

STAR OF THE MAGI

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MAGICAL MASONRY.

As Symbolized by the Geometrical Properties of the Hebrew Kabala.

The following compilation on the subject of Occultism was made by the late Gen. Albert Pike, 33°, Grand Commander of the Supreme Council A. A. S. R. M. Masons, Southern Jurisdiction. It is mainly from the History of Magic by Elephas Levi, and embodies much that identifies modern occult science with the wisdom of the ancient Christian Kabalists.

There are in Nature two forces producing an equilibrium, and the three are but a single law. Behold the Ternary summing itself up in Unity; and adding the idea of Unity to that of Ternary, we arrive at the Quaternary, the first squared and perfect number, source of all numerical combinations and principal of all forms.

Affirmation, negation, discussion, solution—such are the four philosophic operations of the human mind; the discussion reconciles the affirmation with the negative by making them necessary the one to the other. So it is that the philosophic Ternary producing itself from the antagonistic Binary completed by the Quaternary, squared basis of all truth.

In God, according to the consecrated dogma, there are three Persons, and these persons are but a single God. Three and one give the idea of four, because the Unity is necessary to explain the three. Therefore in almost all languages the name of God is of four letters [Yod, He repeated, and Vau], since one of them is repeated; and that expresses the WORD and the creation of the WORD.

Two affirmations make possible or necessary two corresponding negations. *Existence IS*, means *Nothingness IS NOT*. The affirmative, as Word, produces the affirmative as realization or Incarnation of the Word, and each of these affirmations corresponds to the negation of its contrary.

So it is that, according to the expression of the Kabalists, the name of the Devil as Evil is composed of the letters upside down of the very name of the Deity, or the Good [𐤀𐤋𐤍].

This Evil is the lost reflection, or imperfect mirage of the Light in the Shadow.

But all that exists, whether in the Good or in the Evil, in the Light or in the Shadow, exists and is revealed by the Quaternary.

The Affirmative of the Unity supposes the number four, if this Affirmative does not resolve in the Unity itself, as in the vicious circle; wherefore the Ternary, as we have already remarked, is explained by the Binary, and is resolved by the Quaternary, which is the squared Unity of the equal members and the quadrangular base of the Cube, Unit of Construction, Solidity, and Measure.

The *Kabalistic Tetragram* YODHEVA expresses *God in Humanity, and Humanity in God*.

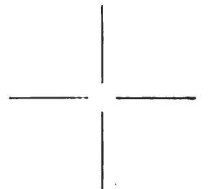
The four cardinal astronomical points are relatively to us the *Yes* and *No* of LIGHT, the East and the West; and the *Yes* and *No* of HEAT, the South and North.

What is in *visible* Nature reveals, as we already know, by the single dogma of the Kabala, that which is in the domain of *invisible* Nature, or second causes at all points proportioned and analogous to the manifestations of the First Cause.

Wherefore this *First Cause* has always revealed itself by the *Cross*; the *Cross*, that unit composed of two, each of the two divided to form four; the *Cross*, that key of the mysteries of India and Egypt, the Tau of the Patriarchs, the divine Sign of Osiris, the Stanros of the Gnostics, the Key-Stone of the Temple, the Symbol of Occult Masonry; the *Cross*, that central point of junction of the right angles of two infinite Triangles; the *Cross*, which in the French language seems to be the first root of the verb *croître* (to believe, and to grow or increase), thus uniting the ideas of Science, Religion, and Progress.

(It is an apt emblem and symbol of *Infinity*; because its four arms, each infinitely prolonged, would infinitely diverge, the distance between them infinitely increasing.) The incommunicable axiom is Kabalistically contained in the four letters of the *Tetragram*, thus arranged—in the letters of the words AZOTH and INRI, written Kabalistically, and in the Monogram of Christ, as it was embroidered on the Labarum, and which the Kabalist Postel interpreted by the word ROTA, from which the Adepts have formed their TARO, or TAROT, repeating the first letter to indicate the circle, and to give it to be understood that the word has returned.

The whole magical science consists in the knowledge of this secret. To know it and to dare without serving is Human Omnipotence; but to reveal it to a profane is to lose it; to reveal it even to a disciple is to abdicate in favor of that disciple.



The perfect word, that which is adequate to the thought which it expresses, always virtually contains or supposes a Quarternary; the idea and its three necessary and correlative forms; and then also the *image* of the thing expressed, with the three terms of the judgment which qualifies it. When I say *Being exists*, I impliedly affirm that *Nothingness does not exist*.

A Height, a Length, which the Height geometrically cuts in two; a Depth separated from the Height by the intersection of the Length—this is the natural Quarternary, composed of two lines crossing each other; there are also in Nature four movements produced by two forces, which sustain each other by their tendencies in opposite directions.

