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STAR OF THE MAGI

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MAGIC, MYSTICISM
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INITIATION, INTUITION

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Volume II.

CHICAGO, ILL., MARCH 1, 1901.

Number 5.

ST. MARTIN AND MARTINISM.

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

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

CHAPTER I.

THE ILLUMINATI, SWEDENBORG, MARTIN, WILLERMOZ.

It is impossible at any epoch to set forth clearly an account of the real character of Martinism without at first establishing the chief difference which separates the society of the Illuminati from the society of Freemasons.

The society of the Illuminati is bound to the invisible by one or many of its chiefs. Its principle of existence and duration, therefore, takes its rise in a superhuman plane, and all its government from highest to lowest is constituted with obligation, for all the members of the fraternity to obey their chiefs when they have entered within the interior circle or are departing from it.

The private life, the published works and the character of the chiefs of the majority of the fraternities of Illuminati, show that the invisible origin belongs to a divine plane, and has nothing to do with Satan or with demons, as the clerics, frightened at the progress of these societies, seek to insinuate.

The Illuminated fraternity, best known anterior to Swedenborg, and the only one of which we are permitted to speak to the profane world, is the illuminated brotherhood of the Rosy Cross, of which the constitution and key will be given in due time. It is the members of this fraternity who have decided upon the creation of symbolic societies, charged with preserving the rudiments of the Hermetic initiation, and which have thus given birth to many rites of the Freemasons. No conflict can be established between the Illuminati or superior center of Hermetic study and Freemasonry or the inferior center of conservation, reserved for debutants. It is only by joining with the fraternities of Illuminati that the Freemasons are able to gain the practical knowledge after which they seek from grade to grade.

SWEDENBORG.

To the incessant efforts of the Illuminated brotherhood, the Invisible wrought a great change through

the illumination of Swedenborg, the Swedish savant.

The mission of realization through Swedenborg, above all, consisted in organizing a lay brotherhood of Christ, charged with defending the Christian idea in its primitive purity and of mitigating, in the invisible, the deplorable effects of the extortions of the monopolies of fortune, and of all the procedures, dear to the Prince of this World, issued in a work by the Jesuits, under color of Christianity.

Swedenborg divided his work of realization into three sections: 1. The section of instruction, embracing his books and the narration of his visions. 2. The religious section, constituted by the ritual application of his instructions. 3. The section laden with symbolic and practical tradition, and constituted by the initiatory grades of the Swedenborgian rite.

The last interests us only for a moment. It was divided into three secondary sections: The first was elementary and Masonic; the second elevated the new member to Illuminism, and the third, active.

The first section included the grades of Apprentice, Companion, Master, and Master Elect.

The second section included the grades of Apprentice Priest (or Master Elect Illuminated), Companion Priest, and Master Priest.

The third section included the grades of, first, Master Priest, assigned to the elementary realization or Apprenticed Rosy Cross; second, Chevalier Rosy Cross Commander; third, Rosy Cross Illuminated or High Priest (Master Grand Architect).

It will be observed that Masonic authors upon Illuminism, and among others Ragon, have only been able to give second-hand knowledge, which we had actually given before; nor have they been able to see the key of passage from one section to another by dividing the superior grade of each section into two parts. It may be further remarked that the only true creator of high grades is Swedenborg, and that these grades apply exclusively to Illuminism, and have been directly Hierarchic and constituted by the Invisibles.

Later, certain Masons, actuated by ambitious pride and mistaken zeal, sought to appropriate these degrees of Illuminism, but only succeeded in exposing their lack of the true spiritual force of Illumination. In effect, the possession of the grade of Illuminated Brother of the Rosy Cross does not consist in the possession of a parchment and ribbon. It is only proved by the possession of *active spiritual powers*, which the parchment and ribbon cannot guarantee.

Now, among the initiates of Swedenborg was a man

to whom the Invisible particularly lent his assistance, a man endowed with grand faculties of realization upon all planes—Martin de Pascally, who received the initiation of Master in London, and who was charged with spreading the order through France.

MARTINISM.

Thanks to the very letters of Martines, we are able to fix the exact spelling of his name, although mutilated by the critics. Thanks still more to the archives which we possess, and thanks to the constant support of the Invisible that we are able to show that Martines never had the idea of reuniting French Freemasonry to those essential principles which it has repudiated. Martines had passed the most part of his life in combating the evil effects of the materialistic propaganda, without faith in the pedants of lodges, those pseudo venerables who, abandoning the way fixed for them by unknown superiors, wished to make themselves poles (for controlling centers) in the universe and to substitute for the action of Christ their own, and the counsels of the Invisible by the results of ballots emanating from the multitude.

In what, then, does Martinism consist?

In the acquisition, by purity of body, mind and spirit, of powers which permit a man to enter into relations with the Invisibles, those which the churches call angels, and thus to attain not only to a personal reinstatement of the operator but also to that of all the disciples of good will.

Martines gathered in the hall of seances all who sought the light from him. He traced the ritualistic circles, he wrote the sacred words, he prayed with humility and fervor, acting always in the name of Christ. Thus have testified all those who assisted at his operations and, still more, all his writings so testify.

At that time these invisible beings always appeared in full light. These beings acted and spoke, they gave elevated instruction, invited to prayer and meditation, and that without sleepy mediums, without ecstasy or unhealthy hallucinations.

When the operation was finished and the invisible beings had disappeared, Martines gave to his disciples the means of producing, for themselves, the same results, alone. It was only when they had obtained alone the assistance of the invisible that Martines gave them the grade of the Rosy Cross, of which his letters are the evidence.

The initiation of Willermoz, which continued more than ten years, that of Louis Claude St. Martin, and others, shows us that Martinism was consecrated to something other than the practice of symbolic Masonry, and that only one who had never been admitted to the threshold of real Illuminism, could ever confound the discourse of the "Venerables" with the active works of the Rosy Cross Martinists.

Martines was so little of an innovator that he preserved wholly the names given to the grades by the Invisibles and transmitted by Swedenborg. We will be just, then, to discuss Swedenborgianism, as adapted to the place of Martinism.

Martines regarded Freemasonry so favorably as a

school of elementary instruction, that his Master Priest said: "I have been received Master Priest in passing from the triangle to the circle." In interpreting the symbols he wished to say: "I have been received Master Priest in passing from Freemasonry to the practice of Illuminism."

It was then necessary to have not only three but seven of the grade of ordinary Masonry to become Priest. The reading of the catechism, though superficial, is sufficient for this purpose.

Martines sought to develop each of his disciples by personal work, and to leave him all his liberty and all the responsibility of his acts. He selected each one of his members with the greatest care, and only conferred the degrees upon the real aristocracy of intelligence. Finally, he admitted women to initiation with the same titles as men and under the same guarantees.

The initiates who entered at one time joined together for mutual aid, and the reunions were held at astronomical epochs, determined for this purpose. Thus was constituted the chivalry of Christ, the laic chivalry, tolerant and repudiating the habitual practices of the various clergy.

The individual pursuit of the reintegration by Christ and the grouping together of spiritual forces to aid the feeble and beginners, such, in brief, is the role of Martinism.

Let us now recall the situation in France. Martinism recruited its disciples either by direct action, as was the case with Claude St. Martin, or, more generally, from among the men already titled with the higher Masonic degrees.

In 1754, Martines found himself in the presence of—first. A part of Freemasonry coming from England, and constituting the English Grand Lodge of France (since 1743), which soon foretold the Grand Lodge of France and gave birth to the master, Lacorne. This elementary Masonry, constituted by the three degrees of the Blue Lodge (Apprentice, Companion, Master), was without pretension, and formed an excellent center of selection.

Second. By the side of this English lodge, existed, under the name of Chapter of Clermont, a practical group, the temple system which Ramsey, in 1728, joined to Masonry with the degrees bearing the names of "Scotch," "Apprentice," "Knight of the Temple," etc. A short explanation is here necessary. One of the most active representatives of the temple initiation had been Fenelon who, in his studies of the Kabala, had entered into relations with many Kabalists and Hermetists. When, after his conflict with Bossuet, he was forced to flee and exile himself in painful inactivity, he arranged a plan of action which would, sooner or later, assure him his revenge.

Chevalier Ramsey was carefully initiated by Fenelon and charged with executing this plan, with the support of the Templars, who would at the same time have their own revenge.

Chevalier de Bonneville, in 1754, established the Chapter of Clermont, by means of these temple degrees, and, pursuing a political end, a bloody revolu-

tion arose, which Martines could not approve any more than any chevalier of Christ. Thus, not only Martines but also his disciples of all degrees of his order, as Saint Martin and Willermoz, opposed with energy this temple rite, which would come to a partial end in 1789 and, in 1793, bring to the guillotine the greater part of the chiefs of Martinism. But let us not anticipate.

Third. Outside of these two courses there were yet other representatives of Illuminism in France. First we will speak of Pernety, who translated the "Heaven and Hell" of Swedenborg, and who instituted the system of Illuminism of Avignon (1766), and took an important part in the constitution of Philalethes (1773). It became necessary to attach to the same center the work of Chastelier (Benedict), who, in 1767, laid down in London the first foundation of his rite of the Theosophic Illumines, that shone brightly till 1783.

Thus Illuminism created many groups, which were related by a common purpose and by invisible guides from the same center, and who united them by ties on the physical plane. It is to Martines that the most fruitful labors in this cause accrued, for it is to him that had been given, by heaven, those active powers which his disciples always recall with admiration and respect.

From the administrative point of view, Martinism follows exactly the degrees of Swedenborg, as we will find in the letter of Martin of June 16, 1760.

The title of Grand Architect Master embraced, in effect, the three degrees of the third section.

Under the authority of a sovereign tribunal, the lodges and groups of the province were organized, of which we are able to trace the birth and development in the letters we have published.

WILLERMOZISM.

Two of the disciples of Martines de Pasqually should fix our attention by their works of realization—Willermoz of Lyons and Claude de Saint Martin. Let us give our attention to the former, Jean Baptiste Willermoz, a merchant at Lyons and a Mason when he began his initiatory correspondence with Martines de Pasqually.

Accustomed to the Masonic hierarchy, to groupings and lodges, he concentrated his work of realization to that end and always aimed to constitute reunions and lodges of Illuminees, whilst Saint Martin directed his efforts, above all, towards individual development.

But the chief work of Willermoz was the organization of Masonic congresses or convocations which enabled the Martinists to anticipate, in advance, the work of the Templars and present Martinism under its true character of an integral and impartial university of Hermetic science.

When Martines de Pasqually began his initiation, Willermoz was Regular Venerable of the Lodge of Perfect Amity of Lyons, a post which he filled from 1752 to 1763. This lodge rested upon the Grand Lodge of France. In 1760 a first selection was made and all those members endowed with the grade of Master formed a Grand Lodge of Masters, at Lyons, with Willermoz as Grand Master. In 1765 a new selection

was made, by the creation of a Chapter of Chevaliers of the Black Eagle, and placed under the direction of Dr. Jacques Willermoz, Cadet brother of the former.

At the same time, Jean Baptiste Willermoz resigned the presidency of the ordinary lodge and of the lodge of Masters, which was placed under the direction of brother Salonf, and Willermoz became the head of the Lodge of Elect Priests, formed from the selected members of the Chapter.

Selonf, Dr. Willermoz and J. B. Willermoz formed a secret council, having supreme authority over all the brothers of Lyons.

THE UNKNOWN PHILOSOPHER.

Let us first give our attention to that which occurred into the Lodge of Priests and we will then speak of the Conventions. It results, strictly from the documents actually placed under the guard of the Supreme Council of Martinism and coming directly from Willermoz, that the seances, reserved to the members and justifying their title of Illuminees, were consecrated by collective prayer and by operations which permitted direct communication with the Invisible. We possess all the details concerning the mode of this communication, but these should be exclusively reserved for the Committee Director of the Supreme Council. That which we should reveal and which will throw great light upon many points, is that the Initiates named the Invisible being who revealed himself, "The Unknown Philosopher," and that it is he who has given, in part, the book "Of Errors and of Truth," and that Claude Saint Martin alone took that pseudonym for himself later and by order. We give the proofs of this affirmation in our volume upon Saint Martin.

But that which we now tenaciously hold and affirm is, that the greatest spirituality, an entire submission to the will of heaven, and most fervent prayers to our divine Savior, Jesus Christ, have never ceased to precede, to accompany, and to end the seances governed by Willermoz. Yet if the clerics will ever persist in seeing a devil, shaggy and horned, under every invisible influence, and are always disposed to confound all that which is extra-terrestrial with inferior influences, that concerns themselves, and we can only deplore any part taken which opens the door to all mystifications and mockings. Willermozism, like Martinism and Martinism, has always been exclusively Christian, but has never been clerical, and for reason—it renders to Caesar that which is Caesar's and to Christ that which is Christ's, but it never sells Christ to Caesar.

THE COPY-BOOKS.

The agent or "Unknown Philosopher" has dictated one hundred and sixty-six copy-books of instruction, of which Claude Saint Martin has taken cognizance, and some of which he has copied with his own hand. Respecting these copy-books, about eighty were destroyed, in the first months of 1790, by the agent himself, who wished to avoid seeing them fall into the hands of the agents of Robespierre, who made desperate efforts to reach them.

THE CONVENTIONS.

On August 12, 1778, Willermoz announced the preparation for the convention of the French, which was held at Lyons from November 25 to December 27. The design of this convention was to purify the Scotch system by destroying all the evil germs which had been introduced. Under the influence of the Illuminees of all the country, there went forth from this reunion the first condemnation of the system of bloody vengeance, which was prepared in silence in certain lodges. The result of the labors of this convention is included in the "New Code of the Purified Lodges of France," which is embraced in our archives and appeared in 1779. To comprehend the necessity of this effort towards union, we must remember that the Masonic world at that time was tainted with anarchy.

The Grand Orient of France was born in 1772, thanks to the usurpation of the Grand Lodge of France by Lacorne and his adherents, directed secretly by the Templars, who, after establishing the Chapter of Clermont, transformed themselves, in 1760, into the "Council of the Emperors of the Orient and Occident," then into the "Chevaliers of the Orient" (1762), and, finally, were merged into the Grand Orient, after the "Order of Lacorne."

Thanks to their influence, the system of lodges was greatly modified. Above all, the parliamentary regime, with successive elections of all the officers, was substituted for the ancient unity and hierarchic authority.

In the disorders caused by the revolution, the Martinists interposed to offer all conciliation. From this came the first convention of 1778 and those efforts to oppose the financial disorders which were universally experienced.

Encouraged by the first success, J. B. Willermoz convoked, on the 9th of September, 1780, all the Scotch Grand Lodges of Europe to a convention at Wilhelmsbad, near Hanan. (Ragon, p. 162.)

The convention was opened Tuesday, July 16, 1782, under the presidency of Ferdinand of Brunswick, one of the chiefs of International Illuminism. From this convention issued "The Order of Beneficent Chevaliers of the Holy City Jerusalem," and a fresh condemnation of the Templar system.

