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**STAR** OF THE **MAGI**

A Monthly Journal of Occult Science, Art and Philosophy.

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Volume III.

CHICAGO, ILL., NOVEMBER 1, 1902.

Number 13.

## THIS PLANET A SYMBOL.

A Lecture Delivered Before Ionic Lodge, No. 35,  
A. F. and A. M., Leadville, Colo.

BY BRO. W. W. BREDIN, M. D.

The power to reason upon, and listen intelligently for, and translate correctly, the profound and suggestive teaching of symbolism represents the total of human progress. This statement is somewhat condensed, but what I wish to say is simply this: that the rapidity of the progress of the human family toward civilization and the true dignity of their ultimate destiny must depend entirely upon their accurate knowledge of the lessons taught in the working material by which they are surrounded.

When I speak of working material I allude to the inexhaustible minutiae which, in the aggregate, constitutes this wonderful sun-made symbolic planet of heat and light, winter and summer, mineral, vegetable and animal.

This is our great symbolic trestle-board, and the power to investigate this trestle-board, and turn to their highest use the working-tools which compose it, is the symbol of man's highest possibilities. The universe is the only true and genuine trestle-board. The science of symbolism, or correspondence, is the only science. Some of you, no doubt, may think that this is a bold assertion and will not stand the light of investigation.

Let us see: What is the province of science? Why, to investigate the manifestations of life; outside of life it has nothing to investigate.

What are the manifestations of life? They are the symbols or emblems in which life expresses itself. Have I proved my assertion or not? If not, I challenge anyone to point his finger to a single manifestation of life that is not symbolic or emblematic of the power that produced it.

Very well, let us turn to our trestle-board and begin where both points of the ..... are concealed in the inorganic world—that dark and apparently lifeless body of matter, without a single sign of vegetable or animal. You may travel over its speechless, barren surface for centuries, but still you will find it dumb; all is dark and meaningless. The points of the ..... are hidden. We too are in the dark; we want light; we have no key to unravel the symbol.

There is nothing that the eye can discover that will furnish us even with the faintest hint of the hidden

intentions which lie latent within the womb of that apparently dead planet. But let us ponder and contemplate; it will do us good. The temporary darkness will enable us the better to appreciate the overwhelming grandeur of that scene which awaits our vision when the bandage shall drop from our eyes and we shall receive that which we most desire—light. Let us possess our souls in patience; in due time the bandage falls; for a moment we are bewildered and dazzled; we cannot see; slowly we look around; behold! we are in a new world! Do you see those luxurious forests? their charming foliage, with all its varied and enchanting beauty? the blossoming orchards? the waving fields of corn? Do you not perceive that delicious fragrance, too, stealing up to you from the kingdom of flowers, and with loving kisses, as it were, filling our whole being with delight! Stranger and brother, the grand Masonic temple is opened in the second degree, and, if you will observe, one of the points of the ..... is exposed.

Remember, I am talking to you on the subject of symbolism, which is, beyond doubt, the language of God whispering in loving accents to humanity through his great panorama of uses, traced and marked out on his own trestle-board. It is with difficulty that the mind preserves its equilibrium when confronted with the overpowering magnitude of the thoughts that are crowded upon it in the contemplation of this theme—thoughts which, I assure you, I am utterly unable to express.

Life is a symbol, and death is a symbol, and Masonry is the science of symbolism. Remove the problem of life and death from the trestle-board, and there is nothing left of it; neither is there anything in Masonry worth preserving.

I wish, then, this evening, to offer you a few reflections on these two problems. I give them to you for all they are worth—a few crude thoughts which have come to my mind through a glass darkly, as it were, some faint glimmerings of the lessons which may be taught from the symbolism of Masonry.

When the great Masonic Temple of God is first erected, all we can see on the dark trestle-board is a dark and cheerless planet, composed, science tells us, of about sixty-eight elements, which, by their varied loves and the operation of sunlight, have made known to us in their own loving, laughing way, the first step in the symbolism of their divine intentions.

Yes, they sing their first anthem of infinite love, which, with their loving and invisible fingers, they

weave for you and me in the perfume and beauty of the fragrant flower, the tempting cluster of delicious fruit, the golden harvest, the magnificent forest, with its swaying boughs and whispering leaves.

Brother Fellow-Craft, this is our first lesson in occult or divine symbolism. The ineffable, the infinite One has spoken to us. Have we tried to understand him? He has given us an ever charming and fascinating clew of what is yet to come when both points of the . . . shall be exposed. He has given us an elemental world and presented to us the second round of its labors. We must seek to become acquainted with this elemental world, its nature and its life; and we must try to extract lessons, draw inferences and arrive at conclusions. The opening panorama has presented us with a hieroglyphic, with its meaning already foreshadowed.

The first streaks of light which are the harbingers of our coming intellectual day have already appeared in the East. The great trestle-board of the fellow-craft is now fairly exposed, and his task in this life has been assigned him. And do not let ourselves be deceived, brother fellow-crafts: our only hope of being able to enjoy and appreciate the opening anthems in the coming degrees of life lies in our earnest endeavor to comprehend and understand the beautiful suggestions which are made to us in the symbolism of the present. While it is true that neither you nor I can hope to master this trestle-board, yet if we can only learn the true significance of one letter of its alphabet, although the possibilities of the others may only be dimly foreshadowed to us, we shall have accomplished much in preparing our mind for the coming explanation.

One of the greatest factors in paving the way to human progress and civilization is our ability to interchange ideas. No matter how crude these ideas may be, they frequently open up new channels of thought. This is my only justification in attempting to talk to you this evening; but if I only succeed in impressing upon your minds one thought that is worth while carrying out of this lodge-room and pondering over, I shall be amply repaid.

Let us start out again in what, for sake of illustration, we will call the first degree. The inorganic or mineral world, that infinite webwork of concealed intentions, all of which are personified and individualized, as it were, in the elements which compose it, these elements unite in one common cause and symbolize the sum total of their grand purpose in the formation of this planet. Their first symbol is the barren crust of the earth; their second (the vegetable world) is somewhat explanatory of the first; their third (the animal world) is still further explanatory of the other two. In the mineral world the coming plant is prefigured, in the plant the coming man; the rock crumbles and disintegrates, but it finds the symbol of its hidden purpose in the surrounding grass and flowers. Yes, the dewdrop and the pebble melt, with all the sweet harmony of heaven, into the delicate tints and delicious perfume of the rose. The grass, too, must give up its life, in order that it may find the expression of its secret in the life of the ox. The ox, the grass and the

rock must all crumble, that you and I may become thinking, rational beings. There is no death, you see; the rock, the grass and the ox still live, and their hieroglyphical secrets are expressed in the aggregated civilization of humanity, with her crowded cities, her vast armies, her great arterial system of telegraph lines.

Let us go back again to the rock or mineral world, and by earnest questioning we may perhaps induce it to give up its secret. If not all, it may give us a part—some clue, at least, that will aid us in the solution of what follows.

After concluding an earnest interview with the rock, we learn that it is produced or brought into existence by two forces acting upon certain elements, which have as yet assumed no definite form, compelling them to assume the shape of the mineral world. What are these two forces? They are what is called chemical affinity and molecular attraction, and in the already expressed intention of these two forces is shadowed forth all the secrets of life's symbolism. Let us watch these forces as they pass onward and upward through the disintegrating rock, expressing themselves again in the abundant harvest and the song of the reaper, and in the warm, arterial wave of life (containing the secret promise of man's highest achievements) as it mounts to the cheeks of that blushing boy and girl when first they plight their loves. *There is no death.*

I want to talk to you still further about these two forces. A correct understanding of the possibilities that lie in their expressions will give us a clear view of the full scope and domain of symbolism. We will first speak of that force or power which is called chemical affinity. This is one of the two forces I have already referred to. How shall we describe it that we may clearly understand it? Chemical affinity may be said to be that power which two elements possess of uniting together—getting married, as it were; the result of the marriage being a substance which in no way resembles either of the elements which produced it—a substance in which the identity of both the husband and the wife are utterly lost.