But the law which rules bodies is analogous and proportioned to that which governs spirits; and that which governs spirits is the very manifestation of the secret of God. That is to say, of the mystery of the creation. (De la Haute Magic, Vol. I, pp. 66-97.)

From the Book, *שער השמים*, or *Porta Cœlorum* of Rabbi Abraham Cohen Sura, of Portugal, Dissertation VII, cap. 2:

§ 1. Yod [י or י], because *simple* is a *One* and *first*, *somewhat*, and is like unto the *Unit*, which is prime to all other *numbers*, and to a *point*, which is the first of all *bodies*; a point moved lengthwise produces a *line*, or Vau, ו, and this moved sideways produces a *superficies*, and so from Vau becomes Daleth, ד; formation tends from the right toward the left, and communication is from the higher to the lower, and this is the full expression [plenitude] of this letter, Yod, thus: יד, Yod, Vau, Daleth, *i. e.*, I or J or Y, V or U, and D, making IUD, YOD, or JOD. But Vau and Daleth are numerically 10, as Yod, their *principle*, is. Moreover, if Daleth becomes more dense, and to it is added depth, then we have a *body* wherein are all the dimensions; thus ה, He, which is the symbol of profundity [depth].

§ 2. Thus Yod is the *point* or *unity*, Vau the perpendicular *line*, Daleth a *superficies*, and He represents a *square*.

§ 3. Thence, *one* corresponds to the *point*; *two* to the *line*, because a line is extension between two points; *three* to a *superficies*, because the first of plain figures is a triangle formed by lines connecting three points. *Four* points constitute the first *body*, which is a *cube*. But in the Quarternary [4] 10 are contained, thus, 1, 2, 3, 4=10, and thus the Tetragrammaton is in itself Unity, but contains in itself 2; that is, the two letter "He" contains also 3 (*i. e.*, its three different letters, Yod, He, and Vau); and contains also 4 (*i. e.*, the four several letters, י, ה, ו, ה). It also contains in itself 5, of which figure He is the cypher [symbol]; 6, of which Vau is the cypher; 7, in the mode of writing called נב, 52, whose lesser number is (5+2) 7; 8, because the number of the NAME is 26, whose lesser number is 2+6=8; 9, in the modes of writing, קב, 72; מב, 68; נה, 45; and נב, the final "Nun" denoting 700, and "Beth" 2, and the lesser number of 702 being (7+0+0+2) 9; and 10, because in the said Plenitude [YOD-HE-VAU-HE] are ten letters. So that the tetragrammaton contains all the numbers; and as in 10 all the numbers are con-

tained, so in the Quarternary are all bodies contained; and these numbers are the two symbols of Universal Perfection, and by them all things are measured and numbered, they being the similitudes of the Ten Sephiroth of the Ænsophic World, which is the cause of the other four worlds [AZILUTH, BRIAH, JEZIRAH, and ASIAH], ordinarily expressed by the word אביע, ABIA, formed by their initials.

KEY OF THE PENTAGRAM.

The Magic Triangle of the Pagan Theosophites is the celebrated

A	B	R	A	C	A	D	A	B	R	A
A	B	R	A	C	A	D	A	B	R	
A	B	R	A	C	A	D	A	B		
A	B	R	A	C	A	D	A			
A	B	R	A	C	A	D				
A	B	R	A	C	A					
A	B	R	A	C						
A	B	R	A							
A	B	R								
A	B									
A										

Denary of
Pythagoras.

to which they ascribed extraordinary virtues, and which they figured in an equilateral triangle as above.

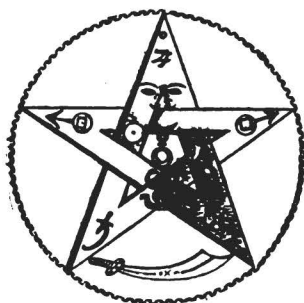
This combination of letters is the Key of the Pentagram. The initial A is repeated in the single word five times, and reproduced in the whole figure thirty times, which gives the elements and numbers of the two figures No. 5 and No. 6. The isolated A represents the Unity of the first principle, or of the Intellectual or Active Agent. The A united with the B represents the fecundation of the *Binary* by *Unity*. The R is the sign of the *Ternary*, because it hieroglyphically represents the effusion that results from the union of the two principles. The number of letters in the single word (11) adds one (Unity) of the Initiate to the denary of Pythagoras; and the whole number of all the letters added together is 66. Kabalistically, 6+6 forms the number 12, the number of a square whereof each side is the ternary 3, and consequently the mystic quadrature of the circle. The author of the Apocalypse, that arcanum of the Christian Kabala, has made up the number of the *Beast*, that is to say of Idolatry, by adding a 6 to the double senary (66—making 666) of the Abracadabra, which Kabalistically (6+6+6) gives 18, the number assigned in the TAROT to the hieroglyphic sign of Night and of the Profane—the Moon with the towers, the dog, the wolf, and the Crab—a mysterious and obscure number, the Kabalistic Key of which is 9, the number of initiation.

