

SEE OUR GREAT PREMIUM OFFER ON LAST PAGE.

★ ★ ★ ★ ★ STAR OF THE MAGI

A Monthly Journal of Occult Science, Art and Philosophy.

Vol. 1, No. 3.

CHICAGO, ILL., JANUARY 1, 1900.

\$1 PER YEAR.
10 CENTS PER COPY.

IN THE BOSOM OF BRAHMA.

Karmic Pictures in the Astral Light Determine Succeeding Incarnations.

Oriental Philosophy Portrays the Various Conditions and States of the Soul to the Cosmic Night.

ADAPTED FROM RAMA PRASAD BY ZENO T. GRIFFEN.

Everything in every aspect that has been, or is in being on our planet, has a legible record in the Book of Nature, and the impulse of the life principle of the Universe and the mind are constantly bringing the outlines of these pictures back to us. It is, to a great extent, due to this that the past never leaves us, but always lives within us, although many of its most magnificent monuments have been forever effaced from the face of our planet for the ordinary gaze. These returning rays are always inclined toward the center which originally gave them birth. In the case of universal surroundings of terrestrial phenomena these centers are preserved intact for ages upon ages, and it is quite possible for any sensitive mind, at any time, to turn these rays toward itself by coming in contact with any material remains of historic phenomena. On a stone unearthed at Pompeii is pictured as part of the great event which destroyed the city, and the rays of that picture are naturally inclined toward that piece of stone.

The preservation and formation of visual pictures is only the work of the *luminiferous ether*. The *soniferous ether* preserves all the sounds that have ever been heard, or are being heard on earth. Glyndon in Italy, seeing and hearing the conversation of Viola and Zanoni in their distant home, is therefore not a mere dream of the poet—it is a scientific reality. The only thing necessary is to have a sympathetic mind. This pictorial whole is only the cosmic counterpart of the individual *coil of life*, stored up in each individual and thing. The macrocosmic and microcosmic phenomena are both links in the same chain, and both will conduce to a thorough understanding of the whole.

Suppose a man stands on a mountain with the finest picture of Nature stretched out before his eyes. As he stands there, contemplating this wealth of beauty, his picture in this posture is at once made in the ecliptic. Not only is his external appearance pictured but the hue of his life receives the fullest representation. If

the luminiferous ether prevails in him at that moment, if there is the light of satisfaction in his face, if the look in his eyes is calm, collected and pleasant, if he is so much absorbed in the scene as to forget everything else—the Sense Ethers, separately or in composition, will do their duty, and all his satisfaction, calmness, pleasure, attention or inattention, will to the finest possible shade, be represented in the sphere of the ecliptic. If he walks, runs, comes down or goes up, the Sense Rays, with the utmost fidelity, will picture the generating and generated colors in the same respective spheres.

A man stands with a weapon in his hand, with the look of cruelty in his eyes, with the glow of inhumanity in his veins, and his helpless victim before him. The whole phenomena will be instantly recorded. There stands the murderer and his victim in the truest possible colors; all are there as surely as they are in the eye of the murderer or the victim himself.

We have seen that time and space, and all the possible factors of phenomena receive there an accurate representation. All the various Sense Rays are united to the time that saw them leaving their record on the plane of our pictorial region. When, in the course of ages, the same time throws its shade again upon the earth, the pictorial rays, stored up long since, energize man-producing matter, and shape it according to their own potential energy, which now begins to become active. It will be readily conceded that the Sun gives life to the earth, and to men as well as to vegetables and minerals. Solar life takes human shape in the womb of the mother, and this is only an infusion of some one set of our pictorial rays into sympathetic life, which already shows itself on our planet. These rays thus produce for themselves a human gross body in the womb of the mother, and then, having the now somewhat different and differing material body, start on their terrestrial journey. As time advances the pictorial representation changes its impulsive postures and with it the gross body does the same.

In the case of the rebirth of the man we saw gazing on the mountain, the calm, watchful, contented attitude of the mind which he cultivated then, has its influence upon his organism now. Once more the man enjoys the beauty of Nature and so is pleased and happy.

But now take the case of the cruel murderer. He is cruel by nature; he still yearns to murder and destroy, and he could not be restrained from his terrible practices in his former life. But now that picture of the

ebbing life of his victim is a part and parcel of his constitution. The pain, the terror and the feeling of despair and helplessness are there in all their strength. He suffers pain from no apparent cause, and is subject to unaccountable fits of terror, despair and helplessness. His life is miserable, and slowly but surely ebbs away.

Let the curtain fall on this stage. Take the incarnated thief, and see his friends leave him, one by one. His doom is a lonely house. He is doomed to eternal cowardice. And so with the whole category of crimes.

These illustrations sufficiently explain the law according to which these cosmic pictures govern our future lives. It is not difficult to understand that the picture of each individual organism in the Life Principle of the Universe, although ever changing with the varying postures of the object, remains the same in substance. Every object exists in its form of this principle, until, in the course of evolution, this principle merges into the higher atmosphere of Manas, the mind, or substratum of the third principle of the universe from below.

Every genus and species of civilization upon the face of the earth is pictured in the life principle of the universe, or ocean of the five senses, and it is these pictures which, on the highest plane of existence, correspond, probably, to the *ideas* of Plato. A very interesting question arises at this point. Are these pictures of eternal existence, or do they only come into existence after formations have taken place on the terrestrial plane? From nothing, nothing comes, is a well known axiom of philosophy. The Hindus hold that what we now call pictures of all objects in their general, specific and individual components have ever been existing in the Universal Mind. The Breath of God, or the Breath of Life, is nothing more nor less than abstract intelligence, or, if such an expression be better understood, *intelligent motion*. All formation in progress on the face of our planet is the assuming by everything, under the influence of *solar ideas*, of the shape of those *ideas*. The process is quite similar to the process of wet earth taking impressions of everything that is pressed upon it. The *idea* of anything is its soul.

Human souls exist in this sphere just like the souls of other things, and are affected in that sphere, by terrestrial experience, in the manner above described.

These pictures have their counterparts in the mental and the higher atmospheres. As these solar pictures recur again and again there are times at which these mental pictures also recur. The ordinary deaths known to us are terrestrial deaths; that is, the influence of the solar pictures is withdrawn for some time from the earth. After a certain time—the duration of which depends upon the colors of the picture—they throw their influence again upon the earth, and we experience terrestrial rebirth. We may die any number of terrestrial deaths, and yet our solar life might not be extinct.

But men of the present cycle might die solar deaths under certain circumstances. Then they pass out of the influence of the Sun and are born again only in

the reign of the Second Cycle. Men who now die solar deaths will remain in a state of bliss all through the present cycle. Their rebirth might also be delayed for more than one cycle. All these pictures remain in the bosom of the cycle during the cycle period of rest. In the same way might men undergo higher deaths, and pass their time in a state of even higher and more enduring bliss. The mental coil may be broken, too, just as the gross, the terrestrial and the solar coils may be, and then the blessed soul remains in bliss and unborn until the dawn of the second day of Brahma.

Higher still and longer is the state which follows Brahmic death. Then the spirit is at rest for the remaining "*Kalpa* and the *Mahapralaya* that follows."

During the night of Brahma—as, indeed, during all the minor nights—the Human Soul, and, in fact, the whole of the universe, is *hidden in the bosom of Brahma* like the tree is hidden in its seed.

REINCARNATION.

Confirmed by Science and Required by the Nature of the Soul.

[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.]

3. Furthermore, the idea that the soul is specially created for introduction into this world combats all the principles of science. All Nature proceeds on the strictest economic methods. Nothing is either lost or added. There is no creation or destruction. Whatever appears to spring suddenly into existence is derived from some sufficient cause—although as unseen as the vapor currents which feed the clouds. There is a growing consensus of opinion among spiritualists and materialists alike, that the quantity both of force and of matter remains constant. The law of conservation of energy holds in the spiritual realm as in physics. The uniform stock of energy in the universe neither declines nor increases, but incessantly changes. The marvelous developments shown in the protean organisms continually entering the procession of life indicate that the new manifestations descend from some patriarchal line, uncreated and immortal, coming through the hidden regions of previous existences. Science allows no such miracle as the theological special resurrection, which is contrary to all experience. But it recognizes the universality of resurrection throughout all Nature, which is a matter of common observation. The idea of the soul as a phoenix, eternally continuing through myriad embodiments, is adapted to the whole spirit of modern science.

Especially significant is the axiomatic law of cause and effect. There is no other adequate explanation of the phenomena of life than the purely scientific one—that causes similar to those now operating before our eyes have produced the results we witness. The impelling characteristics of each personality require some earlier experiences of physical life to have gen-

erated them. All the sensuous proclivities of human nature point to long earthly experience as their only origin. And the unsatisfied physical inclinations of the soul necessitate a series of material existences to work themselves out. The irrepressible eagerness for all the range of experience seems to be a sufficient reason for a course of incarnations which shall accomplish that result.

Physiologists contend that the wondrous human organism could not have grown up out of mere matter, but implies a pre-existent personal Ego idea, which grouped around itself the organic conditions of physical existence and constrained the material elements to follow its plan. This dynamic agent—or the soul—must have existed independent of the body before the receptacle was prepared. Bouiller and the German scientists Muller, Hartmann, and Stahl, have especially demonstrated in physiology this idea of a pre-existent soul monad, whose plastic power unconsciously constructs its own corporeal organism. The Greeks coiled this idea into a single word, and the younger Fichte and Lotze have developed it. The doctrine of modern physiology, as presented by the animists, is precisely the ground taken by upholders of reincarnation—that as the lower animals fashion ingenious nests with incredible skill, so the unwitting soul blindly frames the fabric of its body in keeping with the laws of its own adaptation. The unconscious agency of the mind or instinct in repairing the body, healing its hurts and guiding its growth, is recognized by most scientists. Plato but expresses the same idea when he says: "The soul always weaves her garment anew." This thought is well worded by Giordano Bruno when he says: "The soul is not in the body locally, but as its intrinsic form and extrinsic mould, as that which makes the members and shapes the whole within and without. The body, then, is in the soul, the soul in the mind (spirit). The Intellect (Spirit) is God."