THE WORK OF WILLERMOZ.

Thus Willermozism aimed always at the grouping of fraternities of Initiates, according to the constitution of assemblies of Initiates, governed by the active centers, bound to Illuminism. It is an error to believe that Willermoz ever abandoned the opinions of his Masters, an evil to accept such a report concerning a character so elevated. Always, until his death, he sought to establish Masonry upon solid foundations by giving it, as an end, the practice of virtue for its members, and of charity towards others. But he always sought to make of the lodges and chapters centers of selection for the groups of Illuminees. The first part of this work is obvious, the second occult; and this is the reason why persons not well informed are unable to see Willermoz in his true character.

After the revolutionary tempest, after his brother had been guillotined with all his initiates, and after he was saved by a miracle from the same fate, it was he who restored spiritual Freemasonry in France, thanks to the rituals which he had saved from destruction.

Such was the work of that Martinist to whom we will consecrate a volume if God will permit.

CHAPTER II.

CLAUDE SAINT MARTIN AND MARTINISM. SAINT MARTIN AND FREEMASONRY.

If the very form of writing the name of Martines de Pasqually had not been well known, and if the advantage to the subject of the real work of Willermoz, before the appearance of the letters of Pasqually, which we have published, had not been made public—much against (and some very comical things) might have been written upon Claude Saint Martin. The criticisms, the analyses, the theories and also the calumnies here made are based entirely upon works and letters exoteric of the "Unknown Philosopher." The correspondence of the initiated, addressed to his colleague, Willermoz, reveals some errors of work which the critics have made, in particular M. Matter. It is true that we are not able to draw better inferences from the documents actually known, even if we possess the only light upon the keys which Illuminism gives to that subject. Be patient until we give these letters to the light, since many new inaccuracies have been discerned on account of the grand Martinist realizer who at times destroyed things simple and legendary.

If Willermoz was directly charged with grouping Martinist principles and the work in France, Claude Saint Martin received the mission of creating individual initiation, and of extending his work as far as possible. For this purpose he was admitted to a thorough study of the instructions of the "Unknown Agent," and in the archives of the order we possess many copy-books, copied and annotated by the hand of Saint Martin.

Thus, as we have before said, the book of "Errors and Truth" is almost entirely of invisible origin, and from this we may see the cause of the commotion provoked, in the centers of initiation, by the appearance of that book, a commotion which the critics seek so anxiously to explain. This point, as well as others, will be made clear when needful.

In addition to his studies upon Illuminism, begun with Martines de Pasqually and continued with Willermoz, Claude Saint Martin was actively occupied with practical Hermetism and some alchemy. At Lyons he organized a laboratory for this purpose. At present let us leave his life, which we wish later to restore completely, and occupy ourselves only with his work at the point of view which interests us.

Being compelled now to extend his work widely Claude Saint Martin was constrained to make certain reforms in Martinism. Therefore the classic authors of Freemasonry have honored the name of the Grand Realizer for his fitting labor, and have desig-

nated the movement originating with Claude Saint Martin as Martinism. It is very amusing to observe certain critics, whom we will not name, trying to persuade themselves that Saint Martin never founded an order. We must believe those readers not well informed who, with such affected innocence, dare to support such an absurdity. The order of Saint Martin having penetrated into Russia during the reign of the Great Catharine, gained such success that a piece was played at the court entirely devoted to Martinism which some seek to ridicule. It is to the order of Saint Martin that the individual initiations attach themselves in the memoirs of the Baron Oberkierch. Finally, the classic author of Freemasonry, the Positivist, Ragon, who is however not very favorable to the rites of Illuminism, describes in pages 167 and 168 of his "Orthodox" Masonry the changes wrought by Saint Martin in organizing Martinism.

We are well assured that these critics should not arouse anxiety nor be taken more seriously, that their authors and that certain Freemasons will not readily pardon Saint Martin for having all his life denied to the Freemasonry positivist the same title as Martines de Pasqually and for having reduced it to its true role of an elementary school and center of inferior symbolic instruction. They who deny historic facts bring ridicule upon themselves, and behold the result.

He, whom the university critics have named the Theosophist of Amboise, was but the very practical Realizer under a mystic appearance. Like Weishaupt (see *Lettres*, a Caton Zwach, Feb. 16, 1781), he employed the individual initiation, and, thanks to that procedure, gave to the order a facility of adaptation and extension of Masonic rites greatly to his praise. The generous advocacy of the Christian chivalry of Martines de Pasqually, by Claude Saint Martin, induced the most violent attacks against his own work, his character and his very life.

In response to these attacks it will be necessary to devote a volume in detail. Therefore we must be content in this short study to indicate to those following us, by the documents already printed, what was the true character of Martinism at this epoch of Saint Martin.

TO BE CONTINUED IN OUR NEXT.

SPEECH.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of those, to rest the tired ear
Of earth, so hurt by weary stain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man or self,
Say so; if not, push back upon the shelf
Of silence. All your thoughts of faith shall come:
No one will grieve because your lips are dumb.

Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, nor interest, nor please,
By harping on that minor chord—disease.
Say you are well or all is well with you,
And God shall hear your words and make them true.

ELLA WHEELER WILCOX.

NEDOURE; The Priestess of the Magi.

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

By T. J. BETIERO, M. D.

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CHAPTER XVI.—CONTINUED.

Tantras, the great magician of India, friend of kings and ruler of unseen forces, sent, as if by providence, to aid him at the most critical period of his exciting life, which had been for years but little more than a continuation of plots, schemes and struggles to hold the favor of the reigning monarch.

He was the head and representative of the pagan priests, who were always at swords' points with the Magians.

First one and then the other would have the ascendancy in affairs of state.

Since Amasis had ascended the throne from the ranks as a common soldier, he had openly favored the Magi. Though Nevo-loo was thus thwarted in his desire to completely dominate the king, he had still certain rights before the law which made him a personage of some importance.

When his keen perception showed him that Amasis was slipping from his control, all the cunning of his fertile brain was devoted to winning the respect and esteem of the morose and melancholy Psamittichus, son of Amasis and successor to the throne.

The Magi were skilled in reading the stars; the pagan priests also read the book of the heavens. The former adored one God, while the latter found a God for every domain of Nature—pantheism. The Magi were enabled, by the science of alchemy and personal development, to perform most astounding miracles. The pagan priests, unable to produce genuine phenomena, had devised some very ingenious tricks.

For instance, when Rah, the Sun-god, delivered his annual admonitions to his followers, and answered questions in the oracular manner, it seemed truly miraculous; yet, had they been permitted to see the secret passage leading to the interior of the idol, he would have easily discovered one of the sanctimonious priests hidden within the metallic form.

But here before Nevo-loo stood the great tantrika, whose fame had been sung by the poets of all lands and the minstrels of all nations.

When the old priest had finished the epistle he glanced around hastily to see that he was unobserved, then, taking Tantras by the arm, he said:

"Come, my brother; thou art worthy to enter even the sanctuaries. Thou shalt partake of our salt, and none shall stand nearer to Nevo-loo than thou, who comest as the medium of great power."

Tantras smiled and bowed with surprising grace.

and replied with mild gravity, as he walked slowly by the side of the cunning old priest:

"Good Father, I am but the humble servant of my king and master. It is to cultivate more friendly relations with the wise men of Egypt that I have come. At all times your wish shall be for me a command."

CHAPTER XVII.

Several months had now elapsed since Tantras with his two dark assistants had arrived in Egypt.

In the eastern wing of the great temple of Phtah, in apartments of regal splendor, the Hindu magician with his two attendants, Gunga and Mohat, were daily consulted by the nobility of the land. This gifted but perverse Oriental gave advice upon all affairs, and sold charms guaranteed to improve the fortunes of the applicants.

By his great knowledge of strange herbs and potions he assisted the profligate nobles to wield a strong and no doubt vicious influence over their associates.

With his secret incantations he also aided them in their ambitious political schemes.

His fame had thus spread throughout the length and breadth of the land, until he now found himself consulted daily by distinguished devotees from all parts of the kingdom.

Nevo-loo, the high priest, was delighted, as by the occult power of the tantrika the priesthood of the Sun worshipers received new prestige. They were now in a position to vie with the Magi, as the works of Tantras were conceded to be marvelous, even by those who suspected the source of his power.

It is true that Amasis, the just ruler, still depended upon Netros and his gifted daughter Nedoure in those trying conditions where superhuman knowledge alone could warn him of impending danger or guide his scepter through the maze of political intrigue, by which all monarchs are more or less surrounded.

But not so with Psamittichus, heir to the throne of Egypt. Being accustomed from his earliest youth to passively oppose his father in all things, it was but natural that he should also differ from him in religious opinion. From childhood the cold nature of Psamittichus had found but one responsive affinity—that was Nevo-loo. He had for hours remained alone in the observatory with no one but the priest-astronomer.

There is nothing in all the world that will bring forth man's higher thoughts as the contemplation of Nature in all her grandeur, and what could be more inspiring than to gaze upon the myriads of fiery sentinels, some stationary and some moving upon the azure fields of the Omnipotent.

So in that strange, sad nature of the dreaming prince, a nature in which the passions which sway humanity were absent, a firm and enduring attachment sprang up for the High Priest of Phtah.

The old priest, who was no novice in reading human character, soon learned that this passionless scion of royalty could neither be held nor dominated by an appeal to either love or friendship; nor did he possess that enthusiasm for the various gods that would al-

ways keep him by the side of Nevo-loo. But hold him he must; so the high priest was not long in discovering the keynote of his nature—ambition.

Like all mankind, he had a weakness, if such it may be called. At an early age he dreamed of forming a vast empire that extended from the Lybian range to the Euphrates, and from the shores of the Mediterranean to the great lakes of the south. As the youth grew into manhood, Nevo-loo fanned the flickering light of youthful ambition into the fierce war spirit of a gloomy man. To skillfully drawn pictures of a vast domain the designing priest gave promises of divine aid, and cast horoscopes in which the prince was depicted as the instrument of predestination, all of which was solemnly confirmed by the oracles. Thus the flame which was weak at first, burst forth and became the consuming passion of the young prince.

To accomplish such stupendous plans of conquest, Psamittichus required the aid of the Greeks, over the sea to the north, and the stalwart Nubians of the South. He would then be able to crush and subjugate his hated and dangerous rival, Persia. Among the obstacles which barred the consummation of such a great ambition was ill health. However, since the arrival of Tantras, to whom he had been almost a daily visitor, a marvelous change had been wrought in him. His eyes shone with the brightness of health, and his step became as elastic as an athlete. In fact, the strange necromancer appeared to draw out all the warmth of this selfish nature, and rumor cautiously reported that the prince had fell under the strange power of fascination attributed to Tantras.

So it was upon this day, as the golden Sun sank to rest behind the somber Libyan range, after pouring his scorching rays upon the great Sahara with unusual fierceness. In the crowded streets of Sais, the Egyptian capitol, gaily dressed noblemen and tired merchants passed familiarly near the wandering mendicants, with here and there a priest from some one of the temples along the Nile.

All seemed intent upon recreation or some form of rest after a day of enervating heat. The crowd bent its way to the groves of Hathor. From thence many made their way down the broad stone steps leading to the banks of the Nile. Here was a scene of gayety to please the eye and inspire the soul with reverence for the pleasures rendered possible by the greatest of all earthly gifts, life.

Entrancing strains of music came from many of the gayly decorated craft, wafted by the gentle breezes from the north, which fanned the perspiring brow of noble and mendicant alike and at the same time served as power to bear the royal pagodas up the stream.

For this reason the Nile is ever a mute witness to the wisdom and kindness of providence, for at any time or season the Nile boatmen will find a favorable norther to bear him up stream. When he desires to return he has but to depend upon the current, that will return him to any port.

We may now look upon another scene. In the east wing of the temple of Phtah, occupying apartments of regal splendor, Tantras and his assistants might

have been seen. Surrounded with all the luxury that the oriental mind could conceive, we find him resting from his labors after an unusually busy day in which he had been enabled to meet but a small part of the dignitaries who desired to consult him. In elegant apartments, decorated with Grecian statuary, with rugs and curtains from Persia, with impressive paintings of genii and gods, Tantras could have been seen dressed in an elaborate robe of indigo and trimmed with gold, seated upon a gorgeous divan placed upon an elevated rostrum. Behind him was the mystic alcove, covered completely with black silk, before which hung a large somber curtain of black velvet. Fastened over its surface were a number of strange objects, among which were the skins of gaily colored serpents, with here and there a dried toad or bat. It was also decorated with suggestive bits of the human body, as hair, teeth, dried fingers and the like.

Stretched at full length upon the divan, with his great arms extended over his head, Tantras appeared, if possible, in a more thoughtful state than usual, as now and then a frown would gather upon his brow as he gazed vacantly at the decorations of the ceiling. In the meantime, Gunga and Mohat, his two companions, or, more properly speaking, his two servants, moved noiselessly about the apartments.

Presently the tinkling of bells sounded through the temple halls. The delicate chimes caused the black magician to sit erect and turn his head expectantly and assume once more the stern look of authority, as was his wont.

At this instant two couriers, dressed in exactly the same manner, pulled aside the rich curtains and announced the Prince Psamittichus and then as quietly withdrew.

At mention of the prince, Tantras arose; at the same time his two assistants vanished amid the maze of curtains and tapestry.

In the meantime the heavy tread of soldiers could be heard along the stone floor of the temple, as they escorted the prince to the luxuriant apartments of the sorcerer.

As Psamittichus approached the entrance the curtains parted, as if drawn aside by invisible hands. But without apparently noticing this legerdemain, the prince stepped firmly through the entrance and stood alone in the presence of the tantrika.

His was withal a queer looking figure, with a body abnormally long in proportion to his short legs, and arms of such length that he could stand erect and touch the knees with his fingertips. To complete such an unusual appearance, a long, thin face, with an aquiline nose, wide thin lips and pointed chin, appeared behind two large dreamy brown eyes, which matched his long brown locks, that hung down to his waist in a somewhat feminine fashion.

His complexion was of waxen whiteness, and was, perhaps, the only gift of his Grecian mother.

Jewels were worn in profusion over the front of his bright red bodice; while over his shoulders hung a bright blue silken robe.

At his entrance Tantras stood erect and looked him

full in the face, making thus an allegorical representation of the lion and the lamb.

An observer might have also read behind the smile of the sorcerer an assurance born of undoubted power.

The prince grew uncomfortable under the scrutinizing glance of the dark giant and nervously pulled his robe closer around his ill-shapen body as he spoke in a low but distinct tone:

"O most wonderful of beings, for I know not yet, if I should call you god, man or devil. Hast thou the answer ready for which the prince of the realm has come?"

"Yea, mightiest of princes, the gods have vouchsafed reply. Thou didst seek to know if aught existed in the earth or without for the prolongation of thy most valued life. The answer cometh, 'Yea, yea, yea.'"