On this subject the sacred Kabalist says: "Let him who has understanding [that is to say, the Key of the Kabalistic numbers] calculate the number of the Beast, for it is the number of a Man, and this number is 666." [Rev., xiii, 18.] This is in fact the decade of Pythagoras multiplied by itself and added to the sum of the triangular Pentacle of Abracadabra; it is therefore the summary of all the magic of the ancient world; the entire programme of the human genius, which the divine genius of the Gospel wished to absorb or supplant.

These hieroglyphical combinations of letters and numbers belong to the practical part of the Kabala, which, in this point of view, is divided into *Gematria* and *Temurah*. These calculations, which now seem to us arbitrary and uninteresting, then belonged to the philosophic symbolism of the Orient, and were of the greatest importance in the teaching of the holy things which emanated from the occult sciences. The absolute Kabalistic alphabet, which connected the first ideas with allegories, allegories with letters, and letters with numbers, was what was then called the Keys of Solomon. We have already seen that these keys, preserved unto our day, but completely unknown, are nothing else than the Book of TAROT Cards, whose ancient allegories have been remarked and appreciated for the first time in our days by the learned antiquary, Count de Gebelin.

The double triangle of Solomon is explained by Saint John in a remarkable manner: "There are," he says, "three witnesses in heaven, the Father, the Word, and the Holy Spirit; and three witnesses in earth, the breath, the water, and the Word." He thus agrees with the masters of the Hermetic philosophy, who gave their *sulphur* the name of *ether*; their *mercury* the name of philosophical *water*; and style their *salt* dragon's blood, or *menstruum* of the earth; the *blood* or the *salt* corresponding by apposition with the Father, the aortic or mercurial *water* with the Word or *Logos*, and the breath with the *Holy Spirit*. But matters of lofty symbolism can only be well understood by the true condition of science. (*De la Haute Magic*, Vol. II, pp. 31-35.)

THE HOLY AND MYSTERIOUS PENTAGRAM,



called in the Gnostic schools the BLAZING STAR (L'Etoile flamboyante), is the sign of Intellectual Omnipotence and Autocracy.

It is the STAR OF THE MAGI, it is the sign of THE WORD MADE FLESH, and according to the direction of its rays, this absolute symbol represents

Good or Evil, Order or Disorder, the blessed Lamb of Ormuzd (Ahuro-Mazdao), and Saint John, or the accursed Goat of Mendes.

It is initiation or profanation; it is Lucifer or Vesper, the morning or the evening star.

It is Mary or Lilith, victory or death, light (day) or darkness (night). When the Pentagram elevates two of its points, it represents Satan, or the goat of the Mysteries; and when it elevates one of its points only it represents the Savior, goodness, virtue.

The Pentagram is the figure of the human body, with four limbs and a single point, which should represent the head.

A human figure, with the head downward, naturally represents a demon; that is to say, intellectual overturning, disorder or insanity. But if magic is a reality, if this occult science is the veritable law of the three worlds, this absolute sign, old as history, and

more than history, should exercise, and does in fact exercise, an incalculable influence over spirits freed from their material envelopes.

The sign of the Pentagram is also called the sign of the Microcosm, and it represents what the Kabalists of the book *Sohar* call *Microprosopos*.

The complete understanding of the Pentagram is the key of the two worlds. It is absolute natural philosophy and science.

The sign of the Pentagram should be composed of seven metals, or at least be traced in pure gold on white marble.

We may also draw it with vermilion on a lamb-skin without spot or blemish, symbol of integrity and light.

The ancient magicians drew the sign of the Pentagram on their doorsteps, to prevent evil spirits from entering and good ones from going out. This constraint resulted from the direction of the rays of the star. Two points directed outwardly repelled the evil spirits; two directed inwardly retained them prisoners; a single point within captivated the good spirits.