Perhaps the simplest illustration I could give you as a sample of one of the expressions of chemical affinity is water. Water is the symbolic expression produced by the union or marriage of oxygen and hydrogen. These two elements are both gases, neither one of them, apparently, possessing anything in common with water. They have both lost their individuality in their marriage, but their divine intentions still live—in the song of that rippling stream as it murmurs down the mountain side, hastening on, as it were, to carry its glad tidings to the thirsty valley, reviving the bloom in the cheek of the expectant flower and whispering, on its way, the assurance of life to the overhanging foliage, through its hungry roots. Witness them again in yonder weeping cloud, as it wanders on its mission of mercy, emptying the only possibilities of life as it goes. *There is no death!*

Let us ponder here by the wayside and reflect. Can we not already see the symbolic evidences of the fulfillment of the sweet promises of love that were made

at the altar when oxygen and hydrogen were made one? in the significance of the forest; the green valley dotted with fertile farms; blossoming orchards and happy homes;—here, indeed, we have the very poetry of symbolism. The poem is written in God's own handwriting; we must learn to read this writing. The alphabet is before us on the trestle-board if we can only decipher it.

Let us open up the subject a little further and add another element to the two we have already mentioned—carbon. This element is very fond of oxygen, too, and, like hydrogen, whenever the circumstances are favorable, it unites with it, and the result of their union is the formation of heat. We have now two symbols—water and heat—the one formed by oxygen and hydrogen, and the other by the union of oxygen and carbon. We boast of our civilization. Need I tell you that a large share of its present achievements and future possibilities lie hidden in these two symbols? But it is only within the last one hundred years that we have learned even how to question them as to their latent secrets. Slowly we are beginning to decipher some of the letters.

Watch that panting engine yonder. In itself it is nothing more than a helpless mass of iron. Ah, yes, but there is water contained in the boiler and carbon and oxygen are generating heat underneath that water, forcing it to reveal the secret of its inherent and almost unlimited expansive power which it exerts upon the head of the piston. Gradually the pressure in the boiler increases, until finally the force is sufficient for the task behind. The throttle is pulled, and with one powerful shock of the caged energy of sunlight in the form of coal strata, the vast train moves on, freighted with human life and its necessities; and as that train recedes from your view, you may muse at your leisure upon that mighty factor in human civilization, which is expressed by the fact that carbon has a strong affinity for oxygen, and when hydrogen and oxygen united they contemplated the expansive power of water, and man has succeeded by his persistent questioning in forcing them into an explanation. Who can measure, who can grasp what the effect of this successful interviewing of nature's divine cabinet will have on the future conditions of life?

Let us take a bird's-eye view for a moment of the machinery of the world. Continent is linked with continent, the ocean is populated with floating palaces, bearing rich burdens to distant shores; the mighty forest is transformed, as if by magic, into palatial residences and millions of other uses; caverns in the earth are dug, and from thence iron-ore and other metals are taken and molded into Atlantic cables and iron-clad vessels, implements of war and implements of peace. These are some of the explanations that have been vouchsafed to us during the last century as a result of some of the interviews which man has held with a few of the symbolical manifestations of life.

Compare our present social and intellectual condition, surrounded as we are by telephones, audiphones, microphones, phonographs, telegraphic systems, and by the revelations, made even with our

present knowledge of electricity, with that of one hundred years ago, before the mind of man had made such a vigorous demand for a more intimate knowledge of secrets that lie coiled up in the symbols of heat and light and the constituents of the earth's crust, and then you may have some partial conception of the work still to be accomplished and of the revelations yet to be made from the wonderful story of life which is expressed in that wonderful trestle-board of which ours is but the symbol. I have been thus far trying to call your attention to some of the symbolical expressions that are produced in the inorganic world by chemical affinity. I have only spoken of three elements—oxygen, carbon and hydrogen. Remember, there are about sixty-eight. The union of oxygen and carbon produces heat. The union of oxygen and hydrogen forms water. They are both expressions of life. I think I have shown them both to be working tools, and that the longer we wrestle with them the more they will tell us. The translation of life's symbolism is but begun. The alphabet is not yet known.

Coming generations will, no doubt, verify this statement, but time will not permit me to dwell longer upon these two figurative emblems or the force which produces them. I will now call your attention briefly to that other force to which I have already referred, which speaks to us in the process of crystallization which has brought into existence such a large portion of the earth's crust—molecular attraction. The expressions produced by molecular attraction are entirely different from those produced by chemical affinity. Molecular attraction is that power which enables fluids to become solids. In it molecular force is added to molecule, but the result of the condition does not change the character of the molecules. Water, when it assumes the solid form, still possesses the distinguishing feature of water.

Take a solution of salt and allow it to crystalize, and it is still salt, only a little more so, for it has expelled the water. This invisible power expresses itself in the language of these exquisite structures, to which we give the name of crystals.

Where'er we go, where'er we tread, throughout the inorganic nature, do we find this structural energy expressing itself in the building of the ultimate particles of matter into definite shapes.

The ice of our winters, our slate and limestone quarries, iron-ore, mountains of chalk, miles of coal strata, these gold and silver belts which lie buried in the surrounding mountains, the pursuit of which has dotted these inhospitable peaks with towns and villages. In a word, this whole solid envelope, which constitutes the earth's crust, is simply a figurative emblem, which has been expressed by this peculiar power, aided by the varied loves of the elements which furnish the material in which it exhibits itself. The human mind will, and must, unconsciously trace these two forces through their secret laboratory until it finds their footprints in a new sphere of activity. The vegetable world, as I have said before, is the second round of their labors. You and I, remember, are part of the product of this round.

Let us see if we cannot, in this second round, recognize the same old, familiar faces we spoke about in the organic world. Yes, we can recognize them, and they become more tender and beautiful as they gaze upon us through the laughing and dewy eyes of the lily and rose, in the first beams of the morning sun. And again in the language of their annual spring-time promises, expressed in those budding fields and deep green meadows, softly whispering the words: "I have thought of you and will provide for you," and although we may never have fully understood the hidden meaning of these occult whispers, yet the language in which they are expressed, in some unknown and indescribable manner, kindles in our minds a transport of hidden joy and inexpressible delight that seems to me almost a guarantee of immortality, and as we now gaze upon these green fields and meadows, they bring back to us the sweetest memories of our childhood.

I cannot think, I will not believe, that when the lights are blown out in this degree, we must shake hands with them forever—no more to see their sweet faces. I have stated that this planet is one grand symbol, or emblem, in which is written the intentions of its great architect. I repeat the assertion: the crumbling rock first begins to tell the story, and while the tale is still fresh from its lips it is re-echoed in yonder wine-colored cluster of grapes as it is plucked by the thirsty traveler, who passes on his way refreshed. I have already hinted that the same forces that build the crystal, weave also the flower and philosopher.

With certain restrictions, the physiologist knows the statement to be true. He knows that the rudimentary starting point of the profoundest thinker of the present day must have been nothing more than a microscopic germ, stamped, indeed, it is true, by the tendencies to the vices and virtues of generations long since dead and forgotten, but which, like the acorn, was surrounded by the necessary ingredients out of which it has woven its wonderful life. These physical bodies of ours, through which is made visible the power to love, pity and weep, think and reason, are the last figures on the trestle-board. We are the final link in the chain of symbolism in this our earthly lodge. The original purpose makes itself intensely interesting at every step, until it finally arrives at its last expression, which is explanatory of all the others.

Has it ever occurred to you that you are unconsciously living in two worlds, an inner and an outer? The outer is but a coarse duplicate of the inner. This mineral world, with all its beautiful crystal formations, is but the crude representation of its spiritual pattern. The vegetable world, too, with all its countless beauties in color and fragrance, is but a blurred photograph of the genuine. The fern, the web of the leaf, the beautiful forms of the lily and rose, are but the rough earth-patterns of the spiritual forces which produce them; and this beautiful world of ours, consisting of mountain and valley, forest and glen, is but a material representation of unseen forms, far surpassing ours in loveliness and beauty. These bodies of ours are but the coarse effigies of our real selves.