Pausing for a moment and drawing up his stature to its full height, the magician continued:

"The royal instrument of the gods shall have years added unto him like the blades of grass in the fields, if——"

"Speak on, great Tantras," interrupted the prince, trembling with ill-suppressed emotion. "Tell me all, and thy most extravagant wish will be thy reward."

"Since thou wert last in my humble abode, great son of Amasis, neither sleep has come to my eyes, nor hast food passed my lips. I was intrusted with a question from the greatest mortal to the gods. Had the answer to your highness been other than favorable I would have gladly laid down my life rather than be the bearer of evil tidings to the forthcoming ruler of earth," said Tantras, with a loud sigh.

"Tell me more; tell me all. Hast thou the secret of the elixir?" queried the prince, feverishly and imploringly.

"Light of the firmament," said the wily Tantras, falling upon his knees, "I have it not, for the great elixir must be compounded according to the conjunction of the planets. Yet all the details are now known to thy servant, thanks to the indulgence of the gods, and it shall be made at once if——" Here Tantras paused and remained silent.

"Strange man, what meanest thou by if?" said the prince impatiently; continuing, as the smoldering fires in his nature were aroused, he added: "What condition can stand between our will and the magic liquid? Think well ere thou givest reply."

As he spoke he pointed his long bony finger menacingly toward the sorcerer, who met his fretful temper and implied threat with a strange glitter in his eyes. While the prince was still shaking his finger, his eyes suddenly changed their expression from one of defiance to entreaty, and his words ended in unintelligible jibber, that was finally terminated by an impotent movement of the lips in a vain attempt to speak still further. While struggling thus to utter further words, Tantras interrupted him in a harsh, satirical voice:

"Speak thy words louder, O prince, if thy servant would hear thee."

At this, Psamittichus looked either frightened or abashed, as he resumed in a low tone:

"I beg pardon of the gods for speaking hasty, but tell me, if thou lovest me, when may I drink of the liquid that will give me perpetual life?"

"I shall begin work on the potion at once, great prince, but I know not if thou will grant what is required."

"Have we not spoken? Thou hast but to make thy wish known and it shall be granted, though all my Greek mercenaries were required to aid in fulfilling my promise."

"Tis well. O ruler of men and favorite of the gods. Thy servant has wherewith to work upon the elixir until the time when Saturn crosses the first house. I shall then call upon thy greatness for the necessary assistance."

"Ask what thou will, friend of Nevo-loo and the gods. I go forth with the happiness of hope, all of which I owe to thee."

Psamittichus turned to go, but as if recalling something, he turned slowly to the sorcerer and asked, as he raised his hand cautiously:

"And what of the King? Does the grim Saturn still sit in his first lunar mansion?"

At this query Tantras clasped his hands and, rolling his evil eyes upward, replied:

"O light of the world and terror of foes, the will of the gods is written in letters of fire across the heavens, but darkness deep and heavy hangs, like a pall, over thy father's pathway.

"He has turned from the gods of his ancestors. They have waited with patience to reclaim him. It is now too late.

"He is surrounded by evil advisors, whom thy highness knows but too well.

"The brightest star of the heavens must be extinguished that the Sun may rise in all its splendor. Before the New Moon, the resplendent Sun will appear on the horizon."

At this thinly veiled prediction of his father's death the prince bowed in silence and left the apartment of this arch villain for the palace of Amasis.

Tantras remained for several minutes, standing in his position of mock supplication, after the departure of Psamittichus.

When the retreating footsteps of the Greeks had died away in the corridors, his face assumed a demoniacal expression as he fiercely stamped his foot for Gunga and Mohat.

In an instant they appeared.

"Close the doors. Permit no one to enter ere tomorrow's Sun is on the meridian. Return to me at the fourth hour of night. Time flies and we have work to do."

Dismissing the two brothers of the left with an impatient wave of the hand, he retired to his private room, evidently bent upon something terrible.

CHAPTER XVIII.

As I awoke a cold, creeping sensation pervaded my spinal column, and my hair began to rise upon end.

During my trance sleep I had been permitted to see

the beautiful though tantalizing vision of Watlan and Nedoure.

But horrors! with eyes wide open what did I now see? Was I awake or dreaming?

My guru had vanished, yet the astral form of Nedoure remained before me. With one hand at her side and the other pressed lightly over her heart, she stood in an artistic, dreamy attitude, looking upward as if still following the bright, handsome form of Watlan. As she stood thus, an illuminated expression of divine love and confidence shone upon her classic features, as she smiled as one can only do in the springtime of life.

She was utterly oblivious to my presence, so my injured pride was rendered less humiliating by the thought that what I now beheld was only a vision.

As I gazed, spellbound, upon the ethereal counterpart of my hopeless love, a dark form came into view, terrible in its aspect and moving with the rapidity of thought. As it drew nearer I could plainly discern the Maharaja of Kashmir, mounted upon a strange, hideous creature, with the body of a huge black goat, and the evil, distorted face of a low-caste Hindu.

The goat and rider were rushing with terrific speed toward the apparently unconscious Nedoure. My heart stood still as this horrid phantom approached. Quick as a flash the Maharaja seized her in his arms and, without reducing his speed, swung her fair form, now quiet and motionless, upon the back of his Satanic steed. The apparition then plunged down a dark abyss. Wafted to my ears from the darkness below came in faint, silvery tones, which I shall never forget, the name "Watlan."

In my futile desire to save her I sprang from my bed and, with maddened effort, hurled myself violently against the door of my room.

The force of contact thoroughly aroused me; even so, my mind was yet much confused. Such realistic visions could not be less than a warning. But how was I to interpret them? True, there were those in the Brotherhood of the Magi who had great skill in the interpretation of dreams and in other forms of divination. Yet might not the brother who could read the meaning of dreams also discover my weakness in yielding to physical desires? I decided it were best to remain silent and watchful.

Some time was required to bathe my head in cold water and fumigate myself with the incense used for banishing evil influences and correcting a disordered imagination.

This completed I walked slowly toward the window, still thinking of my strange experience. From shadows cast by the moonlight I inferred it must now be near the hour of midnight.

Looking absently over the well kept flower garden, out upon the waters of the Nile, I gave a sudden start on account of my overwrought nerves, and drew back into the shadow of my room. Again looking out I found it was no trick of the imagination but a reality. Two dark-robed figures stood as silhouettes against the moonlit waters of the Nile.

Two men engaged in earnest conversation at midnight, in the grounds of Netros, I felt was not an ordi-

nary occurrence. Looking more closely I felt certain that the smaller of the men was my attendant, Shandra. Yet that did not solve the mystery. What could he be doing there at such an hour? I felt certain it was for no good; furthermore, I resolved to watch them, for, with my dream or vision in mind, I could only think their suspicious presence meant ill for Nedoure.

As I impatiently watched them the larger of the two bid farewell to his companion, stepped into a waiting boat and a moment later was rowing swiftly out into the placid stream.

The remaining one stood for some moments, watching his departure, then turned toward the house. As the Moon shone full in his face there could be no mistake—it was Shandra.

He glanced around cautiously, then, keeping in the shadow of the shrubbery that lined one side of the walk, made his way slyly toward the rear entrance to the palace. If he had the means of entering I felt sure he would come at once to my room, and not wishing to be found in the attitude of a spy, I threw myself upon the bed and lay perfectly quiet with one arm thrown across my face, in the meantime listening for his entrance through the rear door.

However, not a sound was heard; the silence was becoming oppressive. I was just about to arise and go out into the hallway, on a tour of investigation, when a dark form appeared against my window.

Though watching his every movement, with a strange apprehension, I lay perfectly quiet.

In the meantime the prowling Hindu, shading his face with his hands, looked long and earnestly through the bars of my window.

Finally, with his eyes riveted upon me, he made a few peculiar passes with his right hand and was gone.

If he intended to influence me in any way he had made a dismal failure, for the moment he left the window I again leaped from my bed and was again peering forth upon the garden, scanning every nook for my suspicious attendant.

Presently my search was rewarded, for, standing close in the dark shadow of the shrubbery, he could be seen standing in an attitude of supplication, with both arms extended, his gaze intently directed toward the room of Nedoure.

He would stand thus motionless for a few moments, then, while still holding the left in position, would make circular movements with his right finger, as if writing upon the air.

To state that my curiosity was excited by Shandra's peculiar actions would but mildly express it. I longed to invoke my guru and find out the intentions of this midnight mystic or sorcerer.

Here, however, another barrier was presented, since my thoughts had been permitted to drop from undisturbed contemplation of the absolute to the material plane of ordinary feminine adoration, all attempts at intercourse with the inhabitants of the higher planes had been failures.

While I was thus pondering, the object of my attention dropped his arms and stepped out into the moon-

light. By the movement of his lips I concluded he was uttering either a prayer or an imprecation, as one could form no opinion from the expression of his placid face.

He then bounded nimbly off toward the river, where he uttered a shrill whistle. After awaiting what seemed to me a considerable time, a boat containing two occupants glided up to the landing. Without looking either to the right or left he sprang in and was gone.

Baffled and confused by the strange events of the evening, I retired and slept the deep, dreamless sleep that accompanies fatigue of both mind and body.

CHAPTER XIX.

I was awakened rather late the next morning by my attendant, Shandra, who appeared as calm and self-composed as usual, showing not a trace of midnight rambles. My first thought was to boldly confront and question him concerning his nocturnal wanderings, but upon more mature consideration I decided to maintain silence and await results.

A little later a message came from Nedoure, suggesting that I take my lesson on the morning of that day instead of the afternoon, as appointed, as Amasis the King had expressed a desire to meet her at the court in the afternoon, adding that it would give her pleasure to introduce to his majesty my humble self.

The answer was promptly sent that all would be in readiness for my lesson within an hour, also that I should be delighted with the proffered honor of meeting his majesty, Amasis, in the company of so distinguished a sponsor.

At the appointed hour for my instruction I was received by Nedoure in person. The arrangements were much the same as on the preceding day, save that on the center-table, at which Nedoure was seated, a profusion of acacia blossoms were substituted for the lotus flowers. Byrene occupied her usual seat in the adjoining room. She took no notice of my presence other than with her pleasant little bow and smile of welcome.

Closer observation showed that Nedoure was unusually pale. She appeared languid and, I thought, somewhat absent minded, as she smiled a mechanical welcome and pointed with her shapely finger to a queer colored chart, arranged on a stand at her side, saying:

"This, my dear brother, is Ezekial's Wheel," and, without further prelude, entered upon the lesson as follows, referring from time to time to some manuscripts written in Hebrew.

"Ezekial's Wheel is the algebra of life and the foundation of astrology.

"It is of great importance to the student of occultism, as a chart for the physical and psychical development of man.

"Color is of great importance to the seeker for light. Sounds, numbers and colors must be understood, ere we can know the fundamental principle of the elements and their interaction.

"I beg pardon of the gods for speaking hasty, but tell me, if thou lovest me, when may I drink of the liquid that will give me perpetual life?"

"I shall begin work on the potion at once, great prince, but I know not if thou will grant what is required."

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During my trance sleep I had been permitted to see

the beautiful though tantalizing vision of Watlan and Nedoure.

But horrors! with eyes wide open what did I now see? Was I awake or dreaming?

My guru had vanished, yet the astral form of Nedoure remained before me. With one hand at her side and the other pressed lightly over her heart, she stood in an artistic, dreamy attitude, looking upward as if still following the bright, handsome form of Watlan. As she stood thus, an illuminated expression of divine love and confidence shone upon her classic features, as she smiled as one can only do in the springtime of life.

She was utterly oblivious to my presence, so my injured pride was rendered less humiliating by the thought that what I now beheld was only a vision.

As I gazed, spellbound, upon the ethereal counterpart of my hopeless love, a dark form came into view, terrible in its aspect and moving with the rapidity of thought. As it drew nearer I could plainly discern the Maharaja of Kashmir, mounted upon a strange, hideous creature, with the body of a huge black goat, and the evil, distorted face of a low-caste Hindu.

The goat and rider were rushing with terrific speed toward the apparently unconscious Nedoure. My heart stood still as this horrid phantom approached. Quick as a flash the Maharaja seized her in his arms and, without reducing his speed, swung her fair form, now quiet and motionless, upon the back of his Satanic steed. The apparition then plunged down a dark abyss. Wafted to my ears from the darkness below came in faint, silvery tones, which I shall never forget, the name "Watlan."

In my futile desire to save her I sprang from my bed and, with maddened effort, hurled myself violently against the door of my room.

The force of contact thoroughly aroused me; even so, my mind was yet much confused. Such realistic visions could not be less than a warning. But how was I to interpret them? True, there were those in the Brotherhood of the Magi who had great skill in the interpretation of dreams and in other forms of divination. Yet might not the brother who could read the meaning of dreams also discover my weakness in yielding to physical desires? I decided it were best to remain silent and watchful.

Some time was required to bathe my head in cold water and fumigate myself with the incense used for banishing evil influences and correcting a disordered imagination.

This completed I walked slowly toward the window, still thinking of my strange experience. From shadows cast by the moonlight I inferred it must now be near the hour of midnight.

Looking absently over the well kept flower garden, out upon the waters of the Nile, I gave a sudden start on account of my overwrought nerves, and drew back into the shadow of my room. Again looking out I found it was no trick of the imagination but a reality. Two dark-robed figures stood as silhouettes against the moonlit waters of the Nile.

Two men engaged in earnest conversation at midnight, in the grounds of Netros, I felt was not an ordi-

nary occurrence. Looking more closely I felt certain that the smaller of the men was my attendant, Shandra. Yet that did not solve the mystery. What could he be doing there at such an hour? I felt certain it was for no good; furthermore, I resolved to watch them, for, with my dream or vision in mind, I could only think their suspicious presence meant ill for Nedoure.

As I impatiently watched them the larger of the two bid farewell to his companion, stepped into a waiting boat and a moment later was rowing swiftly out into the placid stream.

The remaining one stood for some moments, watching his departure, then turned toward the house. As the Moon shone full in his face there could be no mistake—it was Shandra.

He glanced around cautiously, then, keeping in the shadow of the shrubbery that lined one side of the walk, made his way slyly toward the rear entrance to the palace. If he had the means of entering I felt sure he would come at once to my room, and not wishing to be found in the attitude of a spy, I threw myself upon the bed and lay perfectly quiet with one arm thrown across my face, in the meantime listening for his entrance through the rear door.

However, not a sound was heard; the silence was becoming oppressive. I was just about to arise and go out into the hallway, on a tour of investigation, when a dark form appeared against my window.

Though watching his every movement, with a strange apprehension, I lay perfectly quiet.

In the meantime the prowling Hindu, shading his face with his hands, looked long and earnestly through the bars of my window.

Finally, with his eyes riveted upon me, he made a few peculiar passes with his right hand and was gone.

If he intended to influence me in any way he had made a dismal failure, for the moment he left the window I again leaped from my bed and was again peering forth upon the garden, scanning every nook for my suspicious attendant.

Presently my search was rewarded, for, standing close in the dark shadow of the shrubbery, he could be seen standing in an attitude of supplication, with both arms extended, his gaze intently directed toward the room of Nedoure.