The G which Freemasons place in the center of the blazing star signifies GNOSIS and GENERATION, the two sacred words of the ancient Kabala. It also means the GRAND ARCHITECT, for the Pentagram, on whatever side we view it, represents an A. All the Mysteries of Magic, all the symbols of the Gnosis, all the figures of Occultism, all the Kabalistic keys of prophecy, are summed up in the sign of the Pentagram, which Paracelsus pronounces the greatest and most potent of all signs. Those who heed not the sign of the Cross, tremble at the sight of the Star of the Microcosm. The Magus, on the contrary, when he feels his will grown feeble, turns his eyes toward this symbol, takes it in his right hand, and feels himself armed with intellectual omnipotence, provided he is really a *King* worthy to be led by the Star to the cradle of the divine realization; provided he *Knows*, *Dares*, *Wills*, and is SILENT . . . ; provided, in fine, that the intrepid gaze of his soul corresponds with the two eyes which the upper point of the Pentagram always presents to him open. (*De la Haute Magic*, Vol. II, pp. 55-62.)

The whole revolutionary work of modern times was symbolically summed up by the Napoleonic substitution of the *Star of Honor* for the Cross of Saint Louis. It was the Pentagram substituted for the Labarum, the reinstatement of the symbol of light, the Masonic resurrection of Adon-hiram. It is said that Napoleon believed in his *star*; and if he could have been persuaded to say what he understood by this star, it would have been found that it was his own genius; and therefore he was in the right to adopt for his sign the Pentagram, that symbol of human sovereignty by the intelligent initiative. (*Id.*, Vol. II, pp. 83, 84.)

One of these medals has become popular in our times, so that even those who have no religion hang it on the necks of their children. The figures on it are so perfectly Kabalistic that the medal is really a double and admirable Pentacle. On one side we see

the Grand Initiation, the *Celestial Mother* of the Sohar, the *Isis* of Egypt, the *Venus Urania* of the Platonists, the *Mary* of Christianity, standing upon the world and setting one foot on the head of the Magic Serpent. She extends her two hands so that they form a triangle, whereof the head of the woman is the apex; her hands are open, and emitting rays, which make of them a double Pentagram when the rays are all directed toward the earth, which evidently represents the emancipation of the intelligence of labor.

On the other side we see the double Tau of the Hierophants, the Lingam in the double *cteis* or in the triple Phallus supported with the interlacing and double insertion of the Kabalistic and Masonic **M**, representing the square between the two columns, Jachin and Boaz. Above are placed on a level two hearts, loving and suffering, and around twelve Pentagrams. (*Id.*, Vol. II, pp. 84, 85.)

REINCARNATION.

Answer Made to the Leading Objections Urged Against Repeated Embodiments.

[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.]

Man has an Eternal Father who sent him to reside and gain experience in the animal principles.—PARACELSUS.

Why do we not remember our past births? We shall get this answer uniformly from the ages—A good many do and always have remembered. * * * Our memory of the past is exactly measured by our foresight for the future; if we cannot see forward to our immortality, we cannot see backwards to the dark abyss of time from whence we came.—CHARLES JOHNSTON.

Might not the human memory be compared to a field of sepulture, thickly stocked with the remains of many generations? But of these thousands whose dust heaves the surface, a few only are saved from immediate oblivion, upon tablets and urns; while the many are, at present, utterly lost to knowledge. Nevertheless, each of the dead has left in that soul an imperishable germ, and all, without distinction, shall another day start up and claim their dues.—ISAAC TAYLOR.

The absence of memory of any actions done in a previous state cannot be a conclusive argument against our having lived through it. Forgetfulness of the past may be one of the conditions of an entrance upon a new stage of existence. The body, which is the organ of sense perception, may be quite as much a hindrance as a help to remembrance. In that case casual gleams of memory, giving us sudden abrupt and momentary revelations of the past, are precisely the phenomena we would expect to meet with. If the soul has pre-existed, what we would *a priori* anticipate are only some faint traces of recollection surviving in the crypts of memory.—PROFESSOR WILLIAM KNIGHT.

The soul reposes after its day of toil in the field of earthly existence, but that rest being ended it must return to its unfinished task: it emerges again upon the psychic plane, and is reborn in the physical world. The real life of the soul is continuous, its individuality imperishable, and in the whole series of its incarnations there is an unbroken sequence of causes and effects. Every action, however small, produces its proportionate results, whether in the same or in a subsequent incarnation; these effects reacting upon the individual by whom they are originated, good for good and evil for evil. Thus each man is the maker of his own destiny, inasmuch as his character, good

or bad, and his environment, favorable or unfavorable, are the direct outcome of his own thoughts and desires, deeds and misdeeds, in his past lives as well as in his present life; and, similarly, his future will be of his own making.—JAMES M. PRYCE.

III.

OBJECTIONS TO REINCARNATION.

There are four leading objections to the idea of repeated incarnations, viz:

1. That we have no memory of past lives.
2. That it is unjust for us to receive now the results of forgotten deeds enacted long ago.
3. That heredity confutes it.
4. That it is an uncongenial doctrine.