This conception gives the lie to the materialism which limits the forces of the individual to the complications of a mechanism. A corollary of this moulding power of the independent soul is Plato's proposition that "the soul has a natural strength which will hold out and be born many times." Since the ego is older than the body, the resident who builds its dwelling according to its tastes and materials, and since the purpose of its corporeal habitation cannot possibly be accomplished in a single brief lifetime, it is necessary that it should repeat that experience, always framing its receptacle to suit its growing character, like the epochs of a lobster's enlargement, until it has done with physical life. The new apparitions of men upon the earth thus hail from older scenes.

Evolution may fairly be claimed as a spiritual truth applying to all the methods of life. The gradual development of the soul, by the school of experience, demands a vaster arena of action than one earthly life affords. If it takes ages of time and thousands of lives to form one kind of an animal from another, the expansion of human souls from lower to higher natures surely needs many and many a life for that growth.

Evolutionary science explains the instinctive acts of

young animals as inherited tendencies—as past experiences transmitted into fresh forms. Psychic science is learning that the earliest acts of human beings are also derived from remote habits formed in anterior activities, and stored away in the unconscious memory. Herbert Spencer, the philosopher of evolution, speaks of a constant energy manifesting itself through all transformations. This is the one life which runs eternally in protean shapes.

The measure of our acquisition of conceptions from the outer universe resides in the senses. There is no evidence that these have always been five. Nature, never taking a leap, must have put us through all the lower stages before she placed us at our present position. And since Nature contains many substances and powers which are partially or wholly beyond these senses, some of which powers are known to other animals, we must assume that our present ascending development will introduce us to higher levels in which the soul shall have as many senses as correspond with the powers of Nature.

4. A much more weighty argument is that the nature of the soul requires reincarnation. The conscious soul cannot feel itself to have had any beginning, any more than it can conceive of annihilation. The sense of persistence overwhelms all the interruptions of forgetfulness and sleep, and all the obstacles of matter. This incessant self-assurance suggests the idea of the soul being independent of the changing body, its temporary prison. Then follows the conception that, as the soul has once appeared in human form, so it may reappear in many others. The eternity of the soul, past and present, leads directly to an innumerable succession of births and deaths, disembodiments and re-embodiments.

The identity of the soul surely does not consist in a remembrance of all its past. We are always forgetting ourselves and waking again to recognition. But the sense of individuality bridges all the gaps. In the same way it seems as if our present existence were a somnambulant condition into which we have drowsed from an earlier life, being sleepily oblivious of that former activity, and from which we may after a while be roused into wakefulness.

The study of infant psychology confirms this. The nature and extent of the mental furniture with which we begin life, apart from all experience of this world, has obliged many thinkers to resort to pre-existence as the necessary explanation.

A careful examination of the rarer facts of life, noticeably those found in dreams, trances and analogous phenomena, demonstrates that our complete life is largely independent of the body, and consists in a perpetual transfer of the sensuous experiences of self-consciousness into a supersensuous unconsciousness. But this higher storehouse of character might more truly be called our real consciousness, although we are not ordinarily cognizant of it, for it comprises our habits, instincts and tendencies. This is the essential character of the soul and must persist after death. Now, unless all our earthly possibilities are exhausted

in one life, these inherent material qualities of our spiritual nature will find expression in a plurality of earthly existences. And if the purpose of life be the acquisition of experience, it would be unreasonable to suppose a final transfer elsewhere before a full knowledge of earth has been gained. It is apparent that one life cannot accomplish this, even in the longest and most diverse career; to say nothing of the short average, and the curtailed allowance given to the majority. If one earth life answers for all, what a tiny experience suffices for the immense masses who prematurely die as children! Men are willing enough to believe in an eternity of spiritual development after this world; but is it consistent with the thought of Omnipotence to consider that the Divine Plan is achieved in preparing for that by a few swift years in one body? In devoting eternity to our education, the Infinite Teacher surely will not put us into the highest grade of all until we have well mastered the lessons of all the lower classes.

The philosophy of "innate ideas" is an admission of earlier lives than the present. The intuitionists emphatically regard the concepts of cause, substance, time and space as existing in the mind independent of experience. The sensationalists consider them entirely due to our sensations. The Spencerian evolutionists occupy a middle ground and call them a mental heredity resulting from the experience of the race. It has been well shown, as Edgar Fawcett says, by two impartial critics, that this controversy cannot be solved by any agreement of Western psychologists. Buckle, in his "History of Civilization," inveighs against these discordant systems as having "thrown the study of the mind into a confusion only to be compared to that in which the study of religion has been thrown by the controversies of the theologians." (Vol. I, page 166.) And George Henry Lewes, in his "History of Philosophy," deploras this perplexing condition of metaphysics. The solution of the problem comes, along with reincarnation, from the Eastern students, who assert that a true conception of the soul is discovered only by the culture of supersensuous faculties. They concede a portion of truth to both extreme schools, declaring that the *primary* acquisition of such ideas was gained by sensation, but that at present they are innate in the infant mind. They are now the generalized experience of former existences rising again into consciousness.

The restlessness of our spirits points to ancient habits of varied action. And a still more forcible indication is the diversity of character in the same person. These wavering uncertainties and contraries in each one of us, which strive for the mastery and are never crushed even by the sternest fixity of habit—rendering the best of us amenable to temptations, and making the strongest vacillate—may well result from meanderings in numerous characters. The main trend of our natures is still often distracted into old forgotten ways.

5. Reincarnation provides a complete answer to the most perplexing problem of theology—original sin.

Properly this point belongs to the preceding section, but its importance justifies a separate mention. The endless controversies centering upon this question show how Christian metaphysics have vainly wrestled with a Gordian knot which cannot possibly be untied from the standpoint considering this life the initial and only earthly one—a knot which reincarnation not simply cuts, but reveals how it was made. Between the extreme dogmas of Pelagius, who maintained that all men are born in a state of innocence and may therefore live without sin, and of Augustine, who held the total depravity of mankind, arising from their transgression in Adam and their absolute bondage to the devil, there has raged a continual warfare, which has divided Christendom into many sects of thought on this leading doctrine. The modern church creeds still range themselves in conflicting battalions, following the discussions during the Reformation between Erasmus, who denied the power of hereditary sin over free will, and Luther, who insisted that the race is completely in the devil's power by nature. By far the largest part of the Christian world professedly adheres to the latter faith—that men are born entirely corrupt. Even the Arminians, Quakers and liberal denominations who admit only a germ of sin in humanity are at a loss to account for it. The ordinary theological explanation which derives our sin from the transgression of Adam, as apparently taught by St. Paul, although tacitly held by most of the churches and expressed in the majority of creeds, grates so severely on the inner consciousness and common sense that it does not answer the real difficulty. There is a general agreement among mankind, upon which the codes of practical life are based, that Adam's responsibility for our sin is only a makeshift of the theologians—for every sensible man knows that no one but the individual himself can be blamed for his wrongdoing. Adam is accepted as a fable for our older selves. Dismissing all the interminable arguments of theology, which only obscure truth in a cloud of intellectual wranglings, the broad foundation of ethics, grounded in our best instincts, attached sin somehow, though inexplicably, to the sinner; and the only sufficient explanation traces its beginning to earlier lives.

The moral character of children, especially the occurrence of evil in them long before it could have been implanted by this existence, has forced acute observers to assume that the human spirit has made choice of evil in a pre-natal sphere similar to this. Every one who knows children rejects the Pelagian theory of their immaculate innocence. As soon as they have the power to do wrong, without any teaching, the wrong is done as a natural proceeding.

The germ of sin springs up from some old sowing. But the Augustinian doctrine is equally untrue to human nature. The most incorrigible tendency to evil in an uninfluenced child cannot conceal the good within it, but merely indicates that former ill habits are working themselves out. The depraved criminal at last sees his own folly, when his course of sin is run, and becomes so weary of it that the next lease of life must be on a better plan. So evil is discovered to-be good

in the making, and vice is virtue in the strengthening.

Every person at some stage of growth awakens to the recognition of sin within him, and is certain that it is so radical as to reach back of all his present life, although it is surely foreign to his true nature. We all feel ourselves to have bounded into life like a stag carrying a panther which must be shaken off. Theology attempts to account for this by Adam's sin entailing a hereditary depravity. But our inmost consciousness agrees with the common sense of mankind in holding us alone responsible for our tendency to wrong. Remorse seizes us for the inexplicable evil in us. The only solution is that of the parasite in the butterfly. The insect allowed the pest to enter when it was a worm. This blighted condition cannot be the original state of man. It must be the result of the human will resisting the divine, and choosing wrong in old existences beyond recollection.

A masterly expression of this thought nourished the childhood of Christianity in the teaching of Origen, and flourished with wholesome influence until it was forcibly crushed out of popularity by the Council of Constantinople, to make room for the harsh dogmas which have since darkened the rationale of Christianity. It never was intelligently met and conquered, but was summarily ousted as incompatible with the weight of prejudice. The same treatment of it appears in Dr. Hodge's "Systematic Theology" (under the section on Pre-existence). That it is in harmony with Scripture has been shown by Henry More, Soame Jenyns, Chevalier Ramsay, Professor Bowen and other writers. Julius Muller, Lessing, Edward Beecher, Coleridge and Kant also sustain it from a religious-philosophical ground. It is the only rational explanation of the theological idea of sin.