He would stand thus motionless for a few moments, then, while still holding the left in position, would make circular movements with his right finger, as if writing upon the air.

To state that my curiosity was excited by Shandra's peculiar actions would but mildly express it. I longed to invoke my guru and find out the intentions of this midnight mystic or sorcerer.

Here, however, another barrier was presented, since my thoughts had been permitted to drop from undisturbed contemplation of the absolute to the material plane of ordinary feminine adoration, all attempts at intercourse with the inhabitants of the higher planes had been failures.

While I was thus pondering, the object of my attention dropped his arms and stepped out into the moon-

light. By the movement of his lips I concluded he was uttering either a prayer or an imprecation, as one could form no opinion from the expression of his placid face.

He then bounded nimbly off toward the river, where he uttered a shrill whistle. After awaiting what seemed to me a considerable time, a boat containing two occupants glided up to the landing. Without looking either to the right or left he sprang in and was gone.

Baffled and confused by the strange events of the evening, I retired and slept the deep, dreamless sleep that accompanies fatigue of both mind and body.

CHAPTER XIX.

I was awakened rather late the next morning by my attendant, Shandra, who appeared as calm and self-composed as usual, showing not a trace of midnight rambles. My first thought was to boldly confront and question him concerning his nocturnal wanderings, but upon more mature consideration I decided to maintain silence and await results.

A little later a message came from Nedoure, suggesting that I take my lesson on the morning of that day instead of the afternoon, as appointed, as Amasis the King had expressed a desire to meet her at the court in the afternoon, adding that it would give her pleasure to introduce to his majesty my humble self.

The answer was promptly sent that all would be in readiness for my lesson within an hour, also that I should be delighted with the proffered honor of meeting his majesty, Amasis, in the company of so distinguished a sponsor.

At the appointed hour for my instruction I was received by Nedoure in person. The arrangements were much the same as on the preceding day, save that on the center-table, at which Nedoure was seated, a profusion of acacia blossoms were substituted for the lotus flowers. Byrene occupied her usual seat in the adjoining room. She took no notice of my presence other than with her pleasant little bow and smile of welcome.

Closer observation showed that Nedoure was unusually pale. She appeared languid and, I thought, somewhat absent minded, as she smiled a mechanical welcome and pointed with her shapely finger to a queer colored chart, arranged on a stand at her side, saying:

"This, my dear brother, is Ezekial's Wheel," and, without further prelude, entered upon the lesson as follows, referring from time to time to some manuscripts written in Hebrew.

"Ezekial's Wheel is the algebra of life and the foundation of astrology.

"It is of great importance to the student of occultism, as a chart for the physical and psychical development of man.

"Color is of great importance to the seeker for light. Sounds, numbers and colors must be understood, ere we can know the fundamental principle of the elements and their interaction.

"Numbers underlie form, guide sound and lie at the root of the manifested universe.

"Think of color investigation, and why Nature is clothed in green.

"Those who minister to the physical senses alone enjoy less than one-half of the great possibilities in the reborn man."

Then again directing my attention to the ingeniously colored chart she continued:

"The seven unilluminated animal senses are shown on the left, as Blood, Flesh, Seeing, Hearing, Taste, Touch and Smell.

"You will notice the different colors of each square, corresponding to the senses. Each color has an esoteric significance, in harmony with the particular faculty it represents.

"Red is the color of the square that indicates the blood, as red shows the mercurial properties of the blood.

"Blue corresponds to flesh, as blue indicates the salt quality or color, and also because flesh without blood is blue.

"Yellow corresponds to the sense of seeing, as we see in a yellow light.

"Green coördinates with the sense of hearing, as the green ray penetrates opaque substances, making it possible for us to thus obtain knowledge of things we cannot see.

"Brown corresponds to taste, as it is the conglomerate color, as it is by our taste of many things we assimilate them to our use.

"Orange coördinates with touch as follows: It is made from mixing red and yellow, which corresponds to life and warmth, and it is only while our bodies are warm we obtain knowledge by sense of touch.

"Purple corresponds to the sense of smell, as nothing gives off perfume until it begins to decay or pass into the dark purple color.

"Red and blue are required to make the purple or the seventh, and this becometh the eighth and passes into perdition. All changes occur at the seventh.

"So when we have attained complete mastery of the senses, passions and desires we gain the illumination and consequent uplifting into the higher plane.

"Our first illuminated sense is power and command.

"Nature also assumes, in regular order, the colors indicated in the chart.

"When the blade of grass comes forth from the ground it is at first yellow, then green, brown, orange and purple. It then goes to decay.

"The bar of steel, when first put into the fire, becomes red, then blue, yellow, green, then brown, orange and finally purple.

"It should be then plunged into the water to receive its temper. If retained in the fire after reaching the purple color, it is burned and rendered worthless.

"So with our physical bodies—if left too long in the animal fires of passion the vitality is burned out and it goes to decay.

"If, at the proper heat, we are immersed in the waters of life, we get that illumination and temper which enables us to carve our way in the world and receive

that divine polish, given only to God's anointed creatures."

Rising from her seat my preceptress added in sweet, measured tones, as though her thoughts were far above her surroundings:

"The soul leaves the unity in God to make a descent into the physical, and, like the 'Prodigal Son,' feeds on the husks of creation until it has attained the necessary experience. It then begins its reascent to God, from whence it came."

After concluding this brief but interesting lecture, Nedoure remained silent for a moment; then, looking at me with a sweet smile of apology, she added:

"Althos, my brother, no doubt you have for the moment entered into my own vibrations which, I am ashamed to admit, are at present quite low, as I feel that you, too, are depressed. No doubt our visit to the royal palace this afternoon will be an inspiration for us both. When the Sun is two hours past the meridian I shall await you in the rotunda."

Murmuring a few hasty words of apology for my seeming depression and again thanking her for the invitation to the palace, I took my departure.

TO BE CONTINUED IN OUR NEXT.

THE SECRET OF THE SPHINX.

The Princess Catherine Radziwill Narrates Her Inspirations from a Moonlight View.

One summer evening I was dining at Mena House. I was quite alone, and had gone there for a few days' rest, to escape from the heat, dust and glare of Cairo. The town was empty of its usual throng of winter tourists, and the little hotel at the foot of the Pyramids had a languid, lazy look, with half its window blinds down, and its furniture wrapped in brown holland covers. The day had been oppressively hot, and when my solitary meal was over I was glad to get out of the house and seek the night breeze. As I strolled out the moon was slowly rising and began spreading its clear, mystic, marvelous light over the immensity of the white desert, the somber mass of the Pyramids and the silent, mysterious figure of the Sphinx, stretched out solemn and motionless in the vast, endless plain of sand which the feet of so many generations have trodden.

Have you ever seen the Sphinx by moonlight? If yes, you will surely remember that strange feeling of awe which overcomes one when one gazes for the first time at that stony, strange creature, half monstrous, half human, fathomless like a man's soul, and implacable like Fate, who gazes at you with its sad, ironical, mysterious smile, lighted up by the rays of white light which fall from above over the distorted, yet beautiful features of this silent guardian of the desert and its dark secrets.

"What do you want of me, and what will you tell me?" I wondered, as I stood on the sand and looked into its fathomless eyes: "you must know so much, must have seen so much; will you reveal to me that secret of the universe you are supposed to possess, or

relate to me the history of the world, which you have witnessed?"

And, as if in reply to my unspoken question, a voice, soft and solemn, murmured:

"I will teach you what I have learnt from God."

Silence fell again around us, and I waited breathless and anxious for what was to follow.

Then the voice arose again, sweet and sad as angels' music:

"Child of man," it said, "you look at me and you ask yourself whether I can give you the key to the problems over which humanity has pondered until it lost the God it ought to have believed in, and could not find another idol to put in his place. You ask yourself what the tragedy of the world which I have witnessed has taught me, and also how it comes that I have survived the destruction of several civilizations, the fall of empires and of kingdoms, and still remained the same—an image of stone, broken but not defiled by the hand of man, a remnant of an old world and yet the image of a new one. You want to know the meaning of my smile, why I do not weep, why I pity, and why I gaze with serenity on the struggles of this earth; you would like to learn of whom I am the image, and the reason why I have been spared; though most of the monuments man has raised have perished, and are now forgotten. You want to know all this, do you not?"

"I want to know something more," I cried, aloud; "I want to know whether God exists!"

The voice arose again, but this time it was stern and had a ring of imperativeness in it.

"Look at this sand," it said. "Once, long ago, armies were treading it, and their horses and men were scattered over its immensity; where are they now? Who remembers them? Later on the kings and priests who raised temples and wrote wise books, came here, and sat near me, and tried to make me tell them what the gods had not revealed to them, but which they supposed the gods had confided to my wisdom. They learned nothing, and they have also disappeared. The tide of time has swept away the learned civilization of old Egypt, the mightiness of the Roman Empire, and all that followed upon its destruction. Generations have come and gone, nations have risen and have disappeared, men have lived and died, souls have perished and have been saved, hearts have been healed and broken, but the laws of Nature have remained the same, and have changed as little as I have done. The history of the world has never varied, it has always been a renewal of the same hopes, the same ambitions, the same sorrows, the same crimes. It is only the exterior of man which has been modified by civilization and progress, it is not his heart or his soul, or his good and bad impulses. Man has remained through all the centuries what he was in the beginning—the most marvelous and yet the most imperfect creation of God. The experience of those who preceded him in this sad world has never helped him through his troubles. He always struggles, always yearns for an ideal he cannot reach, always longs for the impossible, and in his own efforts to go higher up forgets those who are be-

low and who would, if he helped them through their miseries, lend him in their turn a friendly hand, to climb to the heaven where they wish to go, though they do not know where it is. You ask yourself why I smile; it is because I see so many people waste their lives in aspiring after the impossible, in forgetting, in their futile efforts to grasp worldly wealth, worldly happiness, and worldly success, that there is something else besides these baubles, that God has put them into the universe to satisfy its laws, especially the one great, only important one that animals observe but that mankind ignores—to help each other. Heaven and earth will pass away, but so long as the world exists, that world which is not one little planet, but the whole immensity of space, the Sun, and the Moon, and the stars, and the clouds that envelop them like a shroud, or cover them like a veil, the great precept of love will live, because even if humanity does not remember it, God will always do so, that God about whose existence you asked me, and whose presence is everywhere. You want to know why I always smile; it is because I am aware of the futility of most of the things I see, because I have realized that whatever mankind may do to explain its faults, follies and mistakes, it will never change the decrees of Providence concerning it. There is a reward and a punishment in life beyond, and justice above is not justice on this earth. You wished to know my secret, and here it is. Take it, and do not forget that the Almighty has revealed it to me, and ordered me to remain here forever, at the entrance of the desert, solitary and unchanged, to show to humanity that its soul is as barren as those plains over which I watch, if it does not learn it in its turn!"

The voice stopped, and a cloud suddenly obscured the brightness of the Moon above my head. The Sphinx appeared more gigantic than ever, and its smile seemed to have become still more unfathomable and mysterious than it was before. There it lay, cruel as fate, immense as the mercy of God, and there I left him, silent and alone, guardian of the desert, and keeper of the Almighty's secret.—*The Humanitarian.*

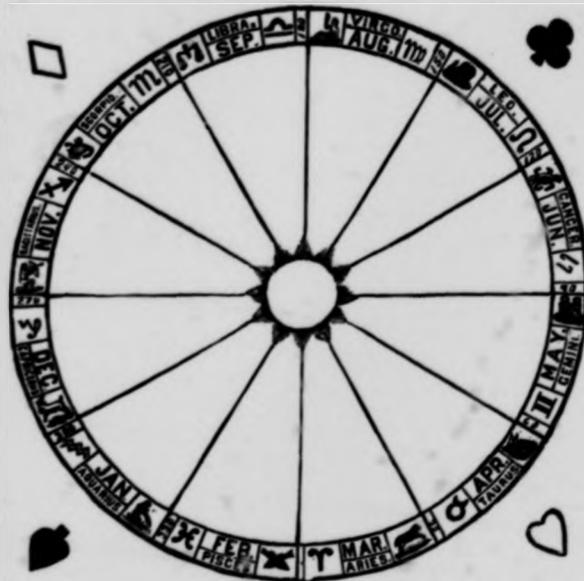
Age of Greatest Mental Force.

The mind is at its highest power between the ages of forty and sixty if we take the great authors as examples. Swift was fifty-nine when he wrote "Gulliver's Travels;" John Stuart Mill was fifty-six when his essay on "Utilitarianism" was published, although his "Liberty" was written three years previously, while Sir Walter Scott wrote "Waverley" after forty. Milton wrote "Paradise Lost" between fifty-four and fifty-nine, Cowper wrote "The Task" and "John Gilpin" after fifty, Defoe wrote "Robinson Crusoe" at fifty-seven, Thomas Hood wrote "The Song of the Shirt" and "The Bridge of Sighs" at forty-six, Darwin's "Origin of Species" was evolved after fifty, and his "Descent of Man" after sixty. Longfellow wrote "Hiawatha" at forty-eight, Oliver Wendell Holmes wrote "Songs in Many Keys" after fifty-five. Bacon's greatest work took fifty-nine years to mature, and Grote's "History of Greece" a few years longer.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 713 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR MARCH.

Mercury—March 1st, in Leo; 4th, in Virgo; 11th, in Libra; 19th, in Scorpio; 29th, in Sagittarius.

Venus—1st, in degree 5 of Aquarius; 18th, enters Pisces; 31st, in degrees 22 and 23 thereof. Travels about two degrees a day.

Earth—1st, in degree 11 of Virgo; 21st, enters Libra, the seventh house; 31st, in 11th degree thereof. Travels about one degree a day.

[NOTE.—People born while the Earth is in Virgo—February 19 to March 20, inclusive—are Virgo people. They are born *under Pisces, heliocentrically*, because the Sun appears to be in the opposite house to Virgo during that time. The *geocentric* house they are born *under* is the one in the zenith at the time and place of birth. This house is determined by calculation only.]

Mars—1st, in degree 8 of Virgo; 31st, in degree 20 of same, being degree 170 of the Heliocentric Zodiac.

Jupiter—1st, in degree 29 of Sagittarius; in degree 30 on 11th; in degree 1 of Capricornus on 23d.

Saturn—1st, in degree 10 of Capricornus; in degree 11 on 25th.

Uranus—1st, in degree 15 of Sagittarius.

Neptune—In degree 29 of Gemini.

Moon's Phases—5th, Full Moon; 13th, Last Quarter; 20th, New Moon; 26th, First Quarter.

Morning Stars—Venus, Jupiter and Saturn. Evening—Mars. Vernal Equinox, or first day of Spring, March 21.

March 31 is the 90th day of the year.

EVENTS AND THEIR ASPECTS.

February 1 to 3.—Funeral of Queen Victoria.

February 4.—Possible military strength of the U. S., 10,432,043.