Marriage is but a disfigured type of a sweeter and purer union. Music is but the vibration of invisible strings. Its charming sweetness, although blunted by the material through which it flows, brings us at times to the very borderland from which it comes. Our passage to that land lies through Nature's bright gallery of objects, and the more closely we investigate these objects and the forces which produce them, the more distinctly shall we hear the soul-stirring music that tells of that sweet world of cause, which is the real world. This is but the effect; but I must now bring these imperfect thought-fragments to a close. I would like to say more if I thought I could fasten some of these views permanently in your mind; but I am afraid I would weary you.

I have several times said, in the course of my remarks this evening, that there is no death; and I now say again that the doctrine is nowhere to be found; death is only life's method of changing countenances. The rock finds its resurrection in the grass and flowers. The grass finds its resurrection in the life of the ox, and all three find themselves again in an upright, living, reasoning humanity, with all the varied phases of its modern civilization.

Humanity is the last round in the series of life's earthly revelations.

The sentence is complete in three expressions: The first expression contained the whole secret; the naked planet and the last two have only been explanatory of the first. The round is finished. It is certainly a beautiful production.

But what about its counterpart? We have never seen it 'tis true; but it nevertheless surely exists, and the time is not far distant with both you and me, when the reasons for our introduction in this life to air, sky and sun, to mountain and valley, mineral and vegetable, shall be fully explained. We shall learn that it has been but the beginning of a friendship that shall never be dissolved. Their spiritual forms shall be our companions forever. We shall leave them, but we shall not lose their beauty. When this dusty bandage shall have forever fallen from these self-same eyes of yours and mine, we shall find ourselves surrounded by brighter scenery, greener verdure, clearer streams and sweeter flowers. Yes, and fonder friendships and dearer loves.

Then, and not till then, shall both points of the . . . . . be revealed. Then, and not till then, will the beautiful significance of the symbolism of the opening degrees of life burst upon our view, and with glad hearts and smiling faces we shall meet and talk it over.—*Square and Compass.*

#### A HUMAN CREED.

Whoever was begotten of pure love  
And came desired and welcomed into life  
Is of immaculate conception. He  
Whose heart is full of tenderness and truth,  
Who loves mankind more than he loves himself,  
And cannot find room in his heart for hate,  
May be another Christ. We all may be  
The saviors of the world if we believe  
In the divinity which dwells in us

And worship it, and nail our grosser selves,  
 Our tempers, greeds, and our unworthy aims  
 Upon the cross. Who giveth love to all,  
 Pays kindness for unkindness, smiles for frowns,  
 And lends new courage to each fainting heart,  
 And strengthens hope, and scatters joys abroad,  
 He, too, is a redeemer, son of God.

ELLA WHEELER WILCOX.

### COMETS AND THEIR SIGNIFICANCE.

BY PROF. W. MONROE.

Comets are generally considered as opaque bodies, of the same substance as the planets, and only differing from them in the eccentricity of their orbits. They are called Comets from *Coma*—hair or beams of light—because their rays, in many cases, look as if they were hairy or bearded, but this arises from the appearance of the tail in different positions.

It is remarkable that their tails always flow in the opposite direction from the Sun, the cause of which has never been properly explained, although it has been the subject of many conjectures among the learned, who have been equally unfortunate respecting the parabolic curve of their orbits, to solve which, that contradictory doctrine of two forces—the centripetal and centrifugal (neither of which is founded on either experience or reason)—is called in to their assistance.

I know of no one who has exposed this unmeaning paradox with more acuteness than Mr. Brydone in his "Tour of Sicily and Malta." There is no such thing as inert matter: every particle is endowed with life, intelligence and volition, and its motions, whether circular or parabolic, are the result of choice, and not of blind necessity. Every orb is an animal, moving round its primary, for reasons which, however impenetrable they may be to us, are well known to itself, and turning on its axis as a man would turn on his heel before a fire to warm himself on all sides. Nothing demonstrates the force of prejudice than the doctrine that matter has always a tendency to be at rest. The very reverse is the truth, for if matter possesses any quality more prominent than another, it is that of the singular and almost incredible velocity with which it continually moves.

Comets and planets both know better than to run into each other, nor do comets appear to possess those powers assigned to them by astronomers. One of them passed between the satellites of Jupiter without altering their positions or orbits in any perceptible degree. In other respects, however, they seem sufficiently injurious. They doubtless have a sympathetic power of action, like all other bodies of matter, and cannot fail to disturb the economy of a globe not used to their influence.

Comets have ever been considered as effecting great changes in the earth, the atmosphere, and the affairs of men. To deny this would be as absurd as to deny the effects of any other celestial body, by which we are surrounded, not excepting even the Sun and Moon. They have always been considered as productive of evil, which is certainly probable, as their presence cannot fail to derange the system for a time. The an-

cientists, who, though not so learned as the moderns, were more acute in their observations, considered them as the cause of every calamity that could afflict mankind. The great comet of 1680, followed by another in 1682, was probably the mainspring of all those disastrous events that ended in the rebellion of 1688. To that of 1807, which appeared towards the south in September, just after it had passed its perihelion, may be ascribed the troubles in Spain, the dethroning of its king, and the subsequent usurpation of his son Ferdinand.

The comet in 1811, near the constellation of Ursa Major, was doubtless the precursor of all the troubles in Russia, and the war between England and America. From its northern position it was probably the cause of that subsequent convulsion that separated some of those vast continents of ice near the pole, which had subsisted for ages. Some idea of their duration may be formed from the observations of Kotzebue, who commanded the Russian northern expedition in 1715 (now Alaska), and who, upon his return three years after, had found icebergs covered with land, vegetables, and even trees, and one of them contained the body of a mammoth in a state of putrefaction; it had, no doubt, been preserved by the frost for ages, and on its progress, after separation, towards a warmer climate, the process of putrefaction began.

From these events some idea may be formed of the duration of the effect of a comet, which remains long after the cause has been removed. No doubt but Nature is thrown into great convulsions, which, like all agitations of bodies of great magnitude, require a long time before they can finally subside. Their operations are probably most conspicuous in the quarter where they appear, north or south, like those of all other celestial bodies, which are most powerful in those places where they approach the zenith. And they most likely have an effect on certain persons when, like eclipses, they happen near the ecliptic and on the principal places of the radix. Ptolemy says they cause wars and hot seasons and countries governed by the sign they are in when they first appear are those that suffer, and those that suffer most towards which its tail points.

It was Halley's comet which, in the year 1456, created such alarm throughout Europe. At that time the Turks had crossed the Hellespont and seemed likely to overrun Europe. The reigning Pontiff, Calixtus III, ordered an *Ave Maria* to be repeated in all the churches three times a day, the bells to be rung at noon, and, also, that every *Ave Maria* should conclude with the words: "O Lord! Save us from the Devil, the Turk, and the Comet."

Every return of Halley's comet was followed by extraordinary serious results.

### A FRIENDLY NOTICE.

Our readers are reminded that the opinions expressed by contributors are not necessarily indorsed by the STAR because it accords them a fair showing. Contributors alone are responsible for the various ideas which they present.—EDITOR STAR.

### AN ACCOUNT OF SOLOMON'S TEMPLE.

The reign of Solomon formed one of the most important and interesting epochs in eastern history. Of that period the erection of the vast citadel in which was inclosed the temple was one of the most conspicuous features.

It was about 1010 B. C., in the fourth year of his reign, and the 480th year after the coming out of Egypt of the Israelites, that Solomon began to build the temple to Jehovah, so long and ardently desired by his warrior father, David. During nearly all of his occupancy of the throne David had been accumulating funds for the building, and it is computed by Prideaux and others that on his accession Solomon found treasure amounting to about \$4,165,000,000. A sacred writer states that the funds for the building amounted to 100,000 talents of gold and 1,000,000 talents of silver, and that David's personal treasure, set aside for the same purpose, was 3,000 talents of gold and 7,000 talents of silver.

In addition to these huge sums, there was the unascertained but certainly large private treasure of the dead monarch, found concealed in his sepulcher.

