

SEE OUR GREAT PREMIUM OFFER ON LAST PAGE.

★ ★ ★ ★ ★ STAR OF THE MAGI

A Monthly Journal of Occult Science, Art and Philosophy.

Vol. I, No. 2.

CHICAGO, ILL., DECEMBER I, 1899.

\$1 PER YEAR.
10 CENTS PER COPY.

OCCULTISM.

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

(CONCLUDED FROM LAST ISSUE.)

Plato, Seneca, Erastus, Avicenna, Averres, Albertus Magnus, Caspalin, Cardamos, Cornelius Agrippa, Eckharthausen, and many others, wrote about palangenis of plants and animals.

Kircher resurrected a rose from its ashes, in the presence of Queen Christina of Sweden, in 1687. The astral body of an individual form remains with the remnants of the latter until these remnants have been fully decomposed, and by certain methods known to alchemists it may be reclothed with matter and become visible again.

THE ASTRAL LIGHT.

The Astral Light is the quintessence of vibration, rendered magnetic by the stars. It will be well for the student to try and comprehend, as far as possible, this vast, living sea of universal fluid. It is difficult to explain, as there is nothing in the whole world to compare with it. The Astral Light, as all other astral forces, so completely transcends all that the human mind has been accustomed to conceive that unless one has had actual experience with astral phenomena, explanations fall short and leave the mind mystified and confused.

Mesmer recognized the Astral Light during his magnetic experiments. As it was new to him he named it the Universal Fluid, and thus describes it. The universal fluid is simply the sum of all the series of matter in the highest state of division, through the movements of its particles.

By it the universe is fused and reduced to one mass. All that can be affirmed of it is that it is fluid by pre-eminence and consequently it must in particular govern transmission of motion more subtle than those affected by other and better known fluids. Water can give motion to a mill; the air transmits sound vibrations; the ether, light vibrations, and the universal fluid transmits life vibrations. Each of these series answer to a degree of phenomena, and the vibrations of each of these cannot be perceived save in a corresponding degree of the organization of matter.

The last sentence contains a truth of great importance to occult students or investigators. One can

realize impressions only through the medium of vibrations with which he is in accord.

Many persons come to me seeking development for some special phase. It is beyond human power to tell the exact phase which may manifest in one. Yet, it may, to a certain extent, be controlled by the will. Indeed, if the human will was strong and aided by an unflinching faith, the phase could, without doubt, be determined.

I am not before you to relate theories, however fascinating they may be; I shall confine myself to facts only, and must admit that the ordinary student has neither the will nor the faith to materially alter his vibrations in character, although they may be readily raised or lowered. One may desire clairvoyance and attain clairaudience; another may seek to divine and become a healer instead, etc.

Astral Light is the primordial fluid. It is diffused through infinity and constitutes all substance, being either volatile or fixed. Through the medium of this subtle agent the impressions of the inner man become universal. It is by means of the astral light that one mind is enabled to impress another at a distance.

MYSTERIES OF TELEPATHY.

Two persons, communicating telepathically, are known as the agent and percipient. The former sends the message and the latter receives it. I will mention, for the satisfaction of skeptics, that the possibility of telepathic communication has been as firmly established as any other scientific fact. The facts recorded of the Psychical Society of London, England, thoroughly confirm it. To those desiring to read facts pertaining to the subject I would suggest "Phantasms of the Living," published by the secretary of said society.

Telepathy can be most easily accomplished when both the agent and the percipient are in the sub-conscious or trance state. The society also publish facts to show that, under certain conditions, transference of thought is even possible between strangers.

My experience with the subjects has been entirely confined to those who have had a previous magnetic acquaintance. This does not imply that either must have been magnetized by the other. In all the ordinary associations of life the magnetism of every being with whom we come in contact acts upon us as we, in turn, react upon others. The phenomena of attraction and repulsion may be slight and, to many, imperceptible, but they are ever present. The acuteness of

recognition and distinction of this imponderable force depends upon one's sensitiveness, which, in turn, depends upon either Nature or development. Have you not some times had the memory of an old acquaintance flash upon you? Some one you had not thought of for months or, perhaps, years. And have you not, a few moments later, met the individual or heard his rap upon the door? Scientists again tell us that such a coincidence, as they call it, is due solely to the law of chance. A convenient but weak explanation.

You recall the acquaintance because his thoughts have reached you through the vibrations of the astral light. This usually occurs when one is in a quiescent state, known as a day dream.

The sub-conscious inner man or spirit recalls the familiar vibrations of by-gone months or years, and memory finally presents the image of their author.

Telepathic communication is much more common than the world supposes. Much of the phenomena escapes notice as it is attributed to coincidence. A great number of experiments are kept secret on account of the potency of antagonistic thoughts. Success depends upon the ability of both agent and percipient to merge into the sub-conscious or inner man. The inner man, being negative, is not aggressive. Thus, being surrounded by a number of persons who doubt or disbelieve the possibility of telepathy, would be an excellent reason for failure.

For this reason persons wholly materialistic in their ideas rarely witness psychic or occult phenomena of the higher order. Their antagonism not only erects an opaque wall between themselves and the light, but so disturbs the serenity of the vibrations as to render demonstrations impossible. Astral light is at once matter and motion, a fluid and a perpetual vibration. The inherent force which puts it in motion is called magnetism. In the infinite this unique substance is ether or etherized light. In the stars, which it renders magnetic, it becomes astral light. In organized creatures it is magnetic light or fluid. In man it forms the astral body or plastic mediator, which is a magnet that draws or repels the astral light, under pressure of the will.

The astral light, transformed at the moment of conception into human light, is the first envelope of the soul, and it is in combining with the most subtle fluids that it forms the etherized body or sidereal phantom. It is the astral light which existed before the dawn of creation. By refulgence it obeyed the word of the Logos, which said, "Let there be light, and there was light."

Impressions of all actions, as well as the sounds of all uttered words, and disturbances caused by impure thoughts, are indelibly recorded in this vast sea of vitalized fluid.

Under certain conditions these words, sounds and reflections may be reproduced, as the astral light is always responsive to the trained will, when acting according to natural laws.

Thus it is dangerous to indulge in impure, wicked or vengeful thoughts, as thoughts which assimilate with and act upon this subtle fluid, unless received by the

object toward which they were projected, after describing a circle, invariably return to their source of origin.

"Curses, like chickens, always come home to roost," is another universal adage which is the expression of an occult truth.

Especially are the thoughts projected by one who has attained the knowledge of concentration, indisputable forces of evil or of good. Yet all persons should bear in mind the dangers which attend the formation of evil desires, whether for malice or revenge, or to satisfy an unrighteous ambition. The tendency of everything that moves in the universe, unless directed by a personal mind, tends to describe a circle. The circle is the emblem of perfection as well as eternity, without beginning or without end. It has also a more occult or hidden meaning, which will be given to the more advanced student of this science. The Sun and Moon, and all the worlds known and unknown are spherical. The orbits of all the planets either describe a circle or an ellipse—so with thoughts, whether good or evil, as they vibrate through the astral light also form a circle. If given sufficient time they will again reach the source of their origin, bringing happiness and blessings or injury and destruction according as they are good or evil.

THE AURA OF ASTRAL COLORS.

Thoughts also influence and determine the nature of the aura, in which every being exists. Such emanations are called Astral Colors. From the brain of all persons there constantly emanates an aura, the brightness and colors of which are wholly dependent upon the perfection of their lives. These astral colors can only be seen by persons who are either by nature or development upon the astral plane. Christ, the great Initiate, was favored with an aura of great brilliancy, but it was only visible to his disciples.

Truly good men, everywhere, live continually in an aura or halo of beautiful colors. Wicked and inferior mortals also have astral colors, but they are quite dim and differ entirely from the former. When one has attained to the power of astral vision they are enabled to know at once the true character of individuals, regardless of any deceit by which they may seek to disguise their real natures. The mystic colors of the aura indicate the temper and disposition; the scintillations also betray transient changes of passion.

THE ASTRAL BODY.

The etherized or astral body of man never, at any time previous to dissolution, completely separates itself from the physical. It may be projected to any part of the earth, or indefinitely upward toward the source of its origin and return. Yet, when the magnetic connection or silver thread is once severed it can never again return to the same body, nor does it desire to do so. Unconscious projection of the astral accounts for the phenomena of sleep walking. It is the intelligence of the inner man that guides and controls the physical. The principal danger which threatens sleep-walkers is that during such manifestations the

spirit is striving to separate itself from the physical.

There is at all times an opposite attraction of spirit and matter. During the phenomena of sleep walking the spirit has, for the time, the ascendancy, and such subjects are much nearer death at that time than is generally supposed. For this reason it is extremely dangerous to abruptly awaken one in this state, as the magnetic connection might be severed and death result.

OCCULT TREATMENT OF DISEASES.

There are many drugless systems of healing. It is also a well known fact that all such methods record numerous cures.

Their success may be accounted for as follows:

First, by an all-wise provision of providence. Nature always strives to effect a cure in a disordered or diseased body, and if left to herself will often accomplish it.

Second, there is an intimate relation between the physical and spiritual in man. If he has faith in any medicine or system of healing, by his act of faith or expectancy a suggestion is made to the subjective mind that a cure will be made, and as the subjective mind has control over the nerves, involuntary muscles, respiration, etc., it will be seen that a great number of ills will promptly yield to this form of self-hypnotism. This also includes imaginary ills which, of course, disappear as soon as the apprehension is removed. The regular physician seldom cures a patient who has no confidence in him.

The drugless system will at least do no violence or obstruct the efforts of Nature in attempts at correction. We regret to say that the same cannot always be said of the former. On the other hand, many evils can be traced to the employment of an unlearned healer or "scientist," in well understood diseases, where delay may be fatal, or the risk of exposure may be great. Thus we would advise all who intend to follow the healing art, of whatever belief, to obtain first a knowledge of physiology, anatomy and hygiene. It is also necessary to become familiar with the pathognomic lesions which characterize disease.

Neither will it be wise to spurn the education of trained physicians, although you may not believe in the efficacy of drugs.

INFLUENCE OF THE PLANETS.

The human body, when in a state of perfect health, vibrates in unison with the planet under which one may be born. These harmonious vibrations, used in conjunction with animal magnetism, have the power to relieve pain and cure disease.

As planetary influence determines the individual vibrations, we must seek the aid of astrology to determine what manner of vibrations we possess.

Those born under the influence of Mercury will be active business rushers, with short, interrupted, but powerful vibrations.

Under the planet Venus, the voice is usually soft and pleasant, the disposition lovable; the vibrations are rapid, yet weak and smooth.

Mars, the fiery planet of war, gives a determined character, with the stamina to fight the battles of life. The vibrations are irregular, but have great force.

Jupiter, the largest and most stately of all the planets, causes one to be proud and dignified under all circumstances. Such vibrations are smooth, regular, and of medium force.

Saturn causes one to look upon the dark side of life and always fear the worst. The vibrations are strong at times, and at other times so weak that the native thinks he cannot exist, that life is hardly worth living.

Uranus provides the ideal vibrations and gives one a fine spiritual nature. Most all successful mediums are born under the influence of this planet. Such vibrations are not strong but exceedingly rapid. The vibrations of the physical are slow and strong, those of the spiritual are light and rapid.