February 5.—Carnegie sells to Steel Trust. China decides to adopt reforms.

February 6.—Terrible petroleum fire at Baku, Russia; village destroyed; 500 victims.

February 7.—Wilhelmina, Queen of Holland, marries. Dynamite explosion at San Andreas, Mexico, mine; kills 87. Chicago labor lockout of over one year ended; unions concede demands.

February 8.—Carnegie says he will give \$1,000,000 a month to libraries and organs—not church organs. Dowcites "smash" Chicago drug-stores.

February 11.—Ex-King Milan of Servia died. Serious riots at Madrid, Spain.

February 12.—French claim to solve submarine navigation.

February 14.—Tesla describes new wireless telegraph. King Edward opens English parliament. Madrid under martial rule while King's sister weds Carlisle.

February 15.—Labor riots at Buda-Pesth, Hungary. Earthquake shocks in Tennessee and Missouri. Sixty trapped in mine at Cumberland, B. C. Saloon "smashers" busy in Kansas. A mine explosion at Lindentree, Ohio.

February 16.—Terrible mine explosion at Duncan, Ariz. Bubonic plague in San Francisco. Mysterious Chicago hotel fires.

February 17.—Thousands idle in Berlin. Earthquake shocks at Geneva, Triest and Labach. Sudden eruption of Mount Vesuvius. Intense cold in Europe.

February 18.—Ocean collision, 16 lost.

February 21.—New star discovered in the constellation of Perseus; inside of four days it becomes of the first magnitude in brightness. China's peace terms satisfies the powers.

February 22.—Pacific liner strikes rock and sinks at Golden Gate; 122 lost.

February 23.—Mysterious and murderous assaults on three women at Denver.

February 25.—Boer forces reported disorganized and broken.

The aspects of the events here recorded will be found in the last issue of the STAR. Readers should compare current history with planetary aspects to gain an insight into the correspondence which exists between them. A "Pappus Planetarium" will prove to be a great help in this respect.

QUEEN VICTORIA'S "LINE OF LIFE."

In the spring of 1894, when some of the English geocentrics were predicting the death of Queen Victoria within the year, I made a figure of Her Majesty for my own use. I found that Saturn was in the 24th degree of Pisces at her birth. Applying the Line of Life system (later printed in "The Mystic Thesaurus" on pages 14, 15 and 16) to the figure we concluded that she would live until after her 81st year, when her Line of Life would come into conjunction with the radical place of Saturn. As all know, the event has so proved. It is a curious fact that the late Queen was born on the 24th (hours of a day) of May (the 5th month—pyramidic), which was the 144th day (square of 12) of 1819, the digits of which add into 19, the Kabalic number of the Sun; and that she lived 81 (square of 9) full years.

GEOCENTRIC "FORESIGHT" AND "HINDSIGHT."

THE "FORESIGHT."

"There never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—ALL agreeing that he would be defeated."—Ernest S. Green in the October STAR.

THE "HINDSIGHT."

"Gemini is the ruling sign of the United States, and in the horary figure of Mr. McKinley's nomination, Mercury, the ruler of Gemini, was in the house of honor in conjunction with Mr. McKinley's significator. The importance of this aspect was lost sight of and not mentioned by those who predicted McKinley's election as well as those who did not, so far as I have seen. If there is any truth in horary astrology (and there may be much more than we dream of), this aspect with the significator in the house of honor was sufficient to overcome six of the worst aspects known in a horary figure."—Ernest S. Green in February STAR.

MINOR MENTION.

With the help of a Philadelphia correspondent I have found that the "Economy of Life" was written by Robert Dodsley, who was born at Mansfield, England, in 1703. He died, in 1764, at Dunham, England. Robert Dodsley was the great-uncle of the mother of Mrs. Carrie Francis, the accomplished wife of John R. Francis, editor and publisher of the *Progressive Thinker*. Mrs. Francis is now obtaining some of Robert Dodsley's literary work, and I will soon give the readers of the STAR a full and authentic sketch of both "Economy" and its author.

"Does 'The Mystic Thesaurus' give one the necessary instructions in the use of the higher knowledge of occult laws and so enable one to accomplish *all things*, how to acquire *absolute power*, and to attain *any object or purpose*?" This question is a genuine curiosity. As I happen to know that the writer was in earnest, which I at first doubted, I will say that *all* those who pretend to give such "instructions" may be set down as frauds. If a quarter of what these grafters claim was true not a bank in the country would be able to keep a dollar in its safe over night.

The Cubans are talking nasty, but the Government will very properly keep control down there until it is satisfied that a second "stench" will not take the place of the first one.

We recommend this department of the STAR as the first or primary study in Heliocentric Astrology. You will get to such books as you require quick enough.

Chicago will elect a Republican Mayor next spring, that is, if they nominate John Maynard Harlan, and we think they will.

Coming Events has not seen fit to test the Astral Number so far as the STAR is able to learn. We continue the offer.

"Old Moore" says fortunate March days are 8, 9, 14, 19 and 23.

A FEW GEOCENTRIC FALLACIES.

The Earth's rotation is accomplished in 23 hours, 56 minutes and 4 seconds, according to the R. and B. tables, while that of the Sun is 25 days, 7 hours and 48 minutes, Earth time. Thus, while it takes two hours for 30 degrees of the Zodiac, or one house, to pass the zenith overhead for us on the Earth, it would take a little over two days of our time for the same house to pass over the zenith on the Sun. With the heliocentric Pappus Planetarium one can readily pick out the point in the observable heavens where any planet may be, for, the place of the Earth being known, we have only to look in the direction of the opposite house to that one the Earth is in to see the Sun if he is above the Earth's horizon. The Sun, then, is a natural index to go by, whether we can see him or not, for, as it takes two hours for a house to move 30 degrees, we can readily calculate, from the time of day, what house is in the zenith. Such being the case we have only to look east or west for the adjacent houses, where we will find the planet desired and known to be there. In a word, we may always view such parts of the heliocentric zodiac as are above the Earth's horizon and see the visible planets in them, and the zodiac thus seen does not therefore have to be geocentric simply because we view some portion of it from the Earth as a standpoint.

Supposing that we were on the Sun and had a zodiac like the one on this page to go by—which accords with the Pappus Planetarium—we could pick out the planets with it, could we see them, in exactly the same manner, possibly using Jupiter as our index, the only other difference as between there and here being that it would take much longer for a house of the zodiac to pass overhead. If the whole Sun could be used by us as an eye that could view the whole zodiac at once, then we would see all the planets in their proper houses, but so long as we viewed only such parts of the zodiac as were above the Sun's horizon we would see the superior planets—those whose orbits lie outside and are larger than the orbit of the Earth—pretty much as we do here on the earth. There would be but little difference as to those planets whose orbits are considerably outside the orbit of the Earth. Were the Sun to suddenly enlarge to the size required to fill in all the space between the Earth and the Sun, we would then view the superior planets—Mars, Jupiter, Saturn, Uranus and Neptune—from the Sun while yet on the Earth. As this shows that both views would then agree (with the possible exception of the so-called retrograde motion of some planet, and which we could only see by looking through our supposable Sun) we clearly prove that a true heliocentric view of the planets, absolutely speaking, must be taken, not from the Sun's surface but from its center. A conclusion which forces us to take the planets only from a true heliocentric mathematical standpoint, as any deviation from it, however slight, gives a more or less distorted view of the actual positions of the planets.

The inferior planets, Mercury and Venus, as viewed from the Sun and the Earth are vastly different in aspect at times because their orbits lie between the Sun and the orbit of the Earth. When Mercury is "combust," or in conjunction, with the Sun it is said by geocentric astrologers to be in the same sign (or what I term house) that the Sun is in, or rather appears to be in. Now, heliocentric science, to which heliocentric astrology must conform as it is built upon it, shows that Mercury is in the opposite sign or house only *every other time* that it is "combust" with the Sun. The reason is that Mercury goes around the Sun about four times a year and is, as from the Earth, first on one side of the Sun and then on the other. This, if the planets exercise any influence on us whatever, would show quite a difference as between the two classes of "combust" aspects, but geocentric astrologers, so far as I know, make no distinction between them. Consequently their deductions as to the meaning of such aspect must necessarily be more or less erroneous.

The foregoing observations, hurriedly written, may err in the omission of some points I should have touched upon, but a plenty of evidence is presented to show that geocentric astrology *does* conflict, more or less, with heliocentric science. On the other hand, the scientific astrology of the future must em-

brace a consideration of the heliocentric places of the planets, *as they are*, and not as "viewed" from any false standpoint, and as also given in the Nautical Almanac of the United States.

Those of my readers who have paid any attention to my predictions in the STAR have undisputable evidence that Heliocentric Astrology can foretell much more than a coming earthquake, etc. It predicted the leading events of the South African war, the great effects of the heliocentric conjunction in Sagittarius, the national election and other matters. On the other hand, geocentric astrology has given but one, single, solitary true prediction through Mr. Green—that an infirm lady in her 82d year would not feel well on a certain date. It is a great geocentric fallacy to hold that the study of fallacious opinions based on distorted and erroneous aspects makes one a competent critic of either heliocentric science or the occult significations that may be drawn therefrom.

WILLIS F. WHITEHEAD.

GEOCENTRIC SECTION.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this section should be addressed.]

AN ASTRAL READING ON YOUR SOLAR SIGN.

For Those Born Between February 20 and March 21.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

All persons born during this period are under the influence of the sign Pisces, and particularly if born about sunrise. This sign confers on those born under its influence a peculiarly intuitive and negative condition, which enables them to internally sense and understand things in a totally different manner from that of other signs. They are somewhat over-restless, anxious, very humanitarian, sensitive and sympathetic in nature, and possess a kind of psychic tendency. The emotions are usually very strong and apt to be affected by those with whom they come in contact. Mentally, they are somewhat changeable and imaginative, and are more or less fond of romance, but they possess a peculiar understanding outside of knowledge acquired from books, and seem to *know* things in a strange manner. They are rarely at a loss to explain any conditions and have often been termed "Walking Encyclopedias." They are nearly all inspirationalists and are generally led by their impressions, which, if Mercury be well aspected with Neptune, are nearly always correct. W. J. Bryan was born in this sign and President McKinley was born in the preceding sign, Aquarius, given last month. Both are typical of the solar sign in which they were born.

All those born in this sign who had the Sun afflicted by Saturn at birth have suffered sickness or other misfortunes between the fall of 1897 and the present time, depending on whether born in the first or last day of the above period. Those born in the last day of this period and the few days following, in the next sign, Aries, and who had Saturn afflicting Sun at birth, had a very unfortunate year in 1900. Mr. Bryan did not have Saturn afflicting Sun at birth yet he met with a disappointment in his campaign for the presidency, which I attribute to this aspect of Saturn square to radical Sun in his horoscope. ERNEST S. GREEN.

GEOCENTRIC AND HELIOCENTRIC POSITIONS.

The geocentric positions of the planets are the positions as they appear from the Earth, while the heliocentric positions are the positions of the planets as they would appear could we view them from the Sun. This difference is clearly illustrated by the positions of Mercury. Geocentrically, Mercury is never more than 28 degrees from the Sun, hence the only aspects he can form with the Sun are the conjunction and parallel, always being in the same sign as the Sun, or the sign contiguous, and passing through the zodiac at an average of one degree a day, same as the Sun. Heliocentrically, Mercury is in six signs in the month of February, while geocentrically he enters Pisces the 7th of February, and reaches 22 degrees of that sign the 26th, when he turns retrograde and goes back to 8 degrees of the same sign the 21st of March, when he again goes forward, but does not leave Pisces until April 16, having been over two months in the same sign.

The geocentric aspects of Mercury have a most pronounced effect upon the mental conditions of every individual under his aspects. For instance, everyone who has Mercury in sextile or trine with Neptune is remarkably intuitive, ingenious, practical, sensitive, and a good reader of human nature, while those with Mercury in good aspect with Uranus are of an original, studious turn of mind, and if Jupiter be in good aspect with Mercury at the same time they will be successful in literature, publishing, or in matters connected with literature, such as law, teaching, etc.

ERNEST S. GREEN.

STAR OF THE MAGI

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ART AND PHILOSOPHY.

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EDITORIAL SECTION.

"Lo! as hid seed shoots after rainless years,
So good and evil, pains and pleasures, hates
And loves, and all dead deeds, come forth again.
Bearing bright leaves or dark, sweet fruit or sour."

★

THEY are commencing to realize that
the STAR is a Sun of the first magnitude.

★

IT may be that you believe the world
owes you a living, but how about what you
owe to the world in return? You may also
believe that the occult world should sup-
ply your every wish with no particular
effort on your own part; if so, we would
suggest that so far we have not discovered
any occult "free lunch counters."

★

MOTHER Nature's school of experience,
attended by all, is guaranteed to demon-
strate the full effect of all human actions
upon the individual. The good effect of a
good action, or the bad effect of an evil
action, follow in every case with mathe-
matical exactitude. There is no dodging
the demonstration once the cause is set
in motion—the effect cannot be increased
by an adept, diminished by secretion, set
aside by any vicarious atonement, or de-
nied out of existence by any christian sci-
entist fool falsifier. All this goes to show
that occult acts produce occult results.

★

WE have always felt that there was an
unrecorded parable of the great Master,
peculiarly occult in its way, that he must
have given to his most beloved disciple.
It deals with those who ask and receive
what they ask for and then—because the
gift is not presented on a diamond-set gold
platter, or falls short of their expectations
in some way—try to insult or injure the
giver. This is a common experience with
unselfish souls, but after a bit they dis-
cover the secret lesson of the unknown
parable, and are happy in its possession.

Do you know what this secret is? Mother
Nature, according to George McDonald,
knows "something too good to be told," so
she must possess it, and you will probably
get it also, if you *do* right, by employing
the occult power of the Good Samaritan.

OUR POLICY.

Those of our readers who have been
with us from the first know that our policy
has been to require that all contributions
accepted for the STAR must possess the
highest possible merit and be the best
products of the ablest writers on the sub-
jects treated.

We have invariably declined all articles
offered that were not up to this high stand-
ard of excellence, as well as all those of a
controversial character.

In adhering strictly to this rule we have
been obliged to refuse contributions pos-
sessing more or less merit from some of
our valued friends. Yet, while we think
our readers are entitled to the *very best*,
and that there is "nothing too good" for
them, we are offered an abundance of in-
ferior and mediocre stuff, labeled "Occul-
tism," and printed as such by many of our
exchanges. By way of illustration it may
be said that many people do not relish
boarding-house "hash," and who agree
with the Irishman who said, "Bedad, let
the fellow who chewed it ate it." Liter-
ary "hash" is likewise under the public
ban. One of our contemporaries not only
gives its readers a steady diet of "hash,"
but goes still farther and calls itself a
"Psychic Digest and Occult Review," the
editor chewing up and "digesting" what-
ever he can pick up, like a scavenger, and
feeding his readers on the *residuum*. We
think sensible people agree with the son
of Erin and prefer to do their own chewing
and digesting, requiring only that choice,
clean, wholesome food be provided for
them.