1. Why do we not remember something of our previous lives, if we have really been through them?

The reason why there is no universal conviction from this ground seems to be that birth is so violent as to scatter all the details and leave only the net spiritual result. As Plotinus said, "Body is the true river of Lethe; for souls plunged into it forget all." The real soul life is so distinct from the material plane that we have difficulty in retaining many experiences of *this* life. Who recalls all his childhood? And has any one a memory of that most wonderful epoch—infancy?

Nature sometimes shows us what may be the initial condition of a man's next life in depriving him of his life's experience, and returning him to a second childhood, with only the character acquired during life for his inseparable fortune. The great and good prelate Frederick Christian von Oetingen of Wurtemberg (1702–1782) became in his old age a devout and innocent child, after a long life of usefulness. Gradually speech died away, until for three years he was dumb. Leaving his study, where he had written many edifying books, and his library, whose volumes were now sealed to him, he would go to the streets and join the children in their plays, and spend all his time sharing their delights. The profound scholar was stripped of his intellect and became a venerable boy, lovable and kind as in all his busy life. He had bathed in the river of Lethe before his time. Similar cases might be produced, where the spirits of strong men have been divested of a lifetime's memory in aged infancy, seeming to be a foretaste of the next existence. They show that the loss of a life's details does not appear strange to Nature, and that the nepenthic waters of Styx, which the ancients represented as imbibed by souls about to re-enter earthly life, to dispel recollection of former experiences, are not wholly fabulous.

It has been shown that there are traces of former existences lingering in some memories. These and other exceptional departures from the general rule furnish substantial evidence that the obliteration of previous lives from our consciousness is only apparent. Sleep, somnambulism, trance, and similar conditions open up a world of super-sensuous reality to illustrate how erroneous are our common notions of memory. Experimental evidence demonstrates that we actually forget nothing, though for long lapses we are unable

to recall what is stored away in the chambers of our soul; and that the Orientals are right in affirming that as a man's lives become purer he is able to look backward upon previous stages, and at last will view the long vista of the æons by which he has ascended to God. Many cases reveal that the reach and clearness of memory are greatly increased during sleep and still more greatly during somnambulant trance; so much so that the memory of some sleepings and of most trances is sufficiently distinct from the memory of the same individual in waking consciousness, to seem the faculty of a different person. And, while the memory of sensuous consciousness does not retain the facts of the trance condition, the memory of the trance state retains and includes all the facts of the sensuous consciousness—exemplifying the superior and unsuspected powers of our subconscious selves. Instances are frequent illustrating how the higher consciousness faithfully stores away experiences which are thought to be long forgotten until some vivid touch brings them forth in accurate order. The higher recollection and the lower sometimes conduct us through a double life. Dreams that vanish during the day are resumed at night in an unbroken course. There is an interesting class of cases on record in which the memory which links our successive dual states of consciousness into a united whole is so completely wanting that in observing only the difference between the two phases of the same person we describe it as "alternating consciousness." These go far toward an empirical proof that one individual can become two distinct persons in succession, making a practical demonstration of reincarnation. Baron Du Prel's "Philosophie der Mystic" cites a number of such authentic instances, of which the following is one, given by Dr. Mitchell in "Archiv für thierischen Magnetismus," IV.

"Miss R— enjoyed naturally perfect health, and reached womanhood without any serious illness. She was talented, and gifted with a remarkably good memory, and learned with great ease. Without any previous warning she fell one day into a deep sleep which lasted many hours, and on awaking she had forgotten every bit of her former knowledge, and her memory had become a complete *tabula rasa*. She again learned to spell, read, write, and reckon, and made rapid progress. Some months afterward she again fell into a similarly prolonged slumber, from which she awoke to her former consciousness, *i. e.*, in the same state as before her first long sleep, but without the faintest recollection of the existence or events of the intervening period. This double existence now continued, so that in a single subject there occurred a regular alternation of two perfectly distinct personalities, each being unconscious of the other, and possessing only the memories and knowledge acquired in previous corresponding states."

More singular still are cases in which one individual becomes two interchanging persons, of whom one is wholly unconnected with the known history of that individual, like that narrated in Mr. Stevenson's story of "The Adventures of Dr. Jekyll and Mr. Hyde," and Julian Hawthorne's story of "Archibald Malmaison."