Solomon had also other resources from which to draw. There were subject princes who rendered tribute, the revenues from trade monopolies at home and abroad, income from the letting of the royal domain lands, and the 10 per cent tax on all the produce of his people. In those days the commerce of the country was largely in the hands of the government, and all the provinces of his own kingdom were under obligation to supply in turn the enormous household of the king with provisions.

There was an abundance of funds, but skilled workmen there was none, and so Solomon entered into a commercial alliance with Hiram, King of Tyre. Under that treaty the Sidonian monarch received 20,000 measures of wheat and 20 measures of "pure oil" each year during its continuance, and at a later date Solomon transferred to his royal ally twenty Galilean cities, a truly imperial gift.

Hiram supplied "great stones, costly stones, hewed stones," cedars and firs from Lebanon, and skilled artificers. In Israel the King made a wholesale levy of 150,000 men, of whom 70,000 were to act as carriers and 80,000 as hewers in the Tyrian mountains. Over that vast industrial army he set Adoniram, with 3,300 officers to assist him in directing the prolonged operations. It would appear, however, that the entire force of 150,000 was not called upon to serve, as the scriptural records mention only 30,000 as having been sent to Lebanon, and even these were not at work simultaneously, for the old record relates: "A month they were in Lebanon and two months at home."

One of the unique events of the erection of the building, whose raising consumed seven and a half years, was that during the entire operations no noise was made in the course of construction, "no sound of hammer, ax or tool," says the sacred chronicle, even the stones being carefully prepared before being brought to the site.

Concerning the architecture and appearance of the temple the ancient chronicles leave much to conjecture but most authorities are agreed that the distinctive features were Phœnician, as were most of the symbolic designs, mentioned in the scripture narratives.

The extreme height of the building was 200 feet and the foundations were of enormous depth. The colossal masonry, the noble facade, the mural carving, and the covering of gold must have made up a spectacle of magnificence astonishing even the inhabitants of the gorgeous east. No stonework was anywhere visible all being incased in gold. The stones were so laid by the deft Tyrians that they appeared to have naturally united themselves together. Plates of gold were so fixed to the roof and walls as to make the temple shine brilliantly.

The great cedar supporting beams were not fastened into the walls, but were set in narrowed rests placed round about. Walls, floor and walls of ceiling were all of cedar. Under the floor were great planks of fir. All the woodwork was carved, the designs consisting chiefly of open flowers. Everything was overlaid with gold, even the floor.

Probably the principal features of the interior were the two cherubim whose outstretched wings, right and left, touched the walls on each side and, sweeping backward, formed a deep recess in which was inclosed the holy of holies. The cherubim were, it is said, fifteen feet in height and were composed of solid gold. Their wings completely hid from view the sacred ark. The scriptural reference to "image work" in other parts of the building is taken by some commentators to justify the belief that the cherubim were symbolical figures of the sphinx variety.

Near by stood the altar, from which rose cedar incense, and on it were ranged hosts of golden candlesticks, one of which always held a lighted candle. Here also were numerous tables holding thousands of gold and silver vessels.

In front of the temple was the brazen altar used for sacrifice. There, too, stood the vast basin called "the sea of brass." It rested on the backs of twelve brazen oxen and held the water for the ante-sacrificial ablutions of the officiating priests. Right and left of the porch rose Jachin and Boaz, two thirty cubit pillars of hollow brass. Their circumference was twenty feet and the metal was "four fingerbreadths" thick. Lilies were embossed on the pillars and around them hung chains having on them two hundred carved pomegranates. It is generally held that the statements contained in the books of Kings and Chronicles are true.

The dedicatory services formed a solemn pageant. King Solomon took the place usually ascribed to the high priest—but refrained from the sacrificial act—and delivered an appropriate oration. The sacred record says "a thick cloud descended," and that the glory of the Lord filled the whole temple.

The Hebrew cubit is the "short cubit" of antiquity and is practically the same as the Greek cubit, which is about eighteen inches. The latter was the standard used by Josephus in his measurements of the temple of Herod.



It is reported from Vienna that Dr. Sellim, the distinguished archæologist who has been for some time conducting explorations in Palestine for the Austrian Imperial Academy of Sciences, has discovered the walls and gateway of the long lost and much searched for temple of Solomon. The discovery is likely to prove of importance to archæologists and to students of Bible history. It may prove to be but the prelude to the revealing of the ruins of the whole temple.

#### OCCULT FIRE FEATS OF THE FIJIANS.

In no part of the broad British domain, says the *New York World*, were there weirder ceremonies in connection with the coronation of Edward VII, probably, than in Suva, the capital of the Crown colony of Fiji. The coronation festivities there lasted a week—the Polynesian counts the importance of a celebration by the length of time it lasts. Mingled with church services and children's entertainments, boat racing and horse racing, dinners by His Excellency the Administrator, and a grand ball at the Administrator's official residence, was a grand exhibition of the ceremony of Vilavillairevo, or the Polynesian fire-walking.

This ceremony attracted chiefs and people from all parts of Fiji. It was given a prominent place on the program of the celebration. It took place near the Government House and was attended by His Excellency the Administrator, Mr. Allardyce and nearly all the government officials of the colony and most of the leading white residents. It was performed by an old native Fijian, known as Kuvani, much venerated for his supposed supernatural powers, even among the proselytes of the Wesleyan church, the leading religious denomination in Fiji, whose membership is numerous enough to furnish a choir of five hundred voices in the vocal parts of the coronation celebration.

The ceremony took place on the evening of June 25. Careful preparation had been made for it. On the grounds near the Government House a deep trench or hole about twenty feet long, twelve feet wide and eight feet deep was dug, and early in the forenoon of the day of the ceremony this was filled nearly full of keawi wood, cut in cordwood lengths. This is the customary firewood of Fiji, and burns with an intense heat. Upon this keawi wood were piled an immense quantity of lava rocks, varying in size from that of a good-sized watermelon to that of a bushel basket.

The quantity of the rocks or stones was so adjusted that when the cordwood had well burned down the rocks would fill the pit nearly to the level of the surrounding ground. The cordwood was lighted shortly before noon, so as to thoroughly heat the stones by 9 o'clock at night, at which time the ceremony was to take place. Around this pit on all four sides at a distance from its edge of about twelve feet were arranged seats for the spectators, of whom there were several thousand. Electric lights were provided to make the ceremony clearly visible to all.

By 9 o'clock the mass of stones was at a white heat, except a few of those around the edges of the pit. Kuvani, the fire-walker, attended by native chiefs, approached the fiery pit clad in a sort of lawi-lawi, or

short skirt, of white cotton cloth. Over this he wore a somewhat longer skirt, made of the ti plant, strung on a girdle about his waist and hanging loosely down. On his head he wore a sort of loose chaplet, also made of ti leaves, the leaves hanging down over his body and shoulders, covering them pretty well. He wore no other garments. His feet were entirely bare, and, though the soles of his feet were thick and horny from having gone barefooted all his life, he used no preparation of any kind on them. In his hands he carried a bundle of ti leaves, loosely tied up into a sort of sheaf, the ends of the leaves falling freely out from the retaining cords at one end. As he approached the fiery pit men with long pieces of wood stirred the stones till their white, almost molten, under sides were turned uppermost, and from the center of the pit glowed a white hot oven in the electric light.

First reciting in a loud monotone an ancient Fijian form of incantation, Kuvani first struck the stones at the edge of the pit with his bundle of ti leaves, and then, advancing slowly, crossed through the center of the pit, raising and lowering and swinging his bunch of ti leaves from one side of him to another as he did so. Uttering a second incantation, he recrossed the hot rocks again, going right through the center of the pit where the stones were the hottest. This he repeated *seven* times, crossing and recrossing in the same deliberate manner, repeating his incantations and swinging his bundle of ti leaves.

When he had concluded his ceremony the Fijians, in ecstasies of amazement and admiration, carried him bodily to the Government House, showered him with silver, seizing the ti leaves of his paraphernalia as mementoes and enchanted relics, and praying him for blessings on themselves and relatives or curses on his enemies.

