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STAR OF THE MAGI

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OCCULTISM.

A Lecture Delivered in Handel Hall, Chicago, Illinois,
Sunday, October 15th, 1899, by Dr. T. J. Betlero,
Grand Preceptor of the Oriental Magi.

Occult means hidden or secret.

Occult phenomena result from the exercise of a power which is perfectly natural, though less generally understood than the other forces of Nature.

There are two principal classes of manifestations. They are known as White and Black Magic.

The latter embraces the use of disgusting potions and formulæ, and the making of pacts according to rituals, found in the Grimoires.

THE GRIMOIRES OF THE BLACK ART.

The first edition of the Grimoire of Honorius appeared in 1629.

The Grimoirium Verum, known as the book of true black magic, was published in 1750.

The Grand Grimoire appeared at Nismes in 1823. It is also known as the "Red Dragon."

The Grimoire of Honorius is rare in the original, although there are several reprints of the years 1660 and 1670.

The Praxis Magici Fausti, or "Magical Elements of Dr. John Faust, Practitioner of Medicine," was printed from the original manuscript in the municipal library at Weimar in 1571.

The "Black Pullet," the "Druid of Menapienne," "Red Magic, or the Cream of Occult Sciences," with such derivatives as "Queen of the Hairy Flies," "The Green Butterfly," etc., form a class by themselves. They belong to the latter end of the 18th century.

The Black Pullet is by far the best of these latter, and reappeared several times under different names as "The Old Man of the Pyramids," the companion of which was entitled the "Black Screech Owl." It contains an elaborate treatise upon the use of charms, for the attainment of desires, the injury or destruction of enemies, etc.

SOURCES OF OCCULT WISDOM.

The sources of occult wisdom are as follows:

1. From God alone.
2. Spiritual Essences.
3. In Corporal Creatures, or Signaturo Rerum of Paracelsus.

4. In Nature; that is to say, a knowledge of the spirit or secret virtues of things.

5. Knowledge of apostate spirits reserved to the last judgment.

6. In the ministers of punishments in hell.

7. In the people of the Elements—salamanders, sylphs, undines and pygmies.

THE GREATEST OCCULT BOOK.

The Bible is, without doubt, the greatest book ever written. It stands today on a foundation as solid as when it first appeared. The Bible is an instructor of men of all nations. It applies to all countries and climes. There may be reason to doubt the inspiration of some of the books of the Bible; the others were inspired beyond any doubt, and it contains more occult wisdom than any other book in the world. Few persons understand it, however. Even the salaried expounders of Holy Writ accept as literal what is undoubtedly allegorical. They seem to ignore the fact that the most pointed lessons of Christ were in parable form. Why should not the word of the Father be similarly veiled? Take, for instance, the story of the temptation as it occurred in the Garden of Eden. The serpent is spoken of as a veritable serpentine entity, and the fruit is generally supposed to have been an apple. To take this account seriously and literally we must find the tree of life, which is the brain, and the serpent, which is the spinal column.

THE TREE OF LIFE.

Every student of anatomy knows that in a vertical section of brain we find the veritable tree of life. When the gray matter and commissures of the spinal column are detached we find a striking resemblance to the serpent.

We must go back now to the condition of Adam and Eve. They were created perfect beings in the beginning; so perfect were they that they could see God and converse with him face to face. God gave them the choice of forever remaining in this state of bliss or to propagate the race and die; by which act God, in his great wisdom, foresaw the creation of evil. For at this stage of creation there was naught but good.

LIFE RESULTS FROM DEATH.

"But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

This is merely an application of Nature's law. Life

is the result of death and death is the result of life.

The vital force of the body is maintained by the birth and decomposition of molecules. The combustion is necessary to maintain the animal heat.

But how are we to understand the divine word of God if theologians whose lives are spent in the attempt fail? With Job we may truly say: "Whence, then, cometh wisdom, and where is the place of understanding?" When the desire is correctly formed for knowledge a teacher will not be found wanting.

INTUITION THE SIXTH SENSE.

To return again to our subject we will say that the nations of old seem to have possessed a sixth sense, which is now dormant. The faint trace of which, as it manifests itself in some, is called intuition. Why should it be thus? The answer may be found by a study of God, Nature and Man.

Man is composed of soul, spirit and body, which may be still further subdivided into the seven principles of man. The physical body may have been developed from the lower order of animals by the process of evolution, as everything in Nature is in motion, tending always upward and higher.

The spirit is the vibration, and the soul is the indestructible, everlasting essence of divinity.

Body and soul are held together by the spirit, which is the silver thread referred to by Solomon.

The Grand Universe is called by some writers the Macrocosm; in the records of the Orient it is termed the Macroprosopus, meaning "large face." Man is usually referred to as the Microcosm or Microprosopus, which means "little face," as a reminder of the similarity between man and his creator.

TRINITIES OF RELIGIOUS SYSTEMS.

As before stated, man consists of three principal parts or elements, which triune composition corresponds to the doctrine of the Trinity, which is found in all religious systems. In the Christian it is Father, Son and Spirit; with the Hindus it is Brahma, Vishnu and Siva; the Buddhists call it Malaprakriti, Prakriti and Purush. The Persians teach that Ormuzd produced Light out of himself by the power of his Word. The Egyptians called the first cause Ammon, out of which creation was formed by the power of his will. In the Chinese, Kwan-shai-gin is the word coming from the Absolute by power of his own will. The Greeks defined the Trinity as Zeus (power), Minerva (wisdom) and Apollo (beauty); the Germans, Wodan (the Supreme Cause), Thor (power), and Freia (beauty). Jehovah and Allah are trinities of will, knowledge and power.

Even Materialists believe in a trinity of Causation, Matter and Energy!

CREATIVE POWER OF THOUGHT.

God sends out his thought by the power of his will. He holds fast to the thought and expresses it in the word, in which is contained the creative and conservative power; and his thoughts become corporified, bringing into existence worlds and beings, which form, so to say, the visible body of the invisible God. Thus

were the words formed in the beginning by the thoughts of God acting in the Macrocosm, and in the same manner are thoughts created in the individual sphere of the mind of man.

If we hold on to the thought we create a form in our inner world. As it is above so it is below.

Man, being created in the likeness of his maker, is an independent yet responsible being. He is independent as to his choice of good or evil, but is responsible to God. God is omnipotent and omnipresent, manifesting himself everywhere and in everything.

The atheist, who denies a God, credits the stupendous works of creation to Nature. Such an assertion is merely a play upon words as Nature is God and God is Nature. He creates all, the evil as well as the good. The query may be, why should evil be created? We might as well ask, why should many of the loathsome worms and reptiles exist? The answer may be that all have a place in the fulfillment of the divine purpose.

On the earth and in the earth, and as far outside of the earth as man can see by the most powerful aid of science, we find grandeur and harmony in all the movements of Nature. When, for any cause, any of the forces or elements become unbalanced, they are at once regulated by inexorable laws. The effects may be apparent in the form of storms, cyclones, floods or earthquakes. After such terrific effects all is again serene. So it should be with man; he should live in harmony with himself and with the whole universe.

THE PRIMARY OCCULT STUDY.

By the study of man, which is the first step in occult research, we find that man in his natural state has much greater sensory powers than he who has ignored God and the laws, in his greed of gold or thirst for pleasure. In the earlier days of man's history he, no doubt, possessed six senses instead of five. The sixth sense has not been lost. It is simply dormant from disuse. As before stated, in many persons the trace appears as intuition. Even the five senses of civilized men are much inferior to those of primitive men or even the lower animals. The so-called instinct of animals renders them highly sensitive to atmospheric changes and, oftentimes, coming events. They infallibly select their friends and recognize their foes. When sick they are directed to the proper herbs, although this hardly applies to animals hampered by the restraints of captivity, yet many of us have seen an ailing canine eat grass when in need of an emetic.

The escape of rats from a doomed ship can hardly be called a superstition. When the ill-fated Bourgoine was lying in New York harbor, she was deserted by all the rodents. The crew, observing this, deserted also. How the rats had power to read in the evestral the steamer's impending doom is the mystery I here refer to. The superiority of animal olfactories is demonstrated by the almost incredible powers of the bloodhound. Marvelous stories are recounted of the vastly augmented senses of many savage nations, among which may be mentioned the North American Indian. In his natural, unfettered state he could hear

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the crackling of a twig or the falling of a leaf, sounds wholly inaudible to the civilized man. The Indian has been known to follow an enemy for days, and even weeks, guided only by signs indiscernible to his civilized brethren.

DEVELOPING THE INNER MAN.

Students of occultism should seek to attain a developed soul in a developed body. The spirit will then be perfect by reason of the unison of vibration.

Spirit, being vibration, enters into every known substance and attends the growth and development of man. It is by the sense of spirit that animals are enabled to select nutritious food and avoid the poisonous fruits with which all forests abound.

The healthy body is only possible when accompanied by a healthy spirit. When it is suggested that the student should first study man it is not intended that he should seek a demonstrator of anatomy, but that he should study man in a broader and higher sense, as body, soul and spirit.

