a bugle is sounded

in the distance, a gong strikes the hour, and silently the brethren enter the room and surround the coffin and perform the ceremony, after which they quietly leave the room.

Only those who have reached the 30th or Knight Kadosh degree, are entitled to this beautiful and solemn ceremony. The ceremony can be given publicly.

RIDING THE GOAT.

The goat specialist, otherwise known as "The Joiner," of the *Fraternal Record*, gives us the following:

The most familiar of all phrases in connection with secret societies has been "riding the goat," and its origin, which lies in the superstition of antiquity, is interesting. The old Greeks and Romans portrayed their mystical god, Pan, in horns and hoof and shaggy hide, and called him "goat-footed." When the demonology of the classics was adopted and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes; so that to the common mind the devil was represented by a he goat, and his best known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages, and the belief in the witch orgies, where it was said the devil appeared "riding on a goat." These orgies of the witches, where, amid fearfully blasphemous ceremonies, they practiced initiation into their satanic rites, became, to the vulgar and illiterate, the type of the mysteries; for it was in England a common belief that the Masons were accustomed in their lodges to "raise the devil." So the "riding of the goat" saying remains to this day, although the belief has long since died out.

ASIATIC MASONRY.

The following item appeared in a recent issue of *The London Freemason*: "According to a contemporary, Sheikh Abdullah Quilliam, who, we believe, is a Liverpool solicitor, has, under a mandate dated 12th October, 1901, from the supreme council '360 degrees' of the Royal Oriental Order of the Sat Bhai (Asiatic Masonry), been constituted one of the sever 'arch censors' (the highest dignity in the Sat Bhai). This oriental order, it is said, embraces the highest point of the Masonic fabric, and forms the junction of the oriental and occidental Masonry."

MASONIC CAVE.

A cave has been discovered near Roswell, N. M., which contains three chambers, and they show undoubted evidence that each chamber was used by the Aztecs, or people anterior to them, for Masonic purposes. One chamber contains emblems of the first or entered apprentice degree, the second shows that it was devoted to the second or fellow-craft degree, while the third chamber bears unmistakable evidence of having been used for raising candidates to the sublime degree of a Master Mason.—*The Tennessee Mason*.

QUAINT AND CURIOUS.

THE first almanac was printed by Geo. Von Purbach in 1400.

THE amount of blood in the human body is one-thirteenth its weight.

No one except a blind man can stand without support of any kind for five minutes at a stretch, if he is thoroughly blindfolded, without moving his feet. If he does not move his feet he is pretty sure to topple over in about a minute.

A UNIQUE volume is a book of alphabets lately presented by an Illinois scholar to the Smithsonian Institution. It is a compilation of the alphabets of the world so tabulated as to show the origin of all of them in the Egyptian hieroglyphics and to exhibit the development of each from its earliest to its latest forms.

THE hydrographic office of the United States now contains a description of a great sea serpent, "a hundred feet long." The head of the serpent had a blunt nose, three sets of fins and a tail like a porpoise. Its back had a series of humps like a camel. It was seen in the Gulf of Mexico. In Florida was lately killed a great swamp snake about thirty feet long and with a body as large around as a barrel. This monster's skeleton will be sent, we understand, to the Smithsonian Institution.

WONDERFUL inventions seem to multiply. The cleptoscope is a tube with crystal prisms which enables those in a submarine boat to see what is going on at the surface of the water. A new apparatus produces light from smoke, irrespective of its origin, which is forced into a receiver and saturated with hydrocarburet, and then burned, giving a brilliant illumination. A new telephone attachment enables the operator to see an image of the person he is conversing with and also a view of the room he occupies. A Baltimore inventor has discovered a process for rendering glass soluble, converting it into a liquid which can be applied to articles and surfaces like paint. This wonderful discovery cannot help but revolutionize the art of enameling.

ONE of the most extraordinary islands of the world has been found in the Gulf of Mexico. Like a chameleon, it changes color, and as often as twice every day. When the sand along the beach is not covered with water the island is purple red and at high tide it has the color of bright gold. An explanation of this singular phenomena is to be found in the name of the island. It is called Snails Island, and it is the snails which are responsible for the change of color. The sand is of a golden hue, and when the water rises and spreads over the wide bay, which is strewn with mussel shells, the island glitters like gold. As soon, however, as the water recedes the gold changes to a purple red, which becomes ever darker, until it is finally as dark as the purple of a prince's mantle. The reason is because myriads of little purple snails are then spread over the sand, searching eagerly for the food which is cast up to them by the water.