When one has the vibrations pertaining to Uranus they are then on the spiritual or astral plane. Sometimes one who has extremely slow and matter of fact vibrations may, by an unusual circumstance, have their vibrations temporarily increased to such a degree that they can for a time see the invisible world with its myriads of strange beings.

Neptune causes one to love travel. The vibrations become very low when the native resides too long in one place. They become high and active while traveling, especially by water.

The vibrations can be kept normal by cultivating good health and by the development of the latent power. One must be chaste, refrain from tobacco and intoxicants, as well as all forms of dissipations.

THE ANCIENT MAGI.

I claim that mankind has left the narrow path and is daily wandering farther away from the Father. Many of our institutions are all wrong, and have been so for centuries. The ancients were guided by teachers or wise men; in Egypt, Persia, India, and all countries of the Orient, during the days of their glory and power, there existed a society of wise men whose duty it was to live a life of such perfection that they could receive communications direct from the Creator or read his will by the signs of the heavens. They were called the Magi. In the ancient days of which we speak the East Indians were advised by the Surya-Brans. In the present day their teachers are called Llamas. From time to time in China, and also India, Buddhas (which means saintly or learned) have appeared. These are believed to be incarnations of the great Creator. Their teachings were mainly directed against the tyranny of the Brahmins. The most noted among the Buddhas are Sakya-Mouni, known in China under the name of Fo, and the Buddha Gutamo, who lived 2,500 years ago.

In Egypt the wise men or inspired teachers were called Hierophants. In Persia and Assyria they were called the Magi. Referring to the sacred Bible we find that three of these Magi, or Wise Men of the East, were guided by the Star of the Magi to the birthplace of the infant Jesus, bringing presents corresponding to their color and nation. These sacred emissaries

came from the three known parts of the world: The white man brought gold, emblem of the Sun, or light; the brown man brought frankincense, and the black man offered myrrh. What an eloquent lesson is embodied in the visit of these three men. It was the homage of the concentrated wisdom of all nations to He who was to reclaim the world and afterward become the principal figure in earth's darkest tragedy.

It was a message to mankind to recognize the Christ as the messenger of the true God, without regard to race, color or condition.

As mankind became retrograde the precepts of the Magi were ignored. When they wandered still further from the light this grand body of wise men were looked upon with suspicion. As mankind became more and more engrossed in self and secular affairs they turned farther away from the spiritual until the world at large bestows more thought and care upon the physical, which can endure at best but a few years, than they do upon that imperishable spark of Divinity, the human soul, which has lasted from the beginning and will be the ego at the end of time.

The Magi, however, who had learned to know God and to love him as the Father and Creator of all, did not disband, by any means, though they were at last compelled to meet in secret. For their mutual protection they arranged certain signs and passwords whereby they might know each other. They no longer attempted to instruct the nations nor were they the advisors of kings. They were always ready to welcome into their circle those who voluntarily and sincerely sought the light of wisdom.

The society of the Magi has always existed since the days of their power. Sometimes their number has been small, but worthy ones were always found to bear the knowledge which was destined to reclaim mankind. At the present day these bearers of wisdom exist in various parts of Europe and the Orient. They are regarded by those who hear of them only as black magicians, and men who have formed a pact with the evil one. But their faith and covenant is and has always been with God alone.

The last days of this nineteenth century is considered a time most propitious to invite those who desire to come forth and join us. "Ye shall know the truth and it shall make you free" was the mysterious inscription on the Peristyle. It was a prophetic herald that this great city of Chicago was to be the starting point of the true religion, which is destined to sweep through the length and breadth of the new world.

THE RELIGION OF THE MAGI.

The faith is not new, as our text-book is the Holy Bible. Within the pages of that great book we find the knowledge which is to save. Our religion brings with it a sign—we teach the development of the inner man—whereby those who will live the life of the true Magus will receive absolute and irrefutable proof of God and the great invisible world with which we are surrounded. The thin veil which separates the material from the immaterial may be raised by he who will. Those who are interested in our remarks and who are

searching for the light are cordially invited to unite with us.

Although I am known throughout the land as a teacher of hypnotism and occultism, I did not deem it wise to demonstrate in public for the reason that in order to make a demonstration of hypnotic or psychic phenomena interesting we must make such great physical and psychical demands upon the subject as to jeopardize his health. Also, you are more or less familiar with the same.

Occult phenomena is entirely too sacred for such exhibitions, as one who does not believe in its possibility would still remain unconvinced. They would more likely class the operator as a clumsy imitator of Keller, Hermann or Houdin.

All, however, who join us may so develop themselves that they will be able to attract health, happiness and longevity in this life; to relieve pain and cure the ills of family or friends, and to personally come in contact with the great unknown and invisible world of force with which we are surrounded. And, greater still, all who so desire can take advantage of this incarnation for the development of the soul or inner man, so that when the inevitable time comes for our passover we shall be prepared to enter upon eternity.

REINCARNATION.

Evidences of the Evolution of the Soul through Repeated Lives.

(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 house of life hath many chambers.—ROSSETTI.

You cannot say of the soul, it shall be, or is about to be, or is to be hereafter. It is a thing without birth.—BHAGAVAD GITA.

As the inheritance of an illustrious name and pedigree quickens the sense of duty in every noble nature, a belief in pre-existence may enhance the glory of the present life and intensify the reverence with which the deathless principle is regarded.—WILLIAM KNIGHT.

The greatest things in this world are not its rivers, lakes and mountains; not its forests, plains and palaces. None of these can see, feel or love; none can think, aspire or dare. Man—who can build palaces, who can conquer the forests and plains, who can read the stars and suns, who can taste of both pain and joy—is the noblest object in this world. The raggedest child in London is greater than St. Paul's; the poorest peasant in France is nobler than the tallest peak of the Alps.

Man need not grovel or abase himself. He is older than the city of Rome, older than the Pyramids, older than the Koran or the Bible, older than any book ever written or printed; and he will survive them all.—O. J. SMITH.

I.

REINCARNATION DEFINED AND EXPLAINED.

Reincarnation is an extremely simple doctrine rooted in the assurance of the soul's indestructibility. It explains at once the descent and the destiny of the soul by so natural and forcible a method that it has not

only dominated the ingenuous minds of all the primitive races, but has become the most widely spread and most permanently influential of all philosophies.

Reincarnation teaches that the soul enters this life, not as a fresh creation, but after a long course of previous existences on this earth and elsewhere, in which it acquired its present inhering peculiarities, and that it is on the way to future transformations which the soul is now shaping. It claims that infancy brings to earth, not a blank scroll for the beginning of an earthly record, nor a mere cohesion of atomic forces into a brief personality soon to dissolve again into the elements, but that it is inscribed with ancestral histories; some like the present scene, most of them unlike it and stretching back into the remotest past. These inscriptions are generally undecipherable, save as revealed in their moulding influence upon the new career; but like the invisible photographic images made by the Sun of all it sees, when they are properly developed in the laboratory of consciousness, they will be distinctly displayed. The current phase of life will also be stored away in the secret vaults of memory for its unconscious effect upon the ensuing lives. All the qualities we now possess in body, mind and soul result from our use of ancient opportunities. We are indeed "the heirs of all the ages," and are alone responsible for our inheritances. For these conditions accrue from distant causes engendered by our older selves, and the future flows by the divine law of cause and effect from the gathered momentum of our past impetuses. There is no favoritism in the universe, but all have the same everlasting facilities for growth. Those who are now elevated in worldly station may be sunk in humble surroundings in the future. Only the inner traits of the soul are permanent companions. The wealthy sluggard may be the beggar of the next life, and the industrious worker of the present is sowing the seeds of future greatness. Suffering, bravely endured now, will produce a treasure of patience and fortitude in another life; hardships will give rise to strength, self-denial must develop the will, tastes cultivated in this existence will somehow bear fruit in coming ones, and acquired energies will assert themselves whenever they can by the *lex parsimonie* upon which the principles of physics are based. *Vice versa*, the unconscious habits, the uncontrollable impulses, the peculiar tendencies, the favorite pursuits, and the soul-stirring friendships of the present descend from far-reaching previous activities.

Science explains the idiosyncrasies of plants and animals by the environment of previous generations, and calls instinct hereditary habit. In the same way there is an evolution of individuality, by which the child opens its new era with characteristics derived from anterior lives, and adds the experience of a new personality to the sum total of his treasured traits. In its passage through earthly personalities the spiritual self, the essential Ego, accumulates a fund of individual character, which remains as the permanent thread stringing together the separate lives. The soul is therefore an eternal water globule, which sprang in the beginningless past from mother ocean,

and is destined after an unreckonable course of meanderings in cloud and rain, snow and steam, spring and river, mud and vapor, to at last return with the garnered experience of a lonely existence into the Central Heart of all. Or, rather, it is the crystal stream running from a heavenly fountain through one continuous current that often halts in favorite corners, sunny pools and shady nooks, muddy ponds and clearest lakes, each delay shifting the direction and altering the complexion of the next tide as it issues out by the path of least resistance.

That we have forgotten the causes producing the present sequence of pleasures and pains, talents and defects, successes and failures, is no disproof of them, and does not disturb the justice of the scheme. For temporary oblivion is the anodyne by which the kindly physician is bringing us through the darker wards of sorrow into perfect health.

We do not undertake to trace the details of our earlier stoppages further than is indicated in the uncontrovertible principle, that as long as the soul is governed by material desires it must find its homes in physical realms, and when its inclination is purely spiritual it certainly will inhabit the domain of spirit. The restless wandering of all souls must at last conclude in the peace of God, but that will not be possible until they have gone through all the rounds of experience and learned that only in that Goal is satisfaction. That men ever dwell in bodies of beasts, we deny as irrational, as such a retrogression would contradict the fundamental maxims of Nature. That philosophy is a corruption of Reincarnation, in which the masses have coarsely masked the truth.

Granting the permanence of the human spirit amid every change, the doctrine of rebirth is the only one yielding a metaphysical explanation of the phenomena of life. It is already accepted in the physical plane as evolution, and holds a firm ethical value in applying the law of justice to human experience. In confirmation of it there stands the strongest weight of evidence—argumentary, empirical and historic. It untangles the knotty problem of life simply and grandly. It meets the severest requirements of enlightened reason, and is in deepest harmony with the spirit of Christianity.

The soul is not born; it does not die; it was not produced from any one; nor was any produced from it.—EMERSON.

Nature is nothing less than the ladder of resurrection which, step by step, leads upward—or rather is carried from the abyss of eternal death up to the apex of life.—SCHLEGEL.

The soul, if immortal, existed before our birth.
What is incorruptible must be ungenerable.

Metempsychosis is the only system of immortality that Philosophy can hearken to.—HUME.

Look Nature through; 'tis revolution all,
All change; no death. Day follows night, and night
The dying day; stars rise and set, and set and rise.
Earth takes the example. All to reflower fades.
As in a wheel—all sinks to reascend;
Emblems of man, who passes, not expires.

YOUNG.