The ideal physician of the future will not only be conversant with anatomy, physiology, hygiene and materia medica, but also with mental therapeutics, magnetism and the sciences that pertain to the Inner Man, that mysterious guardian who controls the involuntary muscles, watches over the circulation and the heart's pulsations, together with the respiratory organs during sleep or unconsciousness.

The physical body, being material, may grow and acquire strength by the proper assimilation of earthly nourishments, and realizes by contact alone. The soul, being the immortal spark, or divine essence of the Creator, must receive its sustenance direct from God alone. The spirit is that which puts us in communication with not only the world but the universe.

THE BANSHEE'S WARNING.

When accident or misfortune befalls a dear friend, a relative, or one whose vibrations have harmoniously intermingled with our own, we feel depressed, gloomy or irritable. "Coming events cast their shadows before." This condition is recognized by the average person as an "impression." In Ireland it is called "the Banshee's Warning." Such an experience was noted in the Chicago papers a few months ago. A gentleman of this city was awakened from sleep by a distinct impression of danger to a distant relative. The telegraphic accounts of the following morning showed that his relative had been killed by the great cyclone which destroyed several villages in Wisconsin and Minnesota. Many may say that this was merely a coincidence or some possible chance event. What flimsy excuses or explanations satisfy a skeptical egotism, which, while surrounded by the most wonderful mysteries that we are trying to solve, and realizing that we ourselves are the greatest mystery of all, is yet so easily content with some trumped up explanation which merely betrays a satisfied ignorance.

We seem more vain of our own ignorance and the explanation of mysteries springing therefrom than we are at the discovery of any new law in Nature. Ego-

tism admits of nothing new. To keep everything within the limits of the commonplace is the ambition of the materialist.

FAITH AS AN OCCULT FACTOR.

Occult phenomena depends much upon faith, but nothing upon superstition. They can occur only in accord with fixed laws, unknown though they may be.

It is necessary for the student to attain a healthy physical and spiritual condition. It must then be his aim to develop the latent power or sixth sense. It may be developed by various means. Some are at birth placed upon the higher plane of vibration. Certain drugs temporarily induce this state. Hysterio-epileptics and other sufferers from nervous derangements have been known to manifest certain phases. All may attain the development by observing certain exercises which apply to both mind and body.

TEN STAGES OF DEVELOPMENT.

There are ten stages of development before Adeptship can be reached. Few have been known to pass the seventh. One must understand their own nature and the subtle laws of spirit. Polarity must also be considered. Every human being is either positive or negative. The former may become magnetizers, and the latter subjects. By subjects we mean sensitives or mediums. Through magnetic phenomena the veil has almost been raised which separates the material from the immaterial. By hypnotism materialists have been forced to admit that man has two minds, one of which is called the objective, the other the subjective mind. The former is used ordinarily, the latter becomes apparent only under certain conditions.

THE DUAL MIND OF MAN.

This discovery was by no means new to occult students. It simply placed in the hands of that class of practical calculators who investigate occultism from time to time a means by which they assume to explain all psychic phenomena. The simple idea that man is endowed with a dual mind has long since been recognized by philosophers of all ages and nations of the world. Plato taught it, and Hermes Trismegestus had it in mind when he represented the three constituent principles of man's terrestrial body by "salt, sulphur and mercury," or body, soul and spirit, which are respectively the elements of earth, water and fire. When their equilibrium is observed by the addition of air, the other element, we have the healthy, perfect man, upon whom the Creator looked at the close of his labors and said "It is good."

When the elemental proportions are not maintained the passions run riot, and we have beings who make war upon each other, become thieves or murderers, or stricken with disease, insanity or death.

THE WONDERS OF HYPNOTISM.

Any hypnotist can, under proper conditions with a sensitive subject who goes readily into the somnambulic state, mystify the most profound scientist. Why? Because everything in the universe bears a

MATTHEWS

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fixed relation to the mind of man. The Microcosm coordinates with the Macrocosm.

The physical body may recognize a physical. The soul may communicate with another soul, or with God direct, but the spirit of man is the bond which forms a universal brotherhood and makes our duty apparent, which is to strive for the elevation of all mankind.

The crimes or misdeeds of an individual react upon the community, the misdeeds of a community affect the nation, and the woes or misfortunes of a nation afflict the whole world. The reverse of this is also true. When one does a good act he attracts to himself those forces which many times repay him.

POTENCIES OF SPIRIT.

The potency of spirit can at no time be fully experienced unless the active mind is perfectly quiescent or dormant. By the art of hypnotism the operator assists the subject to bring about this condition.

If you essayed to look upon the Sun during a storm you could not see it, for the clouds would wholly or partially obscure it. But when the storm ceases and the clouds roll away one may be almost blinded by its splendor. So it is with the beauty and luster of a pure spirit. The objective or active mind may be likened to the storm, and the conglomeration of its thoughts may represent the clouds. When they are swept away from the mental firmament the realization of the spirit is a pleasure never to be forgotten.

The process of putting aside the active mind may be accomplished without the aid of a magnetizer. To do this and exist for a time *en rapport* with universal vibration is called a trance. The phenomena that may result is called natural magic. Some are so constituted that they naturally go into this state without understanding its *modus operandi*. A nervous shock may induce this condition or it may be brought about by the use of drugs, as hashish or bang. It is in this state that the phenomena of spiritism may become manifest. This state may be cultivated and developed by any healthy person who is able to quiet the storm resultant from the struggles of life. When in this condition one is upon the Astral Plane and in touch with

THE ASTRAL LIGHT, OR LIGHT OF NATURE.

It is impossible to know what phase of development may become apparent, as the result of this negative state. One will talk, another sing and another write.

The Light of Nature is the light that comes from the Universal Spirit. It is in man, is born with him and grows up with him. There are those who live in this interior light, while some others are centered in their animal instincts and grope in darkness or error. There are some who write wiser than they know, but it is wisdom that writes through them; for man has no wisdom of his own; he can only come into contact with wisdom through the Light of Nature that is in himself. Thus we hear of wonderful discoveries and inventions. Discoveries may occur by unseen guidance. Invention is always the result of permitting the spirit to receive knowledge by vibration.

As Johannes Trithemius, Abbot of Spanheim, one of

the greatest alchemists and astrologers, says: "The art of natural and divine magic consists in the ability to perceive the essence of things in the light of nature, and by using the soul powers of the spirit to produce material things from the unseen universe (the astral light), and in such operations the Above (the macrocosm) must be brought together and made to act harmoniously."

UNIVERSAL SPIRIT OF NATURE.

The Spirit of Nature is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to natural law. You will learn the law by which these things are accomplished if you learn to know yourself. You will know it by the power of spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate spirit and life in Nature.

When we look upon a body, a tree, a plant, or an herb, we see the physical expression of the same. The wise man recognizes the spirit as well. For illustration we may take the medicinal herbs. It is not the physical or grosser principle which cures. We must depend upon the essence or active principle.

Chemists are able to separate the spiritual from the physical in the vegetable kingdom. The alchemists of old were not only able to accomplish the same but had also the power, by the science of palangenesis, of again reconstructing the herb and causing it to appear after such a division.

If a thing loses its material substance the invisible form still remains in the astral light, and if we can reclothe the form with visible matter we make that form again visible. All matter is composed of the three elements—sulphur, mercury and salt. By alchemical means we may create a magnetic attraction in the astral form so that it may attract from the elements those principles which it possessed before its mortification and incorporate them and thus make the astral form visible again.

[TO BE CONCLUDED.]

ODD FACTS ABOUT THE BIBLE.

In the Bible, Old and New Testaments, there are 3,568,473 letters, 775,693 words, 21,373 verses, 1,189 chapters, and 66 books.

The longest book is Psalms, which has 150 divisions. The shortest is Second John, which has one chapter of thirteen verses.

The longest chapter is the 119th psalm, which has 176 verses. The shortest, the 117th psalm, which has two verses.

The longest verse is the ninth verse of the eighth chapter of Esther. It has ninety words. The shortest is the thirty-fifth verse of the eleventh chapter of John. It has two words.

The eighth verse of the 118th psalm is the middle verse of the Bible.

The thirty-seventh chapter of Isaiah and the nineteenth chapter of Second Kings are alike.

In the 107th psalm the eighth, fifteenth, twenty-first and thirty-first verses are alike.

Each verse of the 136th psalm ends alike.

Esther is the only book in which the name of God is not found.

The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet.

SHOOTING STARS.

The Meteoric Display of November 14, 1899, Will Surpass Any Seen This Century.

A Rare Spectacle that Our Readers Should Not Miss.

On the night of the 14th of November there will pour from the heavens, astronomers predict, the most remarkable and spectacular stream of shooting stars seen since the century began. In Washington the scientists of the United States Naval Observatory are making elaborate preparations for observing the appearance of the Leonids, while throughout the colleges, universities and astronomical observatories of the United States and of the world thousands of men are awaiting with eager interest an opportunity to observe the grandest of celestial phenomena.