An examination of Kuvani's feet, at the instance of the Administrator, according to eye witnesses, revealed no sign of burning or any effect of the fire or hot stones whatever. Flashlight pictures taken of the ceremony show the white light of the hot stones where his feet touched them in crossing the fiery pit. The effect produced on the natives is described as something almost beyond exaggeration, and even on the whites who witnessed the occult fire-walking feat a deep and vivid sense of its marvelousness was made.

#### THE PLANETS FOR NOVEMBER, 1902.

**MERCURY.**—November 1st, 1902, in Cancer; 3d, enters Leo; 9th, enters Virgo; 16th, enters Libra; 24th, enters Scorpio. Moves about four mean degrees a day.

**VENUS.**—1st, in degree 22 of Libra; 6th, enters Scorpio; 25th, enters Sagittarius. Moves about two degrees a day.

**EARTH.**—1st, in degree 9 of Taurus; 22d, enters Gemini, the third house. Moves about one degree a day.

**MARS.**—1st, in degree 4 of Leo; 30th, in degree 16 of same. Moves about half a degree a day.

**JUPITER.**—In degrees 11 to 23 of Aquarius during the month.

**SATURN.**—In degree 29 of Capricornus during the month.

**URANUS.**—In degree 22 of Sagittarius during the month.

**NEPTUNE.**—In degree 3 of Cancer during the month.

**MOON.**—As a rule the Moon is heliocentrically the same as the Earth, and geocentrically as shown by any almanac.

Use a Pappus Planetarium in keeping track of the planets.

## STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,  
ART AND PHILOSOPHY.

CHICAGO, ILL., U. S. A., NOVEMBER 1, 1902.

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### EDITORIAL SECTION.

THUS say the sages of conscience:

A guilty conscience needs no accuser.

Conscience is our moral memory; it is  
the memory of the heart.

He that loses his conscience has nothing  
left that is worth keeping.

The best foundation of peace of mind is  
the testimony of conscience.

He that makes light of small faults is in  
a ready way to fall into great ones.

As an impulsive power, conscience is im-  
proved by use and weakened by disuse.

The man who is conscious to himself of  
crime, even though he be of the boldest  
nature, becomes a coward.

There is no witness so terrible, no ac-  
cuser so powerful, as conscience, that  
dwells in the breast of each.

It may justly be feared that those per-  
sons never grieved for their own sins who  
can rejoice at other people's.

Conscience, like all other powers, comes  
to maturity by insensible degrees, and may  
be more, indeed, in its strength and vigor  
by proper culture.

A man should never be ashamed to own  
that he has been in the wrong, which is but  
saying, in other words, that he is wiser to-  
day than he was yesterday.

Keep your heart clear and you will then  
be better able to keep your head clear also.  
"A conscience void of offence" is a won-  
derful assistance to all men.

Great is the power of conscience—great  
in both ways, so that those should not fear  
who have done no wrong, and that those  
who have should always have punishment  
hanging before their eyes.

A good conscience is more to be desired  
than all the riches of the East. How  
sweet are the slumbers of him who can lie  
down on his pillow and review the trans-  
action of every day, without condemning  
himself! A good conscience is the finest  
opiate.

Conscience is that peculiar faculty of  
the soul which may be called the religious  
instinct. It first reveals itself when it be-  
comes aware of the strife between a higher  
and a lower nature within us—of spirit  
warring against flesh—of good striving for  
the mastery over evil.

The consciousness of doing that which  
we are reasonably persuaded we ought to  
do, is always a gratifying sensation to the  
considerate mind; and is a sensation by  
God's will inherent in our nature; and is,  
as it were, the voice of God himself, inti-  
mating his approval of our conduct and by  
his commendation encouraging us to pro-  
ceed.

Never, I beseech you, stifle conscience,  
for when it speaks you are in the path of  
danger; only when you are safe is it silent,  
yet none the less watchful, unsleeping.  
Never, I beseech you, try to displace that  
judge, who never leaves his seat, but sits,  
moment by moment, weighing our every  
thought and act in his balance.

### THE STAR OF THE MAGI.

This issue of the STAR is its thirty-  
seventh regular monthly appearance. It  
completes its third annual volume, and it  
also ends its present size and mechanical  
make-up. It is proper, therefore, at this  
place, to take both a retrospective and  
prospective view of what, in a general  
way, we have accomplished and what we  
hope to attain to in the future.

First of all, the STAR, while according  
an impartial and generous showing to the  
various schools of genuine Occultism, has  
not been dominated by any one "ism" or  
presented any narrow and confined track  
on which one should travel to be numbered  
among the "elect." It has indulged in no  
plan of human "salvation" of the tight  
and straight-laced variety. It has been  
broad and liberal, has welcomed truth in  
whatever point she has appeared, and will  
continue to do so. The STAR will always  
be catholic rather than sectarian. This  
impartial and liberal spirit assures our  
readers that all worthy occult matters  
will be courteously and correctly repre-  
sented in its columns.

In the first issue of the STAR we said  
that "the field of its efforts will not be re-  
stricted to any one particular branch of  
occultism; we shall select subjects from a  
wide field, giving our readers the cream of  
the brightest and best thought of the en-  
tire occult world. Each number will con-  
tain selections from the best literature  
germain to our field, with original arti-  
cles by competent writers." This pledge  
we have faithfully carried into effect in  
the conduct of the STAR and will continue  
to do so in the future.

In its new and convenient form the STAR

will be better and brighter than ever. We  
have several good things in store for our  
readers that will appear in good season,  
and its forthcoming fourth volume will be  
not only the peer of its predecessors but  
will surpass them in many respects.

We confidently look for an increased  
show of appreciation from our faithful  
readers when the STAR in its new form  
makes its appearance among them, and  
for their past attention and generous  
fidelity they merit and will have in the  
new STAR the very best occult journal we  
are capable of giving them. To all who  
have helped us to make this journal a re-  
cognized exponent of "occult science, art  
and philosophy" we have the deepest and  
sincerest gratitude and appreciation. To  
our new friends we will ever have a pa-  
tient ear for their experiences and give  
them in the STAR a steady light which  
will illumine their pathways with careful  
solicitude and watchful eyes. In a word,  
the STAR will be a watchtower of safety,  
progress and satisfaction to all its readers.

### THE NEW BIRTH OF RELIGION.

The religion of science is gradually tak-  
ing form, and every day strengthens its  
claims on the understanding.

So soon as man turned his back on su-  
perstition, began to criticise the supreme  
image created by his hopes, fears, needs,  
and some dim perception of the workings  
of right and wrong; so soon as he began to  
look at the real world around him for in-  
formation, to observe the relation of cause  
and effect, to deduce the laws which un-  
derlie their operations, to note the inevi-  
table consequences of law-breaking, the  
religion of form and ceremony, of arro-  
gant assumption and authority, of dogma  
and profession, was doomed, and the founda-  
tion of a scientific religion, broad and  
strong, was laid.

This new religion of science lacks the  
note of personality so conspicuous in a re-  
ligion of emotion. It is wholly dispassion-  
ate. It has no place for prejudice, intol-  
erance, narrowness, persecution or idola-  
try. It classifies and explains men. It  
points the way to improvement, shows  
how to avoid pitfalls, but it is no respecter  
of persons. The burden of salvation rests  
squarely on each man's shoulders.

But over, under and around all is love,  
unfathomable, untiring love. In nothing  
more than this inflexible bending of weak  
humanity into paths of righteousness is  
the divine character of God's love for man  
shown. Not the love which pets in one  
breath, wreaks vengeance or casts off in  
the next, but love which looks ever to the  
formation of character through ups and  
downs, trials and temptations, never going  
beyond a man's strength if he will but  
trust and put it forth.

The religion of science does not promise  
endless bliss when our earthly pilgrimage

expires. Unused possibilities of development, misused or perverted faculties, are suggestive of a different environment, more or less stimulating, and further efforts [in a new sphere]. The character of this new environment and the compulsion to struggle laid upon us, will doubtless bear some relation to the progress we have made here.

The question of our responsibility for the good or bad use we have made of our opportunity and our talents is pressed nearer home in the religion of science, for it teaches that we do not get either reward or penalty in a lump sum hereafter—heaven or hell—but on the installment plan—here and now—the harmony produced by obedience to Nature's laws making for happiness, and the discord of living at variance with these guides to existence, making a hell.