The same is true regarding the church's dogma of future punishments and rewards. A reasonable consideration fails to understand how the jump can be made from this condition of things to an eternity of either suffering or bliss, as ordinary theology demands. The Roman Catholics recognized this difficulty sufficiently to provide Purgatory, and in that tenet they meet the sense of humanity. Reincarnation simply says that there are many purgatories, and one is earth. The more rational Protestants get around the incongruity by permitting many grades of existence in heaven and hell, which approaches the same solution. Reincarnation says also, there are infinite degrees of heaven and hell, and many of them slope down through this life. It is inconceivable how earthly natures (and most of human souls are such) can find their penalties and their rewards elsewhere than on some kind of earth. The scheme of the universe presents everywhere a simple and sublime habit of keeping affinities together, and it certainly seems as if the same economy could apply to souls as to atoms. This idea meets better than any other the principles that punishment for sin cannot continue longer than the sin continues, and that the everlasting mercy of the Supreme will provide some final release for his erring children.

The next issue of the STAR will contain Mr. Walker's sixth and seventh arguments on reincarnation.

ORIENTAL METOPOSCOPY.

BY DR. T. J. BETIERO, GRAND PRECEPTOR OF THE ORIENTAL MAGI.

During a stay in Hong-Kong my attention was called to a Chinese seer, or life-reader, who possessed considerable local fame.

I finally decided to call upon him, and was much surprised to have him inform me of the correct number of my brothers.

He also told me other interesting facts concerning my past and future, by simply scrutinizing the marks, lines and moles of my face. Becoming interested, I made further investigations of his science, of which a synopsis is here given under the name of Oriental Metoposcopy.



SPECIMEN CHINESE CHART OF THE FACE.

By this science the seer must examine the head and face of the subject. By practice and skill he is enabled to discern and differentiate the slightest and almost imperceptible differences in the color and appearance of different parts of the face. Where bright spots are found, good fortune or some especial prosperity is indicated at the age of the individual according to Chart No. 1. Dark spots or discolorations, wherever they may appear upon the visage, denote some bad luck or sickness at the age specified by the chart.

It is always best to read one's physiognomy in the morning; before breakfast, if possible.

Every five years there is a slight change in the fortune of an individual. Every ten years there is an important change in one's affairs.

Thick eyebrows indicate good luck.

Thin eyebrows too much liberality.

Prominent veins on the forehead show bad temper.

A slender face, with squinty eyes, indicate one who is inclined to cheat or defraud.

Protruding eyes—wicked.

Sunken or receding eyes—honest, but very short lived.

Thick ears indicate a long life.

One upon whose upper lip the mustache does not grow in the center is quite good natured, but exceedingly ungrateful.

A retreating chin shows one with little firmness, and who has always to struggle for an existence.

If congested capillaries form a cross on the sclerotic tissues of the eye, death by violence is indicated. (This I have personally seen verified.)

If the corners of the eyes are dark, much misfortune is denoted.

Round, bright eyes—honesty.

Veins on the forehead, almost imperceptible—good disposition.

INDICATIONS OF MOLES.

According to Oriental Naeviology:

No. 1. If of a light or reddish color, it indicates

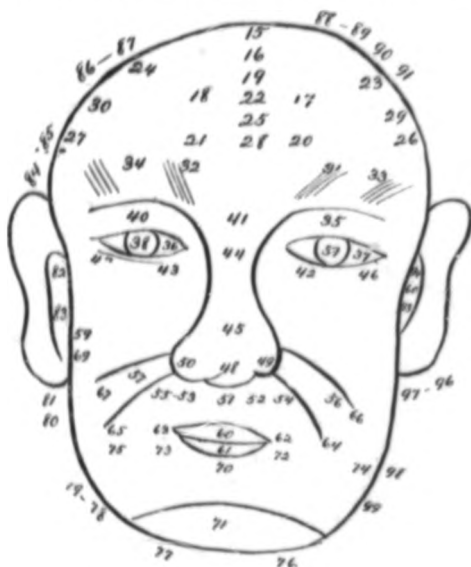


CHART NO. ONE—ENGLISH.

the possessor will be fortunate in marriage, securing a life partner who will be wealthy and virtuous.

No. 2. If red in color, will amass a large fortune. If black, will have bad luck. If real dark, will be a beggar all his life.

No. 3. Indicates much unhappiness in married life; indiscretions which will lead to separation.

Mole on the ear—quick perception.

Mole on the temple—long life.

Moles of a red color usually indicate good fortune.

If dark, they always denote misfortune.

If part red and part black they have no significance. A red mole over the eye foretells that one of the children will attain wealth and honor.

A woman whose neck turns dark will henceforth conceive no more children.

Convincing proof of this method of delineation will be found among this peculiar race, whose observations extend over a period of thousands of years.

Many strange legends and peculiar superstitions are cherished by the inhabitants of the land of Cathay.

I here give some of the curious customs, ideas and little known facts I observed while among them.

THE BLACK FLAG.

They attribute many wonderful things to the man known as the Black Flag, who is the leader of a band of daring river pirates. He is said to have a trained escort who are able to walk upon the bottom of the bay, which he makes his headquarters, and is said to exist for many hours and even days under the water like a fish. He is also said to have such an influence over the sharks that they will not harm him or his followers. Aside from the superstitious reverence in which he is held, the Black Flag is, in reality, a most peculiar character. He utterly ignores the laws and rules of the Chinese monarch and defies that despot, as he walks the streets with impunity whenever he so desires.



CHART NO. ONE—CHINESE.

No one except the initiated know him personally, as sixty of his followers dress exactly like him. Some of these have been executed from time to time, yet he has thus far escaped.

His band of piratical followers, who fight under the gloomy emblem from which their name is derived—"The Black Flag"—used to attack small vessels anchored in the river. Going up stream a few miles, one or two of the pirates would enter the water and silently float down with the current, and carefully approach some designated vessel near enough to throw aboard a peculiar machine called "The Devil's Food." The machine, similar to a shell, was loaded with a mixture that, when released, generated the most nauseating gases—poisoning and stupefying the crew and making it an easy matter to ransack the boat without resistance.

These piratical practices show the peculiar manner of the Chinese in any dubious undertaking.

SOCIAL LAWS AND CUSTOMS.

Everywhere in the Chinese Empire can be observed the effects of doctrines promulgated by Confucius, known in China as Kong Fo Chee. He taught the laws that have been the basis of China's great social harmony, a system noticed by every missionary and traveler. His greatest precept is, no doubt, "Ne logoy chan holah," or "Children, obey your parents." Upon this beautiful idea, taught by a meek and unassuming scholar who laid no claim to inspiration, is built up an unwritten code of social laws that can but command the respect of all nations.

When Chinese parents grow old they are always supported and revered by their offspring. Should a couple be barren, or should they be bereft of their children, they adopt one or two, perhaps from some relative who has children to spare. After adoption the children regard their foster as their real parents.

Property is always divided among or given to male children. No provision is made for females except among the wealthy, when a trosseau is given at the time of marriage.



MOLE CHART—ENGLISH.

When a young Chinaman returns from a long journey or a foreign land, he falls down upon his knees after entering his home, and does not rise until his father advances and extends a welcome by raising him up and bidding him be merry. Should his parents have died during his absence, upon entering he crawls upon his hands and knees to the side of the room upon which is written the names and dates of death of his parents, and remains in this attitude of dejection until his nearest relative approaches, raises him up and bids him be consoled.

If a male friend calls upon a married friend who happens to be absent, the wife never, under any circumstances, invites him to enter. The visitor may take a seat outside and wait, or postpone the meeting to some future time, but he cannot enter. The law is very strict in this respect.

If the head of the family becomes ill, none of its members are permitted to eat unless the patient sets an example by taking the first morsel.

CRIME AND ITS PUNISHMENT.

Crime is very rare in the great empire. Petty larceny, robbery and other crimes are almost unknown.

When a miscreant has been proven guilty he is at once condemned to be "turned over," as it is mildly expressed. This mean no less than being buried alive. The criminal is bound by the feet and suspended from a cross-bar, his head and shoulders extending downward into his grave. The process of "turning over" is considered an ignominious death and may be performed by the relatives without ordinary legal delay. For graver offenses the criminal is immediately beheaded. His relatives convey his remains out into the bay, where it becomes food for the fishes.

As a race the Chinese may be considered highly superstitious. They believe in the virtue of amulets and charms. They wear a peculiar ring upon the arm called a "Gukak," and worn somewhat similar to a bracelet. Its virtue is supposed to increase with age.



MOLE CHART—CHINESE.

Some of these are very expensive, as I have seen several purchasable at not less than five thousand dollars. They are said to protect the possessor from all manner of evil spirits, accidents, injuries and the machinations of enemies. It is said that if the wearer is threatened by death from poison, the ring—usually made of ivory or some other light material—turns dark at once.

Government officers and other high functionaries generally carry about their persons a poisonous Chinese nut with which to commit suicide should they incur the displeasure of their monarch.

On the whole, the Chinese are a very peculiar people. No doubt the integrity of their vast empire is in a measure dependant upon their lymphatic temperament, together with their strict laws and social customs, which give to the most humble Chinese citizen the greatest respect and reverence.

There are very few hotels outside of Hong-Kong, and such as do exist are mostly for the use of foreigners, as the Chinese practice the law of universal broth-

erly love. When a Chinaman finds himself away from home he goes into the nearest house, where he finds food, lodging and a genuine brotherly welcome.



CHINESE CHART OF THE HAND.

LABOR UNION CRIMES AGAINST HUMANITY.