THE LEONIDS DUE EVERY THIRTY-THREE YEARS.

Once every thirty-three years the spectacle of millions of stars falling out of the heavens is witnessed by the human race—a seemingly long time, but only a second in the eternity of the heavens. The assertion is safe that none who behold the cataclysm of living fire which will pour from the sky when the orbit of the Leonids intersects that of the earth will fail to bear forever in mind the memory of the spectacle. Every year a few scattered fragments of the shattered heavenly body are seen, but the appearance of the main groups is relatively rare.

Questions naturally present themselves as to what in reality are the Leonids. Where do they come from, and how is it possible to predict the fall of shooting stars? These questions have been answered in part by calculations and observations, and in part by well-founded theories of astronomers.

WHAT A METEOR IS.

In the first place the single meteor or meteorite which makes, when it strikes the atmosphere of the earth, the so-called shooting star is often a mere tramp of the heavens—the detached fragment of some burst planet, too small for observation with the finest telescope, that wanders around in space until it comes within the circle of attraction of some larger body, when gravity causes it to fall. Generally, in the course of its descent through the atmosphere of the larger body, the meteorite generates so much heat that it is entirely consumed, but if large enough a part

remains solid and strikes the earth. But neither the single meteor nor meteorite can be observed except in the brilliant fashion of its death.

WHAT A COMET IS.

The comet, on the contrary, is a creature of the skies more to be reckoned with. Erratic as its wanderings may seem to the unsophisticated, in reality it pursues a most definite course among the stars. The lengths of the orbit which comets travel vary from a few hundred millions of miles to thousands of billions. The time which different comets take in completing their orbits varies from three and a half to a hundred thousand years. The preciseness of astronomical knowledge is such that the exact distance one of these bodies moves in a second can be determined. Hence the time at which it will arrive at any given point in its orbit can be predicted to the second.

FRAGMENTS OF FORMER COMET.

When the statement is made, then, that the Leonids are but the fragments of a former comet, and that those fragments are following the course pursued in bygone ages by that comet, it will be seen readily that there is nothing remarkable in the farther statement that modern astronomers can predict the time at which the November meteoric showers will appear. The swarm of particles which formed the once glorious orb known as Tempel's comet now pursue in the outer darkness of space the identical path which they followed when parts of a composite whole.

Reckoned by the figures of the heavens, the Leonids are but infants. According to Professor Simon Newcomb, Tempel's comet has been dead only 3,300 years. The cause of explosion was probably the intense heat generated by the terrific rate at which the comet revolved. But for the fragments of the burning body there could be no rest. The forces which compelled the larger body to follow through countless ages a certain path were at work as well among the flying particles. They fell into line, the larger fragments taking the head of the line and the smaller particles falling in behind for a million miles and more, and the unending journey, interrupted for a while, was taken up again along the old path.

The course of Tempel's comet and of its subsequent particles completely encircles the orbit of the earth, touching it only at one point on its outer edge. Continuing it crosses the orbit of Jupiter and Saturn and extends a few millions of miles beyond that of Uranus. Its orbit is elliptical and twenty times as long as that of the earth.

ASTRONOMERS ARE INTERESTED.

“One of the most interesting questions that will be brought up for determination during the coming visit of the November meteors is connected with their first presence in the solar system,” said Professor William A. Harkness, at the Naval observatory recently. “There is a well founded theory to the effect that Tempel's comet was originally drawn into the solar system by the planet Uranus, and this year the exact

date of its coming probably will be proven by actual observation.

"We are unable to predict the exact hour at which the November meteoric showers will begin. Although these meteoroids revolve around the Sun in a definite orbit, the point of that orbit's intersection with the orbit of the earth moves forward at the rate of a degree and a half a year, thus throwing the advent of the meteors a few hours later at each succeeding fall. For example, the fall of 1833 occurred on the night of November 13; the fall of 1899 will take place on the evening of November 14, and probably will be of some hours' duration. It will be visible throughout the whole of the North American continent and in Europe and Asia.

"The November meteors receive the name of Leonids from the fact that they seem to pour out from that part of the heavens wherein is located the constellation of Leo. In weight these meteors vary from a few grains to many pounds. On striking the earth's atmosphere they begin to burn at the height of seventy-four miles and are generally entirely consumed at a height of fifty miles.

MAKES A RARE SPECTACLE.

"A great meteoric shower is generally perfectly noiseless. When the streak is first formed it is narrow and straight, but it soon becomes serpentine, and assumes an irregular figure as it drifts along, under the influence of the wind current in the upper region of the atmosphere. The streaks are of various colors, owing to the different compositions of the meteorites. Some are of a delicate greenish hue, while others light up the skies with a ruddy glow. Streaks of orange, red, white, and bluish-white commingle to form a most remarkable and beautiful spectacle."

Dr. W. F. Denning, Fellow of the Royal Astronomical Society of England, has found that the history of these displays goes back a thousand years. He quotes the celebrated historian, Conde, who in his Arabian history states that "On the night of the 12th of October, 902, an immense number of falling stars were seen to spread themselves over the face of the sky like rain." This particular year was known thereafter as "the year of stars."

The most brilliant display in modern times was the November meteoric shower of 1833. In Boston alone it is estimated that 240,000 meteors were visible during the seven hours of the shower. Concerning this shower Dr. Denning says: "Compared with the splendor of this celestial exhibition the most brilliant rockets and fireworks of art bore less relation than the most tiny star to the broad glare of the Sun. Stars fell until there were none left."

Exploration in Iceland.

Seventeen years ago a large part of Iceland was unexplored, and only twenty-five glaciers had been discovered. Today one hundred and twelve glaciers are known, and the whole island has been explored, and the limit of eternal snow determined by the geologist, Dr. Thorodson.

OCCULT SCIENCES OF ANCIENT EGYPT.

Egypt was an immensely wealthy country, and it may be a pertinent question to ask, Whence came this enormous wealth? We know that mines were worked for gold and silver, that tributes were exacted from subjugated nations, and that a goodly sum was derived from the fisheries. But all these sources could not produce a tithe of her yearly revenue. Enough was spent upon public decoration to bankrupt a state. *Egypt was yellow with gold!* Besides the thousands of her toys, jewels, statues and art objects of the solid metal, we learn that the sculptures on lofty walls, the ornaments of a colossus, the doorways of temples, the caps of obelisks, parts of numerous large monuments, and even the roofs of palaces and the bodies of mummies were covered with gold leaf.

The statue of Minerva, sent to Cyrene by Amasis, and the sphinx at the pyramids are instances. Were, then, the learned priests *makers* of gold? In the reign of the Emperor Diocletian, the Egyptians rebelled against Rome, and for nine years did not lack money to carry on the war. Struck by their riches, the Emperor instituted a strict search throughout the land for all writings on alchemy. These books he ordered to be burnt, hoping thus to destroy the secret of Egypt's wealth.

It is useless to deny to these strange dwellers in the old temples, a skill and a knowledge far beyond our own, and which we can only wonder at and imitate, not equal.

Magic in its highest sense was a part of the daily life of the Egyptian princes.

Plato, we know, studied with these priests. Lecky tells us that "whenever his philosophy has been in the ascendant it has been accompanied by a tendency to magic." This magic was practiced by the priests in divers ways, some of which we can only guess at. They were seers, clairvoyants, diviners and dreamers of dreams. They understood and manipulated the subtlest properties of matter. No wonder they were not astonished at the exhibitions of Moses, who had learned all he knew in their own temples!

In their religious works, veiled as they are in symbolism, we discover a belief in an all-pervading, universal essence—call it the astral ether, or psychic force, or "od," or "biogen" or "akas," or what you will—from which emanated all things, and which could be controlled and directed by those who were instructed and otherwise properly qualified.

They believed in ghosts; and that the living, under certain conditions, could communicate with the souls of the departed.

Gerald Massey, in discussing Egyptian terms, says that "All that is secret, sacred, mystical, the innermost of all mystery, apparently including some relationship to or communion with the dead, is expressed by the Egyptian word 'Shet;'" and in speaking of secondsight or clairvoyance, he assures us distinctly that "the ancients were quite familiar with this phenomena."

No one who impartially examines the mass of evi-

dence derived from Egyptian and classic sources, can fail to be impressed with the belief that the Egyptian priests were perfectly familiar with all classes of psychic phenomena, characterized as modern, and that they were also in possession of secrets pertaining to the so called exact sciences, as well as of the occult, of which we to-day have no knowledge or conception. We know of a surety that many of their arts are lost—perhaps beyond recovery. When shall we equal them in metallurgy? When will we learn how to impart elasticity to a copper blade? or to make bronze chisels capable of hewing granite? Wilkinson says, "We know of no means of tempering copper, under any form, or united with any alloys, for such a purpose;" and adds, "We must confess that the Egyptians appear to have possessed certain secrets for hardening or tempering bronze with which we are totally unacquainted."