The experiences gained in one life may not be remembered in their details in the next, but the impressions which they produce

will remain. Again and again man passes through the wheel of transformation, changing his lower energies into higher ones, until matter attracts him no longer, and he becomes—what he is destined to be—a god.—HARTMANN.

If we except the belief of a future remuneration beyond this life for suffering virtue and retribution for successful crimes, there is no system so simple, and so little repugnant to our understanding, as that of metempsychosis. The pains and pleasures of this life are by this system considered as the recompense or the punishment of our actions in another state.—D'ISRAËLL.

II.

EVIDENCES OF REINCARNATION.

The religion of the churches, called Christianity, is to many earnest souls a dry husk. The germinant kernel of truth as it came from the founder of Christianity, when it is discovered under all its barren wrappings, is indeed sufficient to feed us with the bread of life. It answers all the practical needs of most people even with the husks. But it leaves some vital questions unanswered which impel us to desire something more than Jesus taught—not for mere curiosity, but as food for larger growth. The divine law which promises to fill every vacuum, and to gratify at last every aspiration, has not left us without means of grasping a portion of these grander truths.

The commonest idea of the soul throughout Christendom seems to be that it is created specially for birth on this world, and after its lifetime here it goes to a permanent spiritual realm of infinite continuance. This is a very comfortable belief derived from the appearances of things, and those holding it may very properly say, "My view agrees with the phenomena, and if you think differently the burden of proof rests upon you." We accept this responsibility. But a careful observer knows that the true explanation of facts is as a rule very different from the appearance. Ptolemy thought he could account for all the heavenly motions on his geocentric theory, and his teachings were at once received by his contemporaries. But the deeper studies of Copernicus and Galileo had to wait a century before they were accepted, although they introduced an astronomy of immeasurably nobler scale. Is it not a relic of the old confidence in appearances to consider the physical orbits of human souls as limited to our little view of them?

The theologian seeks to explain life, with its inequalities, its miseries and injustices, by a future condition rewarding and punishing men for the deeds of earth. He concedes that benevolence and justice cannot be proven in God by what is seen of His earthly administration. The final law of creation is said to be Love, but the sin and suffering bequeathed to most of the race through no apparent fault of theirs annuls that dictum in the world's real thought, and compels men to regard life as a ceaseless struggle for existence in which the strongest wins and the weakest fails, and the devil takes the hindmost. But even if the future life will straighten out this by a just judgment, fairness demands that all shall have an even chance here, which only reincarnation assures.

The materialist takes a more plausible ground. On

the basis of the soul beginning with the present existence, he regards all the developments of life as results of blind natural forces. He says that the variety of atomic qualities accounts for all the divergencies of life—physical, mental and moral. But he can give no reason why the same particles of matter should accomplish such stupendous varieties. Moreover, Science, the materialist's gospel, instead of disposing of psychic facts, is studying and classifying them as a new branch of supersensuous knowledge, as witness the publications of the Society of Psychical Research of London, Boston and New York. These investigations will ultimately initiate Science into the surety of non-physical things. Already a strong advance in that direction has been made by Isaac Taylor's "Physical Theory of a Future Life," Stewart & Tait's "Unseen Universe," and Hudson's well known "Law of Psychic Phenomena." The conception of an Infinite Personality overwhelms all the narrow groove-thinking of every mechanical school, and rises supremely in the strongest scientific philosophy of all time—that of Herbert Spencer. Strangest of all, Evolution, the corner-stone of Spencerian philosophy, is merely a paraphrase of reincarnation.

There are seven arguments for Reincarnation which seem conclusive:

1. That the idea of immortality demands it.
2. That analogy makes it the most probable.
3. That science confirms it.
4. That the nature of the soul requires it.
5. That it most completely answers the theological questions of "original sin" and "future punishment."
6. That it explains many mysterious experiences.
7. That it alone solves the problem of injustice and misery which broods over our world.

1. Immortality demands it:

Only the positivists and some allied schools of thought, comprising a very small proportion of Christendom, doubt the immortality of the soul. But a conscious existence after death has no better proof than a pre-natal existence. It is an old declaration that what begins in time must end in time. We have no right to say that the soul is eternal on one side of its earthly period without being so on the other. Far more rational is the view of certain scientists who, believing that the soul originates with this life, also declare that it ends with this life. That is the logical outcome of their premise. If the soul sprang into existence specially for this life, why should it continue afterward? It is precisely as probable from all the grounds of reason that death is the conclusion of the soul as that birth is the beginning of it. As Cudworth points out, it was this argument which had special weight with the Greek philosophers, whose reasonings upon immortality have led all later generations. They asserted the eternity of the soul in order to vindicate its immortality. For, they held, as nothing which has being can have originated from nothingness, or can vanish into nothingness, and as they were certain of their existence, it was impossible that they could have

had a temporal beginning. The present life must be only one stage of a vast number, stretching backward and forward.

Our instinctive belief in immortality implies a subconscious acceptance of this view. We are certain of a persevering life outlasting all the changes of time and death. But birth, as well as death, is one of the temporal shifts belonging to the transitory sphere which is foreign to our spirits. It is only because our backs are toward the earlier change and our faces to the latter that we refuse to reason about one on the principles used about the other. If we lived in the reversed world of Fechner's "Dr. Mises," in which old things grew new and men begin life by a reversed dying and end by a reversed birth, we would probably devise arguments for pre-existence as zealously as we do now for future existence, and that would lead to reincarnation. For all the indications of immortality point as unfailingly to an eternity preceding this existence—the love of prolonged life; the analogy of nature; the prevailing belief of the most spiritual minds; the permanence of the ego principle; the inconceivability of annihilation or of creation from nothing; the promise of an extension of the present career; the injustice of any other thought.

The ordinary Christian idea of special creation at birth involves the correlative of annihilation at death. What the origin of the soul may have been does not affect this subject, further than that it long antedates the present life. Whether it be a spark from God himself, or a divine emanation, or a cluster of independent energies, its eternal destiny compels the inference that it is uncreated and indestructible. Moreover, it is unthinkable that from an infinite history it enters this world for its first and only physical experience and then shoots off to an endless spiritual existence. The deduction is rather that it assumed many forms before it appeared as we now see it, and is bound to pass through many coming lives before it will be rounded into the full orb of perfection and reach its ultimate goal.

2. Analogy is strongly in favor of reincarnation. Were Bishop Butler to work out the problem of the career of the human soul in the light of modern science, we doubt not that his masterpiece would advocate this "pagan" thought. For many centuries the literature of nations has discerned a standard simile of the soul's deathlessness in the transformation of the caterpillar into the butterfly. But it is known now that once all the caterpillars and butterflies were alike, and that by repeated incarnations they have reached their bewildering differences. When they started off from the procession of life on their own road from one or a few similar species, the progeny scattered into various circumstances, and the struggles and devices which they went through for their own purposes, being repeated for thousands of years in millions of lives, has developed the surprising heterogeneity of feather-winged insects. And as each undergoes his rapid changes in rehearsal of his long pedigree, we may trace the succession of his earlier lives.

The violent energy of the present condition argues a previous stage leading up to it. It is contended, with great force of analogy, that death is but another and higher birth. This life is a groping embryo plane implying a more exalted one. Mysterious intimations reach us from a diviner sphere—

"Like hints and echoes of the world
To spirits folded in the womb."

But subtle indications rearward argue that birth is the death of an earlier existence. Even the embryo life necessitates a preparatory one preceding it. So complete a structure must have a foundation. So swift a momentum must have traveled far. As Emerson observes: "We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above us—many a one—which go upward and out of sight."

The grand order of creation is everywhere proclaiming, as the universal word, "change." Nothing is destroyed, but all is passing from one existence to another. Not an atom but is dancing in lively march from its present condition to a different form, running a ceaseless cycle through mineral, vegetable, and animal existence, though never losing its individuality, however diverse its apparent alterations. Not a creature but is constantly progressing to something else. The tadpole becomes a fish, the fish a frog, and some of the frogs have turned to birds. It was the keen perception of this principle in Nature which gave their vital force to the Greek mythologies and other ancient stories embodying the idea of transmutation of personality through many guises. It was this which animated the metamorphoses of Ovid, whose philosophy is contained in these lines from his poem on Pythagoras, which we quote from Dryden's excellent translation:

"Death, so called, is but old matter dressed
In some new form. And in a varied vest
From tenement to tenement, though tossed,
The soul is still the same, the figure only lost—
And, as the softened wax new seals receives,
This face assumes, and that impression leaves,
Now called by one, now by another name,
The form is only changed, the wax is still the same.
Then, to be born is to begin to be
Some other thing we were not formerly.
That forms are changed, I grant; that nothing can
Continue in the figure it began."

Evolution has remoulded the thought of Christendom, expanding our conception of physiology, astronomy and history. The more it is studied the more universal is found its application. It seems to be the secret of God's life. Now that we know the evolution of the body, it is time that we learned the evolution of the soul. The biologist shows that each of us physically before birth runs through all the phases of animal life—polyp, fish, reptile, dog, ape, and man—as a brief synopsis of how the ages have prepared our tenements. The preponderance of special animal traits in us is due, he says, to the emphasis of those particular stages of our physical growth. So in infancy does the soul move through an unconscious series of exist-

ences, recapitulating its long line of descent, until it is fastened in maturity. And why is it not true that our soul traits are the relics of former activities? Evolution proves that the physical part of man is the product of a long series of changes, in which each stage is both the effect of past influences and the cause of succeeding issues. Does not the immaterial part of man require a development equally vast? The fact of an intellectual and moral evolution proceeding hand in hand with the physical can only be explained under the economy of Nature by a series of reincarnations.

IS SLEEP EVER DREAMLESS?

Light has just been thrown on the old question regarding the continuity of dreams during sleep, by a long series of investigations made in a French hospital. These support the views of those who maintain that there is no such thing as a dreamless sleep, and that, on the contrary, every one dreams continuously while asleep, although generally only those dreams are remembered that occur at the moments of going to sleep or waking. Henri de Parville, editor of the Paris journal, *La Nature*, gives the following account of investigations made by M. Vaschide. He says:

"Many persons imagine that they never dream. This is an illusion. It is probable that we always dream, even without knowing it, from the moment when we fall asleep to that when we awake. This idea is an old one, for it was put forth by Descartes, Leibnitz, and Lebet. Descartes said clearly that there was no sleep without a dream.

"We may have some doubts of this, especially as no one of us, when he dreams, has any notion on waking that he has been dreaming all the time he was asleep. Nevertheless, M. Vaschide has taken up the problem at the laboratory of experimental psychology of the Salpetriere, and has concluded from his investigations that dreams are certainly continuous. For more than five years he has watched thirty-six subjects, aged from one year to eighty years, and he has checked his own observations by those of forty-six other persons. The method consists in examining the subjects all night, and noting carefully all changes of expression, gestures and movements, as well as words spoken in sleep and dreams related by the sleepers themselves, determining each time the depth of the sleep by the well known methods of Kolschutter, Spitta and Michelson. The principal conclusions of M. Vaschide are as follows:

"We dream during all the time of sleep, even during the most profound sleep—sleep that resembles syncope. The true psychic life of sleep, like the true life of dreams, shows itself only when the sleep begins to be profound. Dreams that occur during deep sleep show the processes and the existence of that unconscious brain-work to which we owe, to our great astonishment, the solution of problems that have long occupied our attention, which appear suddenly and as if miraculously.