The newspapers a few years ago published an account of a Boston clergyman who strangely disappeared from his city, leaving no trace of his destination. Just before going away he drew some money from the bank, and for weeks his family and friends heard nothing of him, though he had previously been most faithful. Soon after his departure a stranger turned up in a Pennsylvania town and bought out a certain store, which he conducted very industriously for some time. At length a delirious illness seized him. One day he awoke from it and asked his nurse, "Where am I?" "You are in —," she replied. "How did I get here? I belong in Boston." "You have lived here for three months and own Mr. —'s store," said his attendant. "You are mistaken, madam; I am the Rev. —, pastor of the — church in Boston." Three months were an absolute blank. He had no memory of anything since drawing the money at his bank. Returning home, he there resumed the broken line of his ministerial life and continued it without further interruption.

Numerous similar cases are recorded in the annals of psychological medicine, and justify us in assuming, according to the law of correspondences, that some such alternation of consciousness occurs after the great change known as death. The attempt to explain them as mental aberrations is wholly unsuccessful. Reincarnation shows them to be exceptions proving the rule—the recall of former activities supposed to be forgotten. In these examples of double identity the facts of each state disappear when the other set come forward and are resumed again in their turn. Where did they reside meanwhile? They must have been preserved in a subtler organ than the brain, which is only the medium of translation from that unconscious memory to the world of sense-perception. This must be in the super-sensuous part of the soul. This provides that, as a slow and painful training leads to subconscious habits of skill, so the experience of life is stored up in the higher memory, and becomes, when assimilated, the reflex acts of the following life—those operations which we call instinctive and hereditary.

Aside from the foregoing observations of Mr. Walker we would add that there are many persons who have flashes of soul memory extending back to incidents and experiences of their former lives. Many also are able, by a course of mental training and physical development, to develop this soul memory so completely that they can remember with marked clearness and distinction all important incidents and events of their last incarnation previous to this present one. The writer has met several such, some of whom were also able to remember and recognize other persons with whom they were acquainted in the preceding incarnation, with the names they then bore, their business, professional and domestic relations, dates, and other details, etc., as clearly, distinctly and unmistakably as any of us remember similar facts and events that occurred one or two years ago. One lady told the writer she clearly remembered every detail of a former life, which occurred *exactly three hundred years previous to her present incarnation*, with innumerable details of her experiences in that life from childhood to the age

of 44, when she died, and from which time her memory was a blank until the present life revived it. She could recall no moment of consciousness during the intervening 256 years, and did not develop this soul memory until the twenty-second year of her present life, when it came to her suddenly, like a flash of light, while she was an inmate of a Catholic convent, where she had been placed at the age of 10.

Charles Johnston, M. R. A. S., in a valuable booklet entitled "The Memory of Past Births" (recently issued by the Metaphysical Publishing Company, New York), says (pp. 36, 37):

"And there are to-day, as there have always been, many who remember. One need only ask, to find men and women who have a clear and definite vision of things that befell them in other lives. I have known many who could tell, and were ready to tell, the right inquirer. Let me give details of some of these. One remembered clearly a temple ceremony in a shrine hollowed out between the paws of some great beast, telling even the form of the landscape and color of the sky as he had seen them, when looking back through the door. He described, without knowing it, a scene in ancient Egypt, for the shrine is cut out between the paws of the Egyptian Sphinx—a shrine of which he knew nothing, remembering only the clear picture, but having no sense of where it was. He also had a quite clear vision of a hillside in India, a memory belonging to yet another life; and his description here was equally vivid and true.

"Yet another spoke of many lives remembered, one including a scene in a temple in inner China, where a ceremony of the Mysteries was being performed. He had a clear sense of his own place in the temple, of the words spoken, of the ritual carried out. And he also had definite memory of two other births, with details of names and places, vivid as if they had happened yesterday.

"A third remembered places and names, down to minute and often bizarre and unexpected details, of seven consecutive births. And all of these were in a continent other than that in which the present personality was born. One birth, the place of which was remembered with especial accuracy, had been verified as to local color and circumstance by the man himself; another had fallen in a land he had never visited, but local details of which were familiar to me.

"Let these three cases stand, taken at random from many. They show that it is with the memory of past births as it was a generation ago with apparitions—it is impossible to raise the subject in a general audience without finding some one who remembers something; and whoever goes further, and asks among the students of mysticism and occult philosophy, will soon meet with quite definite and clearly-marked memories, in such abundance as to bring the matter outside the region of doubt or conjecture, altogether."