After five thousand years have passed the brilliancy of the colors used by the Egyptian artist remains undimmed. After seven thousand years we wonder at the durability of their paper, and the lasting qualities of their wafer-like cement. We disinter the mummies which have rested undisturbed since the pyramids were built—and examine the still perfect features, and the long hair, and the teeth filled with gold ages ago by Egyptian dentists—and we view with amazement the bandages a thousand yards in length in which these forms are swathed—and then we are obliged to confess that modern surgery cannot equal the bandaging, and modern medical art, and modern chemistry are masters of no means by which a human body may be preserved for five thousand years.

When we have undisputed evidence as to their achievements in *these* directions, is it the part of wisdom to deny that they *may* have possessed *other* arts and *other* sciences which we are unable to equal or approximate?

It has been asserted that the Egyptian priests were frauds and charlatans—deceivers of the people, wily tricksters, and the vicious worshippers of many Gods. In the first place, none were admitted to the priesthood save such as were especially fitted by their purity of life and holiness of aspiration. The ordeals through which candidates were obliged to pass were very severe, their lives sometimes being exposed to great danger. The priests were humble and self-denying and remarkable for simplicity and abstinence. Plutarch speaks of them as "Giving themselves up wholly to study and meditation, hearing and teaching those truths which regard the divine nature." They took great care to preserve from profanation their secret rites, and excluded all who were considered unfit to participate in solemn ceremonies. Clement says they were confined to those "who from their worth, learning and station were deemed worthy of so great a privilege." Nor was there motive, either for gain or reputation. All the great priests, scholars and sages could be, if they so desired, supported by the State—ample accommodation being provided for them within the temple precincts, where in quiet, ease and retirement, they could pursue their deep re-

searches and subtle experiments in the secret sciences.

They were worshippers of one only God, whose very name was so sacred it was, according to Herodotus, unlawful to utter; and their various divinities but personified some form of the divine attributes. Interblended and inter-dependent we find Egyptian science and religion. To understand the one we cannot remain ignorant of the other. To the Egyptian his religion was everything. He regarded his abode upon earth as but a short journey upon the pathway of eternal life. To the future which stretched before him, he turned with hope and longing. He did not believe that when his short life closed, physical existence was ended. Again and again, his religion taught, he would return to earth to work out in higher forms his spiritual salvation. This doctrine of reincarnation, often called transmigration or metempsychosis, has been generally grossly misunderstood by writers who have attempted to explain it. With this belief was connected the doctrine of the "cycle of necessity." Can our Egyptologists say what this cycle was? or what it signified? and can they further tell what the winged scarabæi of Egypt symbolized? which are found by the hundreds in the tombs of Thebes! They cannot, I fear, tell us these things any more than they can explain the septenary composition of man or his triune character; any more than they can interpret the "unpronounceable" *name* which Herodotus dared not disclose!

Their code of ethics was singularly pure and exalted. They believed not only in the negative virtues but the positive also; and "a moral life, a life of holiness and beneficence, was conceived of as being a matter of solemn obligation to the Deity himself." The highest principles alone were inculcated; and always in the heart of the Egyptian priest were treasured the words of his great example—the noble prince and moralist—Ptahhotep: "Mind thee of the day when thou, too, shall start for the land to which one goeth to return not thence. Good for thee will have been a good life. Therefore be just and hate iniquity; for he who doeth what is right shall triumph!"

Have modern scholars a surer guide to honor and uprightness than the old Egyptian Magist?

Have we any right to utter words of censure and condemnation?

Egypt is dead. Her priests have passed away, and buried with them in the recesses of impenetrable tombs is supposed to lie much of her wisdom, her magic and her glory. Her greatness has indeed passed away, it is feared, forever. Of her religion and science there has apparently been preserved to the world but a few broken fragments. Yet, notwithstanding the fulfillment of the dark, prophetic words of one of her greatest priests: "O Egypt, of thy religion there will remain nothing but uncertain tales which will be believed no more by posterity,"—much of the purest and best of her science, philosophy and religion has been preserved in the secret archives of the Magi, who, though broken and scattered, never became wholly extinct; and this secret knowledge has been handed down through a chosen few to the present day.

STAR OF THE MAGI

A JOURNAL OF OCCULT SCIENCE, ART AND PHILOSOPHY.

NEWS E. WOOD, A. M., M. D., EDITOR AND PUBLISHER.

DR. THOMAS J. BETIERO, ASSOCIATE EDITOR.

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Well written articles of moderate length are solicited from competent authorities on Reincarnation and Soul Memory, Premonitions and Hallucinations, Phantasms of the Living and Apparitions of the Dead, Astrology, Palmistry, Metempsychosis, Geomancy, Hypnotism, Symbolism, Oriental Philosophy and kindred subjects.

SALUTARY.

We make no apologies in launching this journal on the sea of occult literature. It is born, it breathes, lives and will grow up and endeavor to lead a useful life. Its infancy and youth are well provided for, and it is confidently expected it will merit and receive the cordial greeting and support of the public interested in the various occult subjects within its purview.

The field of its efforts will not be restricted to any one particular branch of occultism; we shall select subjects from a wide field, giving our readers the cream of the brightest and best thought of the entire occult world. Each number will contain selections from the best literature germane to our field, with original articles by competent writers. New discoveries, facts and phenomena will be given deserved attention and recorded.

The study of the day is largely along occult lines. The demand for vital truths concerning Nature, Man and the Divine is more pressing now than at any previous period in the history of mankind. Libraries are ransacked for old authors who have written concerning the mysteries of the ancients; schools, sects and orders of so-called occult truth have sprung up on every hand; science and philosophy are reaching out into hitherto unknown fields for solutions of occult questions, and everywhere we find a wide and varied literature being published to meet the demands of the student, mystic and occultist.

As a whole, there is more dead timber in the occult realm than in any other territory. To find something sound, reliable, trustworthy or scientific, one must search long and patiently. With no guide to point the way the earnest student is apt to flounder amid the morasses of perverted imaginations, wallow in the quagmires of speculative and distorted faiths, or get lost in the marshes of idle assertions and arrogant ignorance.

There is no time to waste, in this busy world, exploring a morass for a single flower. We do not care to lead our readers in a chase for a will-o'-the-wisp. There are many earnest and enlightened students and authors whose writings will adorn our pages to the exclusion of the fanciful, the imaginative, and the unscientific.

In a word, we wish to give in our journal only what is worthy of consideration, that which stands the test of reason, the fruits of scientific research, and the ends of experience.

We have no special "ism" or "ology" to advocate, but we have plenty of room for all facts, all truths, all logical deductions, and all praiseworthy efforts, from whatever source they may come.

The STAR OF THE MAGI will not admit to its columns or give countenance to any deep laid scheme that may savor of fraud.

Whatever is worthy of investigation or application will find room in our columns. We will present our readers an up-to-date, progressive, scientific and reliable journal.

THE AGE OF MAN.

Among the volumes preserved in the time-worn monasteries of India and Thibet may be found records recounting the life of man from an almost incredible period of the now silent past. According to the Hindoos, the ages are divided into four grand "Yugs."

The first one of these is mentioned as the Satya Yug, the age of purity or, as it is sometimes called, "The Golden Age," which endured for more than three million years. During that time the age of man was said to be 100,000 years and his height twenty-one cubits.

The second age is called the Treta Yug; in which one-third of mankind became reprobate, and the age of man was reduced to 10,000 years, with a corresponding decrease in stature.

The third period was the Dwapar Yug, when three-fourths of the human race became wicked. The age of man was then 1,000 years, which corresponds to the time when the thread of history was assumed by the Holy Bible

The fourth, or present period, is named Cali Yug, in which all mankind tend toward depravity; and the age of man rarely exceeds 100 years.

The Hindoos suppose the Cali Yug is ordained to subsist for 400,000 years, of which they say 5,000 years are already past.

The Brahmins affirm that the stature of man shall be so reduced that he will not be able to pluck berengelah (egg plant) without the aid of a crooked stick.

Whether or not the foregoing records are correct we are, of course, unable to determine. Aside from the possible extravagance of Oriental history we are informed by the inspired book of Christendom that the stature of man is growing less, and length of life is becoming shortened.

These latter conditions are undoubtedly aggravated by the increased amount of wickedness and ungodliness; thus we see that purity of thought and actions are in themselves, health-producing agents.

Statistics show that farmers and religious teachers, priests, preachers, etc., live longer than any other class of workers. Below will be found a table of longevity, embracing the names of well known historical personages before and after the deluge, and some remarkable cases of English longevity during the seventeenth and eighteenth centuries.

TABLES OF LONGEVITY.

BEFORE THE FLOOD.

YEARS.		YEARS.	
Adam	930	Jared	962
Seth	912	Methuselah	969
Enos	905	Lamech	777
Cainan	910	Noah, before flood ..	600
Mahalaleel	895	Shem, before flood ..	98

AFTER THE FLOOD.