"Under the name of dreams have been studied the hallucinations that come at the moment when we fall

asleep, and those that are produced at the moment of waking. The dreams of deep sleep have quite a different character. The 'chaos of dreams,' as it is called by Gruthuisen, is almost absent in true dreams, which seem to be directed by a certain unconscious logic, by attention, and by will; as well as by that indefinable something that escapes the senses and that makes us think of the dream images of which Aristotle speaks. The mental state of these dreams may be compared with the unconscious mental work of waking hours.

"A close relation exists between the nature of the dreams and the depth of the sleep. The more profound the sleep is, the more the dreams have to do with an earlier part of our existence, and the farther they are from the reality. On the other hand, the more superficial the sleep is, the more the sensations of every day life appear, and the more the dream reflects the preoccupations and emotions of waking hours. M. Vaschide is quite in accord on these points with the well known psychologist, Dr. Pilcz.

"The persons who do not dream, or, rather, says M. Vaschide, who pretend that they never dream, are the victims of an illusion of psychic analysis. The subject does not remember or perceive anything because ordinarily we can exercise self-inspection only when going to sleep or awakening, and with certain persons these phases pass so rapidly that they escape notice completely.

"In the true dream, that of profound sleep, it seems that there is continuity of conception. With a subject who is awakened several times in one night, a certain order of ideas may be remarked in his dreams—a strange correlation connecting dreams that are apparently the most separate.

"To sum up, the investigations of M. Vaschide certainly will not satisfy those who want a good key to dreams—those who 'believe in' dreams; these will learn nothing at all from them. In a matter so difficult we can not be hasty. But even though limited to some special facts, these experiments have their interest. We may already conclude from them that we always dream—that the brain is always working, and that sleep is not, as Homer calls it, 'the brother of death,' but rather, as this is paraphrased by M. Vaschide, 'the brother of life.'"

Draws a Geographical Line.

There is one remarkable thing about the seventeen-year locust and that is that by means of his appearance at different places during the years one is able to trace the Mason and Dixon line nearly as accurately as though he used compass and theodolite. The insect flourishes in the South as well as in the North, but, strangely enough, the instant the latitude south of the famous line mentioned is reached septemdecim becomes tridecim, or the thirteen-year locust. There is absolutely no difference in the appearance, habits or size of the northern and southern locusts. They are the same species, but the one whose bed is warmed by the southern sun comes to maturity four years earlier than his more coldly lodged northern brother.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

CHICAGO, ILL., U. S. A., DECEMBER 1, 1899.

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

DR. THOMAS J. BETIERO, ASSOCIATE EDITOR.

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

Subscriptions, \$1 per year, payable in advance.
Clubs of Ten (including our premium) \$1.20, and
an Extra Copy and Premium to Organizer.

Foreign Subscriptions, including postage, within
the Postal Union, Five Shillings, Six Francs,
Five Marks, Three Guilders, or Seven Lires.

Remittances should always be made in the safest
manner available to the remitter. Post-office
and Express Money Orders are always safe
and may be sent at our own risk. 2-cent U. S.
Postage Stamps, in sheets, accepted if more
convenient. Register your letter if you send
cash. Make all remittances payable to the
Publisher: N. Z. Wood.

617 La Salle Avenue, Chicago, Ill.

Adding "Station A" to the above address will
facilitate the delivery of your communication.

Address all correspondence, subscriptions and ex-
changes to the Editor and Publisher as above.

Well written articles of moderate length are
solicited from competent authorities on Occult
Man, the Science of Life, Reincarnation and Soul
Memory, Premonitions and Hecatinations, Phan-
toms of the Living and Apparitions of the Dead,
Astrology, Symbolism, Oriental Philosophy and
kindred subjects. Write on one side of paper only.

THE interesting lecture on Occultism by
Prof. Thomas J. Betiero, concluded in this
number, will be followed by others that he
delivers weekly in the Church of the Magi,
Handel Hall, Chicago, every Sunday after-
noon to appreciative audiences.

WE have been greatly praised on the
varied contents and typographical appear-
ance of our first number. We believe,
however, that our subscribers prefer a
good article to a page or so of these com-
ments—the STAR speaks for itself.

THE first issue of the STAR OF THE MAGI
went to subscribers in Africa, Australia,
Europe, South America, the Windward
Islands, etc. Perhaps no paper was ever
issued that had subscribers in so many
States and foreign countries in advance
of its first appearance.

CHRISTMAS comes this month and we
wish to suggest that, as it comes but once
a year, our friends can make no wiser
selection of a "Christmas Gift" to a friend
than a subscription to the STAR OF THE
MAGI, whose regular visits throughout the
year will cause your thoughtful kindness
to be fondly remembered.

OUR next number will contain, among
its many good things, an illustrated lec-
ture by Dr. Betiero on Oriental Metopos-
copy, or Chinese Physiognomy. During
his travels in the Orient, Dr. Betiero spent
some time in the Chinese empire, became
conversant with their language and cus-
toms, and will give many interesting and
curious facts about this peculiar people.

OUR readers do not need to be reminded
that the holiday season is close upon us,
and all will, no doubt, be thankful that the
STAR OF THE MAGI is not a Leonid when it
appears in time to be read on Thanks-

giving Day. We shall visit you again in
time to share the festivities of the forth-
coming Christmas season. Such being the
case we may properly inquire how an occul-
tist may best observe the Christmas
season—and act accordingly.

IN an article on "The Future of the
Christian Religion," in the *Nineteenth
Century*, Dr. Percival, Presbyter of the
Diocese of Pennsylvania, states that the
church crisis in England is merely one
manifestation of a spirit which is sweep-
ing over the whole Western world. He
maintains that Roman Catholicism is de-
creasing in England and America, and in
France, Belgium, Spain and Italy. He
also maintains that Protestantism, as a
system of positive religious belief, is dying
out, and its professors continue in its min-
istry only through some device of casu-
istry. These statements become strongly
significant when compared with the world
wide interest now taken in everything of
an occult or mystic character.

TO OUR MANY FRIENDS AND WELL WISHERS.

We wish to thank the many friends who
have given us expressions of good will and
God speed and have complimented us in
various ways on the superior excellence of
the matter, make up and typography of
the STAR. Many of them have taken the
time to write us letters and postal cards
for this one purpose only. To these latter
friends we especially desire to express our
thanks and at the same time remind them
that we would appreciate their good words
very, very much more if accompanied with
their subscriptions.

Doubtless some have thought the STAR
intended as a free paper, to be published
without money and without price, and
that they would receive it just the same
whether they subscribed or not. However
natural this belief, it is certainly errone-
ous. It may be known to some of our
friends that the publisher is financially
able to issue and circulate the paper reg-
ularly for an indefinite period without de-
pending on subscriptions or advertising to
pay the bills, but he wishes it distinctly
understood that such is not his purpose.

While willing at all times to contribute
liberally to the "good of the cause" and
do his share towards the dispensation of
light and knowledge for the uplifting of
humanity, he is not publishing a paper
solely as a benevolent or philanthropic
charity, but as a legitimate business en-
terprise which is expected to stand on its
merits and pay its own way. Indeed, com-
mon equity toward other publishers, who
depend wholly upon their subscription list,
oblige us to treat all alike. Therefore
those of our friends who wish us well, and
appreciate the value of such a publication
as we are producing, and will continue to
produce, are hereby notified that they
must not only subscribe but pay for the
STAR OF THE MAGI or they will not here-
after receive it. Many who received sam-
ple copies of the November issue will also

receive the December number, but no more
sample copies will be given away after
this month to those who have already re-
ceived it. Subscriptions (including pre-
mium) one dollar per year, in advance;
single copies, ten cents. Send in your sub-
scription to-day—to-morrow never comes.

AN ASTROLOGICAL FORECAST.

The Boer-English war in South Africa
commenced when Mars crossed the merid-
ian of Scorpio into the fiery house of Sag-
ittarius. Since then the English appear
to have been getting the worst of it. Sat-
urn and Uranus in Sagittarius denote the
South African Republic and the Orange
Free State, and Mars in house conjunction
with these planets shows their present
warlike condition. Jupiter in Scorpio in-
dicates that England is in a treacherous
position, our astrologer says, but firm, and
is not likely to be driven by the Boers.
The departure of Mars from its present
conjunction with Saturn and Uranus, when
it crosses over into Capricornus, the third
of December next, he expects will show a
change in the tide of war, and the Boers
will have seen their best days of the con-
flict. The English advance, though sure,
will be slow and very stubbornly contested.
The egress of Saturn from Sagittarius in-
dicates a future division of the Boers and
their allies, and the ingress of Jupiter into
the same house next March shows the final
triumph of the English forces at that time.

SEX KNOWLEDGE FOR THE YOUNG.

There is one department of the Women's
Christian Temperance Union which pub-
lishes a little paper, *The New Crusade*,
edited by Mary Wood Allen, whose chief
purpose is to persuade parents to impart
to their children correct knowledge re-
garding the more secret functions of life.
A publishing house has lately been started
in Philadelphia to publish a series of
books, written by Sylvanus Stall and Mrs.
Allen, with the same general purpose in
mind. The subject seems to be gaining
more and more of a hearing; and in *The
International Journal of Ethics* this subject
is considered by E. Lyttleton, who reaches
the same conclusions concerning the im-
portance that the child's first knowledge
should be correct and dissociated from
vulgar accompaniments.

Mr. Lyttleton takes account of the mis-
giving which deters the teacher or parent
from imparting information on the sub-
ject—a sort of instinct that such informa-
tion is too liable to be turned into poison.
This false reserve is responsible for the
fact that boys, in particular, are left to
get their knowledge through the conver-
sation, frequently vulgar and positively
immoral, of their companions. Another
injurious result is thus described:

"Moreover, and this is perhaps the most
serious fact of all, the point of view taken
by boys if left to themselves must inevi-
tably be selfish. This will be seen at once if
the second of the two conditions incident
to boyhood be taken into account—the
normal growth of animal desires, far

stronger in the male than in the female, anyhow in England. At varying ages these desires make themselves felt, in a very large number of cases most imperiously, in some few quite irresistibly. Ordinarily at fifteen and sixteen years of age, the will power being still weak, the bodily desires are almost at their height; if they increase later on, so does the power of will and the sense of prudence, so that, normally, the dangers of misuse are less from seventeen years onward. Now, this fact of growth, by itself, would make it difficult for a boy to contemplate what he has heard of sexual relations, paternity, sexual indulgence, and so forth, from anything but a selfish point of view. At the time of puberty, mysteriously and silently the great fact of personality, the sense of egoism, asserts itself, and often produces a puzzling shyness and a reserve which sometimes struggles for utterance but can not find it. This causes the view of life to be colored and interpreted by the claims of self, and to this is to be attributed the not very uncommon lapse into temporary insanity at this period, which manifests itself in very various and often, of course, innocuous forms—rowdiness, moodiness, silence, etc.—but occasionally in deceptiveness, dishonesty, arson, homicide or suicide. But how much more inevitably is this selfish coloring given to the facts of sex, etc., when no wholesome counterbalancing knowledge of any kind whatever is given, but when every single suggestion and hint on the subject has come from those who are under the same dominating influences of ignorance, curiosity, and the claims of self? It is significant to note that of no other subject whatever can this be said. It will hardly be disputed that of all the awful evils which attend the violation of sexual morality—used in its broadest sense—by far the larger portion are due to the initiative and motive power of the male sex. If, then, the reasoning is correct which points to the license of men as due to the falseness of their conceptions of all sexual matters from childhood onward, it will be seen how tremendous is the indictment to be brought against the still common practice of leaving boys to gather in a fitful and uncertain fashion for themselves stray fragments of vitiated information on the most vital and most intimate of all truths of the natural world.