2. The question is raised, is it just that a man should suffer for what he is not conscious of having done?

As just as that he should *enjoy* the results of what he does not remember causing. It is said that justice

requires that the offender be conscious of the fault for which he is punished. But the ideas of justice between man and man cannot be applied to the all-wise operations of the Infinite. In human attempts at justice that method is imperative because of our liability to mistake. God's justice is vindicated by the undisturbed sway of the law of causation. If *I* suffer it must be for what *I* have done. The faith in Providence demands this, and it is because of unbelief in reincarnation that the seeming negligence on the part of Providence has obliterated the idea of a Personal God from many minds. Nature is the arena of infallible cause and effect, and there is no such absurdity in the universe as an effect without a responsible cause. A man may suffer from a disease in ignorance of the conditions under which its germs were sown in his body, but the right sequence of cause and effect is not imperiled by his ignorance. To doubt that the experiences we now enjoy and endure properly belong to us by our own choice is to abandon the idea of God. How and why they have come is explained only by reincarnation. The universal Over-Soul makes no mistakes. By veiling our memories the Mother Heart of all mercifully saves us the horror and burden of knowing all the myriad steps by which we have become what we are. We would be staggered by the sight of all our waywardness, and what we have done well is possessed more richly in the grand total than would be possible in the infinite details. We are in the hands of a generous omniscient banker, who says: "I will save you all the trouble of the accounts. Whenever you are ready to start a new folio, I will strike the balance and turn over your net proceeds with all accrued interests. The itemized records of your deposits and spendings are beyond your calculation."

3. It may be claimed that the facts of heredity bear against reincarnation. As the physical, mental and moral peculiarities of children come from the parents, how can it be possible that a man is what he makes himself—the offspring of his own previous lives?

Science is certain of the tendency of every organism to transmit its own qualities to its descendants, and the intricate web of ancestral influences is assumed to account for all the aberrations of individual life. But the forces producing this result are beyond the ken of science. The mechanical theory of germ cells multiplying their kind is inadequate, for the germs become more complex and energetic with growth, and exceed the limitations of molecular psychics. The facts of heredity demand the existence in Nature of supersensuous forces escaping our observation and cognizable only through their effects on the plane of sensuous consciousness. These forces residing in the inaccessible regions of the soul mould all individual aptitudes and faculties and character. Reincarnation includes the facts of heredity, by showing that the tendency of every organism to reproduce its own likeness groups together similar causes producing similar effects, in the same lines of physical relation. Instead of being content with the statement that heredity causes the resemblances of child to parent, reincarnation teaches

that a similarity of ante-natal development has brought about the similarity of embodied characteristics. The individual soul seeking another birth finds the path of least resistance in the channels best adapted to its qualities. The Ego selects its material body by a choice more wise than any voluntary selection, by the inherent tendencies of its nature, in fitness for its need, not only in the particular physique best suited for its purpose, but in the larger physical casements of family and nationality. The relation of child and parent is required by the similarity of organisms. This view accounts also for the differences invariably accompanying the resemblances. Identity of character is impossible, and the conditions which made it easy for an individual to be born in a certain family, because of the adaptation of circumstances there to the expression of portions of his nature, would not prevent a strong contrast between him and his relatives in some respects. The facts observed in the life history of twins show that two individuals born under precisely identical conditions, and having exactly the same heredity, sometimes differ completely in physique, in intellect and in character. The birth of geniuses in humble and commonplace circumstances furnishes abundant evidence that the individual soul outstrips all the trammels of physical birth; and the unremarkable children of great parents exhibit the inefficiency of merely hereditary influences. These conspicuous violations of the laws of heredity confirm reincarnation.

We may add, at this place, that there is a law of heredity governing reincarnation. The natural rule is that of a return to the same family in regular rotation, resting from 150 to 300 years between embodiments. The first born child, male or female, is always in the *line* of the father, and the second child in the *line* of the mother. If more than two children are born, the third and all after are "accidentals," or "extras," providing for those of the kindred whose *lines* have become extinct through lack of issue, or for the race in general.

The knowledge of this law is new to the western world, but it would seem that something must have been known of it in England centuries ago, for the old English laws of primogeniture and entailment of estates was founded on this principle in order that a man might provide for the preservation of his property until he should come again and receive his own.

4. At the first impression the idea of re-births is unwelcome, because:

a. It is interlaced with the theory of transmigration through animals;

b. It destroys the hope of recognizing friends in the coming existence;

c. It seems a cold, irreligious notion.

a. As will be fully shown in a succeeding chapter, the conceit of a transmigration of human souls through animal bodies, although it has been and is cherished by most of the believers in reincarnation, is only a gross metaphor of the germinal truth, and never was received by the enlightened advocates of plural existences.

b. The most thoughtful adherents of a future life

agree that there must be there some subtler mode of recognition between friends than physical appearances, for these outer signs cannot endure in the world of spirit. The conviction that "whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away," but "love never faileth," and only character shall remain as the means of identification, is precisely the view entertained by believers in reincarnation. The most intimate ties of this life cannot be explained otherwise than as renewals of old intimacies, drawn together by the spiritual gravitation of love, and enjoying often the sense of a previous similar experience. Further reference will be made to this point.