We have been criticised by a few of our
esteemed friends for declining to print a
certain class of controversial articles,
also essays devoted to that rank sophistry,
"christian science," also on spiritualism,
socialism, and other cults, none of which
come within the domain of *genuine* occult
science, art and philosophy, and have noth-
ing, therefore, in common with the aims
and purposes of the STAR.

We feel sure that the great majority of
our readers approve our course in exclu-
ding the crude emanations of those imma-
ture and uninformed persons who are con-
stantly seeking to get their misinforma-
tion printed. These misguided mortals
all want to have their say, and once the
columns of a magazine or paper are opened
to them they soon convert it into a sewer
for slush.

Such matter interests and benefits no
one but the writers themselves, and we
shall not inflict it on our readers. We fill
all the space they would take in the STAR
with more interesting and valuable mat-
ter. We do not, however, wish it to be
understood that we will decline to give
space to well-written contributions on

subjects of occult interest, even though
differing with our own views. On the con-
trary we will gladly welcome such. We
are not trying to proselyte or seeking to
convert men to our way of thinking, but
to give "light" on some things we do know
and help our readers to find the goal of
light and truth by becoming common-sense
students of Nature, Man and God.

From the great number of letters that
are pouring in on us daily, with renewals
of subscriptions, and the hearty expres-
sions of approval from all parts of the
civilized world, including India, Australia,
Egypt, South Africa, and the islands of
the sea, as well as England, France, and
other European states, in addition to our
own America, leads us to believe that we
are meeting with not only a fair measure
of success but an endorsement of the
policy we have faithfully adhered to.

THE DIVINITY IN MAN.

We know that this earth of ours is held
in its orbit by the attraction of the Sun,
says the *Medical Brief*, but what has held
man to his destiny through ages of suffer-
ing, striving, oppression and error? What
has gradually transformed him from the
savage and benighted condition of the
brute to the being of refined sensibilities
and gentle instincts we see to-day?

Not education alone, for the human in-
tellect, with all its pride, is but a rush-
light turned on the vast ocean of infinity.
Nor have any of the various theories of
socialistic government availed. These ar-
bitrary contrivances of man have no power
to uplift; they but hamper the soul in its
search for inspiration, knowledge, conso-
lation and strength. Theology, too, with
its forms and ceremonies, has been artifi-
cial, furnishing little real nutriment for
the famishing spirit.

Yet we know that throughout the his-
tory of the world, evil has always shown a
tendency to correct itself. That it has
constituted new cycles of development,
which, when they were accomplished,
planted men's feet yet more firmly in
paths of rectitude.

From the night of savagery, through
the twilight of the middle ages into the
morning of the twentieth century, one
and the same cause has been at work—
developing, refining, spiritualizing man.
Divine Love is the supreme power which
animates and operates the world through
a vast network of natural laws and called
cause and effect. It is faith in divine love
which has uplifted the world. It is the in-
born desire to dwell in its radiance, to bask
in its warmth, that makes man uneasy,
restless, dissatisfied, craving change, ac-
tivity, knowledge, progress and fullness
until he has achieved that "peace which
passeth understanding." None of the idols
which the world offers him, or which he
makes unto himself—the objects of ambi-
tion or pride—can fully satisfy him. The
cravings of the divinity in man must have
food from heaven to stay them.

Worldly incentives, activities and ambi-
tions, position and power, are all well in

their place, so long as man forgets not his destiny. Asceticism is as bad in its way as the most confirmed worldliness. It is wronging nature to deny the world and the flesh their just claims. But the soul is regnant. Its welfare should be our first consideration, just as an honorable man thinks first of a trust reposed in him before his own personal advantage, or just as the soldier prefers his country to his life.

Faith in divine love is the real regenerative influence at work throughout the world. It exists as an eternal, ever-quickening consciousness, undemonstrable, beyond the understanding, yet fixed, impregnable and strengthened by the observation of ages that all things work together for good to those who live up to this faith. It makes a man superior to the ordinary vicissitudes of life. Firm in his grip on its realities and unafraid. The soul is not easily daunted which is ever growing nearer to the supreme Good, the soul which grasps the meaning of life's discipline, and which realizes the symbolism through which material object lessons teach spiritual truths.

Intellect, education, experience, are invaluable to discern natural laws and their workings. Government is indispensable to preserve order, protect the rights and preserve the liberty of man. Eminence, power, property, these things are the natural fruits of certain kinds and spheres of endeavor; but without faith in divine love, man would be a hardened, defiant, reckless, despairing, desperate being.

He could not have this faith unless there was an answering spark of the divine fire in him. If properly nurtured it vibrates in blissful unison. If neglected or maltreated, it is a perpetual source of discord and unhappiness. It rests with man as to whether he shall keep this flame burning brightly by cultivation through a long life of right doing, or whether he shall abandon himself to the current of circumstances, becomes grist in the mills of the gods, until the unsparing grinding of pitiless law opens his eyes to the unwisdom of his choice.

God can not choose that any of His creatures be lost beyond redemption. Our blindness and weakness are sacred to Him. He has bound us to Himself indissolubly through the magnet of love, to which we must ever return, broken and bleeding from our wanderings. We are free moral agents, because otherwise we should not learn or develop, but if we abandon the Divinity implanted in us for our guidance, we fall, inevitably, inexorably, under the operation of laws as regular and undeviating in their action as machinery, which scourge us back to the parting of ways and the choice of election. As Milton puts it, "Which way I turn is hell, myself am hell," till man has made his peace with God and the endless grind is stopped.

"There is a divinity which shapes our ends,
Rough-hew them as we may."

If the wrong side of Heaven is so beautiful, what must the right side be?

THE LAND OF "PRETTY SOON."

I know of a land where the streets are paved
With the things which we meant to achieve.
It is walled with the money we meant to have
saved.

And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon.
Are stowed away in that land somewhere—
The land of "Pretty Soon."

There are uncut jewels of possible fame,
Lying about in the dust.
And many a noble and lofty aim
Covered with mold and rust.
And oh! this place, while it seems so near,
Is farther away than the moon.
Though our purpose is fair, yet we never get
there—
To the land of "Pretty Soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks,
And the ships that have sailed for its shining
strand
Bear skeletons on their decks.
It is farther at noon than it was at dawn.
And farther at night than at noon:
Oh, let us beware of that land down there—
The land of "Pretty Soon."

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

A Practical, Sensible View of the "Road to Happiness."

The Road to Happiness has been paved by art and wisdom. Science has erected frequent sign-boards for our guidance. The one essential condition for those who wish to tread it is that they must do always that which is right.

Right-doing is no longer a mere matter of doctrine and dogma. It is no longer exposed to the subtle flexibilities of sophistry, of casuistical argument, or Jesuitical pleading. Science has discovered and pointed out *natural laws*, whose violation is followed by punishment, however we may strive to interpose obstacles, to put off the day of reckoning.

Those who lack the logical mind, who want foresight, and can not trace the laws of cause and effect operating amid the complex affairs of life, have not been left without a final test both simple and adequate. When in doubt as to the right course, "Do unto others as ye would have them do unto you."

If a man starts out in life determined that he will always, under all circumstances, do that which is right in his business and in his social relations, Nature is on his side, and the very stars in their courses fight for his cause. He can not fail either of success or happiness.

Right-doing gives a man courage and candor, and the world loves straightforward people. Right-doing makes a man reliable and energetic, for it breeds good habits and stores up moral force. What a man really is always publishes itself to a community. If he habitually thinks right and does right, he becomes an influence which he little realizes. People insensibly look up to and depend upon him.

The man who does right by others will do right by himself, and thus be nothing short of noble manhood. He will meet all vicissitudes with a calm and unruffled and

philosophic mind; he will turn each disaster to some practical end, and will view, dispassionately and earnestly, the problems of life's horizon.

He will always have sincere friends. He is the depository of strange confidences. His advice is sought on all kinds of questions. The character of any man who habitually does the right is deemed a rich and all-sufficient guarantee of good faith. His word is his bond.

It has always been a mystery to professing Christians that worldly success and good repute should so often be the portion of men who make no professions. Such men may, or may not, be Christians, but if they put themselves in harmony with Nature's laws, eternally operative in every sphere of life, they will get the benefit of those laws just to that degree and in that direction that their exertions are put forth.

The man who works steadily, earns five dollars a day and saves one, *must* get ahead financially. If he has the instinct of progress, is ambitious, gets more light and skill in his work, his earnings *must* increase. If he made five and spent six, he would inevitably be bankrupted of money, credit, the confidence of the community, and his own peace of mind and self-respect. His folly would demoralize him. He would become a pauper, a dead beat. All this as the result of natural law, not of fate or of a mysterious dispensation of Providence.

If a man be an expert in his line of business, punctual in his service, and reasonable in his charges, he will inevitably get the bulk of the trade in his community. He may be hard-worked, but he can not fail of either success or happiness. Ten to one, if you should ask him, he would not change places with a king.

Just as inevitably, the man who does not keep regular hours, is uncertain in filling his orders, will seldom be troubled with much business.

This road to happiness by living in harmony with Nature's laws, doing the right and avoiding the penalties of wrong, is not theory, nor hypocrisy, nor mere worldly morality. It is a stern fact which every one can test, and does test, for himself. The daily experience of all proves its truth beyond question. Right-doing fills us with health and cheer. It invites joy and sunshine in the home, fills it with innocent and happy children, drives care and anxiety from the brow of the mother and makes it a paradise on earth. He who obeys the plain mandates of Nature is rewarded in numberless ways throughout life. But the rascal, the rogue, the purely selfish man, neither succeeds nor is happy. He skulks and dodges, is the recipient of hard words, universal distrust and contempt. He is in a continual flutter of fear which insolence and braggadocio must mask as they can. He is the football of Fate, the plaything of Fortune. Tossed here and there, like wreckage on stormy waters, the road to happiness is not for him. He turns down every little by-path.

seeking a short cut, only to find each time that these paths lead nowhere, and that he must make another start.

Thus it is easier in the end, by far, to do right than to do wrong. One does not have to wait for the reward of one or for the punishment of the other. *This life* is the scene of either alternative. One does not need a creed so much as common-sense to keep in the road that is at once easy, open and free to all.—*Medical Brief.*

THE NEED OF THE WORLD.

When the shrewd man succeeds in his plans and the rascal is applauded, when the schemer is considered a good fellow and is enjoying the smiles of the world, the more unpretentious and truly worthy are apt to become discouraged and the more ambitious ones are inclined to think that, after all, honesty and integrity does not pay. But in the midst of all the apparent injustice in the world, we find, upon a closer analysis, that the eternal law of justice is being vindicated every day. An honest man may be maligned and abused, but his own integrity is a stronger defense than all the testimony of his friends. The just man may be wrongly accused, but the witness of his own soul will indicate a truer balance than any other measurement; and in time the world will recognize and appreciate this fact.

Since this is true, the converse is likewise true. The hypocrite reveals his own deception, the counterfeit sounds its own hollowness, the seducer is his own betrayer, or the villain is his own detective, and the criminal is the strongest witness against himself.

Not only is this just, but in the last analysis it is merciful and kind. For it drives the criminal to right his wrong; it compels the seducer to become a true lover; it thwarts the villain in his perfidy. Man's redeemer is the God within his own heart—the truth within his soul. And thus it comes to pass that Carlyle spoke with the philosopher's wisdom when, in answer to the question, "What is the greatest need of the world?" replied, "Justice."

True charity and mercy are inherent qualities and attributes of justice. Love and justice are closer kin than brothers. They are one and the same, or rather each involves the other. Love without justice is an impossibility, and justice without love is an absurdity.

The truth will not brook a rival; it is the all in all. Evil, error and wrong are transitory, temporary and incidental. Righteousness, integrity and sincerity are eternal and everlasting. Therefore, according to the working of the immutable law of justice, the knave is transformed into an honest man, the desperado into a peaceful citizen, the seducer into a lover, the sinner into a saint, and we find peace and contentment of soul in the contemplation and realization of Browning's assertion, "God is in His Heaven—all is well with the world."—*M. Lena Moore in The Universal Republic.*

REVIVISCENCE.

Nothing that is shall perish utterly.
But perish only to revive again
In other forms, as clouds restore in rain
The exhalations of the land and sea.
Men build their houses from the masonry
Of ruined tombs; the passion and the pain
Of hearts, that long have ceased to beat, remain
To throb in hearts that are, or are to be.

So from old chronicles, where sleep in dust
Names that once filled the world with trumpet
tones.

I build this verse: and flowers of song have thrust
Their roots among the loose, disjointed stones,
Which to this end I fashion as I must—
Quickened are they that touch the prophet's
bones. —LONGFELLOW.

AN ANCIENT STAIRWAY.

Exploration and Discovery in Prehistoric Copan, Honduras.

George Byron Gordon, assistant in Central American archaeology from Harvard University, has gone to continue his explorations in the prehistoric city of Copan, Honduras. His work will consist of clearing away the face of the great hieroglyphic stairway, and it is expected that before the coming of another year a great light will be thrown on the earlier inhabitants of the American continent.

Since the Peabody Museum of Archaeology in 1892 received permission from the President of Honduras to carry on the work of exploration in Copan the greater part of the city has been brought to light under the excavator's spade. In many respects the place is similar to prehistoric cities which have been discovered in Mexico, but the fact that even as far back as the fourteenth century Central American natives had no legends relating to its foundation seems to point to a much earlier origin.

The city is located twelve miles from the frontier of Guatemala. Diego Palacia Garcia, a Spaniard, first noticed it while making an expedition in Central America in 1436. He inquired of the natives regarding its origin, but they could give him no information. In the manuscripts which he had left he says that the city at that time was in a state of advanced ruin.

But despite the fact of its antiquity Copan shows evidences that its inhabitants were in a state of high civilization. Temples, altars, pyramids and sculpture work all point to this. Within the walls of Copan twenty-six pyramids of varying sizes have been found, and on each of them are found countless hieroglyphic inscriptions, indications that the early inhabitants of America were not far behind the old Egyptians and other prehistoric peoples as far as learning was concerned.

Professor Gordon's work on the Great Stairway is as interesting as it is important. The stairway runs from the main plaza of the city to the summit of an elevation upon which it is believed a great temple was formerly located. It is known as the Hieroglyphic Stairway from the fact that each of its hundred or more steps is covered with deeply cut hieroglyphics combined with sculptures of the human

form in various attitudes. The steps are twenty-four feet wide and are strikingly beautiful.

Last year the upper portion of the stairway was excavated and molds taken of the different forms of sculpture work found upon the faces of the steps. These molds were brought back to the Peabody Museum and plaster of paris casts made of each of them. These, with photographs of the city and its surroundings, form one of the most valuable acquisitions which has been made to the museum in years—an acquisition which is all the more highly prized because the institution has the exclusive protection of the antiquities.