The writer hesitates to speak with the same confidence in regard to the results of parental reticence upon girls, but thinks that it must entail a serious intellectual loss, though the moral loss may be less.

Mr. Lyttleton, in conclusion, strongly urges two points:

"The first is that matter is not evil. The time-honored doctrine which affirms the contrary is, it is true, less confidently stated than formerly, and the influence of Christian teaching on the destiny of the human body and the marvels of physical science have combined to save us from any formulated theory in these days. Yet it remains a fact that in the popular view of this subject there is much that tends to

depreciate one of the greatest of all divine or natural laws—the law of the propagation of life. To a lover of Nature no less than to a convinced Christian the subject ought to wear an aspect not only negatively innocent but positively beautiful. It is a recurrent miracle and yet the very type and embodiment of law; and it may be confidently affirmed that in spite of the blundering of many generations there is nothing in a normally constituted child's mind which refuses to take in the subject from this point of view, provided that the right presentation of it is the first. Nothing can be more important than this, since there is in every child a native curiosity concerning every revelation of life, which leads to the first teaching about maternity and generation being eagerly absorbed and firmly stamped upon the mind at its most receptive age. It is nothing short of appalling to realize this simple psychological fact, and then to reflect on the tone in which the chance instructors of our children handle these sacred themes—dirty-minded school-boys, grooms, street-boys, any one, in short, who at an early age may be sufficiently defiled and sufficiently reckless to talk of them. No matter what palliatives may be applied later on, the poison thus imbibed never quite leaves the system. The only exceptions to this rule are the very rare cases in which the mind seems quite unable to take any interest in the matter; so innocent, in fact, as to be impenetrably dull, and children so safeguarded purchase moral immunity at the cost of a certain intellectual loss.

"This, then, is the first principle to be grasped, that there is nothing in natural law which may not be spiritualized in its presentation to a child. The second is that the first presentation of this particular subject is the one which prevails over all others."

We should not, therefore, neglect this most important duty of imparting correct and complete knowledge to every child on this vital subject. No boy or girl should be permitted to reach the age of ten years in ignorance of the divine scientific truth about the organs of reproduction and their full physiological functions.

We should also remember that ignorance is not virtue, but rather that negative knowledge is the chief cause of nine tenths of the moral and physical ills suffered by mankind. Neither should we forget that all truth is divine truth, and therefore pure and holy; or, as the Great Teacher expressed it, "to the pure all things are pure."

Origin of Dominoes.

Two monks, who had been committed to a lengthy seclusion, contrived to beguile the dreary hours of their confinement, without breaking the rule of silence which had been imposed on them, by showing each other small flat stones marked with black dots.

By a preconcerted arrangement, the winner would inform the other player of

his victory by repeating in an undertone the first line of the vesper prayer. In process of time the two monks managed to complete the set of stones and to perfect the rules of the game, so that when the term of incarceration had expired, the game was so interesting that it was generally adopted by all the inmates of the monastery as a lawful pastime.

It very soon spread from town to town, and became popular throughout Italy; and the first line of the vespers was reduced to the single word "Domino," by which name the game has ever since been known.

CHRISTIAN SCIENCE ARRAIGNED.

Dr. Charles A. L. Reed, of Cincinnati, Ohio, has attacked the unfounded assumptions of so-called "Christian science" in a manner that its advocates seem unable to answer. A letter by Mrs. Eddy, in the *New York Sun*, was taken up by Dr. Reed in the *Sun* of January 1, and, as yet, neither Mrs. Eddy nor her followers have attempted an answer. The following from Dr. Reed's letter is certainly to the point:

"Mrs. Eddy comes into the arena with her characteristic bravado and challenges the world to prove a negative. She blissfully closes her eyes to the fact that she has not proved the positive. On the contrary her self-heralded wonders rest entirely upon her own unsupported declaration, and that to me and to a great many other people is worth absolutely nothing. She should remember that even people who are not the victims of vagaries such as hers, and whose every day utterances do not toy so confusingly with the eternal verities as do hers—even such people are expected to bear the burden of proof when they seek to tax credulity. I therefore demand the proof of this high priestess, and that the issue may be clearly drawn I shall take up a few of her declarations, *seriatim*:

"Mrs. Eddy says: 'I healed consumption in its last stages * * * the lungs being mostly consumed.'

"I denounce this declaration as false, and challenge its substantiation by competent and disinterested testimony.

"Mrs. Eddy says: 'I healed carious bones that could be dented with the finger.'

"I denounce this declaration as false, and challenge its substantiation by competent and disinterested testimony.

"Mrs. Eddy says: 'I have healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so that it stood out like a cord.'

"I denounce this declaration as false, and challenge its substantiation by competent and disinterested testimony.

"When Mrs. Eddy speaks of 'malignant tubercular diphtheria' as among her cures, she, by her own phraseology, proclaims her utter ignorance of one of the most dangerous of diseases, now nearly bereft of its horrors through the beneficence of modern medical science—a disease chiefly of defenseless childhood that she and her fanatical followers would sacrifice upon the altar of their tragic egoism.

"But if Mrs. Eddy has done all of these wonders she can do them again. If she is devoted to humanity in the altruistic fashion that she proclaims, she will not hesitate to demonstrate her alleged 'science' under circumstances that will give it the widest possible influence. To this end, if she will come to Cincinnati, I will place at her disposal cases of 'consumption,' cases of 'cancer,' and cases of 'carious bones.' She shall have them under observation for such time as she shall determine and she shall dictate all details of their management. They shall, however, be under the daily observation of a competent and disinterested person of my choice, but who shall have no voice in their management, and who shall visit them only in her presence. If she, by her christian science, shall cure any of them I shall proclaim her omnipotence from the housetops, and if she shall cure all or even half of them I shall cheerfully crawl on my hands and knees that I may but touch the hem of her walking dress. If it will be more to the convenience of Mrs. Eddy and she is not opposed to honor us with a visit, I shall take pleasure in endeavoring, through my friends, to make a similar arrangement for her at Bellevue or some other New York hospital. If Mrs. Eddy will accept this challenge and cure one or more of the cases, she will thereby demonstrate that she may be something more than either a conscienceless speculator on human credulity or an unfortunate victim of egotistic alienation."

THE UNIT OF ORGANIC LIFE.

The "cell," a structure having walls which are differently constructed from the inclosed material, also having a nucleus, is widely regarded as the unit of organic life. But recent study with the aid of the best microscopes, shows that the more or less complicated cell is built up from, and probably by, a structureless substance called protoplasm (first form). Dolbear describes it as homogeneous, and as undifferentiated as to parts, as in a solution of starch or the albumen of an egg, but minute portions of it possess all the distinctive fundamental properties that are to be seen in the largest and most complicated living structures. It has the power of organizing dead food into matter like itself, and the ability to move. Also it possesses sensitivity, or has the ability to respond to external conditions.

The cell is composed of many atoms of carbon, hydrogen, oxygen and nitrogen, with a small addition of sulphur and phosphorus. There are more than a thousand atoms in each molecule, and what are called the cells and tissues of animals and plants are only the fundamental properties of the protoplasm out of which they have been built—thrown into prominence by a kind of division of labor.

The latest scientific view of the subject is in accordance with the cell theory of Virchow, that the animal body is built up of a vast number of cells, which constitute virtually a republic, each acting instinct-

ively its own way, and not under one general direction, since there are rebels and traitors among them constantly working for the destruction of the organism as a whole, as well as the patriotic ones who fight for the preservation of the physical union. Perhaps the investigators yet will arrive at the interesting conclusion that the oft waged combats between these contending parties, resulting in the extinction of millions on both sides of the fray, are as essential to good health in the general organism as is external opposition to the development of the individual and political agitation to the welfare of a people.

There now is no doubt that the bacteria, which up to a few years ago were uniformly alluded to as inimical to all other organisms, really do far more good than harm in the great scheme of Nature.

SUN IS VIVID BLUE.

True Tints of Heavenly Bodies
Show Stars of All Hues.

The Atmosphere Distorts Colors—
Sky Is Really Black.

Prof. S. P. Langley, Secretary of the Smithsonian Institution, says: "If we could rise above the earth's atmosphere to view it, the Sun must have a decidedly bluish tint to the naked eye. The proper color of the Sun is blue; not merely bluish, but positively and distinctly blue."

"There can be no doubt of the correctness of Professor Langley's opinion that the Sun is really blue and not yellow, as we see it," said Professor T. J. See of the Naval Observatory at Washington, who has made himself famous recently as the discoverer of "double stars" in numbers hitherto undreamed of.

"You have only to imagine the atmospheric envelope of the earth, which hinders vision, removed, and the heavens are revealed to the eye in an altogether new and unfamiliar aspect. The sky in broad daylight is black, and the moon, if above the horizon, is no longer yellow but a brilliant white. Though the blue Sun shines above, the stars are much brighter and more distinctly seen than ever before on the clearest night. Furthermore, they differ much in color, some of them being red, others blue, others rose-color, others violet, and yet others green.

"A strange aspect of the universe this would seem to be; and yet such is its true appearance, whereas we are accustomed to behold it altered to the eye by the interference of the atmosphere. As is well known, the sky looks blue because of the breaking up of the light by innumerable particles of dust and moisture afloat in the air. Take away this hindrance to vision and no longer will diffusion of sunlight obscure the view of the stars, each of which will shine like a separate lamp in the blackness of space.

ALL STARS ARE SUNS.

"The blue Sun, under present circumstances, looks yellow because the blue light rays, having short wave lengths, do not easily penetrate the atmospheric coat of the earth. The yellow waves are much longer, and have a better chance to get through, hence the Sun is yellow and sunlight is yellow.

"Now, as to the differing tints of the stars, we must understand that they vary in this respect with their age. To begin with, it is necessary to realize that, barring the moon and a few planets of our own system, visible because they are near, all of the celestial bodies one sees in the heavens at night are suns—many of them hundreds of times as big as our own Sun. The so-called milky way is a congress of suns, in which our orb of day is a rather inferior luminary.

"Planets in general, being dark and extinguished bodies, could not possibly be visible by their own light; and so we must perceive that every star which twinkles in the vault above us at night is a sun. By the aid of a powerful telescope I have discovered about a dozen stars that are actually made visible by the reflected light of the suns about which they revolve, but they do not importantly concern the general proposition.

STAR TINTS DEPEND ON HEAT.