The *Medical Standard* for October has an able and timely editorial on the subject of labor union crimes as a menace to American liberties. The *Medical Standard* endorses the advisability of statutes to protect non-union workmen from intimidation and assault, and declares that no punishment can be too severe for union men, who, defying all the principles of free labor, and actuated by envy and cruelty, visit a blind, unreasoning vengeance on non-union laborers.

As illustrations of the laxity and folly of our civil authorities in dealing with the emergencies created by strikes, and the inevitable crop of crime begotten by such procrastination and imbecility, two cases of crimes against physicians are cited.

During a recent strike in New York City a physician was roughly handled because, in the course of professional duty, he attended a wounded motorman, who did not side with the rioting strikers. In the second case, a Cleveland physician was threatened with personal violence, by strikers, if he attempted to minister to the *dying child* of a non-union man.

Can tyranny and inhumanity proceed to greater extremities than this? In all ages and at all times, the ministrations of clergymen and doctors have taken precedence over all other considerations. It remained for labor unions, in a free country, ruled by the people, and in the dawn of the twentieth century, to make war on a stricken man and a dying child.

The country is deluged with complaints of the greed and oppression of trusts, but what shall be said of labor unions, who boycott physicians in the simple performance of professional duties, everywhere recognized as sacred in their nature and entitled to priority?

The trust and the union are identical in principle: Both may be utilized as a means of tyranny. If anything, trusts are less dangerous because operated by men of greater intelligence.

LOVE IS ALL.

Written by Ella Wheeler Wilcox as a protest against the sentiments expressed in "The Man with the Hoe."

Let Labor boldly walk abroad
And take its place with kings,
For who has labored more than God,
The maker of all things?

The time has come, aye, even now it is,
To rank that parable in Genesis
Of God's great curse of labor placed on man
With other fairy tales. Why, He began
All work Himself! He was so full of force
He flung the solar systems on their course
And builded worlds on worlds; and, not content,
He labors still; when mighty suns are spent,
He forges on His white-hot-anvil—space—
New stars to tell His glory and His grace.
Who most achieves is most like God, I hold;
The idler is the black sheep in the fold,
Not for the hardened toiler with the hoe
My tears of sorrow and compassion flow.
Though he be dull, unlettered, and not fair
To look upon; tho' he is bowed with care,
Yet in his heart if dear love fold its wings
He stands a monarch over unloved kings.
One sorrow only in God's world has birth—
To live unloving and unloved on earth;
One joy alone makes life a part of heaven—
The joy of happy love received and given.
Down through the chaos of our human laws
Love shines supreme, the Great Eternal Cause.
God loved so much His thoughts burst into flame,
And from that sacred source creation came.
The heart which feels this holy light within
Finds God and man and beast and bird its kin,
All class distinctions fade and disappear,
Death is new life, and heaven he sees a-near.
Brother is he to "ox" and "seraphim,"
"Slave to the wheel," mayhap, yet kings to him,
And millionaires, seem paupers, if from them
Life has withheld its luminous great gem.
Or if his badge be scepter, hoe, or hod,
That man is king who knows that love is God.

Effect of Alcohol on the Brain.

The power of thought, says the *Medical Brief*, is considered to depend upon the degree of mobility of the brain cells, which are nominally exceedingly plastic, surrounded by a fluid medium, and continually changing shape, making and breaking connection with other cells, and giving out gentle shocks which keep thought currents and vital energy circulating. The habitual use of alcohol first dulls then paralyzes brain function, hardening the cells and preventing their free motion, drying up the fluid which keeps them in condition, until finally the higher centers being destroyed, the individual reverts entirely to the animal plane of existence.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

CHICAGO, ILL., U. S. A., JANUARY 1, 1900.

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) \$7.50, and an Extra Copy and Premium to Organizer.

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

Foreign Subscription Agents.
J. J. Morse, 28, Osnaburg Street, Euston Road, N. W., London, England.
W. H. Terry, Austral Buildings, Collins Street, East, Melbourne, Australia.
Lucien Bodin, Libraire, 33, Quai des Grands-Augustins, Paris, France.

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. E. 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 exchanges 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 Hallucinations, Phantasms of the Living and Apparitions of the Dead, Astrology, Symbolism, Oriental Philosophy and kindred subjects. Write on one side of paper only.

EDITORIAL NOTES.

DR. BETIERO gives a very interesting article in this number of the STAR, illustrated with some remarkable etchings that will be deeply appreciated by all students of the occult sciences.

THIS number appears in time to be taken account of in the Christmas inventory of good things. We wish a Merry Christmas and a Happy and Prosperous New Year to our many friends and readers.

DECEMBER, which was to see the wind up of mundane affairs in general according to the extra-imaginative astrologers, has passed without anything more serious than some very fine December weather and a boom in the turkey market.

OUR astrologer says he looks for an advance in prices in most everything that makes the market during January. He expects very severe storms about the middle of the month, generally, throughout Europe and the States. European politics will be exciting about the same time but nothing very serious will result.

AS to when the 20th century has its beginning the scholars are still contending. While it takes two shoes to make a pair it is safe to say that it will also take 100 years to make a century, and that, therefore, 1901 will be the first year of the next century, the Federal Council of Germany, which has officially decreed that January 1, 1900, to be the beginning of the next hundred-year-cycle, notwithstanding.

CAMILLE FLAMMARION is endeavoring to discover the connection between the excessively cold winters and the spots on the

Sun. He finds that intensely cold winters have reappeared at regular intervals during the century at periods of ten and twenty years. With the same regularity the Sun's spots appear. Therefore he connects the cold with the spots. Prof. Colbert, our Chicago astronomer, also noticed the same phenomena some years ago.

THE article, "In the Bosom of Brahma," will be read with great interest as it shows much of the inner philosophy of reincarnation as viewed by the Oriental mind. The "ethers" that are spoken of are five in number, and correspond to the five senses, as follows:

1. Akasa, Sonoriferous ether, Sound.
2. Vayu, Tangiferous ether, Touch.
3. Taijas, Luminiferous ether, Color.
4. Apas, Gustiferous ether, Taste.
5. Prithivi, Odoriferous ether, Smell.

FRAUDS AND FAKES.

It is the proper thing, now, for the leading papers of our great cities to publish from one to half a dozen articles every week that reflect severely upon so called occultism. All manner of "write-ups" are printed that throw discredit upon every branch of occult inquiry. According to the space-writers of the daily and Sunday press, astrologers are conniving scoundrels, esoteric teachers are schemers, hypnotic healers are knaves, and any one, no matter who, that pursues the occult path is either a fraud or a fool. At the same time these same space-writers pander to the most fictitious side of occult inquiry by always writing a "good" ghost story or haunted house horror whenever the world of events fails to furnish other material. We leave it to our readers as to who the real frauds and fakes are.

WHAT IS NOT TRUE?

"What is truth?" bids fair to become "What is not true?" One views with amazement the deductions and discoveries of modern science. At the rate at which it is now overturning the positions of materialism we may safely look forward to an era of spiritual science. The latest discovery toward a demonstration that, given the proper chemical conditions, matter becomes naturally impregnated with intelligence, irrespective of ordinary processes or forms, is that of Professor Loeb, of the University of Chicago. He announces:

1. That by chemical means he has succeeded in hatching the unfertilized eggs of marine animals.
2. That he has developed the larvae so hatched into healthy animals, capable of exercising all the functions of normally developed animals.
3. That by a series of experiments he is led to believe this can be done with mammals, including the human species.

The experiments which led Professor Loeb to make this announcement were performed at the laboratory at Wood's Hall during the last summer and fall. Professor Norman, of Texas University, had

already shown that the eggs of certain marine animals when unfertilized, had a tendency to develop when sodium or magnesium was added to the sea water in which they were. Following this out Professor Loeb began experiments with the sea urchin, a common marine animal, the male and female of which, as of fishes, are separate individuals.

The unfertilized eggs of this animal Professor Loeb subjected to a solution of sodium and magnesium, and within two hours they hatched, producing "blastulae," or the first larvae. Placed in normal sea water these developed into "gastrulae" and then into "plutei," the latter bearing the same relation to a sea urchin as a tadpole does to a frog.

His discovery that a solution of magnesium salt caused the development of sea urchin eggs into normal plutei led the scientists at Wood's Hall to a long series of experiments to find what effect the solution had on other cells. A jellyfish, or sea anemone, was taken as an illustration. This is a transparent, jellylike mass that moves through the sea, pulsating regularly, waving with each motion a set of streamers which drive food toward its stomach.

Norman already had shown that when this ring of fibres was cut away pulsation stopped, and it was therefore dubbed the "nerve ring," and was believed to be the center of motive power in the animal. This has now been proven wrong, for when the remaining portion of the jellyfish was put in water containing no calcium and a large percentage of magnesium, it immediately began pulsating rhythmically, as it had in sea water with its rings attached. Bit by bit the outer portions were cut away, and at last the merest center of the mass was put in a magnesium solution, when it pulsated as had the rest.

Further experiments convinced the scientist that only the presence of calcium and potassium in the sea water prevented the development of all unfertilized eggs, and that all the milt deposited by the male needed to do was to overcome the effect of these chemicals.

A frog's leg was then experimented on, with similar results. In the frog only the heart beat under normal conditions. The leg was cut off and lay inert. It was put into a solution of calcium chloride, and was still motionless; finally it was put into a solution of sodium bromide and then into one of sodium chloride, and in each the muscle pulsated with the rhythmic regularity of the heart.

Further experiments convinced the corps of investigators laboring under Professor Whitman that only the presence of potassium and calcium in the blood prevented the whole structure of striated muscles from contracting and expanding as regularly as the heart does. That this applies equally well to mankind, and that only the presence of restraining influence in the blood prevents the pulsation of the muscles of the body, is accepted as a natural deduction by many scientists.