The work to be done this year consists of clearing away the bottom stairs and recovering some of the stones which have been lost. Professor Gordon believes that the stairway can be preserved intact. Thousands of tons of earth yet remain to be removed, but with the aid of natives whom he has under him he hopes to have the work well toward completion by the time the rainy season comes in June.

Aside from the Hieroglyphic Stairway, the greatest interest in the buried city centers around twenty-three monolithic monuments, which the investigators have called "stellæ." These are of stone, have an average height of twelve feet and an average width of three. Associated with each at a distance of ten or fifteen feet from its base is a smaller structure, called for convenience of description, an altar. Both these monuments are of stone, and it is supposed that they were used for sacrificial purposes. This theory is heightened by the fact that under the base of the stellæ have been found small vaults, in which, the investigators think, bodies of children, offered as sacrifices, were deposited.

The stellæ and their altars are covered with hieroglyphic inscriptions, and it is thought that when the great stairway is uncovered and the tracings thereon interpreted these will be valuable in throwing light on the religious beliefs and customs of the aborigines of America.

AZTEC RUINS IN TEXAS.

Images of the gods of the prehistoric inhabitants of the valleys of the Colorado and Rio Grande Rivers have been unearthed recently near Marble Falls, Tex., by Miss Alma Ney, an enthusiastic young explorer and archaeologist of St. Louis. Traces of the existence of at least three different types of men at three different epochs in the world's history have been found there by her, and the sacred images are believed to have belonged to the latest or about the time of the Aztecs.

That these three different types of men existed is shown by the radically different types of abodes that have been unearthed in the explorations. There are some which are entirely subterranean, in ramifying burrows like enlarged rabbit warrens. Others, which were probably the homes of people of Aztec or Toltec blood, were built of sun-dried brick or roughly-dressed

stone, and were fairly substantial houses. The third, which are to be found in the greatest numbers—in endless number near early watercourses or pools—were built over excavations some three feet deep.

Miss Ney discovered a mound house about forty feet high. On its top were oak trees at least 400 years old. In it were many broken dishes, and a number of small, ugly images, rudely carved from stone. Close at hand was another mound, some 100 feet high. In its top was found a room that contained a big sacrificial slab of granite, seven feet long by four wide, lying across an altar four feet high. Near at hand lay an image of a hideous god, with the sun carved on its forehead. On the floor were found stone bowls and a pure bronze knife. In another building was a solid gold head, believed by Miss Ney to have been intended to represent Montezuma. She thinks there must be a vast accumulation of gold hidden away somewhere by these prehistoric peoples, but so far has found only ornaments and images of the golden metal.

MYSTIC HINDOO PARCHMENTS.

Robert Williams, electrical engineer of the White Horse mine, Boulder City, Col., visited the University of Chicago lately to get certain documents translated which may throw light upon the secrets of the Hindoo mystics. These consisted of a parchment, covered with characters and signs, and a leather-bound notebook, filled with writings akin to the cursive Hebrew script. They had been the property of a Hindoo who appeared at the White Horse mine in a strange manner, stayed there two months and suddenly disappeared.

The story told by Mr. Williams of the Hindoo is a strange one: "The man," he says, "appeared at the mine early this winter and asked for permission to go through it. He was alone, and no one in Boulder City knew who he was or how he got there. During his trip through the mine an accident occurred and he was injured. I took care of him until he recovered and after that he continued to stay, living underground with me in a room built in one of the mine's levels. I have seen him do things that I would not believe if I heard another man tell them. Frequently he would go to sleep with his eyes staring wide open, and then would fade away into thin smoke and disappear. Once, when I had just come into the room from an upper shaft, and could not possibly have been hypnotized, I saw him walk into the solid rock and vanish. About a month ago he disappeared, leaving behind his things and several note books like this. How he got out of the mine is a mystery. Every one who leaves the shaft gets permission from me, but the Hindoo simply faded away."

Dr. George S. Goodspeed, professor in Hebrew, attempted to decipher the papers, for some time, but had to give up the attempt. He said: "For my part, I believe that the Hindoos possess certain secrets concerning the laws of matter of which our scientists know nothing."

SATURN.

Thou Great Infortune, 'neath whose spell malign
Chanced woefully my birthright to be cast.
What time ascendant rose thy saffron, vast,
And ring-girt bulk, applying to the sign
That housed the Greater Benefic benign:
Afflictive planet! till thy fall thou hast
The lordship of my figure; yet at last,
Void of thy dignities, thou shalt decline.

What sin-cursed deeds did I in lives agone,
To fix thee radical in my horoscope?
To leave me scarce the afterings toll had won,
Barren of purpose, well nigh lost to hope?

But not forever shalt thou ban and blight,
For now my eyes are opened to the light!

—ST. GEORGE BEST.

HAS OUR SUN ANOTHER?

New Theory to Account for the Pre-historic Glacial Period.

Scientists are discussing a new theory of the causes of the glaciation of the Northern and Southern Hemispheres that gives an unknown, unseen sun the credit for so disturbing the whole planetary system that a coating of ice was the result upon the earth. G. B. Reagan of Albuquerque, N. M., looks farther for the cause of the glacial epoch than any of the geologists who have so far promulgated their theories. He believes that the Sun has its orbit determined by a magnetic center—another, larger sun—and that in traversing this orbit there is a difference in the inclination of the Sun's axis, and a consequent inclination of the axes of the attendant planets. This inclination at the time when the glacial epoch began, according to Mr. Reagan, was great enough to bring the arctic and antarctic circles down to 60 degrees instead of 66½ degrees, as at present. It would make besides a greater difference between the summer and winter temperatures. And it would also cause, during the winters, a greater atmospheric pressure over the high latitudes and a lower atmospheric pressure in the tropics.

The theory is one for astronomers and meteorologists rather than for geologists, who have, however, often stopped pounding rocks and classifying mountains to put embarrassing questions to some speculative brother with a theory of the glacial epoch. Agassiz and Tyndall had to stand the ordeal, and more recently other scientists have put forth ingenious theories, only to find that they had overlooked some of the conditions necessary in the spreading of a layer of ice over the earth's surface.

The tertiary epoch, which preceded the age of ice invasion, was a veritable golden age, with a climate like that of Eden, for even in the arctic regions have been found the fossils of tropic flora and fauna. And then one day—or, rather, one aeon, for a geological day is as a thousand years—the great animals disporting themselves in the midst of monstrous forests, fled far and wide to hide in caves, little dreaming that they were seeking their tombs. Something had happened which meant death to the mammoth and the five-toed horse, as well

as the water lilies lying silent on the lakes of balmy Greenland. And that something was undoubtedly a smell—a hideous, penetrating smell—that drove the giant dwellers of the earth to press their probosci against the inner walls of caves.

The frightful odor came from gases (ten thousand times stronger than those given out by Vesuvius) issuing from fissures of gigantic proportions made during a general wrinkling of the earth's outer crust. When things calmed down again sea bottoms had become mountain ranges; gently sloping plains had sunk as basins for great waters; Europe had taken her present shape; Africa had raised her head above the seas; Asia had extended her southern limits, and two continents had disappeared where the Atlantic and Pacific now roll.

The gasses had killed much of the terrestrial life, and the great plows with their clouds of steam killed more. Then enormous glaciers bore down upon those still surviving and froze them to death before burying them under masses of ice and snow.

The earthquake which flung continents about is mysterious enough, but it has not aroused so much discussion as the question: How did the glacial epoch originate? In attempting to answer this question five considerations at least have to be kept in mind: First, the effects were felt over the entire globe. Second, the glacial epoch is recent (geologically considered). Third, there were no glaciers of any size before. Fourth, the atmospheric precipitation must have been immensely greater than ever before. Fifth, the succeeding epoch (in which we live) has only the remnants of glaciers. In other words, any scientist promulgating a tenable theory must account for an epoch in which there was enough moisture in the air—and enough cold to condense that moisture—for the formation of ice in sufficient quantities to cover nearly both hemispheres to a depth in Norway, for example, of six thousand feet. Great mountain ranges of ice moved up and over any barrier presented by the earth's topography. And to-day, on lake bottoms and mountain heights, are found the marks of erosion made by boulders carried in the icy masses.

And, on the side, the scientist must account for the mild climate of the tertiary epoch and the mild climate which allowed the world of ice to melt. It is no light task. Theories there are in abundance, a number with famous signatures. There is the theory that the heat of the earth, growing gradually less, allowed the growth of glaciers. But we are still growing colder, and yet the glaciers have disappeared. "Besides," said one of the geologists, who had stopped analyzing volcanoes to say a few words, "if the earth grows cold all over at the same time, where do you get your snow-storms to form the glaciers? You must have water vapor first, and then cold to condense it." The same question was asked of the man who believed that for a time the Sun had fewer meteors flying into it as fuel, and that its

fires got low, and consequently the earth grew colder. And it was asked again of the man who thought that the Sun was leading us about through space, and that at times we go through warmer portions and then through colder.

The latest theory postulates a magnetic center—another Sun—of the Sun's orbit, which is, in turn, postulated as elliptical. That implies an inclination of the earth's axis great enough to change the boundaries of the zones, the length of the seasons, and consequently the atmospheric pressure. These changes the author regards as sufficient to bring about that immense process of distillation and condensation the immediate result of which was the almost complete glaciation of two hemispheres. But there are, we believe, fatal objections to this latest theory.

THOUGHT TRANSFERENCE.

There are many verified cases on record of mental telegraphy, telepathy or, more plainly speaking, thought transference. One of the strangest cases was that of two young newspaper men who once roomed together in Cincinnati. A year after they separated one was working in Columbus and the other was in Cincinnati. One night the Columbus man was sitting in his office writing a letter when he suddenly began to write poetry. He wrote seven lines of extremely pretty verse. He had never written a line of verse before in his life or attempted to do so. Just then a correspondent came in and he threw the poem aside, well satisfied with his work and fully intending to complete it. When the correspondent went out he again attempted to write, but made an awful botch of the stuff. He could not even carry out his idea. He thought of his friend in Cincinnati and remarked to himself if that friend had the idea he could write a really beautiful bit of verse. He determined to send his seven lines and a sketch of the idea to his friend, but neglected to do so. Imagine his surprise, two months later, when he found the seven lines of his poem and more added in an Eastern magazine with his friend's signature to it. He wrote to his friend explaining the circumstances, and after they had reviewed the case they discovered that the Cincinnati man had written the entire poem on the night the Columbus man had written the seven lines.

The Countess Schimmelmann relates the following in a Scandinavian paper:

"About two years ago I anchored my yacht, the *Duen*, in the Lymfyord. My youngest son, a bright, golden haired boy, was rowing with one of our sailors in a boat, about a mile and a half from the yacht. In the clear air of the North they were yet seen, and I, watching them, distinctly saw the boy rise and overturn the boat, so that it was filled with water. I saw him and his comrade struggling in the waves, and my lad sinking until only his golden curls were floating on the waves.

"All this took several minutes of time, and already, at the first sight of the over-

turned boat, I had cried for help and hurried the crew into the life-boat. With great quickness they tried to reach the spot, but it was impossible to do so before the lapse of fifteen minutes. When they arrived they found the boat quite safe and both lads fishing. They could not think what had made me see this, and turned to row home; but after they had taken several strokes homeward, the whole thing happened exactly as I had seen it about fifteen minutes before; but the boat being near, the mate was just in time to catch the golden curls of my boy when he was sinking, while the sailor was clinging to the boat; so both were rescued."

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

KING SOLOMON'S LAVERS.

"And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he wrought for King Solomon in the house of the Lord."—I Kings, vii. 40.

When King Solomon built his wonderful temple he instructed Hiram of Tyre, the most skilled worker in bronze of that age, to fashion for it ten vessels, known as "lavers." After being lost for centuries one of these lavers has lately been unearthed in Cyprus.

The importance of this discovery, aside from its archaeological interest, lies in the fact that it aids greatly toward the solution of a problem which has long been puzzling Biblical students and commentators. Every one who has read the Bible carefully knows that in Solomon's Temple besides the "Molten Sea" there were ten lavers of brass or bronze, five in the north and five in the south side of the Court of Priests, and that they rested on bases of curious construction.

This, however, has practically been the extent of our knowledge. Until now we had no means of ascertaining either their exact appearance or the purposes for which they were used. According to the Hebrew text the lavers and bases were four cubits in length and breadth and three cubits in height, but Josephus says that they were five cubits in length, four in width and six in height. An opinion among commentators is that they were used for the purpose of washing the animals that were to be sacrificed as burnt offerings, but, as lavers were also used for cooking purposes, and as ordinary water jugs, there is naturally a lack of unanimity on this point.

Thanks to this new discovery, much of the long desired knowledge is now forthcoming. In a grave near Larnica, in Cyprus, excavations were recently being made when suddenly the workmen unearthed a curious vessel on wheels. The news of the discovery spread quickly, and many archaeologists came and examined the mysterious treasure, with the result that they pronounced it to be one of the long-lost lavers of Solomon's Temple. They were led to this conclusion from the

fact that the relic before them corresponded in every detail with the lavers as described in the Bible.

The laver consists of a large kettle or pot, which rests on a truck or carriage. This carriage is square, and its four supports rest on four wheels, which are connected by axles. The upper part is copiously decorated with figures, which the Bible calls cherubs.

Of the history of the lavers in Solomon's Temple very little is known. Ahaz mutilated some of them and removed them from their bases, and no one now knows whether Hezekiah restored the mutilated parts or not. Probably he did not, as only the bases are mentioned in the account of the articles which were taken by the Chaldeans from the temple.—*Golden Penny*.

THE MASON'S ANCHOR.

There are emblems used in Masonic teaching which are equally significant and instructive, and which demand as much attention as do the tools of the builder. One that is most suggestive and most comforting is the anchor. In the ritual it is used in connection with the ark, as "emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine ark which safely wafts us over this tempestuous sea of troubles, and that anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest."

The anchor has ever been an emblem of hope. Dreary indeed would this world be if hope should be removed from it. Hope is an anchor to the soul both sure and steadfast. When the storms of adversity assail us the anchor of hope revives and encourages. Indeed it never leaves us, in joy or sorrow. Amid the direst necessity, in the darkest hour, it sustains and sheds a glowing light. Hope brings to us glad tidings of the eternal blessedness of the life hereafter. Hope is at once the mother of faith and the child of genius. Virtue is the strength of hope and the anchor of the soul.

The lesson of the anchor is one that leads the mind to contemplate its destiny. Its application to our actions rests with ourselves, and brings to us happiness according as we make use of it. Hope is like the Sun which, as we travel towards it, casts the shadow of our burden behind us. But hope, great as it is, wonderful as is its power of sustaining us, can be made useless by dissipation, idleness and sinful pursuits. They will drag our anchor and leave us a helpless wreck. Danger lurks in hidden forms and places, and the storm bursts upon us at the most unexpected time. To withstand the storms of temptation and the trials of life we need the anchor that fastens upon the sure promises that come from the pure source of light. Let us, then, learn the lesson of the anchor, and fearlessly pursue our way over the troublous sea of life until we are safely moored in that "peaceful harbor where the wicked cease from troubling and the weary are at rest."—*Masonic Standard*.