YEARS.		YEARS.	
Noah, after flood ..	350	Simeon	120
Shem, after flood ..	502	Levi	137
Arphaxed	438	Judah	119
Salah	403	Dan	124
Eber	464	Naphtali	130
Peleg	239	Gad	125
Reu	239	Asher	126
Nahur	148	Issacher	122
Terah	205	Zebulon	114
Abraham	175	Joseph	110
Isaac	180	Sarah	127
Jacob	147	Kohath	133
Reuben	124		

SOME ENGLISH CENTENARIANS.

NAME.	AGE.	PLACE.	DIED.
Sir Thomas Parre	150	Shropshire	Nov. 16, 1635
Henry Jenkins	169	Yorkshire	Dec. 8, 1670
Robt. Montgomery	126	Yorkshire	Aug. 15, 1630
Count's Desmond	140	Ireland	Jan. 3, 1683
Mr. Ecleston	143	Ireland	1691
J. Sagar	112	Lancashire	1666
Simon Sack	140	Tronia	May 30, 1764
Col. Thos. Winsloe	146	Ireland	Aug. 22, 1796
Francis Consist	150	Yorkshire	Jan., 1768
C. J. Drackenber	146	Norway	June 24, 1770
Margaret Forster	136	Cumberland	1754
Her Daughter	104	Cumberland	1748
Francis Bons	121	France	Feb. 6, 1769
James Bowels	152	Kenilworth	Aug. 15, 1656
Wm. Mead, M. D.	148	Ware	Oct. 28, 1662
John Tice	125	Worcestersh'e	March, 1774
John Mount	136	Scotland	Feb. 27, 1776
A. Goldsmith	140	France	June, 1776
John Baylis	126	Northampton	April 5, 1706
Wm. Ellis	130	Liverpool	Aug. 16, 1780
Dumiter Radaly	140	Harmenstead	Jan. 16, 1782
Val Catby	116	Preston, Hull	Oct., 1782

The healthy human body can and should endure for a much longer time than is usual at the present day. Serenity of mind and an observance of Nature's laws prepare one primarily to complete a life of more than a century.

THE GROUND OF SALVATION.

He who will thoughtfully and impartially compare the sayings of Jesus with the creeds of the church cannot, I think, fail to find a wide difference between what the Great Teacher himself said and what has been taught by those claiming to be his representatives. This difference is specially noticeable when we compare his teaching with that of the creeds in regard to what man must do to come into right relations with God and be saved.

The creeds teach that man must be saved through a compliance with the arbitrary terms of what is called the "plan of salvation;" Jesus taught that man must be saved through obedience to the law of love. The creeds make dogmas and forms essential; Jesus made goodness "the one thing needful." The creeds bless those who believe certain doctrines and observe certain ceremonies; Jesus said: "Blessed are the poor in spirit, blessed are the pure in heart, blessed are they that hunger and thirst after righteousness." The creeds teach that God's requirements must be met by reliance on a vicarious sacrifice made to satisfy divine wrath, or justice;

Jesus taught that God's requirement is met by ceasing to do evil and learning to do good. The creeds teach men that they must not think of standing before God on the ground of their own perfection, but must rely on the perfections of a savior to make up for their imperfections; Jesus said to men: "Be ye perfect as your Father which is in heaven is perfect." The creeds teach men to look on their own righteousness as "filthy rags" and trust in the merits of a crucified Redeemer; Jesus never taught men to trust in a Redeemer's merits, but constantly urged them to become righteous themselves and trust in their own moral worth.

It has been truly said: "The entire Sermon on the Mount is a union of morals and salvation. It is the most careful unfolding of a religion of morality ever uttered or read on earth. From its outburst, in which heaven is assigned to the poor in spirit and the pure in heart, to its closing sentences, in which the doing of good works is made the foundation rock on which every man's hope should be built, the divine discourse marches along to the keynote of morality." And so, in all his teaching, Jesus made man's own purity and goodness, man's own conformity to the divine will, man's own moral character the ground of his salvation. There is not one recorded saying of the great Christian Prophet which, fairly interpreted, gives man the right to hope for salvation through the merits of a Redeemer.

In making man's own moral character the ground of his salvation, Jesus was in accord with all the most spiritually-minded among the writers of the Bible. So taught the Psalmist when, telling who shall abide in the Lord's tabernacle and dwell on his holy hill, he said: "He that walketh uprightly and worketh righteousness and speaketh the truth in his heart." So taught Isaiah when he said: "Bring no more vain oblations. . . . Wash ye; make ye clean. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come, let us reason together, and though your sins be as scarlet they shall be white as snow." He taught that man must win God's approval, not by bringing oblations and offering sacrifices, but by making his own heart pure and his own life righteous. So taught Ezekiel when he said: "The soul that sinneth, it shall die. . . . The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The wickedness of the wicked shall be upon him and the righteousness of the righteous shall be upon him." He taught that, in the divine economy, there is no such thing as laying the sins of one on the shoulders of another, or crediting one with the merits of another, but every one must stand or fall on the ground of his own moral worth. So taught Peter when he said: "I perceive of a truth that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." So taught Paul when he said: "Christ in you

the hope of glory." And when that greatest of all the apostles was drawing near to the end of his earthly career, he did not say: "I am a poor, weak, worthless worm of the dust, deserving God's condemnation and wrath, and hoping to be saved from what I deserve through the merits of a crucified Savior;" but, looking back over his past, filled with sufferings endured in the cause of truth and stained with blood shed in the service of God and humanity, he said: "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness." Face to face with death, he based his hope, not on what another had wrought for him, but on what he himself had wrought. And so all the most spiritual passages of the Bible teach that man must be saved on the ground of his own moral worth. Only in its narrower and less spiritual teaching—only in the passages which reveal the influence of inherited prejudices and superstitions—does the Bible give any support to the doctrine of salvation through a crucified Savior.

And in making man's own moral worth the ground of his salvation, Jesus was in harmony with the demand of Nature; for, in the nature of things, nothing less than man's own righteousness can give him satisfaction and peace. Nothing less than that can meet the longings and aspirations of his soul and bring him into accord with himself. Man is pre-eminently a moral being. He is conscious of a moral nature claiming the right to rule his life, and commanding him, with kingly authority, to reverence truth and goodness, to banish all evil from his heart and life, to make himself pure and clean, and to press forward in pursuit of his highest moral idea. He may not always obey this divine voice within him, but he is as conscious that it is his duty to obey it as he is that he lives. In refusing to obey it, he goes contrary to his better nature and, to the extent that he is not a brute, suffers the pangs of self-reproach. Only in obeying it, and, through obedience to it, rising into moral perfection, can he find self-approval. As long as his soul is consciously at war with the soul of the perfect, he carries in his own bosom the seeds of discord, self-condemnation and remorse.

Only as we shall become righteous ourselves, can we come into the possession of anything that endureth. In the onward march of the unending power that makes for good, every false thing must die, every wrong thing must perish, and every evil thing must be overthrown. Only the true and the good can escape corruption and outlive the stars. Only the true and the good can endure when the heavens shall have waxed old as doth a garment and shall have been folded up like a vesture. Hence, only as we ourselves become true and good, can we come into correspondence with the eternal, lay hold upon "the inheritance that fadeth not away," and dwell in the city which is called salvation, and into which there can come "nothing that defileth, or worketh abomination, or maketh a lie."

But it may be said that if we must be saved on the ground of our own morality, there is no hope of salvation for us: for we are so weak that we can never climb the heights of holiness and stand on the "mountain of the Lord" clothed with the beauteous garments of righteousness. But let no one lose faith in himself. That is the saddest unbelief that can come to any man. One great purpose of the Prophet of Nazareth was to free men from the dungeon of despair and inspire them with faith in themselves. He proclaimed the divine possibilities of human nature and infused hope into the hearts of the hopeless. He recognized the existence of some faint hunger and thirst for better things in the hearts of the worst men and the wildest women, and he strengthened the bruised reed and fanned the smoking flax into a flame with the assurance that they that hunger and thirst after righteousness shall be satisfied.

His life is a call to us to have faith in ourselves, and to expect the unfolding into full flower of the germ of goodness within us. He was a man of like passions with ourselves—a man who inherited from father and mother, as we inherit, the weaknesses common to human nature. Yet he, through patient and earnest endeavor, triumphed over his own weakness, brought his passions into subjection to his will, and raised himself to that moral state in which he could say: "I and my father are one"—I am in moral accord with God; all my thoughts, desires and purposes are in harmony with the Father's. And his example encourages us; for what a man of like passions with ourselves has done, we also may do.