If the discoveries are verified by further experimentation, the possibility is that science may explain the miracle of immaculate conception, over which long and bitter contests have been waged. Centuries ago scientists and theologians took up the quarrel, and they have continued it to the present day. Biologists studying the phenomena of life declared that it was chemically created in the first place, but that man was the result of an age long evolution which had brought about the impossibility of reproduction without the union of the male and the opposite element. It was impossible from their standpoint for a woman to become a mother from any power in herself.

Theologians, on the other hand, have held that, whatever might be the usual manner, in the case of Mary there was no other fatherhood than that of the Almighty. They have remained true to a belief in this, even when abandoning belief in the miracles performed by Christ.

Professor Loeb's announcement of his experiments, and the belief to which he is forced, practically establish a new theory of the reproduction of species. According to this, the union of two elements is not necessary for reproduction, but any cell may divide and reproduce.

This throws at once what may be a most important light on the subject of cancers and of dermoid cysts. It becomes possible, and, indeed, almost unavoidable of belief, that these are abnormal attempts at reproduction, due to local lack of that chemical element necessary to restrain the cells from dividing and developing. Scientists at Wood's Holl have taken up this side of the question with eagerness, and are making experiments to find in how large measure this is true, and whether it may not lead to the discovery of a cure.

"With regard to cancer, however, I can say nothing," says Prof. Loeb. "Others, my colleagues, are working on that. But the rest—the development of the unfertilized egg—is an assured fact. I believe an immaculate conception may be a natural result of unusual but natural causes. The less a scientist says about that now the better. It is a wonderful subject, and, in many ways an awful one.

"That the human species may be made artificially to reproduce itself by the withdrawal of chemical restraint by other than natural means is a matter we do not like to contemplate.

"But we have drawn a great step nearer to the chemical theory of life and may already see ahead of us the day when a scientist, experimenting with chemicals in a test tube, may see them unite and form a substance which shall live and move and reproduce itself.

"It will be the first protoplasmic cell—the origin of all life—which was produced in the test tube of Nature ages ago by the union, in the course of the world's evolution, of the same chemical substances with which he will have worked."

In China the dials of clocks are made to turn round while the hands stand still.

INTUITIVE RELIGION.

From the earliest times men have had an intuitive knowledge of right and wrong, which cultivation has deepened and widened. Conscience is not the result of education, except in so far as increase of knowledge and experience has shown us the laws and penalties which govern in the moral and spiritual, as well as in the physical worlds. Every race, however primitive, has always been gifted with the power to discriminate between right and wrong.

No man is ever an atheist or an infidel at heart. He may be corrupted, or perverted by false education and an artificial life. A worldly atmosphere and conventional habits may stifle spiritual aspirations and make a man languidly indifferent, or cynically critical, in his attitude towards religious questions, just as rigid insistence on creeds and dogmas makes men denunciatory and fiercely intolerant of those who differ with them. But every man, however his nature may be warped, or crusted over by conventional customs, has an intuitive perception of right and wrong, an instinctive recognition and appreciation of truth, justice, honesty, charity and their works.

Religion is a natural gift to man, and the strongest of all forces in the evolution and development of his higher nature. Culture broadens and increases a man's natural powers and adds to his happiness. Cultivation of a man's spiritual nature affords him a source of enjoyment which a man spiritually undeveloped does not share, just as cultivating the love of beauty—the esthetic nature—opens the mind to a new world of artistic riches and delights.

If a man develops a capacity for logical thought, the faculty of viewing things optimistically, for seeing all that is beautiful and good in life, he is a better and a happier man than the "finite and finished clod." A man whose higher nature has been thus called into being, revolts at the cast-iron precepts of theology. He can not believe that Heaven and Hell are places; he feels that they are conditions.

Theology is the handiwork of man, and is ever at war with the teachings of true religion. Christ had no theology. He taught neither creed nor dogma. He told men over and over that they must reap as they sow. That they must work out their own salvation. That whenever they broke a law they must suffer the penalty. Love for Christ, repentance for wrong doing, can only help men when it serves to turn them from evil ways and destroys false beliefs. Christ's religion was essentially one of love and law. He counselled his followers to be up and doing. Faith, with Him, meant trust—confidence—that having done what was right, all things would work together for good in the natural fulfilling of the law.

Theology has not followed the leadings of Christ. It has told men they might do as they pleased in this world, provided they accepted the dogmas of the Church.

That Christ made atonement for the sins of the world, and all the world has to do is to complacently accept it, and farm out the job of saving souls to the clergy.

This is a very contemptible and unmanly doctrine and is responsible for a world of cowards, shirkers and blunderers. It has often been remarked that the best men in a community—the industrious, honest, temperate, kindly, charitable, public spirited men—were often the least religious—in the sense of church going. And why? Not because they have no religious nature, but because they are disgusted with theological cant and hypocrisy.

Theology offers nothing to satisfy soul hunger. Theology is not progressive. Men are returning to their intuitions for religious guidance. Experience has taught them that natural law dominates the universe. If they break any such law they will certainly catch the penalty. If the best man and the worst man in the world each take a lethal dose of strychnine, both will die. If any man breaks a financial law by spending double what he makes, he is soon bankrupted in capital and credit. The same laws operate in every department of life. A broken law means an inevitable penalty. "The mills of the gods grind slow, but they grind exceedingly fine."

When the world escapes from the trammels of decaying theology enough to fully realize that it can never escape that strenuous natural justice, which is inexorably meted out to all law breakers, we shall have reached the highest point of civilization.—*Medical Brief.*

CHRISTIAN SCIENCE FOLLY.

Because there is some truth in the power of suggestion—truth as old as the operation of natural forces—it is sheer folly to run it into the ground, as Christian Scientists are doing. From time to time we read of deaths due to criminal neglect to call a physician because of the unreasonable confidence placed in the exaggerated claims of Christian Scientists.

That belief and faith are valuable in the treatment of diseased imaginations, hysteria in all its protean forms, a great variety of neuroses, etc., every physician cheerfully concedes. If a bed-ridden patient firmly believes that he can not walk, he can not, even though his limbs be sound, because he will not try. Substituting for this paralyzing belief another belief or faith which touches the springs of emotion and incites to effort, removes the paralysis, which was mental, a disease of imagination and will.

The same object has been achieved in other ways. Patients confined to bed for years have been cured in the twinkling of an eye, by desperate emergencies, laying on them the necessity of immediate and vigorous action, such as fire in the house or imminent starvation. Joyful news, an unexpected stroke of good fortune, also serves to dissipate mental lethargy and disinclination for bodily exertion.

Anything which will arouse and sustain

the psychic forces and induce weak people to follow Mr. Dombey's advice to his wife and "make an effort," is valuable where men and women are simply morbid and undisciplined in nature, where circulation and innervation are faulty and erratic, but there is no actual disease. Sane living will put the neurotic in fair health, but he must be inspired to make the necessary effort by a faith, a belief, suited to his mental condition.

When, however, we come to a disease like diphtheria, croup, pneumonia, typhoid fever, Bright's disease and so on, characterized by actual changes in the function and structure of certain organs, reliance upon mental therapy is criminal. In such cases mental influence is partially suspended, and if the proper remedies are not used intelligently and promptly, death, or a long period of invalidism is likely to be the result.

The logic of Mrs. Eddy, the founder of Christian Science, is imbecile. She makes the assertion that "God is all; matter is nothing," yet doubtless if anyone should be rude enough to stick a pin in her she would jump as far as a person of more materialistic conceptions.

Suppose a man should plant a seed, and watching it sprout and grow, argue that anything which has life will do the same under similar conditions. He, himself, is alive, and only requires to be planted to grow like the seed, so he buries himself. You say this is an impossible and insane conception, but not more so than the irrational claims and practices of certain Christian Scientists, faith curers, etc. Extremism, fanaticism, always verges on and terminates in insanity. Mrs. Eddy, however, displays some materialistic wisdom very far away from anything Christ taught, in her haste to mint her vagary into the coin of the realm before its wildness and exaggeration are fully shown up.—*Medical Brief.*

VALUE OF THE SUN'S RAYS.

Professor Sinclair says that many know by experience that the relief afforded by the Sun's rays to wearing pain, neuralgic and inflammatory, is more effective and lasting than that of any application whatever. Those who have face ache should prove it for themselves, sitting in a sunny window, where the warmth falls full on the cheek. For nervous debility and insomnia, the treatment of all others is rest in sunshine. There is no tonic like it, provided the good effects are not neutralized by ill feeding. To restore a withered arm, a palsied rheumatic limb or to bring a case of nervous prostration up speedily, a most efficient part of the treatment would be to expose the limb or the person as many hours to direct sunlight as the day would afford. With weak lungs, let the Sun fall full on the chest for hours. For the chilliness which causes blue hands and bad color resort to the Sun—let it almost blister the skin, and the circulation will answer the attraction. It is a finer stimulus than wine, electricity or massage, and we are

on the verge of great therapeutic discoveries concerning it.

ACROSTIC.

Star, just now showing thy face above
The horizon's eastern rim,
Argent symbol of God's great love,
Raised and lighted by Him—

Older thou art than our earth;
Far in the past was thy birth.

Thou mightest tell, if thou wouldst,
History's unwritten things;
Even by helping, thou couldst

Memory quicken, that brings
Ages long gone very near;
Give us thine aid, till what clings
Incomplete, is made clear.

AMANDA MERTON.

VEDANTA PHILOSOPHY.

The Science of the Soul Explained as Held in the Orient.

BY THE SWAMI ABHEDANANDA.