Whether there is any death for the soul is a moot point. The law of elasticity, with its action and reaction, the principles of limitation and compensation, seem to negative this. Good and evil grow ripe, like fruit, burst and go to seed. Evils correct themselves and good is perverted by excess.

We are frequently struck by the power of the soul to specialize and adapt some means of resistance to evil from the most feeble and unpromising material. The fires of the human heart and the hammer of experience forge a weapon for each and all. The soul early discovers where lies the strength of the individual and seizes the fighting chance.

Where the forces of the constitution have been sapped of strength, the soul brings out reserves of character which supplement physical weakness and make the hereafter seem a very real thing.

All logic and all experience demonstrate that the soul principle is imperishable, but how about identity or egoism? Practically, there is no such thing as immortality unless the consciousness and sequence of identity be preserved. Science assures us of this. Nothing in Nature is so sacred as the law of kind. Never will an acorn bring forth anything but an oak. The most microscopic differences in plants are preserved; better soil, improved methods of culture, improve a plant but do not change its nature. With mankind, identity is not a matter of circumstances, situation, pursuits, etc.—it is simply a matter of character.—*Medical Brief.*

#### BOOK OF GOLD.

One of the curious articles in the holy house of the Temple of the Scottish Rite of Freemasonry, in Washington, the official residence of the Grand Commander, is the sacredly guarded "Book of Gold."

This ponderous volume is of peculiar binding and locked with a gold clasp of huge proportions and exquisite workmanship. There is but one key, and that is always in the keeping of the Grand Commander. The most secret records of the doings of the Supreme Council are between its covers.

The curious patents issued to the late Grand Commander, Gen. Albert Pike, to whom a monument has been erected in Washington, patents issued by the Grand Lodge of the Royal Order at Edinburgh, are there to be found. They were issued just before the late Robert St. Clair Erskine, Earl of Rosslyn, became chief of this venerable select society of Masons.

One of the only two existing copies of Gen. Pike's manuscript on the esoteric symbols of the three degrees of Blue Masonry, dedicated to the Royal Order of Scotland, is kept in the secret vault of the holy house for the perusal of Masonic scholars. The other copy is in England. The masonic writings left by Gen. Pike are among the most valuable in the world.

#### PSALM 100.

To the Chief Musician, Altascheth.  
A song in praise of June.

1. O God, we thank Thee for everything!
2. For the Sea and its Waves, blue and green and gray and always wonderful!
3. For the Beach and Breakers and the Spray and white foam on the Rocks!
4. For the Blue Arch of Heaven, for the Clouds in the Sky, white and gray and purple, we thank Thee!
5. For the Green of the Grass, for the Forests in their Spring Beauty! For the Wheat and Corn and Rye and Barley, and Flax, and Red Clover and White Clover and Alfalfa, and Herds' Grass, and Blue Grass!
6. For the Pines and Spruces and Hemlocks!
7. For the Ash-trees, and Elm-trees, and Oak trees, for Hornbeam and Tupelos!
8. For Maples and Cedars, and Hackmatack and Yew.
9. For the Ferns and Mosses and Lichens, the Prince's Pine and the Barberries.
10. For the Orchards, for Apples and Pears and Cherries and Peaches and Plums, we thank Thee.
11. For the Brown Earth turned up by the Plough, for the Sun by Day and the Dews by Night, we thank Thee.
12. For the Colors that paint the Prairies.
13. For the Red Roses and the Yellow-Mustard, and the Blue Flags and the White Daisies and the Orange Milkweed, for Dandelions and Buttercups and Celadine, and Morning Glories.
14. For the Chestnuts and Beechnuts and Walnuts and Shagbarks and Hickories.
15. For Buck-eyes and Horse-chestnuts and Mountain Ash and Cornel.
16. For the Flying Birds and the Barnyard Fowls, for the Peacocks and Guinea Hens, for Silkworms and Dragon Flies, for the Butterflies in the Day and the Brown Moths at Night.
17. For the Sheep and the Lambs, for the Cows and the Oxen, for the Colts and the Horses—for whatever runs or flies or rests happy in the shade.
18. We thank Thee for all that Thou hast made, and that Thou hast called it Good.

19. For all the glory and beauty and wonder of the World we thank Thee.

20. We thank Thee that Thou hast placed us in the World to subdue all things to Thy Glory.

21. And to use all Things for the good of Thy Children!

22. We thank Thee. We enter into Thy work, and go about Thy business.

[This Psalm was composed by Edward Everett Hale and is sometimes read as a part of the service in his church, Boston.]

#### A WEIRD INFLUENCE.

"On all that it can reach within these walls—sentient or inanimate, living or dead—as moves the needle, so work my will! Accursed be the house, and restless be the dwellers therein!"

Does the anathema of Lord Lytton's "brain" (asks the *Chicago News*), malignant and destructive, its dreams put into action, "invested with a semi-substance," battling against the countervailing resistance of human will, brood upon the "castle" of H. H. Holmes to the discomfort and terror of some of its occupants?

Many have asked themselves or others whether the influence of crime, manifesting itself in ways not understood, can hang over the scene of tragedy long after the event itself has ceased to be of interest. Many believe it can and their views are re-enforced by the present experiences of persons now (Sept. 22, 1902) living in the great rambling structure at West 63d and Wallace streets, where in 1895 so many of the victims of the arch-murderer, Herman Mudgett, or, as he was better known, H. H. Holmes, met their ghastly doom.

In a suite on the third floor of the partly renovated building, about the center of the western portion, live Charles Hines and his wife, Cora. Opening off from Mrs. Hines' bedroom is a shaft or chute descending to the subterranean passages wherein Holmes prowled in the days of his dark career. It is known that down this shaft he lowered the bodies of those whom he slew in the "castle," to incinerate their flesh and prepare their bones for articulation, as was his custom.

Since Mrs. Hines, who recently moved into the flat, has slept in this bedroom she has been disturbed constantly by one horrifying dream—a dream which, with unimportant variations, still takes one fearful form—of plunging down the shaft.

Strange to say, the dreaded influence does not pass with the night. During the day, though she feels wholly at ease in her living rooms, whenever she enters the bedroom, she says, she is impelled by some irresistible fascination to approach the window opening upon the chute. At the same time a sense of terror creeps over her, a fear that she is about to fall headlong down that *Via Dolorosa*, which in the past probably engulfed the forms of Minnie and Annie Williams, Mrs. Julia L. Conner and her daughter Pearl, Miss Emeline Sigmond and perhaps others of whom no record remains.

Mrs. Hines says she is not of a nervous

temperament and, being overcome with amazement at the peculiar sensations she has experienced, she determined recently to test the effect of a night in the room upon another. An opportunity offered itself in a visit of her mother, Mrs. M. Hildreth, whom, with no hint of her purpose, she installed in the apartment.

In the morning her mother emerged pale and agitated after a troubled night and recounted a dream, in all respects, like that which had afflicted her daughter, an incoherent and formless nightmare in which the only decided sensation was one of dropping into gloomy depths to some mysterious and harrowing fate.

The shaft to-day, as in 1895, makes quick connection between the rooms on all floors and the basement wherein the bodies were either cremated or buried deep in quicklime, and it is only in the immediate vicinity of the descent that the inexplicable feeling of dread is said to steal over one. The emotion is felt in no other part of the house.

In this respect the fact parallels the invention of Lord Lytton, who, in his story of "The Haunted and the Haunters," ascribes the recurring blood-chilling events of the narrative to the [vibrations of the] influence emanating from a secret room which served as a starting point or receptacle for the "shadow" cast upon it by the baleful "brain" that even in death would not relax its hold. Whether the famous shaft of the "castle" is under the malign power of Holmes or is merely the abiding place of spectral influences sent in uneasy warning by his victims Mrs. Hines does not pretend to say, but she is convinced that only the obliteration of the grewsome passage will remove, or at least drive to the underground chambers, the subtle "power" which has disturbed her, waking or asleep, on every invasion of its domain. That this is soon to be accomplished is evident from the intention of the owners, who have decided to remodel the structure and transform it into a hotel.