And belief in God as a universal Father, infinitely wise and good, carries with it the belief that he will, soon or late, in one way or another, lead all his children up to perfection. As some one has said: "To be truly a father is to communicate a kindred nature, and to watch over, educate and guide that nature into the fullest development." God is truly our Father in that he loves supremely the soul in each one of us and purposes our spiritual perfection as the supreme end of our being. To this end the Father is working always, through the natural course of things. This is the meaning of all our losses, disappointments and heart-aches. What we call misfortune is the pull of the divine hand drawing us away from the false and fading to the true and enduring. As a gardener prunes his vines, the Great Husbandman, working through natural laws, cuts away our imperfections with adversity, enriches our character through toils and struggles, and waters our souls with the tears of affliction, that the germ of goodness within us may be quickened, that the dim outlines of the divine image in our souls may be developed into a faultless picture, and that we, made perfect as the Father is perfect, may dwell in the light of God's peace-giving presence and know the joy of full salvation.

—R. E. Cave in the *Medical Brief*.

THE CITY OF THE LIVING.

BY REV. S. P. QUILL, D. D.

In a long vanished age, whose varied story
No record has today—
So long ago expired its grief and glory—
There flourished, far away
In a broad realm, whose beauty passed all measure,
A city fair and wide,
Wherein the dwellers lived in peace and pleasure,
And never any died.

Disease and pain and death, those stern marauders
Which mar our World's fair face,
Never encroached upon the pleasant borders
Of that fair dwelling place.
No fear of parting and no dread of dying
Could ever enter there;
No mourning for the lost, no anguish crying,
Made any face less fair.

Without the city's walls death reigned as ever,
And graves rose side by side;
Within, the dwellers laughed at his endeavor,
And never any died.

Oh! happiest of all Earth's favored places!
Oh! bliss to dwell therein!
To live in the sweet light of loving faces
And fear no grave between!

To feel no death-damp, gathering cold and colder,
Disputing life's warm truth;
To live on, never lowlier or older,
Radiant in deathless youth;
And hurrying from the World's remotest quarters,
A tide of pilgrims flowed
Across broad plains and over mighty waters
To find that blessed abode,

Where never death should come between and sever
Them, from their loved apart;
Where they might work, and win, and live forever,
Still holding heart to heart.
And so they lived in happiness and pleasure,
And grew in power and pride,
And did great deeds, and laid up stores of treasure,
And never any died.

And many years rolled on and saw them striving,
With unabated breath;
And other years still found and left them living,
And gave no hope of death.
Yet listen, hapless soul, whom angels pity,
Craving a boon like this—
Mark how the dwellers in that wondrous city
Grew weary of their bliss.

One and another, who had been concealing
The pain of life's long thrall,
Forsook their pleasant places and came stealing
Outside the city's wall;
Craving, with wish that brooked no more denying,
So long had it been crossed,
The blessed possibility of dying—
The treasure they had lost.

Daily the current of rest-seeking mortals
Swelled to a broader tide,
'Till none were left within the city's portals,
And graves grew green outside.

Would it be worth the having or the giving—
The boon of endless breath?
Ah! for the weariness that comes of living
There is no cure but DEATH!

Ours were indeed a fate deserving pity,
Were that sweet rest denied;
And few, methinks, would care to find the city
Where never any died.

REINCARNATION.

Its Antiquity and Acceptance by Nearly Two-thirds of the Human Race.

[In this series of articles we shall draw from both oriental and occidental authors in elucidating the subject. The present article being chiefly from the excellent work of Mr. E. D. Walker.]

The interest all Christendom is at present manifesting in the deepest problems and mysteries of life, the dissatisfaction and despairing restlessness of many of the brightest minds, the prevalence of agnosticism and materialism in practical life and in philosophy, which Christianity seems powerless to resist, is an indication that we need, in the west, some new truth. Not only the wavering masses but the truth-seekers and advanced thinkers and devotees are yearning after a larger and fuller revelation.

This, we believe, will come with the investigation of the forgotten truth in the doctrine variously termed reincarnation, metempsychosis and transmigration. By this we do not mean the theories concerning the re-birth of men in brute bodies, which are attributed to Oriental religions and philosophies, because generally accepted by their followers. These are crude caricatures of the true conception. But we mean the inner kernel of that husk, which in protean forms has irrepressibly welled up in every great phase of thought, and which is an open secret lying all around us, and not simply a foreign importation, and which we truth-seekers cannot afford to overlook.

Reincarnation illuminates the darkest passages in the way of life, dispels the haunting illusions and enigmas, and reveals cardinal principles which, if apprehended, will steady the shaming gait of mankind. Virtue, kindness and spirituality may thus be seen in their unveiled splendor as the only proper modes of thought and action.

Once the whole civilized world embraced reincarnation, and found therein a complete answer to that riddle of man's descent and destiny which the inexorable sphinx of life propounds to every traveler along her way. But the western branch of the race, in working out the material conquest of the world, has acquired the compensating discontent of a material philosophy.

It has lost faith and drifted into a shadowy region where the eagerness for the "practical" things of life rejects whatever cannot be physically proven.

Even God and immortality are, for the most part, held as conjectures, believed only after demonstration, and not vitally then.

The realization of this condition is provoking a counter current of spirituality. The growing freedom of thought and the eastward look of many leading minds seems to herald a renaissance more radical, although more settled and gradual, than the reformations of Columbus, Luther and Guttenberg. As surely as the occupation and development of the western Eldorado revived Europe into unprecedented vigor, so the exploration of Palestine, and beyond into India, for treasures more precious than gold or dominion, shall revitalize the new world with an unparalleled growth of spiritual power.

Strangely enough, too, just as the "new world" proved to be geologically the oldest continent, so the "new truths" recently discovered are found to be the most ancient. They are as universal as the ocean. The latest philosophies and "isms" and cults are mostly fresh phrasings of early ideas. The most advanced conceptions of art, education and government are essentially identical with those of Greece and Rome. The newest inventions and industries are approaching the lost arts of Egypt. The modern sciences (as electricity and chemistry) are merely ingenious applications of what the school-masters of primitive races knew better than Edison and Cooke. Geology has just dawned on us to reveal the sublime synopsis of earth's history, hidden for over three thousand years in the first chapter of the Bible. The last great thought of this era—Evolution—is as old as the hills in the far east.

Although commonly rejected through Europe and America, reincarnation is unreservedly accepted by the majority of mankind at the present day, as in all past centuries. From the dawn of history it has prevailed among the largest part of humanity with an unshaken intensity of conviction. Over all the greatest eastern nations it has held perpetual sway. The ancient civilization of Egypt, whose grandeur cannot be overestimated, was built upon this as a fundamental truth; and it was taught as a precious secret to Pythagoras, Empedocles, Plato, Virgil and Ovid, who scattered its seeds through Greece and Italy.

It is the keynote of Plato's philosophy, being stated or implied very frequently in his dialogues. "Soul is older than body," he says, "souls are continually born over again from Hades into this life." In his view all knowledge is reminiscence. To search and learn is simply to revive the images of what the soul saw in its pre-existent state in the world of realities. It was also widely spread in the Neo-Platonism of Plotinus and Proclus.

The swarming millions of India have made this thought the foundation of their enormous achievements in government, architecture, philosophy and poetry. It was a cardinal element in the religion of the Persian Magi.

Alexander the Great gazed in amazement on the self-immolation by fire to which it inspired Gymnosophists. Cæsar found its tenets propagated among the Gauls.

The Circle of Metempsychosis was an essential principle of the Druid faith, and as such was impressed on our forefathers—the Celts, the Gauls, and the Britons. It is claimed that the people held this doctrine so vitally that they wept around the newly-born infant and smiled upon death; for the beginning and end of an earthly life were to them the imprisonment and release of a soul, which must undergo repeated probation to remove its degrading impurity for final ascent into a succession of higher spheres.

The Bardic triads of the Welsh are replete with this thought of reincarnation, and a Welsh antiquary insists that an ancient emigration from Wales to India conveyed it to the Brahmans.

Among the Arab philosophers it was a favorite idea, and it may still be noted in many Mohammedan writers. In the old civilizations of Peru and Mexico it prevailed universally. The priestly rites of the Egyptian Isis, the Eleusinian mysteries of Greece, the Bacchic processions of Rome, the Druid ceremonies of Britain, and the cabalistic rituals of the Hebrews, all expressed this great truth with peculiar force for their initiates. The Jews generally adopted it after the Babylonian captivity through the Pharisees, Philo of Alexandria, and the doctors. John the Baptist was to them a second Elijah, Jesus was commonly thought a reappearance of John the Baptist or one of the old prophets.

The Talmud and Cabala are full of the same teaching. Some of the late Rabbins assert many entertaining things concerning the repeated births of the most noted persons of their nation.

Christianity is not an exception to all the other great religions in promulgating the same philosophy. Reincarnation played an important part in the thought of Origen and several other leaders among the early church fathers.

It was a main portion of the creed of the Gnostics and Manichæans. In the middle ages many scholastics and "heretical" sects advocated it. It has cropped out spontaneously in many western theologians. The elder English divines do not hesitate to inculcate pre-existence in their sermons. In the seventeenth century Dr. Henry More and other Cambridge Platonists gave it wide acceptance.

The Roman Catholic purgatory seems to be a makeshift improvised to take its place.