The word *Vedanta* means literally "end of all wisdom," and this philosophy teaches what that end of wisdom is and how it can be attained. Some people may misunderstand the meaning of the above phrase, and may think that, like all sectarian philosophies, it limits the scope of human knowledge by asserting that there is an "end," and that no one can go beyond it. This philosophy never means that; it tells us rather to realize the eternal *Truth* of the universe and to become one therewith. It teaches that revelation is not given once and then left to stand for all time, but that it wells eternally in the heart of man, being ever from *within*, never from without. It teaches that science, philosophy and logic must not be separated from religion; that that which is unscientific, unphilosophic or illogical cannot be truly religious.

Vedanta says that religion does not mean a belief in this creed or that dogma, in this book or that person, but that it is the *science of the soul*. It gives a scientific and philosophic basis to religion. It teaches that every soul is divine and a child of immortal bliss; that we must become conscious of our divine nature and become perfect in this life, manifesting divinity in and through all the actions of our every-day life. It points out the various methods by which we can unfold our higher nature and mold our conduct of life in the highest form. It teaches the secret of *work*, the secret of *devotion*, the secret of *concentration* and *meditation*, as well as the secret of the *highest wisdom*. The Vedanta philosophy explains the purpose of life and how it can be fulfilled. It is based upon the doctrine of *evolution* and teaches that through the natural process of evolution each soul is bound to attain to the highest stage of spiritual development, and become perfect sooner or later. It recognizes the different stages of the spiritual evolution of the individual soul as

spiritual childhood, youth and maturity, and explains scientifically the immortality of the individual soul. It teaches that the soul of man existed in the past, exists in the present, and will exist in the future, continuing to exist after death, manifesting again according to its desire, tendency and powers, either on this earth or on some other planet. The Vedanta holds that our present is the resultant of our past, and that our future will be the result of our present. It maintains that we ourselves are responsible for all the pleasure and pain, happiness and misery, of our present life; that we make our own destiny and shape our future by our thoughts and deeds. It teaches that we are at present bound by the law of action and reaction—of cause and sequence. The Vedanta says that God does not reward the virtuous, nor does he punish the wicked; but that reward and punishment are the reactions of our own actions.

Vedanta philosophy has three grand divisions—first, the Dualistic; second, the Qualified non-dualistic; and third, the Non-dualistic. By these three it includes within its all-embracing arms the various systems of religion that exist in the world, together with all their creeds, sects and denominations. It has no quarrel with any system of philosophy or religion. It believes in an intracosmic, eternal Being, who is personal as well as impersonal. The *personal* aspect of that Being is called "Iswara," the Creator (*i. e.*, Projector) of the universe, who is worshipped by all nations under different names—by some as a Father in Heaven; by others as Divine Mother; by some as God; by others as Jehovah, Allah, Brama, Hari, Buddha or Lord. The *impersonal* aspect is called "Brahman" by the Hindus, "Will" by Schopenhauer, "The Unknown and Unknowable" by Herbert Spencer, "Substantia" by Spinoza, "The Good" by Plato, and "The Absolute" and "The Noumenon" by others.

Vedanta is not pessimistic, like Buddhism. It does not teach that the whole visible universe is an illusion, as some people misunderstand the spirit of this philosophy through not knowing the real meaning of the word *Maya*. Its true meaning is *relative, conditional or phenomenal existence*, and not "illusion." Professor Max Muller understood this when he said:

"For all practical purposes, the Vedantist would hold that the whole phenomenal world, both in its subjective and objective character, should be accepted as *real*. It is as real as anything can be to the ordinary mind. It is not mere emptiness, as the Buddhists maintain. And thus the Vedanta philosophy leaves to every man a wide sphere of real usefulness and places him under a law as strict and binding as anything can be in this transitory life. It leaves him a Deity to worship as omnipotent and majestic as the deities of any other religions. It has room for almost every religion—nay, it embraces them all."

The Vedanta philosophy does not recognize caste, creed or sex in the soul of man.

It teaches the equality and sameness of the true nature of all human beings. The one peculiarity of the teachings of Vedanta lies in their universal toleration for, active co-operation with, and acceptance of all the various phases of religious thought in the world. It says that there is one universal religion in the world, which cannot be confined by any name or authority—nor by any personality or book. Christianity, Judaism, Mohammedanism, Buddhism, Zoroastrianism, Jainism, Hinduism, and all other "isms" are but partial expressions of that underlying, universal Religion. It teaches that all such "isms" are but so many paths leading to the same Goal. It says: "As rivers rising from different mountains run, crooked or straight, toward one ocean, so all these various creeds, sects and religions, starting from different points of view, run crooked or straight toward one Infinite Ocean of Truth, which we call 'God.'"

The Vedanta philosophy is not confined to any particular book or scripture—it embraces all the scriptures of the world. It is not built around any particular person, or special revelation. Its ethics includes all the ethical laws discovered by all the great prophets and religious teachers of the world—Christ, Confucius, Zoroaster, Buddha and others. Moreover, it gives a rational explanation of the moral or ethical nature of man, as distinguished from his true spiritual nature, and it explains the moral and spiritual laws that govern the destiny of each individual soul.

A WONDERFUL INVENTION.

The Pollak-Virag Rapid Automatic Telegraph.

We mentioned this invention in the last issue of the STAR. It shows to what extent science has utilized vibration and light in the sending of messages.

In sending and receiving a message over the Pollak-Virag system it is first necessary that the message be translated into the Morse code. This is done now by the Wheatstone perforator, which punches holes in a strip of paper tape. In the upper side of the tape a hole represents a "dash" and in the lower side a "dot." This tape is placed so as to run from one spool to another, passing over a brass drum. As it passes over the drum two wire brushes run on it, one rubbing along the course of the "dots" and the other on the half of the strip in which the "dashes" are punched. Whenever a hole in the paper tape permits the wires of the brush to come in contact with the brass drum it closes the circuit.

The impulses thus made are communicated to a telephone receiver, whose diaphragm vibrates in response. These vibrations record the message. To accomplish this a small steel rod bearing a tiny mirror is fastened to the center of the diaphragm. A small incandescent light is placed so that its rays strike this mirror. The mirror reflects a slender beam of

light, which passes through a tube into a drum, where it strikes a sheet of sensitized paper on a spool and writes the message. The mirror dances as the diaphragm vibrates, and the beam which it reflects into the drum dances along the sensitized paper and leaves its trail. That is the message.

This sheet of paper is taken out and "developed," as any photograph would be. When that is done the trail of the slender beam of light appears as a continuous black line describing acute angles, some of which point up and some down. A telegrapher may read them quickly, because every angle pointing up represents a "dash" and those pointing down represent "dots." The instrument sends and receives over 150,000 words an hour.

COSMIC MYSTERIES.

Secrets of the Sun, Earth and Sky Tersely Told.

Radiation of Heat From the Sun and Stars Imparts Physical Vigor.

SUN'S JOURNEY THROUGH SPACE.

By means of the spectroscope we can obtain a probably more accurate determination of the Sun's velocity through space. As is well known the velocity of a star in the line of sight can be found by measuring the displacement of the lines visible in the star's spectrum. Now the stars near the position of the solar "apex" should be approaching the earth on account of the solar motion, and those at the opposite point of the sky—called the "anti-apex"—should be receding.

This method has been employed by several astronomers, especially by Vogel at the Potsdam observatory. This able astronomer has found from an examination of forty stars that the Sun's velocity through space is about seven and one-half miles a second, but an examination of a larger number of stars would be necessary before we could consider this result as thoroughly established.

From an examination of the spectra of fourteen nebulae, Prof. Keeler of the Lick observatory has found velocities in the line of sight, and from these the French astronomer Tisserand has deduced a velocity of about nine and one-third miles for the solar motion, a result which does not differ widely from that found by Vogel.

We may, therefore, perhaps conclude that the velocity of the Sun's motion through space is between six and twelve miles per second. The average velocity of the Stars measured at Potsdam is about ten and one-half miles a second and the Sun may have a similar velocity.

THE EARTH HAS A HEART OF GOLD.

Readers of the STAR will remember that Professor J. J. See says that the Sun has a center "about three times as dense as mercury." This leads us to what may be at the center of the earth. The answer is

given by Lord Kelvin, England's famous scientist, who holds a theory in regard to the earth's interior that has the merit of novelty. Heretofore geologists generally have held that with the exception of a comparatively thin crust the vast interior of the earth is in a molten, liquid state. Lord Kelvin, however, thinks differently and his reasoning is ingenious. Solid rock and in fact all metals in the solid shape are heavier than in the molten state. The only exception among the earth's constituents to this rule is water, in which solid water, or ice, will float.

As the crust of the earth in dim geological times began to cool Lord Kelvin holds that rocks and metals as they became solidified would sink and that this process would be continued indefinitely until perhaps the whole globe would be solid almost, if not quite to its center. It follows, also, from this reasoning, that, as gold is one of the heaviest of metals, it would sink when left free, and thus it is possible that the center of the globe may be a heart of gold.

ATMOSPHERIC DUST AND THE SKY.

The blue color of the sky is due, as was first pointed out by Professor Tyndall, to the presence of minute particles of dust in the earth's atmosphere. The air everywhere is charged more or less densely with these particles of solid matter. They are carried up into it by every wind which sweeps the earth's surface; they are injected into it by volcanoes; they rise in the form of smoke from forest fires and, indeed, from every active chimney, and some of them come from outer space—are the ashes of meteors which are continually bombarding the earth, only to be consumed in its atmosphere.

The coarse particles of dust which in these and other ways become mingled with the air may rise to no great height, and after a while they settle back upon the earth's surface, but a large proportion of them are so exceedingly minute—too minute to be seen even with a microscope—that they remain permanently suspended in the air, pervading it to the height of fifteen or twenty miles at least.