"The color of a star—otherwise to be termed a distant sun—varies according to its age. In its youth it is yellow; in its old age it is blue. The tint is a matter of temperature; the hotter a star the bluer it gets, because great heat means an activity that engenders blue light waves. Sirius is a blue star, as seen through the telescope, simply because it is so hot. Probably Sirius gives out a hundred times as much light as our Sun, though it is only three, or, perhaps four, times as large. Vega, in the constellation Lyra, hundreds of times as big as our Sun, is blue, and the inference is that the heat it emits is tremendous.

"I have been speaking of the appearance of these stars as viewed through the medium of our atmosphere. Their colors, in some cases, are so vivid as to exhibit marked differences; but if the air-envelope of the earth were taken away their varying tints would be much more noticeable. From what I have said you will have understood that the suns of the universe go through progressive alterations of hue as they grow older. Our own Sun is becoming steadily bluer, because it is growing hotter. Every star, or sun, grows hotter and hotter up to a certain point in its history, and then cools. Our Sun, through the contraction of its gaseous body, is still gaining temperature, while losing bulk at the rate of ten inches in diameter per diem. It will be ten inches less thick tomorrow than it is to-day.

HISTORY OF THE SUN.

"However, our Sun has nearly reached the limit of its increase in temperature, and before long it will begin to cool off.

My belief is that within three hundred thousand years the solar orb, while considerably smaller than now, will be so hot that it will look decidedly blue even as seen through the earth's atmosphere; thereafter it will show signs of running down quite rapidly, and a tenfency will soon follow, on the part of the human population of the earth, to huddle toward the equator.

"So far as we are able to perceive, mankind must be destroyed eventually by the progress of cold, and, in my opinion, the Sun will not shine for more than four million years longer. Originally, of course, it was a nebula, composed of cold particles, chiefly stony and widely scattered. These particles, gathering together by mutual attraction, formed a body in which heat was engendered by the falling together of the particles composing it. Since then the progressive shrinking—i. e., falling together—of the particles has resulted in the emission of heat.

"It is about thirty-two million years since the Sun began to shine, and we may reasonably expect that it will give warmth enough to sustain life on the earth for a million years to come. I do not think that we can count upon a more extended survival for the human race.

DENSITY OF THE SOLAR ORB.

"Hitherto an absurdly mistaken notion seems to have been accepted regarding the makeup of the Sun, which has been supposed to be a homogeneous body, equal in density throughout. As a matter of fact, while its material is lighter than our own atmosphere on its surface, the interior is much denser than the heaviest known substances that go to compose the earth. In fact, the solar orb, near its center, is about three times as dense as mercury.

"As for the future of the Sun, we may suppose that for a while after cooling, it will become habitable by living forms, animal and vegetable; but these are not likely to be developed highly or to endure for any length of time, inasmuch as the mighty globe will have no external source of heat to depend upon.

"Sirius, as I have said, is a blue star. Beta, in the beak of the constellation of the Swan, is a double sun, one of its members being pale yellow, and the other deep blue. The fiery red sun of Scorpio is linked with another one that is small and green. These double stars are true cosmic twins, and occasionally triplets appear. Castor, in Gemini, is a pair of suns, each of which is larger than our orb of day, and it is believed that the greater of the two revolves around a third gigantic and invisible body, the presence of which is suggested by the swaying movements of the mighty luminary in question.

"Algol, the so-called Demon Star, has such a body revolving around it, shutting off its light so as to make it glare and fade at alternate intervals. I have discovered a dozen great stars that are almost black, shining merely by reflected light from neighboring suns. What worlds they must be, to be sure, and how strange the forms

of life which may be imagined to inhabit them!

THE KING OF ALL SUNS.

"Alcyone a thousand times as large as our Sun, is in the constellation Lyra, toward which the whole of our own solar system is moving. It may even be conceived as possible that our Sun eventually will become a satellite of Vega. But Arcturus, the King of Suns, gives five thousand times as much light as our Sun—a statement which becomes impressive when it is considered that our solar orb would 'cut up' into 1,250,000 pieces, each one as large as the earth on which we live. If, by the way, the Sun were a solid block of anthracite coal, ignited in pure oxygen, it would burn out in 1,700 years.

"The atmosphere of the Sun is supposed to be five thousand miles deep, being composed of various gases and vapors of metals. As observed through the telescope its surface is covered with minute white forms, apparently floating in an ocean of grayish fluid. These are clouds, composed not of water, but chiefly of carbon. Just as the electrician uses carbon for producing the brightest of artificial lights, so the Sun employs the same agent in the manufacture of its transcendent light and heat.

"The Sun's clouds are made up of drops of liquid carbon, which have a radiance vastly exceeding the glow of the filament in an electric lamp. 'When,' as a famous astronomer says, 'we remember that the entire surface of the huge luminary is coated with these clouds, every particle of which is thus intensely luminous, we need no longer wonder at the dazzling brightness which, even across the awful gulf of ninety-three million miles produces for us the inconceivable glory of daylight.'

SOLAR HEAT WILL BE UTILIZED.

"The greatest and most important invention to be made in the next century will be a machine for storing the heat of the Sun and transforming it into electricity or some other form suitable for ready employment. This heat, which is now permitted to go to waste, will be applied to the running of mills, the warming of houses, and every other purpose for which energy is utilized. It is worth mentioning in this connection that every square yard of the Sun's surface emits an amount of heat equal to that of a blast furnace consuming one ton of coal every ten minutes. The heat given out by the solar globe in one second would raise 195,000,000 cubic miles of ice cold water to the boiling point, and of this heat the earth receives only 1-2,000,000,000th part."

SIGNIFICANCE OF THE CROSS.

The true meaning of the cross is given by geometry and duty. It is the rudest outline of the form of man, and it points in all the six directions of the creation. The bareness, accordingly, suggests at once the total directions of space. Its head points to the zenith, its foot to the nadir, its back to the north, its face to the south, its left arm to the east, its right arm to the west. Thus it explicitly de-

notes universality. And when the naked wood is changed from cross to crucifix by being loaded with the universal weight of man, it expresses the surrender of individual will to universal law, or the blending of personal desire with social welfare. Scientifically interpreted, the crucifix is the expression, in human figure, of self-surrender in universality of sympathy. Because the attitude of the form there outstretched is the attitude of unlimited abmissiveness and love. He who is in that form or posture is unarmed and helpless. He has his breast open to receive all; his arms spread to embrace all. He commands not; he threatens not. He assails no one; he resists nothing. The cross, then, in its intrinsic meaning, denotes neither authority nor superstition, but personal surrender to universal law and power, that entire harmony which really represents God.

IS THE EARTH ALIVE?

The answer to this question depends, of course, on the definition given to the last word. The earth, in one sense, is made up of what some philosophers call "dead matter," and yet it is instinct with life. A Russian writer, M. Klossovsky, tells us in the *Evre Seirafique* that he chooses to regard it as a huge living organism, and he believes that this point of view has many advantages. He says that if we should observe our planet from a very distant point, it would appear to us as a system constructed according to a simple plan, whose constituent parts and motions could be determined by the processes of climatology. In reality, its life is much more complicated, and in many respects it may be compared to the life of a living organism, with its numerous functions and individualities. Detailed study shows dissimilarities in this general plan which the one at a distance might observe. These, however, are only apparent; by continuing our investigations, we perceive that they are not the chance consequences of transitory causes; they are links in an organic chain, united by precise laws, not only with one another, but also with universal causes. M. Klossovsky continues:

"In the living organization we are struck at first sight with a mass of anomalies that, regarded more closely, are reduced to the manifestation of the general laws that govern the life of the whole. It is the same with our system, which is animated with perpetual motion. The term, 'dead physical nature,' ought never to be used. Two distinctive forms of such movements present themselves at the outset—circulation and pulsation. We have for a long time recognized pulsations of long periods and amplitudes. But with the progress of perfected methods of observation we are discovering very minute vibrations, with the conviction that these pulsations constitute one of the characteristic peculiarities of the life of our planet. The earth's crust pulsates, the atmosphere is animated with pulsative force. Eichen-gagen has discovered small vibrations in

the movement of the magnetic elements. Some scientists connect these with the electro-magnet perturbations that take place in the Sun. Julius West, who has observed the alteration of pressure by means of the very sensitive barometer devised by Hefner, has found that the barometric curve is wrinkled with infinitesimal waves. Pulsation has been proved to exist in earth currents of electricity, and it seems to exist in the modifications of intensity of the solar radiation, as the examination of actinographic photographs shows us. The progress of terrestrial phenomena, represented graphically, generally appears in undulatory curves which themselves are made up of finer undulations. It is a sort of pulse-beat of the physical life. These vibrations are but a reflection of the varied pulsations that cause the whole universe to vibrate in all directions and whose presence is a sign of life.

"In the vital system of our planet, as in a living organism, the divers functions and elements are closely connected by certain laws.

"As in the living organism there is constant mutation of the vital forces, so in the organisation of our planet we see an uninterrupted exchange of energy, brought about by mechanical, calorific and electric currents.

"Like a living organism, the earth in its individual life reflects the influence of exterior agents—feels the influence of the Cosmos, to which it is united by thousands of ties.

"I refuse to regard the earth as an automatic figure that receives from without the completed forms of phenomena. No! It is animated by an individual existence; it possesses its own personal physiognomy. Most of its processes are born and worked out in the limits of its own atmosphere."

This view of the earth as a quasi-living organism, which its author regards as a new idea, will profoundly affect, he thinks, our ideas of the physical sciences. No one has in particular any right to reproach science, as some have done, with excessive fondness for the investigation of petty details, such as the circulation in a frog's foot. Since the earth is an organism whose minutest parts are in relation with each other and with the whole, none can be too petty for the closest study. "From this point of view," he says, "science has no elements that are uninteresting or unworthy of attention."

The Hundred and Fifty-first Psalm.

Your Bible, if it is of the regulation kind, closes the Book of Psalms with the 150th. In the Greek Bible, however, there is another entitled "A Psalm of David After He Had Slain Goliath." Athanasius praises it very highly in his "Synopsis of the Holy Scriptures." It was versified by Apollinarius Alexandrinus, A. D. 390, and a Latin translation of it may be found in the works of Fabricus, Vol. II, pages 995-997. The translation below is by Baring-Gould, the well known antiquarian.

PSALM CCLI.

1. I was small among my brethren; and growing up in my father's house, I kept his sheep.

2. My hands made the organ and my fingers shaped the psaltery.

3. And who declared unto my Lord. He, the Lord, he heard all things.

4. He sent his angels and they took me from my father's sheep; he anointed me in mercy from his unction.

5. Great goodly are my brethren, but with them God was not well pleased.

6. I went to meet the [giant] stranger; and he cursed me by all his idols.

7. But I smote off his head with his own drawn sword; and I blotted out the reproach of Israel.

WIRELESS TELEGRAPHY.

Used by South American Indians and Oriental Tribes for Many Years—Tesla's Discovery.

A system of wireless telegraphy has been practiced by South American Indians for a great many years. Long before the white man came to this western continent, before the tradition of the Indians can trace, the "malocca" was in use. Among the Aymra and Quichua Indians it is known, but among the Cataquinaun Indians, on the Bolivian border, in southeastern Bolivia, it is to-day the prevalent method of communicating at a distance. The "malocca" is used to communicate at a distance from ten to fifteen miles, and when elevated points can be found, with no intervening obstructions, the distance can be materially increased.