Many philosophers of metaphysical depth, like Kant, Scotus, Schelling, Leibnitz, Schopenhauer and Fichte, have upheld reincarnation. Geniuses of noble symmetry, like Giordano Bruno, Herder, Lessing and Goethe, have fathered it. Scientists like Flammarion, Figuier and Brewster have earnestly advocated it. Theological leaders like Julius Muller, Dr. Dörner, Ernesti, Ruckert and Beecher have maintained it. In exalted intuitional natures, like Boehme and Swedenborg, its hold is apparent. Most of the Mystics bathe in it. The long line of Platonists from Socrates down

to Emerson have no doubt of it. Nearly all the poets profess it. Even amid the predominance of materialistic influences in Christendom it has a considerable following.

Traces of it are found among the aborigines of North and South America, and among many barbaric tribes. At this time it reigns, without any sign of decrepitude, over the Burman, Chinese, Japanese, Tartar, Thibetan and East Indian nations, including at least seven hundred and fifty millions of mankind—nearly two-thirds of the human race.

Throughout the East it is the great central thought. It is no mere superstition of the ignorant masses. It is the chief principle of Hindu metaphysics, the basis of all their inspired books.

Such a hoary philosophy, held by the venerable authority of ages, ruling from the beginning of time the bulk of the world's thought, cherished in some form by the disciples of every great religion, is certainly worthy of the profoundest respect and study. There must be some vital reality inspiring so stupendous an existence.

But the western fondness for democracy does not hold in the domain of thought. The fact that the majority of the race has agreed upon reincarnation is no argument for it to the Occidental thinker. The conceit of modern progress has no more respect for ancient ideas than for the forgotten civilizations of old, even though in many essentials they anticipated or outstripped all that we boast of. Therefore we shall treat this subject very largely from a western standpoint and continue it through a series of articles which will appear each month.

MAN A MINIATURE SUN.

There is an earthly Sun which is the cause of all heat, and all who are able to see may see this Sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that Sun, and be conscious of his existence; but those who have not obtained spiritual consciousness may yet feel its power by an inner faculty which is called intuition."—PARACELSUS, De Fund. Sap.

□ "He who knows the Sun and Moon has a Sun and Moon in him, and he can tell how they look, even if his eyes are shut."—PARACELSUS.

□ Man is surrounded by an incandescent atmosphere known as the photosphere, the theater of perturbations and of gigantic cyclones, the influence of which is felt even upon our small planet, earth. Our souls radiate and extend an influence much farther than the generality of people imagine. Every human body is truly a miniature Sun; he is not only influenced in the same manner as the Sun, but he influences others around him just as the Sun influences the celestial bodies belonging to its system. Dr. Baraduc, of Paris, whose interesting experiments toward obtaining photographs of the human soul are now well known to the French Society of Biology and Academy of Sciences, proves the truths of the ancient Hermetic science relative to the radiations from the soul of man, and the doctor and his assistants have taken several photographs of the vibrations emanating from human bodies, when those bodies were in varying conditions; for the photographs show those diverse conditions very dis-

tingly. The vibrations emanating from the calm body are tranquil, those which emanate from the body in a state of cerebral or cardiac activity resemble the normal atmospheres of the Sun, and those which emanate from a body in a state of wild anger or deep trouble resemble the solar tempests as they have been photographed by astronomers. "We too," says Dr. Baraduc, "have our photosphere, which vibrates and moves, not only in accordance with the moral impressions which we receive according to our spiritual condition, but also according to the influence which is brought to bear on it by the tempests in the sun and on the earth." In other words, the doctor but repeats the old aphorism of the alchemists, theurgists, therapeutæ and magians, namely, that "the small is like the great, and that which is on high is like that which is below; as in heaven so on earth."

Now it is a well established fact that the same law which rounds the pearly dew-drop shapes also our world, and with all our telescopes we cannot pierce into that Grand Center, around which all the blazing suns and systems perform their stupendous revolutions. The Sun which we see in the heavens is not the actual Sun, but simply a reflection, or rather a focus of light for the brilliant rays of the Great Central Sun to pass through and give life to everything, throughout the world. Physical science compels us almost to admit this, and spiritual science constantly affirms this to be the case. Does not science inform us that all life which is displayed upon our globe passes through the Sun? But how much more powerful and more life-giving upon our souls is the activity of the soul-rays of the Great Central Spiritual Sun! Just as our common Sun is the center round which our earth and solar system revolves, so is it that the Great Central Spiritual Sun, which gives life to all the Suns throughout the Universe—is the Divine Center from which everything proceeds, and to which everything returns. This is the Throne of God, the Sun of Righteousness, of the Bible. Does not David the psalmist say that the Lord God is a Sun (Psalms lxxxiv, 11), and that He covereth Himself with *Light* as with a garment; that He stretcheth out the heavens as a curtain (civ, 2) and rideth upon the heaven of heavens (lxviii, 33), and "Is not God in the heights of the heavens," says Job (xxii, 12). Truly is the history of the human soul and Christ written in the heavens and the Zodiac, which was the very earliest Bible, for it contains the history of the whole of humanity, and its twelve Signs are the twelve Gates of the Heavenly City or New Jerusalem. Thus can that grand truth be plainly understood which David said: "The heavens declare the glory of God and the firmament sheweth His handiwork. In them hath He set a tabernacle for the Sun;" and Job further tells us that "thick clouds are a covering to Him, and He walketh in the circuit of heaven." John also informs us that he was in the spirit on the Lord's Day, that is on *Sunday*, or the day of the Sun; that he saw God, or the Ancient of Days, and that his countenance was as the Sun shineth in his strength.

Re-echoing the above sentiments, that eminent and learned seer, Emanuel Swedenborg, teaches that the

Lord is only seen as a Sun. He says "that the Lord actually appears in heaven as a Sun, has not only been told me by the angels, but has also been given me to see several times, etc." Cornelius Agrippa, Paracelsus, Jacob Boehme, etc., all teach this idea more or less distinctly. The tutelary angel of every planet appears also as a Spiritual Sun, deriving light, heat, force and being from the Central Sun, and those tutelary angels reveal themselves now to the prepared ones of earth as distinctly as they did in olden times to the prophets and hierophants of the ancient mysteries. The mental absorption practiced by that peaceful people, the Hesychiasts of Mount Athos, is thus described in their writings: "Lock your door and raise your mind from every worldly thing. Fix your eyes upon the center of your body and strive mentally to find the position of the heart. At first you will discover only darkness and unyielding density, but if you persevere night and day you will miraculously enjoy unspeakable happiness, for the soul then perceives what it never saw before, the radiance in which God resides; a great light dwelling between the heart and the soul." The Vedic writings contain much that is similar to the above. In the Persian *Oupnekhata*, or Book of the Secret, it is written: "Like the tortoise, man must withdraw every sense within himself; the heart must be guarded, and the Brahma will enter him, like fire and lightning. In the great fire in the cavity of the heart a small flame will be lit up, and in its center is *Atma*" (the soul).

This is the ever-pulsating Heart of Deity that beats throughout every atom of Nature, for each atom contains that Central Germ which will ultimately raise it to the plane of eternal life. Our world breathes just as man and every other living creature; aye, and even as every plant and mineral does. Throughout our solar system a regular circulation of the vital fluid palpitates, just as the circulation pulsates in the human body, the Sun itself contracting as rhythmically at every return of it as our human heart does. But whilst our heart pulsates fully every second, the solar heart takes eleven years to contract, and astronomers testify that the number of solar spots increases every period of eleven years, and when man's spiritual vision becomes properly opened, he will see the same sun-spot phenomena occurring with every heart-beat every second, owing to the throbbing contractions forcing the blood throughout the body. Man is truly a great mystery, for, in the words of Paracelsus:

"The same element which produces Mars, Venus or Jupiter in the sky, exists also in the body of man, because the latter is the son of the Astral Body of the Microcosm in the same sense as the physical body is a son of the earth. The seat of the Sun in the Microcosm is in the Heart, that of the Moon is in the Brain." (*Paragram*).—*The Morning Star*.

Every being is free and responsible only according to the degree of its knowledge; not its intellectual knowledge, but according to that which is the result of the experiences of its spirit—its "conscience."—*Franz Hartmann, M. D.*

CURIOUS BELIEFS PERTAINING TO SALT.

BIBLICAL MENTION AND LEGENDARY ORIGIN.

The earliest mention of salt in the Bible is in reference to the destruction of Sodom and Gomorrah.

According to the mythical lore of Finland, Ukko, the god of the sky, struck fire in the heavens, a spark from which descended into the ocean and became salt.

Formerly the women and girls among the Mexican Nahuas who were employed in the preparation of salt, were wont to dance at a yearly festival in honor of the goddess of salt. Huixtocihnati, whose brothers, the rain gods, it is said, as the result of a quarrel, drove her into the sea, where she invented the art of making the previous substance.

SALT AS A SACRED INSTRUMENT.