#### OLD MANUSCRIPTS FOUND.

Some very interesting manuscripts have been discovered in the vault of Jamiand Kebar Mosque, in Damascus. Relying on an ancient tradition, which said that important documents relating to the early Christians were stored there, certain biblical scholars requested the Sultan to let them search the vault, and after considering the matter for a year and being assured by oriental scholars that there were no ancient documents in the vault relating to the Mohammedan creed, he finally gave his consent.

As a result a thorough search was recently made and many valuable manuscripts were found. These were taken to Constantinople, and an examination showed that among them were several fragments of the Old and New Testament in the ancient Syriac tongue, as well as portions of a translation of the Old and New Testament in that Syriac dialect which was anciently spoken in Palestine.

Among the latter was a translation of some of the epistles of St. Paul, the existence of which was unknown to scholars, and which is of great value, as the dialect in which it is written was spoken during the life of Christ.

Among other treasures discovered were fragments of the Pentateuch, in the Samaritan tongue, an Arabic translation of the seventy-eighth Psalm, 77 pages of a hitherto unknown commentary in the old Syriac tongue, and several psalms and eleven pages of the Pentateuch, written in Greek, and dating back to the eleventh century.

Baron Marschall, the German ambassador in Turkey, has shown much interest in this discovery, and it is said that the Sultan has granted him permission to send the manuscripts to Berlin, with the object of having them carefully examined by the best biblical scholars in Europe.

#### TO SEEK MAGNETIC POLE.

Professor Neumeyer, the renowned director of the Deutsche Seewarte, said a short time since: "An exact determination of the earth's north magnetic pole will be of immense value to science." This is the work that Captain Roald Amundsen, a Norwegian, will attempt to accomplish.

The fact is well known that if all ships might sail in the direction indicated by the north end of their compass needles they would meet at last, not at the North Pole, but at a point situated on Boothia, in the northern part of this continent, or somewhere in its neighborhood. At the magnetic pole the needles would assume a vertical position if they were what are known as magnetic dipping needles—that is, if so arranged as to be movable about a horizontal axis, like the hands of a clock.

When James Ross discovered the position of the north magnetic pole on June 1, 1831, his dipping needle made an angle of 89 degrees 59 minutes with the plane of the horizon—in other words, it was deflected only one minute from an absolutely vertical position. This one minute was a matter of little importance and Ross concluded that he had really reached the north magnetic pole. He determined its geographical position to be 70 degrees 5 minutes north latitude, 96 degrees 57 minutes west longitude.

But Ross made no further investigations and contributed nothing toward the solution of a question that has since presented itself—that is, whether the magnetic pole is actually only a point or whether the peculiarity of the needle in assuming a vertical position extends over a large area.

Theoretical study of late years has pointed decidedly to the latter supposition. Another question which has been much discussed in recent years and demands a practical solution is whether the magnetic pole is stationary or changes its position. Scientific men are by no means agreed as to this question. The purpose of Captain Amundsen's coming journey north is, if possible, to supply satisfactory answers to

these two important questions of modern geographical science.

In January last he purchased the vessel Gjoa, which is renowned as one of the strongest and best sailing vessels in the Arctic fleet of Norway. He will start for Boothia next spring. A little while ago he told the Norwegian Geographical society of Christiania all about his plans and the following particulars are condensed from the report of his lecture.

There will be only seven men on his small vessel. He preferred a little vessel like the Gjoa, for the waters of arctic America which she will navigate are in many places narrow and shallow, and it is therefore important to have a vessel that is of light draught and capable of turning in her own length. The Gjoa was only a sailing vessel, but she has been fitted this summer with a petroleum engine. The equipment consists of the usual things required for a polar journey, such as fur clothing, tents, skis, snowshoes, sledges, kayaks, and, of course, a complete and up-to-date lot of magnetic instruments, and enough provisions to last four years.

There will also be oceanographic instruments, such as sounding machines, deep-sea thermometers, and other appliances. Sledge dogs will be procured in west Greenland. The captain hopes to reach Lancaster sound by the middle of July, and his course will be through the sound and up Prince Regent inlet to Bellot strait, which separates the north end of Boothia from the island of North Somerset.

He expects to make his way through this narrow strait and south along the west coast of Boothia, leaving a depot, if possible, at the place where Ross found the north magnetic pole in 1831. He will then seek a suitable winter station off the west side of Boothia, either in Matty Island or King William Land, where so many relics of Sir John Franklin's expedition were found.

#### ELEVEN "LOST DAYS."

In 1751 the British parliament awakened to the inconvenience of the unreformed calendar and an act was passed fixing the beginning of the year on January 1, instead of March 25. It was decided to call the first day of the following January, 1752, instead of regarding the year as 1751 until March 25, and to bring "time" straight it was also decided to consider the days from September 3 to September 13, inclusive, as non-existent, so that September 3 became September 14. It is not the simplest thing in the world to take eleven days from the calendar, and it is not surprising, perhaps, that ignorant people should have imagined that parliament had stolen eleven days from their lives.

#### Conscience.

The use of conscience is to teach us to discern our moral obligation and to impel us towards the corresponding action.

Our own conscience is to be our guide in all things. It is through the whispering of conscience that the spirit speaks.

Conscience is a light that all possess with self-consciousness. To walk as this light directs is to increase its brilliancy; to ignore its searching rays is to darken and finally banish them, leaving the soul in a darkness most profound, for conscience departs when unheeded.

#### QUAINT AND CURIOUS.

TOMBSTONES are not infrequently employed in different parts of Nottinghamshire, Derbyshire, Lincolnshire and Leicestershire, England, for the purpose of paving certain places.

FOR the love of his youth, Louise de la Valliere, Louis XIV constructed a lodge, the approach to which was paved with glass mirrors, painted with an allegory representing the fervor and durability of his love.

STREETS paved with glass are not by any means unknown. The famous Rue de la Republique is a notable example. The pavement is laid with glass blocks eight inches square, and so symmetrically fitted together that it is impossible for even water to pass between them.

SOME time ago the inhabitants of the Vale of Belvoir raised a vehement protest against tombstones being used for a pathway leading to the parish church. The local authorities endeavored to excuse themselves on the ground that they had plenty of old gravestones on hand, which, if utilized, would assuredly save the ratepayers' pockets.

LOUIS XIV had one of the courts of his palace at Versailles paved with squares of silver, each of which recorded some triumph of the French arms. These surrounded a large tablet of gold, in the center of which the sun was represented by a dazzling blaze of costly gems. Another court of this most sumptuous dwelling was paved with slabs of jasper, agate and other rare stones.

MOST greswome is the pavement at Gwandu, Africa, in the making of which over 12,000 human skulls are said to have been employed. The towu, which is oval in shape, is girdled by a ring of lofty poles on the summit of every one of which is placed a skull, while each of the six gates is led up to by a pavement of skulls, which from constant friction gleams like a way of polished ivory.

AN Italian nobleman has lately had the courtyard of his palace paved with slabs of marble, granite and other stone, every one of which has been brought from a different land. Europe, Asia, Africa, America and Australia have all supplied materials for this curious mosaic, which is composed of over five hundred pieces, each engraved with the name of the country or state from which it came.

THE fancy of a rich merchant of Berlin took a strange turn. He had the walks of the garden attached to his country villa laid with a number of coffin lids, which he had been at great expense to collect. They were of all ages and conditions, from

the wooden covering for the peasant to the most elaborate metal work designed for noble or prince. On his death some years back his son replaced them with ordinary gravel.

ON the occasion of his accession to the throne of Bavaria, Maximilian Emanuel had one of the roads leading to his palace paved with plates of burnished copper, which, gleaming in the sunshine, had all the effect of the more precious metal, gold. Down this road it was his intention to proceed in royal pomp, but his purpose was frustrated by a gang of robbers, who, one night, overpowered the guards and carried off much of the valuable paving.

#### HEALTH AND HYGIENE.

Conserve your vital force by refraining from excesses, temperate and regular habits, and a proper life of usefulness that does not interfere with physical needs.