The air thus charged with these excessively fine particles of dust acts upon the solar light as a sort of sieve, which partially separates the light into its component rainbow colors. The smallest of these particles are too tiny to reflect the coarse rays of red and yellow light; they can reflect only the finer rays of blue and violet. In other words, these tiniest particles of dust are colored blue by sunlight, and in their aggregate they form the sky.

But this is not the only service rendered us by atmospheric dust, say the meteorologists. Dust has been found to be an element indispensable to the formation of clouds and rain. The aqueous vapor with which the air is always charged to a greater or less degree of saturation can condense into water only where it comes into contact with solid matter. That it may condense into those droplets which form the clouds and into the larger drops

of rain, there must be in the air particles of solid matter, of dust, to serve as starting points, or cores for the drops.

Without this atmospheric dust, then, if the meteorologists are right, the only rains which we should ever have would be such as fell from the tree tops, where a fall of temperature would cause a saturated air to deposit its excess of moisture in the shape of dew; there would be no clouds, but the Sun would always shine brightly when above the horizon. Moreover, the sky would be jet black, and the stars would shine by day. And not only should we be deprived of the beautiful azure vault of the heavens, but also of the gorgeous tints of the dawn and the sunset, for these colors, as well as the prevailing blue of the sky, are due to particles of dust and water vapor in the atmosphere.

ENERGY FROM THE SUN AND STARS.

According to the ordinary view the Sun is constantly radiating heat in all directions, and a writer in *Knowledge* says it is also generally supposed that only a small portion of this heat encounters material bodies at any distance, however great. If so, the question arises: "What becomes of the residue?" This question he answers as follows:

Physical research leads us to believe that heat cannot be destroyed, but only transformed; yet many persons seem to think that this heat vanishes like a ghost without transformation and without producing any effect. This may be so, but it is so much opposed to physical analogies that we should be slow to accept it unless on the basis of definite observations, which I think it will be admitted are not at present forthcoming.

Nor can we confine the question to the Sun. The loss of radiant heat must (on the theory which I am now considering) extend to all the stars. A larger portion of the heat of some of them is, no doubt, intercepted by other bodies, but some of it must escape—vanishes like a ghost without transformation, or at least it is losing motion, for the supply of heat may be temporarily kept up by the conversion of motion into heat, as, for example, by a bombardment of meteorites. But that a good part of the radiant heat vanishes, thus lessening the total amount of force—heat and its equivalents—in the universe, seems to be a common opinion. This theory, however (for, of course, everything on the subject is theory), will strike many of your readers as unsatisfactory for physical—not metaphysical or theological—reasons. But if this heat be not lost what becomes of it?

If the Sun's rays and those of the stars always met with some material body, however great its distance might be, the problem would be solved; there would be no loss of heat to the universe. The Sun may at present be radiating more than it receives, and consequently cooling, but in traveling through space it may reach other regions in which these conditions will be reversed. But it seems plain that

if this be the case the greater part of the bodies which encounter the solar heat are dark bodies, or else that there is an absorption of light in passing through ether. Such an absorption of light and heat by the ether—as maintained, I believe, by the great observer Struve—would equally solve the problem, for the light and heat thus absorbed could not be lost, and would probably be given back by the ether to material bodies in some manner not yet traced. Otherwise it would change the properties of the ether.

A third possible alternative is that radiation, like gravitation, only acts between material bodies and that, though like gravitation it acts on a material body in any direction and follows it in all its movements, there is no expenditure of force in the directions in which no material body is encountered. On this theory also there would be no loss of heat. There would only be an interchange of the same kind as if every heat ray ultimately encountered a material body.

IN OCCULT REALMS.

New Explorations in Tibet, East Africa and the Antarctic Ice.

Wonders and Mysteries of the Deep Seas and Ocean Beds.

BIBLICAL GOLD MINES DISCOVERED.

Dr. Carl Peters claims that the result of his expedition in the uninhabited region of East Africa, near the mouth of the Zambesi, has been the discovery of the Ophir gold mines, the richest gold deposits in the world, from which it is said the Queen of Sheba took the greater part of the gold which she offered to the Temple of Solomon.

Dr. Peters states that no traveler had visited this region within the last two hundred years.

He also claims to have rediscovered ancient ruins of Semitic origin, including fortifications and what he regarded as a temple or storehouse. He frequently found traces of ancient gold working in the great mountain, Fura, which is very rich in gold and believed to be a corruption of the word Ophir. The Kaffirs call it Mons Afur.

Dr. Peters is expected to reach London in December, accompanied by Umtete, the brother of the famous chief Macombe. He will leave his staff of engineers at Umtail while he demonstrates the proofs of his discoveries in England.

EXPLORING THROUGH TIBET.

William Jameson Reid and George Burton, both Americans, have traversed the northeastern corner of Tibet, filling in the place left vacant by Prejevalsky, a Russian explorer, and bringing to light many interesting and almost unknown tribes of savages and semi-barbarians. This was done along a route never before regarded as feasible. By following the main stream

of the Yang-tse-Kiang through its affluents, the Dju Chu and the Kinsha-Kiang, quite to its headwaters in the Estes mountains, the explorers found themselves at no great distance from the headwaters of that other great Chinese river, the Hoang-Ho, down which they were able to descend.

The expedition set out from Shanghai on January 10, 1894, and arrived in Charing Nor January 1, 1895, and the published account of the outward-bound half of it, now issued, shows that they suffered greatly through privations and hardships. The entire journey, as completed, covered a distance of 4,500 miles. On the return Burton died, a serious loss, for he was an indefatigable seeker after unknown countries and peoples, and had planned the expedition.

Tibet, as is well known, is only nominally under the Chinese government, its own affairs being administered in a haphazard fashion by the various semi-independent tribes which form the greater part of its population. Most of the journey was made in Chinese as distinguished from Tibetan territory however. By some strange turn of fortune the imperial authorities at Peking gave Messrs. Burton and Reid credentials which entitled them to every possible consideration from the authorities, and the civil mandarin in charge at Shanghai saw that they were provided with forty of the stalwart natives of Kwangsi, a people noted for their strength and courage. Most of the route was on the water, and these men are expert boatmen, so that it is largely owing to their presence in the party that so prolonged a tour through regions where man is even more forbidding than nature was successfully effected. As it was, more than one of these brave fellows gave his life to the fury of the elements or to the dangers of travel, or, more often, fell beneath the assaults of the savage mountaineers, from whose stores the expedition had, nevertheless, to be victualled.

That form of Buddhism peculiar to Tibet, called Lamaism, was professed by only a portion of the tribes they met. More often they were savage idolators, with shamans corresponding to the medicine men of the North American tribes. These energetic worshipers of spirits and strange things, frequent in the parts traversed, laid particular stress upon their ability to regulate the weather. Here they showed a profound knowledge of their position. If the day was unsatisfactory they began their incantations and kept them up until atmospheric conditions changed for the better—as they were bound to, if they only kept them up long enough. Mr. Reid took advantage of their superstitions on more than one occasion. Landing in an inhospitable village just after a severe storm, they gathered the natives who had refused them food around a small quantity of water remaining in the rocky soil and poured some magnesia into it. Immediately the pool began to foam and bubble. A threat to do the same for the river and

bring the storm back settled the matter after this evidence of power; and food was speedily forthcoming.

The optical instruments carried by the travelers were a source of great wonder. The native who doubted their power must succumb to a single glance through the telescope, and it took some skill to evade the questions concerning the future which were always forthcoming—if a man could see as far as that, he surely could see into the future; and the telescope had to be made angry, they asserted, when it would refuse to answer questions.

IMPRISONED IN THE ANTARCTIC ICE.

Dr. Frederick A. Cook, the surgeon of the adventurous Belgian antarctic expedition, was the only American in the crew of the steamer *Belgica*, which accomplished that hazardous undertaking. He thus describes the experiences of a two-thousand-mile drift through the terrible antarctic ice. The *Belgica* left Antwerp in August, 1897, passed the Strait of Magellan, and left Cape Horn for the unknown antarctic circle on January 13, 1898. On January 23 they sighted a new land, the Palmer Archipelago, and a new highway through it as large as the Magellan Strait. On the east side of this strait the expedition charted about 500 miles of a land never before seen by human eyes—part of the great continental mass which probably surrounds the south pole. It is buried, even in midsummer under a ponderous weight of ice. Passing through the strait the *Belgica* entered the south Pacific, and after skirting the western border of Graham Land to Adelaide Island, and then to Alexander Island, attempted to enter the main body of the pack-ice. The ship entered the south polar ice-field on February 13, 1898, and did not escape from it until March 14, 1899, in which time the *Belgica* drifted no less than 2,000 miles with her ice prison.

On March 4 the expedition was forced to admit its inability to extricate the ship from the ice. At that time their position was latitude 47 degrees 22 minutes, longitude 84 degrees 55 minutes—almost three hundred miles across the polar circle and about 1,100 miles from the geographical pole. The temperature fell to 10 degrees below zero, then to 20, and later to 30, 40 and 45 below. Dr. Cook continues:

"The months of March and April were, in many respects, the happiest months of the year. Everything at this time was new to us. We found interest in the weird cries of the penguins, we found pleasure and recreation in hunting seals, and we prided ourselves on our ability to wing penguins for specimens. Everything about the new life and the strange white world around us was fascinating. The weather at this time was occasionally clear and

always very cold, which was not the case during the greater part of the year. The pieces of ice gathered into groups and united to form larger fields. The entire pack, one endless expanse of apparently motionless but still constantly moving ice, was full of interest to us. The Sun pre-

sented a curious face in its rise and descent; and the color effects, though not gorgeous, were attractive for simplicity of shades. The Moon, too, had a distorted face as it came out of the frosty mist resting over the pack. The stars shone out of the heavy blue like huge gems. At this season the aurora australis displayed most its rare glory on the southwestern skies. We were drifting rapidly to the southwest—from one unknown sea to another still more unknown. 'Perhaps we are on the way to the south pole' was an every-day suggestion."