IF we want to find a country where nature has turned things topsy turvy—that is, according to our notion—we must go to Australia. Many things are reversed in that country. It is summer there when it is winter in America. Trees shed their bark instead of their leaves; fruit has the stone or kernel outside; swans are black; there is a species of fly that kills and eats the spider, and a fish, called the climbing perch, that walks deliberately out of the water, and, with the aid of its fins, climbs the adjacent trees after the insects that infest them. Most of the birds have no song and the flowers no odors. Australia has many curious native tribes also.

HEALTH AND HYGIENE.

Trailing skirts are so unsanitary that Switzerland, Austrian and Prussian health authorities have placed them under a ban, a course which this country would do well to imitate.

Smallpox is "Catching."

There are fools even among doctors. An eastern M. D., in order to prove that smallpox was not "catching," lately exposed himself to the disease and "caught" it promptly. Every disease that is communicable is preventable, and smallpox can be stamped out as thoroughly as a flame can be extinguished by water. The ones who oppose vaccination should be regarded as foes of public health. If all were properly vaccinated there would be no more smallpox, and smallpox epidemics would be known only as matters of history.

Boxing the Ear.

The drum of the ear is as thin as thin paper, and is stretched like a curtain between the air outside and that within, and thus, having nothing to support it and being extremely delicate, a slap with the hand on the side of the face made with the force which sudden and violent anger gives it, has in multitudes of cases ruptured this delicate membrane, resulting in the affliction of deafness for life. As the right hand is almost always used, it is the left ear which is stricken, accounting for the fact that the left ear is more frequently affected with deafness than the right.

A Good Liniment.

The following will be found to be a cheap and stimulating liniment, almost odorless, and a very effective outside application:

In one quart of turpentine mix one quart of coal oil. Pack half an ounce of alkanet root and two ounces of pulverized capsicum in a large ordinary funnel in which is first placed a little fine cotton. Over this mixture pour the turpentine and oil, allowing it to percolate through the capsicum and take on a beautiful red from the alkanet. After this has been done, add one ounce of oil of peppermint and four ounces of gum camphor. To make it more fragrant add a little oil of pepper grass.

The liniment thus made is a strong and efficacious one to rub on the skin for aches and sprains, and is so clean and fragrant that even the most fastidious will not hes-

itate to use it. As this recipe makes a large quantity, half the amount of each ingredient may be used.

Fruits for Health.

Fruits contain sugar in the form of levulose (to which is due the sweetness of honey) and dextrose; also organic acids, either citric acid (found in lemons, limes, oranges, grape fruit, etc.), malic acid (found especially in apples, pears, cherries, and other similar fruits), or tartaric acid (chiefly present in grapes). A small percentage of albumen is also found, especially in the fig, banana and grape. Fat is almost entirely absent in fruits, except in the olive. The ripe olive contains at least 50 per cent of pure emulsified fat. Fat is also found in a small quantity in the raisin, and a larger proportion in the fig, the latter containing as high as 1½ per cent. Starch is present in large quantity in developing fruit, but during the process of ripening is wholly converted into sugar, which, together with the acids, gives the fruit its delightful palatability. Another constituent of fruit is water.

Water that is stored away in fruit may be said to have been doubly distilled, first in the process of evaporation before descending in the form of rain, and, second, by the filtering process through the roots and branches of the tree before being deposited in the fruit. This renders it absolutely pure, a fact which may be remembered with advantage in regions where there is reason to suspect that the supply of drinking water is infected, especially in malarious districts. Important among the uses of fruits may be mentioned their diuretic effect, both because of the water and of the presence of the acids above mentioned. By the same means a laxative effect is produced upon the intestines, both glandular and peristaltic activity being markedly increased. There is no article of diet capable of rendering more service for the relief of constipation, be it chronic or otherwise.