QUAINT AND CURIOUS.

ONE-HALF the people born live to be 25 years-old; one-third reach 52; one-fourth, 59; one-fifth, 67; one-tenth, 76; one-twentieth, 81; and one in ten thousand lives to reach 100 years of age.

THE year 47 B. C. was the longest year on record. By order of Julius Cæsar it contained 445 days. The additional days were put in to make the seasons conform as nearly as possible with the solar year.

THE time required for a journey round the earth by a man walking day and night, without resting, would be 428 days; an express train, 40 days; sound, at a medium temperature, 32½ hours; a cannon-ball, 21½ hours; light, a little over one-tenth of a second, and electricity, passing over a copper wire, a little under one-tenth of a second.

GREATEST density of population in the world is claimed for the city of Bombay and is disputed by Agra only. The population of Bombay amounts to 760 persons per acre in certain areas, and in these sections the street area occupies only one-fourth of the whole. If the entire population massed in the streets for any purpose there would be 3,040 persons to the acre.

THE roar of a lion can be heard farther than the sound of any other living creature. Next comes the cry of a hyena, and then the hoot of the owl; after these the panther and the jackal. The donkey can be heard fifty times farther than the horse, and the cat ten times as far as the dog. Strange as it may seem, the cry of a hare can be heard farther than that of either the cat or dog.

A WEALTHY man was once exhibiting proudly to a younger acquaintance a table which he had bought. He said that it was five hundred years old. "That is nothing; I have a table more than three thousand years old—the oldest in existence—made in India," said the visitor. "In India?" exclaimed the host, "and the oldest! Impossible! What kind of a table is it?" "The multiplication table."

THAT all numbers are not used with equal frequency by the various nations of the earth is clearly shown by M. Delaunay, a French scientist, who has devoted a good deal of time to a study of this subject.

"A marked preference," he says, "may be found almost everywhere for the numbers 2, 3 and 5, as well as for the multiples of these numbers; Mohammedan countries, however, form an exception to this rule, since the number 3 is not used by them. Neither in Turkey nor in Persia can any trace of this number be found, and there are very few places in Egypt where the people use it. The French and the other Latin races prefer the numbers 2 and 5 and rarely use the number 3, whereas, on the other hand, the English prefer 2 and 3, and the Germans 3 and 5.

"As for the Asiatic races, I find that the Indians are very partial to the number 2 and its various multiples, while the Chinese, like the Latins, use 2 and 5 more than any other numbers. In France, Ger-

many, Sweden, Norway, India, South America and the United States the number 7 is more or less popular, but the countries in which it is used most frequently are Russia and the other Slavonian lands. In fine, just as a horror of 3 is a characteristic of the Turks, so a love of 7 is a characteristic of the Slavs.

"The higher numbers are rarely used, though they are found occasionally in certain countries, such as 11 in Salvador, 17 in Mexico, 19 in Spain and 31 in the Philippines. I learned, to my surprise, that the inhabitants of Hawaii are very fond of the number 13, a fact which shows that they know nothing of the prejudice against it."

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****TO DISGUISE CASTOR OIL.**

Use one part of common molasses to two parts of castor oil as a mixture.

COMPLEXION MIXTURE.

A mixture composed of equal parts of glycerine and lemon juice, applied to the face every night before retiring, will make the skin soft and smooth. But a bad temper and worry will spoil the effect of any face lotion you may use.

COLDS.

It is said that a few drops, ten or twenty, of a good tincture of catnip, the common name for nepeta cataria, in hot water, every hour, will break up a cold in less time than any other remedy. Most of the physicians of twenty years ago can readily recall the important place catnip held in the family medicine chest in "the good old days." It can be taken in sweetened water, and makes a most pleasant remedy as well as efficacious.

ITCHING.

An excellent remedy for eczema is a solution of permanganate of potassium in water, in a strength of from one to two per cent. This is brushed or mopped over the surface and allowed to dry, which it does very quickly. The well known brilliant pink or magenta-colored fluid turns very soon to a medium dark brown, staining the skin for some little time, and is finally thrown off by exfoliation of the tissues, which it has oxidized. It may sting or smart a little if the surface be at all abraded, but the itching stops at once.

TAKE A LONG BREATH.

When chilled by exposure to cold, take a long breath with the mouth firmly shut. Repeat this several times until you begin to feel the heat returning. It requires only a very short time to do this. The long breath quickens the pulse and thus causes the blood to circulate faster. The blood flows into all parts of the veins and arteries and gives out a great deal of heat. It is stated that a long, deep breath, held as long as possible, will close the pores of a heated skin, and the danger of taking cold, on stepping outdoors, may be thus guarded against.

AIDS TO BEAUTY.

A woman should be as beautiful as both nature and art will permit. The dainty appearance and clear complexion which is so essential is best obtained and retained by bathing. The bath should be of daily occurrence, with water heated to 70 or 75 degrees. Dissolve enough borax in it to make the water soft, and use enough good Ivory soap to get the skin thoroughly clean; rinse in clear water and dry with a soft fuzzy bath-towel, rubbing briskly so as to increase the circulation in the skin. Such a bath will set you all aglow and make you feel as light as a feather. Then dispose yourself between a pair of fleecy bed-blankets, easy and comfortably, with your mind fixed on the most beautiful landscape you can imagine, relax every muscle, drop off to sleep and, depend upon it, Nature will do the rest.

DISEASES FROM UNWASHED FRUIT.

All kinds of diseases may be traced to the eating of unwashed fruit. The result of a careful examination has clearly shown the danger of eating fruit of any kind without washing it. Grapes kept for some time in a basket on a fruit stand were so covered with dust that the water in which they were washed was black. A man of medical science, thinking that perhaps the water contained tubercle bacilli, injected into three guinea pigs a small quantity of it. One animal died in two days; the others died in less than six weeks, both the latter presenting marked signs of tuberculous lesions. The water and vessel that contained it had been sterilized before the experiment was made, so that without doubt the disease germs were on the grapes. This illustrates the innocent ways in which we may unconsciously take dangerous germs into our systems.

CARE OF THE TEETH.

All persons, old and young, should have their teeth examined by a competent dentist once every six months. Decay may be present and tartar may be forming, which nothing but a thorough examination will reveal. Professional service, rendered in time, means satisfactory work, less pain and money saved. A tooth filled when it is decayed but slightly will not be painful, the operation not long and the filling lasting, because the dentist has more, firmer and sounder tooth-structure to operate on. He is sure to have the walls of the cavity thicker and stronger, and there is no danger of exposing the nerve. Because your teeth are firm and free from aches is no reason you should keep away from the dentist. To be sure they are right is the only way to keep them right. Children, especially, are not exempt from a critical inspection of the dentist, for their first teeth do not always drop out soon enough to permit those following to grow regular and properly. Many an otherwise beautiful mouth has been hopelessly ruined by crooked and distorted teeth. The teeth should be cared for as often as used. Only a quill or wooden toothpick should be used as others are injurious. They should be

thoroughly brushed twice a day, using a first-class toothbrush and lukewarm water, and follow by a thorough rinsing of the mouth, as it is necessary to remove every atom the brush has dislodged and to prevent swallowing any loose fragment of bristle from the brush. More cases of appendicitis occur from swallowing bristles from toothbrushes than any other cause. If you desire to use something else with the lukewarm water in cleansing the teeth do not use soap, for that soap was never made that was fit to enter any mouth, use a few drops of some antiseptic solution, like Listerine, in the water. Do these things and you will never need false teeth.

EDITOR'S TABLE.

THE leading article in the STAR for April will be "The Wisdom of the East," by Margaret B. Peeke. Mrs. Peeke enjoys the distinguished honor of being the only lady member of the Grand Council of Martinists of France.

"HEALER" Dowie is too "canny" to "stand for" the saloon and drug-store smashers. He "knocks" Sister Nation and threatens his own disciples with excommunication if they imitate her methods. Dowie is a jealous god and will have no other gods before him.

OUR readers who have not secured the bound volume of the STAR for its first year, do not know what a good thing they are missing. There is yet opportunity for them to come in with those more favored as we have a few copies left. But the price will soon be advanced to two dollars, so if you fail to secure one before the advance, don't kick, as we give you timely notice. See list of contents and particulars on second page of cover.

THE publisher of the STAR has important improvements in view. He intends, in the near future, to add materially to his sanitarium buildings, in which is also located his home and the office of the STAR. In the new building will be provided commodious and well appointed editorial, library and composing rooms. A special room will also be planned wherein the Oriental Magi will meet and work the several degrees of their Order, and where other meetings and demonstrations may be given. The STAR itself will also come in for a generous share of improvement.

AND now Dr. Anti-Vaccination Peebles, otherwise known as the Sage of Salt Creek, confesses judgment on our indictment, in that he terms our presentation of official facts—facts that hopelessly annihilate his foolish anti-vaccination fad—as "ungentlemanly," "semi-malicious," and "utterly beneath contempt." This is enough, we think, to show what kind of rot and misrepresentation his book on the subject is made of, and how devoid of reason, science and common-sense anti-vaccination propagandists are. Thus another soap-bubble philosopher is permanently disposed of.

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.

BROTHER Shelton, the great "I AM," devotes about half the space of his February "Christian" to printing what his critics say about him and in answering their strictures. Incidentally he fills a couple of pages in "showing the inside of his life and environments," from which it appears that his "harem" contains just one woman—his wife.

Shelton is the very head and front of the I AM GOD christian science cult. He affects such an irreverent, happy-go-lucky, independent way of discussing religion, love, liberty, the sexual relations, etc., that he has been accused of all sorts of sins and immoralities. But he really is a very decent, respectable fellow, whose only serious "curve" seems to be working an ingenious system of ante-hypnotic suggestion, that has brought him a large clientele, who each pay him from one dollar to one hundred dollars per month for "absent treatment," and though the expected cures are perhaps also absent, if his patients are satisfied why should any one kick? We won't.

Shelton is a bright, brainy man, and unlike most of the Eddyites and I AMISTS, he has a rich fund of practical common-sense, which he mixes in freely with the "other stuff," and those who can sift the wheat from the chaff can certainly get their money's worth from "Christian." \$1 per year; address Thomas J. Shelton, 1657 Clarkson St., Denver, Colo.

SOME of our readers may remember that just one year ago we "exposed" an unscrupulous pair of Chicago schemers who were doing a "get rich quick business" under the name of the "Psychic Research Co.," which promoted and covered their main "grafts" by publishing a slushy, so-called magazine on hypnotism, etc., which they misnamed "Suggestive Therapeutics." After this expose in the STAR they brought suit against us, with a great show of bluff, etc., which suit they afterwards abandoned. Notwithstanding they are said to have made considerable money in selling, through the mail, such things as a 48-page, 5-cent pamphlet for \$5.00, by cunningly and dishonestly advertising it as a "Special Private Course of Lessons in Hypnotism," etc., we are informed that the concern is now in the hands of a receiver, defunct, the magazine suspended; the main guy, Daniels, skipped to a foreign shore, and Flower, the hypnotic slush slinger, has another financial backer putting up for a new magazine venture, and he is said to be still selling 48-page pamphlets at \$5.00 per. We have been unable to learn how he keeps Uncle Sam's postal inspectors in such a long, deep sleep. Inspector Stuart's men are usually more prompt in suppressing schemes to defraud the public through the mails.

New Work on Reincarnation.

The very best work on this subject in the world has just 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.

A Special Offer.

The editor of the STAR has purchased from the original publishers of "Agrippa's Natural Magic," edited by Willis F. Whitehead, the last 150 copies, printed on extra hand-laid paper, of the original edition. These 150 copies are now bound up with "The Mystic Thesaurus," a work which is built on the two "hidden pages" of the former volume. This is a special limited edition de luxe, bound in full morocco and gold. Each copy contains the original portrait of the great mystic author, also a portrait of the painstaking editor, Mr. Whitehead, who will number and autograph each book. Readers of the STAR can get a copy of this splendid work at the special price of Five Dollars by ordering now. The books are now ready for mail delivery. Order quick if you wish to be in on this special offer. The book is easily worth three dollars more than others of the same edition, and will not last long at this price.

Back Numbers of the Star.

Back numbers of the STAR can be supplied at regular rates, with the exception of No. 2 (Dec., 1899), No. 4 (Feb., 1900), and No. 9 (July, 1900), all of Vol. I, of which we have but a few copies left. No. 2 we can again furnish, having picked up a few. Price of Nos. 2, 4 and 9 of Vol. I, 25 cents each, when ordered singly. Complete set of first twelve numbers, or the first volume complete, unbound, with special title-page, of the STAR, will be sent by mail, postpaid, for one dollar, while they last.

"Coming Events and Occult Arts."

We still have a few sets of this English astrological magazine for October, November and December. They contain a large amount of good occult reading. We will send them, postpaid, as long as they last, for 15 cents a set. We do not furnish the January or later issues of this magazine.

Prentice Mulford Club.

On March 4, 8 p. m., in hall 613 Masonic Temple, Dr. T. T. Kayne will lecture before the Prentice Mulford Club. Subject, "Health Obtained through Mentality or Thinking." Complimentary tickets can be obtained from John F. Morgan, No. 507 New York Life Building.

Church of Silent Devotion.

The Church of Silent Devotion held its first meeting on February 17, at 11 a. m., in hall 613 Masonic Temple. The seating capacity of the hall was insufficient for the large number who came. A comprehensive address on "Sun Worship" was delivered by Rev. Dr. Otoman Zaradusht Hanish, of the Persian El-Kharman Temple; Prof. D. A. Blackman rendered an enjoyable musical program, and Dr. W. C.

Gibbons spoke briefly on Prentice Mulford. Dr. Hanish will address the church again in the near future. All those who are interested and desire to attend should send their address to John F. Morgan, No. 507 New York Life Building, Chicago.

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.

"EVOLUTION OF THE INDIVIDUAL," by Frank Newland Doud, M. D. The Reynolds Pub. Co., 53 State St., Chicago, Ill.; cloth; 96 pp.; \$1.

This little book deals quite thoroughly with the subject of vibratory forces and their application to the development and welfare of the individual. It abounds with bright and practical ideas, and will be especially appreciated and relished by brainy people. We commend it.

"INVISIBLE HELPERS," by C. W. Leadbeater. Theosophical Book Concern, 26 Van Buren St., Chicago; cloth, 138 pp.; 75 cents, postpaid.

This volume deals with the universal belief in "invisible helpers," and gives several narratives, all substantiated by first-class testimony, concerning their helpful doings. These are in line with the best-authenticated instances of super-mundane phenomena we have learned of, etc., and differ widely from the "sights" of spiritualistic seances. Mr. Leadbeater classifies the "unseen helpers," writes concerning "the probationary path," its qualifications, the path proper that it leads to and what lies beyond. Readers will find this really fine effort of Mr. Leadbeater both helpful and intensely interesting.

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At the gray wizard's conjuring book."
—WHITTIER.

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