##### Paroxysmal Pains.

In cases of paroxysmal pains in women, recurring at intervals, and giving no very marked symptoms of any distinct affection, and particularly if there is no evidence of inflammatory disturbance, it is always well to think of the possibility of hysteria. This disease has been known to simulate appendicitis, renal and hepatic colic, and many other surgical affections. In many cases operations have needlessly been performed when the trouble was entirely hysterical, and should have been so treated.

##### Treatment for Corns.

Corns are usually caused by some kind of a bruise or undue friction on parts of the feet; the same with bunions, etc. First, remove the cause or aggravation; then, for hard corns, soak the feet thoroughly every night before retiring in water in which sufficient soda (common baking) has been dissolved to make it quite strong. By continuing this foot-bath for a few evenings it will be found that the hard cuticle has been dissolved and the corn has disappeared. For soft corns, generally the most painful, it is better to dip a soft linen rag in turpentine night and morning and bind it over the soft corn. Lemon juice or sweet oil, used in the same manner, is also useful but not so valuable.

##### Cider.

Fresh-made cider, of prime quality, is a therapeutic agent of considerable value, says the *St. Louis Medical Brief*. The malic acid which it contains, in a particularly happy combination, is useful in the treatment of the uric acid diathesis, biliousness, and in various diseased states of the blood. It improves the appetite and diminishes any tendency to constipation. It seldom disagrees with the stomach and can sometimes be taken where medicine is absolutely rejected. Invalids and convalescents are often benefited by its use. Hard cider will not do, nor a second-rate article. Good cider is not so easy to obtain. Much of that in the market is made

by adding water to pomace, does not contain the desired ingredient, malic acid, and is unwholesome, setting up a fermentation in the digestive organs. Good cider has a mellow and satisfying taste, conspicuous by its absence in the adulterated and inferior product.

##### Poison Found in Potatoes.

Potatoes contain a poisonous alkaloid known as solanine. Little of this poison is found in the new potatoes, but even fresh potatoes which have grown above the surface of the soil and have a green skin are generally known to be poisonous. When potatoes are kept a long time they contain a large amount of this poison, and many cases of serious poisoning have occurred in late summer from eating old potatoes. About ten years ago many soldiers in the German army were ill from an unknown cause. They suffered with headache, colic, diarrhea, vomiting, weakness, and slight stupor, and in some cases dilatation of the pupils. The matter was investigated and it was discovered that the men had been eating potatoes which had been kept for a long time in a damp place until they had begun to sprout. Chemical examination revealed the fact that these potatoes contained twenty-four times as much solanine as is found in new potatoes.

##### New Treatment for Neuralgia.

F. E. Waxham reports in the *Colorado Medical Journal*, several cases of neuralgia of a severe nature, in which castor oil brought about a speedy cure. It should be given in doses of from one to two ounces three or four times daily, although in some cases good results have been obtained with smaller doses. After the first two or three doses it usually loses its cathartic effects. We should guard against its too free cathartic action by sufficient doses of opium in some form, as it is the constitutional and not local effect that we desire. This should only be administered by a physician, who may, possibly, check the local effect of the remedy in another way. The castor oil is best given either in milk with effervescent seltzer, or in ale, especially Bass' ale. A palatable mixture can be made by combining the oil with mucilage of acacia and lime water. It should be thoroughly shaken before given. It may also be given in hot lemonade. This simple remedy is said to give results in neuralgia not obtained by other medicines.

##### Loss of Hair.

From a clinical study of three hundred cases, Dr. G. T. Jackson concludes that heredity, an intellectual indoor life, especially when coupled with nerve strain and worry, and all diseases of lowered nutrition, are predisposing and at times determining causes of loss of hair, while the exciting cause is in the great majority of cases dandruff, or some other actual disease of the scalp. As regards treatment, he relies chiefly on massage of the scalp and the application of precipitated sulphur in good cold cream (ten per cent)

with or without extract of *Jaborandi* (one dram to one ounce). This medicated ointment is useful in overcoming the dandruff, while for stimulating the growth of the hair, massage is the only remedy worthy of the name, but it must not be used until the dandruff is checked. A skilled professional masseur should be employed when possible, but much may be done by the patient pinching up the scalp between the ends of the extended fingers of both hands for five minutes night and morning. Hair brushes are likely to become infected and thus be harmful to the scalp.

### EDITOR'S TABLE.

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OUR thirty-seventh regular issue, and the last of the present sized page. Keep an eye open for number thirty-eight. It will be certain to please you.

### Book Reviews.

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

"INNER STUDIES." A Course of Twelve Lessons, by Rev. Dr. Otoman Zar-Adusht-Hanish, Public Instructor of Mazdaznan Philosophy in America. Has 206 large pages (equal to a 400-paged book of ordinary size); indexed; full leather bound; published by the Sun-Worshiper Publishing Company, Chicago, 1902. Price, \$5.

This book is an elaboration of the lessons and teachings of what the west terms the Sun Worshipers of Persia. That these are ably and accurately stated and taught by the Rev. Dr. Hanish in this volume is beyond question, and one can look therein with considerable confidence for an intelligent account of the inner exercises and illuminations of this peculiar people.

The philosophy of the Sun Worshipers has been well received in Chicago, and a large and respectable following has been formed by the public lectures and teachings of Dr. Hanish. There arose a necessity for an authoritative and exact statement of the "inner studies" of his eastern philosophy for his more advanced pupils and this present volume was written by him to meet this demand, and it therefore cannot be considered, like the ordinary book, as being merely published for profit. We must regard this volume, therefore, as an educational one on the esoteric doctrines and practices of the Sun Worshipers. An examination shows that physical health is an indispensable requirement for esoteric advancement, and much good instruction is given to this end. Then we find assertions of human possibilities that would astound the ordinary reader, and we

read further on how these may be practically attained.

Of course, we cannot speak from personal experience of these attainments, but we believe the author to be wholly sincere and earnest in what he writes. He certainly has given us a very readable and instructive work and one that we highly appreciate. It fills an important gap in the occult literature of the day.

### Pamphlets Received.

Two neat and interesting booklets are "Karma," by I. S. Bradley, and "An Epitome of Theosophy," which are published by the Manasa Theosophical Society of Dayton, Ohio, at 1,000 East Fifth street. They are sent us by Mr. Wm. M. Thompson, president of the society, and can be had of its secretary, Mr. T. Mathews, for 5 cents each, by writing to the above address. In lots at special rates. They are excellent for missionary work.

### "Old Moore" for 1903.

This important annual for 1903 is now on hand, direct from the London publishers, and fully sustains the enviable make-up and character of its predecessors.

Its 40 pages contain "Old Moore's 1903 Address to his Millions of Readers," which includes a startling and prophetic "Crystal" reading of great events to come; separate hieroglyphs and forecasts for each month of 1903; a grand "hieroglyphic for 1903," "fortunate days in 1903," and hundreds of other valuable matters.

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### "Modern Astrology."

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### "Astrology Made Easy."

Ernest S. Green's last and best work was "Astrology Made Easy," a pamphlet of 72 large pages, illustrated with diagrams, and which we noted in the June STAR as being "an excellent hand-book and well worth the price (50 cents). Aid will be given Mr. Green's widow by those who obtain this really good work. We shall keep it in stock for a time and advise its purchase. Sent post free for 50 cents.

### 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.

### New Work on Astrology.

"The Horoscope and How to Read It" is the title of a new hand-book by Alan Leo, editor of *Modern Astrology*, being the second of the "Astrological Manuals" now in course of publication, each being a complete work in itself. Its instructions for casting the horoscope are clear, concise and accurate, while its rules for reading the same are such that one unacquainted with astrology will be readily able to obtain satisfactory results. No one interested in astrology—whether as a student or practitioner—should be without this valuable contribution to the science. We have imported several copies of this valuable work for our patrons, and will mail it to any address for thirty-five cents. It is of good size, beautifully printed, illustrated with diagrams, and substantially bound in dark-green linen-covered boards, being stitched so as to open flat. Order this book to-day as our supply is limited and will not last but for a short time.

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