Month after month passed without any signs of release from the imprisonment in the ice. On November 16, 1898, the seventeen-hundred-hour night departed and the long, nightless polar day began. The ice separated, leaving large open channels of water, but not in such a way as to release the *Belgica*. In one of the canals the party saw fin-back and bottle-nose whales gambling about, but no signs of the valuable right-whales. Meanwhile the ship was firmly held in the ice about 2,000 feet from the shore line, the ice between here and the edge being 5 to 25 feet thick. After several experiments the entire crew cut a channel through the distance of 2,400 feet which separated them from liberty, and in five weeks the *Belgica* steamed out. After a second imprisonment in the ice, lasting a month, and when their supplies had become nearly exhausted, the *Belgica* started for Punta Arenas and home.

Future Antarctic expeditions will, no doubt, profit greatly by the *Belgica's* experience.

WONDERS OF THE WATER WORLD.

Scientists are slowly unraveling the mysteries of ocean depths. They have measured the mountains of the ocean bed and their lead lines have penetrated into valleys so deep that the Sun's rays are lost miles above their bottom. Some of these are more than 30,000 feet below the surface. If the highest mountain in the world were set at the bottom its summit would be nearly half a mile under water.

In the ocean valleys there are no plants, weeds or vegetation of any kind, because such forms of life need light, and at these depths there is total darkness. But animal life flourishes. Many of these deep sea animals are gigantic. These animals are all, or nearly all, without eyes. Most of them eat mud and slime, but there are others who seek living prey, find it by means of great feelers and then grasp and kill it with long tentacles.

It is strange that in these dark and freezing abysses vast quantities of vegetable matter are found that during their lives were bathed in tropical sunlight and in water 80 degrees above zero. These deposits lie side by side with other organisms which passed all their lives in darkness and at a temperature near the freezing point.

The geography of the sea—"oceanography" it is called—began with the laying of the ocean cables and was elevated into a branch of science by the cruise of

the *Challenger*. Since then it has been found that there are forty-three great deep sea valleys. The area occupied by these deeps is estimated at 7,152,000 geographical square miles, or about 7 per cent of the water surface of the globe.

EDITOR'S TABLE.

To those who have sent us the names of new subscribers, including their own, we need not suggest that the holiday season will be full of cheer and a conscience easy with the sense of duty performed.

★
THE STAR will be issued and mailed to subscribers about a week in advance of its date of issue as we have readers in several foreign countries. We wish all to receive it on time. Should any one fail to get it within a reasonable time drop us a postal.

★
BEECHER and Ingersoll were always the best of friends. Mr. Beecher had a celestial globe in his study, a present from some manufacturer. On it was an excellent representation of the constellations and stars which compose them. Ingersoll was delighted with the globe. He examined it closely and turned it round and round. "It's just what I wanted," he said; "who made it?" "Who made it?" repeated Beecher. "who made this globe? Oh, nobody, colonel, it just happened!"

★
IN a recent interview Thomas A. Edison said: "Chemistry undoubtedly proves the existence of a Supreme Intelligence. No one can study that science and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised and not come to the inevitable conclusion that there is a big engineer who is running this universe."

★
WE agree with the common sense faith of Beecher and scientific belief of Edison; moreover, we hold that the festival of Christmas is founded not alone on the return of the Sun to his yearly glory, but on the human complement of this natural fact, when the STAR OF THE MAGI pointed these Wise Men of the East to the birthplace of the Divine Incarnation.

★
STEADILY the polar night of Materialism is losing ground, slowly and surely the light of Spirituality is rising over the conscience of the world. All belief skeptical of the Great Master leads away from that real ideal of godlike glory whose birth is celebrated by the Christmas festival; a true, rational and natural religion does not reject an ideal we may ever approach but never attain. The integrity of the Christmas season proves the vitality and virtue of a genuine Christian faith. The editor of the New York Journal grandly says:

★
Is it not a miracle that such a festival should have survived through so many ages and so many revolutions? Every nation in Europe or America is young compared with this ancient holiday. The peoples of antiquity died, and most of their

customs and traditions died with them, but this they passed on to their successors. The barbarians fought, revelled, massacred and were massacred; Goth and Vandal, Alan, Burgundian and Lombard trampled the arena of history, but somehow this exquisite flower of religion, humanity and poetry was always spared and handed on, ever fresher and more beautiful, from century to century.

The Harbinger of Dawn.

During January we desire to form a big club of new subscribers for Bro. Green's excellent journal. Those of our subscribers who desire to enter it may do so for 75 cents. The index of the *Harbinger of Dawn* for December is substantially as follows:

- Views From Our Watch-Tower: Our Announcements, Walter Scott's Ode to Genius, That Declaration of Principles, The Authors Poured, How to Become a Telepathist, James G. Clark's Last Poem, Non-Sectarian Schools in Spain, Lessons of the Past and Present Teachings, Flashes from the Field of Progress.
- Two Seances With Henry Allen, by the Editor. Impartially described in detail.
- Fate and Justice, a Key to the Problem of Being, To Emma Hardinge Britten. (Poem.)
- The Mystery of Sleep, What Science Cannot Explain, by Andrew Wilson, M. D.
- Strange Dreams Verified. World Mediums. Life-Rays, the Force that Heals.
- Some Noted Apostles of Reincarnation.
- Environment Never Detrimental.
- Strange Cases of Somnambulism. An Attorney Writes a Remarkable Brief While Asleep, Etc.
- A Letter from Sao Paulo, Brazil.
- The Infinite Unknown. Gems of Thought.
- Crookes' Proofs of Materialization.
- The Second Coming. (Poem.)
- The Sympathies of Religions.
- Lilian Whiting and Her Works.
- The Two Worlds on the African War.
- The Vibration Theory. How to Become Healthy, Prosperous and Wise.
- Is Materialization True?
- Memory, Fogland, Vibrations, by the Editor.
- Some Occult Information.
- A Psychological Experience.
- Notes, News and Reviews.

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 THESAURUS, 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.

We go to press too early to give mention of publications for January.

THE SPHINX — December — Edited by Catharine H. Thompson. Sphinx Publishing Co., 480 Massachusetts Ave., Boston, Mass.; 30 cents a copy, \$3 a year. This publication is by far the most creditable appearing astrological monthly we have seen. It has 80 pages of well illustrated letter-press, a fine frontispiece, and is got up in magnificent style. Its contents are fully in keeping with the above and we commend "What is Directional Motion?" and "The Character and Fortunes of Leo," as well worth procuring. We congratulate the followers of the Starry Science in having such a valuable publication at their disposal. It is bound to prove a powerful factor for respectability and integrity in its chosen field, a field that has too long been occupied largely by ignorant pretenders to the Art of Hermes.

THE SUNFLOWER—Lily Dale, N. Y., Mr. W. H. Bach, editor and publisher; twice a month; 50c a year. Moses Hull is now giv-

ing an educational course of considerable value in this bright periodical.

WHITE'S EPHEMERIS — for 1900 — 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.

Among other new publications received we notice "OCULT TRUTHS," published by Chas. W. Smiley, 943 Massachusetts Ave., Washington, D. C., at \$1 per year, a sample copy of which will be sent for a dime, and "THE PRISON MIRROR," of Stillwater, Minn., a unique weekly edited and published by the prisoners there.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

When writing, with a request for medical advice, give as briefly as possible the most important symptoms of your disease or illness. Should you wish advice regarding more than one ailment, write regarding each on separate sheets. Every reader of this journal is welcome to free advice, which will be published in this column, provided the ailment is a common one and that the advice would seem to us to be of general interest.

1. Please advise me what to do for oiliness of the skin. 2. What will remove moles from the face?

1. Bathe the face in warm water, to which add one teaspoonful of tincture of benzoin. 2. Moles can only be removed by strong caustics or an operation. In either case the resulting scar is worse than the mole.

Please let me know what to do for an attack of hives. The itching is something awful.

Take a good saline cathartic at once and apply a lotion composed of one part of water of ammonia, one part of spirits of camphor and two parts of alcohol as required.

Do you think a person showing symptoms of nervous debility would be benefited by home treatment with electric battery? What battery would you recommend?

Nervous debility, like charity, covers a multitude of sins. You should name the symptoms. Electricity is a nerve stimulant, and, as such, is beneficial in some cases and injurious in others. There are a large number of electric batteries, some good, others worthless. All so called electric belts are worthless frauds. Write to the editor for a list of questions to be answered. When you answer them he will decide what you should use and will write to you.

WEAK THROATS.

Pineapples, either raw or cooked, are recommended to people with weak throats.

STOMACH SICKNESS.

Spearmint tea is recommended as "an effectual home remedy for stomach sickness."

REMEDY FOR BURNS.

There are few remedies better for a burn than to bathe it with a strong solution of carbonate of soda.

THE APPLE AS MEDICINE.

The apple is such a common fruit that few persons are familiar with its remarkably efficacious medicinal properties. Everybody ought to know that the very best thing he can do is to eat apples just before going to bed. The apple is an excellent brain food, because it has more phosphoric acid, in an easily digestible shape, than any other fruit known. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. It also agglutinates the surplus acid of the stomach, helps the kidney secretion and prevents calculus growth, while it obviates indigestion, and is one of the best preventatives of diseases of the throat. Next to lemon and orange, it is also the best antidote for the thirst and craving of persons addicted to the alcohol and opium habits.



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. No. 2134 Michigan 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.

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.