Salt was declared by Pythagoras to be the emblem of justice; for, as it preserves all things whatever, it animates, and without it all is corrupted. He, therefore, directed that a salt-cellar should be placed upon the table at every meal, in order to remind men of this emblematic virtue of salt.

Homer called salt divine.

It was customary among the Greeks to present salt to the gods as a thank-offering at the beginning of every meal.

The covenant of salt is the most sacred possible among the Jews.

Compacts between eastern tribes are confirmed by salt, and the most solemn pledges ratified by it.

SOME PECULIAR COMMERCIAL VALUES.

Cosmas, the Egyptian geographer, stated that salt currency was in use in Africa in the sixth century; and Marco Polo wrote that salt was a common medium of exchange among certain Asiatic people in the thirteenth century. In Thibet pieces of salt shaped in a mold and weighing about half a pound each, served as small exchange, eighty such pieces having a value equal to about \$3.

So highly did the Thracians of old prize salt that they bartered slaves in exchange for it.

Felix Dubois, in his "Timbuctoo the Mysterious," comments on the variety of salt in the interior of the Soudan, and says it is the most valuable commodity of that region, the true gold of the Soudanese.

WHEN THE SALT IS SPILLED.

The idea that the spilling of salt produces evil consequences is supposed to have originated in the tradition that Judas overturned a salt-cellar at the Pascha supper, as portrayed in Leonardo da Vinci's painting.

In early times any one having the misfortune to spill salt was supposed to incur the anger of all good spirits, and to be rendered susceptible to the malevolent influences of demons.

There is a Norwegian belief that if one spills salt he will shed as many tears as may suffice to dissolve the quantity of salt he has lost.

The tossing of spilled particles of salt over one's left shoulder is not deemed sufficient in New England

to avert the severance of friendship's ties; the spilled salt must also be thrown upon the stove.

SOCIAL OBSERVANCES OF ENMITY AND FRIENDSHIP.

There is in Russia a superstitious prejudice against helping one's neighbor to salt at table on account of the liability to quarrels thereby incurred.

In Italy, helping a friend to salt at table was formerly thought to be an indication of undue familiarity and when salt was offered by one gentleman to the wife of another, it was deemed sufficient cause for jealousy and quarreling.

There is an old proverb that "many packs of salt must be eaten together to bring friendship to perfection."

It is a time-honored custom in eastern countries to place salt before strangers as a token and pledge of friendship and good will.

When a native of Abyssinia desires to pay a delicate attention to a friend or guest he produces a piece of rock salt and graciously permits the latter to lick it with his tongue.

OCCULT POWERS ASCRIBED TO SALT.

The priest sometimes places a little salt in the child's mouth at baptism in Sicily, thereby imparting wisdom, it is believed. Hence, the popular local saying in regard to a person who is dull of understanding, that the priest put but little salt in his mouth,

A mother seeks to protect her daughter from evil glances in Bohemia by placing a little bread and salt in her pocket, and when a young girl goes out for a walk the mother sprinkles salt on the ground behind her, so that she may not lose her way.

A common amulet among the Neapolitan poor is a bit of rock salt suspended from the neck.

The peasants of the Hartz mountain region in Germany believe that three grains of salt in a milk pot will keep witches away from the milk.

Salt was in high repute in olden times in Scotland as a charm, and the salt box was the first chattel to be removed to a new dwelling. In 1789, when Robert Burns was about to occupy a new house at Ellisland, he was escorted thither along the banks of the River Nith by a procession of relatives, and among them was borne a bowl of salt resting on the family Bible.

The Harbinger of Dawn for November.

This number appears with a new and attractive titlepage, which is to be permanent. Among the leading features are, "Researches in Spiritual Phenomena," by Sir Wm. Crookes, F. R. S., scientifically demonstrating twelve phases: "The Fallen Pyramid, or Heart of the World," by Willis F. Whitehead, an occult African legend of a Golden Age in the long ago: "Birds and Animals as Prophets;" "The Druids as Spiritualists;" "Shakespeare's Spiritualism;" "How African Psychics Produce Rain Storms," a startling tale vouched for by the editor of the *Revue des Revues*; "Evolution in Memory," by Chas. Dawbarn, an original theory, backed by startling facts. Other important articles follow, besides the regular editorial departments—"Views from Our Watch-Tower," "Book Reviews," "Notes and News," etc. The editor, Ernest S. Green, announces that he will soon enter upon a series of independent, scientific psychical

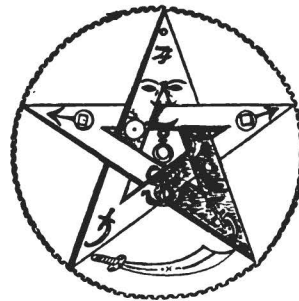
researches, which he will report from time to time in his journal. 24 wide, double-column paper. Monthly, \$1 a year; 10 cts. a copy. Sample back number for a 2-cent stamp. Published at 1804 Market St., San Francisco, Cal.

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PESSIMISM.

There is an old Arabic adage that a pessimist is a fool because whatever else a man may possess if he has not sense enough to be happy he has missed everything worth having. This is largely true, but the doctor must not forget that health largely contributes to optimism, and that knowledge and temperance in all things constitute the essential elements for health. Temperance does not mean abstinence or asceticism, but a rational use of all things which experience has shown contribute to man's well-being.

The pessimist looks for and finds evil in everything. He reads his own debility and decrepitude into human institutions and affairs, and prophesies their downfall. His gloomy mind casts its somber shade over all the occurrences of the day, distorting his mental vision and giving him a moral squint. His chronic unhappiness is so depressing and contagious, people naturally avoid him as much as possible, and as the pessimist is always abnormally sensitive and egotistical, he retires into himself like the fretful porcupine and takes revenge by condemning the entire world.

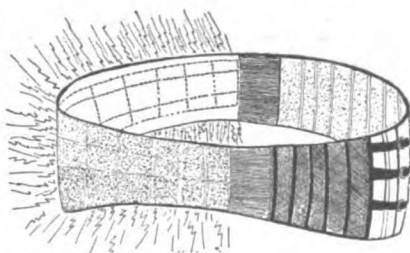
Ill health, a narrow, uneducated mind and habit are responsible for pessimism. Indigestion and poor elimination result in the formation and retention of toxic substances in the blood to irritate, depress and starve the nervous system, and make the individual restless and discontented.

Knowledge helps the pessimist. It teaches him to distrust a pessimistic attitude. It shows him the wisdom and importance of optimism, that it is both the cause and result of health, happiness and worldly success. That, without optimism, a man is a miserable slave, free to enjoy nothing, and with it he is wealthy and independent whatever may happen to him. When a man understands that ill-health and ignorance breed pessimism in him, and that pessimism is a mental taint which contaminates everything he does, when he fully realizes that pessimism, and not the world's decay and vice, is the source of all his misery, he will set about to reconstruct himself, and the doctor is the man to give him proper advice as to the means and methods to be employed in the work.

Warn your patients of the dangers of pessimism. Tell them that it is responsible for the perpetuation of invalidism. That it will make them do and say all manner of foolish things. That it will cause them to be disliked and avoided. That they have but one chance in this life to be happy, and should make the most of it. Teach them not to worry, not to take life too hard, nor too seriously, but to do the best they can, and to search always for "Sermons in stones, books in running brooks, and good in everything."

—Medical Brief.

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"By far the most valuable work in occult lore received at this office is the work with the above title [The Mystic Thesaurus]. The author makes plain many things which were before as a sealed book. Students of the occult will find this work an invaluable aid in their studies and investigations. It is truly an initiation in the theoretical and practical secrets of Astral Truth and Occult Art. You should not be without a copy of this invaluable work."—THE DAWNING LIGHT.

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claims to mathematically demonstrate the claim of the old Rosicrucians and Cabalists that there are three worlds—the Natural World, the Human World, and the ASTRAL WORLD. Its method of demonstration is by means of that science which alone obtains in these three worlds—the science of number. As 2 and 2 make 4 throughout infinity, so 2 and 2 must make 4 through all the worlds of infinity. There is a science of spiritual mathematics as well as a science of material mathematics. Building carefully, step by step, the author proves that an Astral World exists and that many truths which the clergy have preached for hundreds of years are demonstrable facts. He has no theory hid beneath a mass of abstruse and technical words, but gives in language readily understood by all, the steps that lead from the self-evident basic truths of Nature to the ultimate fruition of the soul's immortality and the dawn of the Cosmic Era of Mankind. What hundreds of thousands of divines have failed to prove, he here puts in incontestible form. What man constantly asks himself he here answers satisfactorily and conclusively.

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We have several other notices, in line with the above, from other occult journals and the daily press which we would like to quote to our readers, but cannot here for lack of space.

The Mystic Thesaurus is a book that gives RESULTS. It will be sent, prepaid, as a premium to all annual subscribers to the Star of the Magi, \$1 per year. Remit to N. E. Wood, Publisher, 617 La Salle Avenue, Chicago, Ill.