Like the boomerang, it is quite a crude affair, and yet constructed on scientific principles. The support of the "malocca" is a special species of palm, hollowed out and embedded in sand in a hole in the ground. This palm stem is half-filled with sand, firmly pressed down. The "malocca" is the trunk of the special variety of palm, about three feet long and eighteen inches thick, with a large cavity scooped out at each end.

The cacique, or chief, who does the communicating, uses a series of taps, something like the Morse code, and the knowledge of this code is a part of the requirements of his office. The taps upon the "malocca" at the other station are reproduced in reply. How this production of the sound is effected, Dr. Jose Bach, the Argentine explorer, who reports it, could not understand, as at a short distance from the "malocca" he could hear nothing, either of the transmission or of the original, which was some ten miles away.

Dr. Bach says that, standing right at the "malocca," he had no difficulty in hearing the taps upon the other "malocca" repeated upon the one before him. He adds that the wood of the palm was peculiarly resonant and may in some measure account for the phenomena, but that this alone would not account for all of the

phenomena. It is probably needless to add that the Indians look upon it as of a supernatural character and as a part of the office of the cacique, or chief.

WIRELESS TELEGRAPHY IN THE ORIENT.

The army and navy might avail themselves of a system of wireless telegraphy perfected in an entirely unsuspected quarter of the world," said a well known psychic the other day. "It is a system destined to become universally employed for military, commercial and social communication.

"The other day there arrived in this country a little yellow book, by Richard Kerr, Fellow of the British Geographical Society, entitled 'Wireless Telegraphy,' which treats of the history of that art which now has the civilized world by the ears.

"Here are given well authenticated facts concerning mysterious war signals and reports of movements of troops despatched by certain Eastern natives across distances of hundreds of miles without visible electrical or other mechanical appliances. The facts are presented on authority of many officers of European armies engaged in Eastern wars.

"This wonderful system was noticed particularly during the recent war in Afghanistan. Whenever the British officers conveyed to their subordinates particulars as to their intentions to operate at a certain point fifty or a hundred miles away, the natives in those distant quarters were immediately acquainted with all of their plans. This fact was proved by constant repetitions of the feat, and it was seen to our satisfaction that none of our mechanical methods of communication or transportation were used.

"There were no connecting railroad or telegraph lines, and not even the fleetest horseman could have made the trip in the space occupied by the mysterious transmission of intelligence. The outlying hill-tops were watched day and night for possible signals, but disclosed nothing.

SECRET WELL KEPT.

"A fund was subscribed among the British officers with which to bribe the natives. Although they acknowledged their power, money could not purchase the secret. They said it was a religious heritage, which could not be imparted to the heretics of the West.

"Kerr publishes statements of British officers that on the day when England lost the illustrious General Gordon at Khartoum several people in the streets and bazaars of Cairo knew of his death. Yet there was no railway or telegraph between these cities. The distance in a direct line was one thousand miles or more.

"A Dutch official, now in Amsterdam, is quoted as saying that in the Dutch East Indies the natives of any one island knew everything of importance that occurred in any of the other islands, situated, as they all were, miles apart. If there occurred an earthquake or storm involving shipwreck and loss of life, or if a murder

had been committed many miles away, the natives on the island on which this official resided would know all of the particulars long before the tidings could be conveyed by the ordinary channels.

"My explanation? Well, it is the same as that of Professor Kerr. He says that these Oriental methods of wireless telegraphy must rest entirely upon a highly trained mental effort. That is just it in a nutshell. Can you estimate the value which a corps of those Eastern wireless telegraphers would be to our government?"

"To be sure, the Orientals give more attention to this kind of mental training than do the Occidentals, and it is as a result of this peculiar training alone that they are able to accomplish the wonderful feats of telegraphing attributed to them. Of course there is a class of ignorant sceptics who brand a man accepting such a hypothesis as a spiritualist or a gullible convert to voodoo art, but ghosts and spooks and haunts, or whatever you choose to call them, have no bearing upon this question at all.

"It will take us perhaps years to learn this new art, but instruments for such practice and training have already been devised. Between them thoughts and intelligence can be transmitted without regard to distance and intervening matter by means of inconceivably minute and rapid ether waves. It is simply an extension of the well known natural law under which sound is conveyed by vibrations of the atmosphere and light is transmitted by those of the thinner ether.

EXPERIMENTS OF INTEREST.

"One of these instruments is a delicate little scale balance, somewhat like those for weighing letters. Instead of the flat stand for supporting the letters there is a disk covered with a thin membranous material. A recording pointer moves against a revolving cylinder of record paper and writes in a wavy line, such as is understood by scientists.

"Sir William Crookes, the celebrated English chemist, carried on some experiments with this and proved to his satisfaction that the human mind, exerted at a distance, could will the disk to move up or down. The subject was only a few feet away, to be sure, but this was only the beginning. Why could not there be made an instrument with sufficient delicacy to catch every vibration of the brain, just as Marconi's 'coherer' catches his electric waves, likewise thrown out in ether?"

"There are mechanical means for the practice of concentration and relaxation, the one condition needed by the transmitter and the other by the receiver. One of the more interesting transmitting devices consists of an alphabet printed in huge black letters upon large circular disks of white cardboard, a black screen and a small projector for throwing light rays. A darkened room is essential to thorough concentration. Suppose you wish to transmit the message 'Come' to your receiver. You would take each letter at a time and hang it upon the center of the black

screen, within focus of the projector, which may be a very strong bull's-eye lamp throwing a circle of light like that of a stereopticon. The mind is concentrated upon each letter until all external consciousness is definitely eliminated.

"The receiver, wherever he may be, sits in a similarly darkened room, keeps his mind in a perfectly passive state and gazes blindly into space. Gradually there appears before his eyes a wavy cloud followed by a pale, bluish light, very bright in the center. As he continues to gaze, the letters impressed upon the mind of the transmitter focus themselves into view.

"Perhaps money will sometime buy the secrets of the wireless telegraphy of the Orientals, or perhaps we Occidentals shall ourselves become masters in an equal art of our own perfection. At any rate, the day is not infinitely distant when all such mechanical devices as employed by Marconi, Tesla, and the other workers along the electric line, shall have become obsolete and corps of selected operators will transmit our military, commercial and social despatches with no other instruments than their own heads, and with no expense save that of their own gray matter."

TESLA SOLVES THE PROBLEM.

Nicola Tesla, who opened an experimental station in Colorado Springs, Col., in May last for the purpose of making scientific measurements and observations with wireless telegraphy in high altitudes, claims to have successfully concluded his work. He will soon return to New York City to continue his work there, having perfected a machine by which he intends to send messages to Paris next year without the use of a wire.

EDITOR'S TABLE.

BEGINNING with the January number we will inaugurate a department entitled "HEALTH AND HYGIENE," in which we will give medical notes with brief answers to medical questions, hints on health, prescriptions, etc. It will be an interesting and valuable feature.

PRESERVE YOUR STAR OF THE MAGI and keep it on file. We will have a special binder made for the purpose of handily binding them, as soon as needed, at a very moderate cost. Each volume will contain more real occultism than you can afford to misplace or throw away.

IF you want to receive the STAR and are too poor to send us a dollar for your subscription, get four of your friends to subscribe who are able to give you a dollar each for it, send us the names and money and we will give you an annual pass.

WE sincerely thank those who have sent us names, as requested, for sample copies of the STAR. We hope all who have not already done so will see to it that we are introduced to their friends. Let the good work continue. The larger our list the better will be our journal.

DID it ever occur to you that a paper worth borrowing and reading is one worth subscribing for? The price of the STAR is so low that it comes within the reach of all. If you desire, you may subscribe for six months for fifty cents, or three months for a quarter. But this, of course, does not include our premium, a book well worth a dollar, and which contains more valuable occult truth than any other book of its size ever printed. It is invaluable.

Failure of the Leonids.

Much speculation has been indulged in regarding the failure of the expected shower of the Leonids. It is evident that astronomers, like their less regarded but fully as scholarly brethren, the astrologers, are sometimes mistaken, both in their calculations and deductions. Among the many opinions that have been given by the astronomers the following seem worthy of note:

Elias Colbert, a Chicago astronomer, says that after next year we shall have no more meteor downfalls from the Leonid radiant and that "the famous thirty-three year showers will pass into history, because the path of the matter which hitherto has furnished them will have been carried outside the earth's orbit."

Dr. B. J. See, one of the most noted astronomers in the service of the United States government, says that the shower of Leonids has been announced a year too soon and that next year the celestial pyrotechnics will equal if not surpass the displays of 1799, 1833 and 1866.

Prof. Ormond Stone of the Leander McCormick Observatory at the University of Virginia, in explaining the absence of the showers of meteors expected, said: "Perhaps the earth's orbit does not any longer intersect the denser portion of the meteor stream, and the great showers occurring every thirty-three years are now a thing of the past. Since the showers of '66, the meteor stream has approximated close to the two largest planets of the solar system. It was near Saturn in April, 1870, and near Jupiter in August of last year. The attraction of these great bodies has in the nature of the case changed the orbit of the stream."

Prof. Howe, of the Denver, Colo., University, reports sixty-three meteors observed in fifteen minutes, on the morning of November 16.

Observers at Boston, Washington, New Haven, and at the Lick and Yerkes Observatories, report a less number. Vienna, London, Paris and other European points also report disappointment, although a "marvelous display" is reported from Russia, continuing for three nights; and in the interior of Russia and Northern China there was much excitement among the ignorant and superstitious people, who believed that an awful cataclysm was at hand.

It seems to be the consensus of opinion of astronomers that in America, Europe and India a greater part of the shower passed in the daytime or was diverted from

the earth's orbit by the proximity and magnetic influence of Jupiter and Saturn.

The December Harbinger of Dawn.

The leading articles of this new occult review of reviews for December are: "Fate and Justice," a key to the problem of being, by Emil Ulrich Wiesendanger, and "Two Seances with Henry Allen," by Ernest S. Green, the editor, the first seance being to him unsatisfactory, but the second was under his own conditions and the results were remarkable. Both seances are described in detail and thoroughly analyzed, the article closing with a summary of Colonel de Rochas' theory of such phenomena, as set forth in his "Exteriorisation de la Notricite." Besides these two articles, there are the usual editorials, short contributions, clippings from the spiritualist and occult press, book reviews, etc. Twenty-four wide, double-column page paper. Monthly; \$1 a year; 10 cents a copy. Sample back number for a 2-cent stamp. Published at 1804 Market St., San Francisco, Cal.

We will send the STAR OF THE MAGI and Mr. Green's HARBINGER OF DAWN, both for one year, and our premium as advertised on last page, THE MYSTIC THEATRICALS, for \$1.50. The three combined is an unprecedented return for the small outlay, being one-half the total price. Address Mr. Green as above, or N. E. Wood, publisher, 617 La Salle Ave., Chicago, Ill.

Publications Received.

THE SUNFLOWER—Lily Dale, N. Y., Mr. W. H. Bach, editor and publisher; twice a month. The issue of November 15 contains, as leading articles, "Sympathies of Religions," by J. P. Cooke, and "Astrological Prediction for Year 1900," by Prof. L. E. Stow.