Possibly the most important factor in a fruit dietary is the influence which it exerts upon germs which may be present in the alimentary canal. It is absolutely impossible for germs to live in the presence of fruit and fruit acid. Numerous experiments made to demonstrate the efficiency of fruit and fruit juices in preventing the development of germs have shown that those patients whose stomach fluids were found to contain several million germs per ounce were rendered absolutely free from these germs by the adoption of an exclusive fruit diet for one or two days. The juice of the lemon will destroy the most deadly germs, including typhoid fever and cholera. It is not alone the fact that the acids of fruits are inimical to the development of germs, but most fruits contain so little albumen, a food substance necessary for the subsistence of germs, that there is nothing upon which they can subsist. As to the nutrient qualities of fruit, they vary considerably with the variety of the fruit. Such fruits as the fig, the date and the banana contain a

large percentage of nutrient material. The Arab not only subsists largely upon the date, but also feeds it to his horse and camel. With a little milk and barley, the date is almost his exclusive dietary.

EDITOR'S TABLE.

AN important article on "Cycles," by Louis H. Ayme, will be the leading feature of the STAR next month.

THE "Vaccination Creed" seems to have been a bombshell in the camp of the anti-vaccination "reformers."

YOU will never be able to see the truth so long as you persist in seeking for it through the opaque spectacles of error.

OUR readers may have noticed that we are getting out an unusually good journal each issue. It would extend our circle of readers if a mention of it was made to your correspondents and friends. Send us their names for sample copies.

WE have received the announcement of an important series of twelve volumes on "Mysticism; or, Teachings of the Ages on the Inner or Spiritual Life," by C. H. A. Bjerregaard, librarian of the New York public library. The series will be issued monthly, to subscribers, by Messrs. Knight & Brown, 150 Fifth Ave., New York City, who will forward advance circulars, etc., on request. We would be pleased to review these volumes as they appear.

The Magic Mirror.

Dr. L. M. Taylor, Washington, D. C., writes us regarding an India mirror he has: "The mirror is oval, convex, about 18 inches long by 10 inches across its widest part; black wood frame, with backing of black cotton and paper; glass front. I have not seen anything in it. Several of my friends have; perhaps a dozen or more persons. A lady looking in it saw a dense, black smoke arising from a fire. She described it as being near a broad expanse of water; then it disappeared, and she saw a yellow envelope, addressed to me, and a number of wires above it. She said it was a telegram. The following morning I received a telegram from my son saying, 'Fire at cottage; particulars by mail.' The fire was at the hour the vision was seen in the glass, and occurred near the Chesapeake, as described by the seeress. A friend, a prominent judge, now deceased, saw a coffin in the mirror, and the faces in succession of his brother and a mutual friend who lived in West Virginia. Though they enjoyed excellent health at the time, both died within a few months. Many other curious visions have developed in the glass, the full particulars of which would fill several pages of the STAR. These can be all verified. Two gentlemen from India, natives of that country, and one of them a representative to the Parliament of Religions, held at Chicago a few years ago, after a close and careful examination pronounced it to be a genuine magic mir-

ror and like those used in the temples of India."

Dr. Taylor obtained the mirror through the selling of the estate of a lady who in life had traveled extensively. His address is "Warehouse," Brown's Court, between N. Y. Ave. and M. St., and 4th and 5th Sts., N. W., Washington, D. C.

"Old Moore" for 1902.

As a prognosticator of coming events, "Old Moore's Almanack" takes first rank among the prophetic annuals. We invite the sceptical to compare its monthly forecasts with current history and see, for themselves, the truth which we assert. We are out of "Old Moore's Almanack" for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy or the two for 15 cents. We have just received a large supply from the publishers in London and can fill all orders at once.

Agents and dealers supplied on liberal terms. Just the thing for open gatherings as "Old Moore" sells at first sight.

Heliocentric Planetarium.

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

"Coming Events and Occult Arts."

We have made permanent arrangements to keep *Coming Events*, the English astrological magazine, on sale. We can now supply all numbers from October, 1900, at 12 cents each. *Coming Events* is full of rare, original, curious and wonderful things. Send us \$1.25 and we will mail you the magazine for a year, each month, as soon as received. See advertisement.

New Work on Reincarnation.

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

Pamphlets Received.

"Astrology and Socialism; or, The New Era." A review and forecast by Frank T. Allen. Medium sized pamphlet; 23 pages. Price, 25 cents. Address the author, 23 St. Marks Place, Brooklyn, N. Y.

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