THE MORNING STAR—November—Published by its editor, Dr. Peter Davidson, at Loudsville, White Co., Ga. This unique Christian Mystic monthly is got up very neatly, and presents an attractive list of contents. "Druse Magic" and a series of papers entitled "Fragments on Alchemy," are especially worthy of attention.

THE METAPHYSICAL MAGAZINE—October—The Metaphysical Pub. Co., 465 Fifth Ave., New York City. This superb magazine always has an excellent list of contents. The number received has an especially good article by Alexander Wilder, M. D., entitled "The Esculapian Art of Healing," which contains a large amount of occult information.

THE OPEN COURT—November—Open Court Pub. Co., Chicago. This issue contains an excellently illustrated article on "Confucius; A Study of His Character and Philosophy," by Teitaro Suzuki; "The Birth of Christianity," by Prof. H. Gratz; "The Crucifix; Its Origin and Development, with Ancient and Modern Illustrations," by the editor, Dr. Paul Carus.

THE ADEPT—December—417 5th St., S., Minneapolis, Minn. Has a quantity of astrological information and other articles,

and the usual monthly forecast by its editor, Mr. Fredrick White. Among other things he says that cereals will be low in price but that "there will be an advance of from ten to twenty cents in the price of wheat early in the year." He predicts that the weather will be very sharp and frosty, with considerable snow along the Atlantic coast early in December.

THE MEDICAL BRIEF—December—Published by J. J. Lawrence, A. M., M. D., Ninth and Olive streets, St. Louis, Mo. This is one of the largest, most ably edited and popular medical journals published, and it enjoys the largest circulation of any in the world. It has an able staff of contributors, and while it is a physicians' magazine it contains much useful and valuable matter that is highly esteemed and widely read by non-professional readers. The current number has a splendid editorial on "Intuitive Religion," which is in line with the best we have seen in the liberal and progressive press. This magazine will save the dollar it costs many times during the year to any family.

THE ALKALOIDAL CLINIC—November—Edited by W. C. Abbott, M. D., Ravenswood Station, Chicago. The Clinic is a highly esteemed and widely read liberal and progressive medical journal and will interest lay readers, especially occult students. A series of articles on "Sexual Hygiene," now running through its pages, has been widely read and discussed by men and women of high standing in the medical, clerical and other professions. The editorial resume on this subject—which appeared in the October number—is worth many times the price of a year's subscription, which is only a dollar.

WHITE'S EPHEMERIS—for 1899—giving both the Heliocentric and Geocentric aspects of the Earth, Moon and Planets, Geocentric and Heliocentric Astrology, Astropathy, Observations for Foretelling the Weather, The Outlook for 1900, Best Times to Plant and Harvest, Aphorisms, Etc.; 84 pages. Price, postpaid, 25 cents. Address O. H. Wood, 617 LaSalle Avenue, Chicago, Ill., and get this excellent work.

THE WORLD'S ADVANCE THOUGHT and THE UNIVERSAL REPUBLIC—November—Lucy A. Mallory, Portland, Oregon. Has quite a number of short articles that indicate Love as "the way, the truth and the life," resulting in "each for all, and all for each." A clean, handsome journal.

Latest about Telegraphy.

Messages were telegraphed from Chicago to Milwaukee, Wis., and back again at the rate of 122,000 words an hour, on November 22. This extraordinary performance was achieved by the Pollak-Virag rapid automatic telegraph, and was the first demonstration of the invention's capabilities ever made outside of Budapest, Hungary. We will describe this invention in our next number. On the 23d of November the above rate was increased to 155,000 words an hour, using the St. Paul circuit. The Morse system is used.

Twinklers.

If you happen to receive more than one copy of the STAR, hand the extra one to a friend and suggest that he also subscribe.

COMPARE this issue of the STAR with the first number and see if you can detect any improvement.

FORMS for the January issue will close December 20.

WE now have the best occult journal in the West.

Now for the Turkey!



Occultism, Magnetism, Esoteric Influence and Hypnotism taught by mail or in class.

There are others who teach Hypnotism, but I am the only man in America to-day who teaches and demonstrates Occultism.

I do not teach theories, but give to my students the great practical secrets of the art, based upon the experience of myself and a long line of ancestors, who were bearers of the greatest knowledge ever intrusted to man. My early life was spent in the Orient under the greatest Masters of the world. Consultation in all languages.

My Combined Course teaches how to hypnotize after one careful reading; it also teaches Occultism, Esoteric Influence, Magnetism, Astral Forces, Etc. Send for free lesson and literature.

Dr. T. J. BETIERO, G. P. O. M.,
1805 Wabash Ave., Chicago, Ill.

THE ADEPT.

The Most Successful Astrological Journal.

This Astrological Monthly is still the best publication of its kind, and promises to lead as it improves with each issue. It prints more genuine forecasts than all the other astrological journals combined. Its editor, Fredrick White, is conversant with both the Heliocentric and Geocentric systems and gives all sides a fair hearing.

Club Rate with Star of the Magi.

We will send THE ADEPT in connection with the STAR OF THE MAGI, including our premium, for a year for \$1.50. THE ADEPT is now one dollar a year, and the former club rate is withdrawn.

Address N. E. WOOD, 617 La Salle Ave., Chicago, Ill., or FREDRICK WHITE, 417 5th St., So., Minneapolis, Minn.

THE MISTLETOE, And Its Philosophy.

Shewing its history, the origin of its mystical and religious rites, why this weird plant was chosen in preference to others, its legendary connection with the great reformer, RAMA, along with a description of several rare plants and herbs that possess mystical properties. New and enlarged edition, with portrait of the author. Price, postpaid, 25 cents. Address

PETER DAVIDSON,
LOUISVILLE, WHITE CO., GA.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing.
U. S. SUBSCRIPTION AGENCY,
216 N. Liberty St., Indianapolis, Ind.

VALUABLE BOOK GIVEN, ABSOLUTELY FREE, TO EVERY PREPAID YEARLY SUBSCRIBER.
READ THE PARTICULARS OF THIS, OUR GREAT PREMIUM OFFER.

THE MYSTIC THESAURUS

OR

Initiation in the Theoretical and Practical Secrets of Astral Truth and Occult Art.

By WILLIS F. WHITEHEAD, Editor Agrippa's "Natural Magic."

SYNOPSIS OF CONTENTS:

THE SYMBOL OF THE CROSS.—Symbols and Symbolism; The Mystic Symbol of the Zodiac, with Etching; The Zodiacal Degrees, Quarters, Houses, Triplicities and Quaternaries, Etc.; Agrippian Cross and Its Mysteries; Wonderful Crown of Astral Sevens; Planetary Life Periods; Quarters of Life; Book of Life; The Twelve Polar Periods of the Line of Life; Seal of Solomon; The Geometric and Cosmic Word; Numbers of Perfection; Relations of Zodiac, Cross and Man, illustrated with Six Large Etchings of old, curious and rare Rosicrucian Symbols.

SPIRITUAL GIFTS.—Thought Telegraphy or Telepathy; Mind Radiation and Inspiration; An Illustrative Test Case of Inspiration; Table to Determine from a Horoscope the Particular Psychic or Spiritual Gift most readily obtained; Psychics and Mystic defined and described.

AN INSPIRATIONAL CONCEPTION.—A Message from the Stars; The Symbolic Constellation; Recital of a Wonderful Experience with the Astral Brotherhood of Magic; Many Important Matters Concerning the Astral or Magic Mirror; the Master's Totem; Five Objects of Mirror Communication; An Arch Test.

INITIATIVE EXPOSITION.—Number of Endless Evolution; Triune Embodiments of the Omnic Word; Mysteries of the Zodiac and Sun. Among the many things in this chapter are the Primary Numbers, the Mystic Notator, Franklin's Astral Rule, Astral Mathematics, Language of the Infinite, Great Astral Number, Cosmic Master of Pentacles, How Nature and Number Evolve 142857, Magic Square of the Cosmos, Absolute Quadrature of the Circle, Why the Zodiac Has 360 Degrees, the Divine Law as Revealed in Pyramid Cheops, the Great Work of Initi-

ation, The Three Worlds; Letters are Numbers and form Measuring Scales or Cabalistic Correspondences, Correspondence is not Identification; Three Great Cabalas, Greek and Hebrew each Distinctive; Greek Cabala Table of the Natural World, Hebrew Cabala and Tarot Tables of the Human World, English Major and Minor Cabala Table of the Divine World; Three Mystic Stars Revealed; The Supreme Law of Love; The Perfect Path of Attainment; Mystic Day of the Word; Omnic Word of Words; Mystic Development; Death and Immortality; Natural Foundations or the Twelve Zodiacal Key-Words of Unfoldment; Three-fold Mystic Life; The King's Highway; Our Divine Master; Astral Number Tables.

THE ASTRAL BROTHERHOOD.—Their Seven Astral Sciences; The Book of Intelligence, Tarot of the Bohemians and the Clavicle of Solomon; Origin, Use and History of the Rosicrucian Book of Hermes; the Wonderful Astronomical Deck; Mysteries of the Cards; Zodiacal and Time Values; the Instruments of Magical Evocation and the Pilgrim's Book of Initiation.

MESSAGE OF THE BROTHERHOOD.—Work of the Brotherhood, the Astral Age, Test of Brotherhood, Cry of the Ego, the Ideal Life, Cosmic Law is Supreme, the Aura of Power.

THE MAGIC MIRROR.—Full Materials, Conditions and Preparations, with Complete Instructions for Making and Magnetizing the Mirror; How It Must Be Kept and Cared For.

CELESTIAL COMPANIONSHIP.—Necessary Observances, Developing Communication, Methods of the Brotherhood in the Work, First Appearances, Astral Adeptship Attained.

FROM THE OCCULT PRESS:

"Altogether a very remarkable volume. The chapter on the Magic Mirror is alone worth more than the price of the whole book, but the entire volume overflows with a prodigality of knowledge and instruction in the realms of Symbolism and what might be called Sacred or Occult Numbers or Algebra. The aim of the author is to set people a thinking on heavenly things, and the evidence herein presented so clearly will, if seriously and candidly carried out, certainly and surely lead to our Grand Master, as well as to a more noble and sensible view of Life and Destiny. Every one of our readers ought to become acquainted with the grand and glorious truths embraced in this intensely interesting volume."—THE MORNING STAR.

"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.

"The Mystic Thesaurus is not a bulky volume, except in startling demonstrations and facts that challenge the world of skeptical thought. It is a book that we believe would have enlisted the earnest attention of Ingersoll, the warm commendation of Beecher, the enthusiastic praise of Channing and Parker. It is claimed by some of our readers that this work contains in its modest size more evidence of the existence of the spiritual world and the relation of man thereto than any other book of the century. In fact, it

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.

"The Mystic Thesaurus is a marvel of condensation, yet breadth of scope and completeness, containing more information than is often found in a whole library of larger works on the subject.

"It is one of the most remarkable and noteworthy books of the century. Full of astral science and philosophy, no earnest, searching mind can afford to be without it."—THE HARBINGER OF DAWN.

"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.