c. The strongest religious natures have been nourished from time immemorial with the feeling that life is a pilgrimage through which we tread our darkened way back to God. The Scriptures are full of it, and the spiritual manhood of every age has found it a source of invigoration. From Abraham, who reckoned his lifetime as "the days of the years of his pilgrimage," through all the phases of Christian thought to the mightiest book of modern Christendom, "The Pilgrim's Progress," this idea has been universally cherished. A typical expression of it may be seen in the mediæval churchyard of St. Martin at Canterbury, upon a stone over the remains of Dean Alford bearing these words in Latin, which were inscribed by his own direction: "The inn of a traveler journeying to Jerusalem." Now this pilgrimage philosophy is only a simpler phasing of reincarnation. Our theory extends the journey in just proportion to the supernal destination, providing many a station by the way, wherein abiding a few days we may more profitably traverse the upward road, gathering so much experience that there will be no occasion to wander again. Instead of being a cold philosophic hypothesis, reincarnation is a living unfoldment of that Christian germ, enlarged to a fullness commensurate with the needs of men and the character of God. It throbs with the warmth of deepest piety combined with noblest intelligence, providing as no other supposition does, for the grandest development of mankind.

ONLY A LAUGH.

Only a laugh, but the joys of the hours in it,
Dropping so blithely from out of the gloom,
Down from the casement that has the red flowers in it;
Flooding with sunshine my poor little room.

Only a laugh—but I know well whose choice it is;
O, I can guess whose the lips that can chaff;
Whose is the smiling mouth, whose bubbling voice it is,
Putting such perfume in only a laugh!

Only a laugh! My lone life is so shadowy,
Tinged with the darkness that solitude grows,
Most of the brightness missed, most of its glad away,
Most of its tenderness chilled by the snows.

Only a laugh, but so much of the gay in it!
O, were there love, 'twould be sweeter by half!
I could forget that my hair has its gray in it
Were it for me more than—only a laugh!

—New York Press.

STAR OF THE MAGI

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EDITORIAL NOTES.

THE December number of the STAR contained "An Astrological Forecast" on the war in South Africa. Reference was made to this in our last number, when it was pointed out that the next thing to occur would be the "English advance," which, "though sure, would be slow and very stubbornly contested." News advices show that the above prediction has been filled as though to order. At this time the Boer forces are slowly retreating, stubbornly fighting, before the English advance.

★

"THE egress of Saturn from Sagittarius indicates a future division of the Boers and their allies." There have been indications of this for the past few weeks, and it is now reported that the Free Staters are weary of the struggle. The ingress of Jupiter into Sagittarius, which takes place on the 7th of March, indicates victory for the English forces, according to the forecast. This does not assert the end of the war but rather indicates the final turn in the tide of war and consequent victorious advance of the English—decided enough to show their ultimate triumph. Already enough of this forecast has been verified to show that there is something in helio-centric astrology, which takes cognizance of the actual aspects of the planets.

★

"Do you get what you pay for? If not, you rob yourself and morally weaken those you deal with," says the *Medical Brief*. If our occult friends would ask themselves this question every time they patronized some individual who "knows it all" they would soon complain less about the many sharks and vampires that are attracted to every movement, and whose mere preten-

sion too often counts for the possession of extraordinary powers or knowledge. Insist on getting what you pay for—or don't pay. If it is a case of buying "a pig in a poke"—don't buy. To submit to unjust extortion, or to accept less than we pay for is to put a premium on assumption, ignorance and arrogance and pave the way for the defrauding of others.

★

In an article on the "Criterion of Progress," Yves Guyot, the leading political economist of France, declares that progress is the law of least effort. The chief characteristic of progress is that it is achieved as man secures a utility with less effort, and all history of invention obeys that law. This is true of intellectual as well as material things. But progress has been an increase of the power of man over things. M. Guyot thinks that the supreme effort of the nineteenth century has been to substitute a scientific and industrial civilization for one that was sacerdotal and military. He concludes his article by summing up his theory in these words: "Progress is in direct ratio to the action of man on things and in inverse ratio to the coercive action of man on man."

GOD IS LOVE.

Religion is one of "the deep necessities of life," says *Light*, and defines it as the Fatherhood of God, and best expressed in the profound yet simple truth that *God is Love*. The article continues:

A very charming exposition of this is to be found in one of the letters attributed to the Apostle John. His argument, or exposition, runs something like this: "God is Love, and therefore they who dwell in Love dwell in God; and, in like manner, God dwells in them. It is this that makes love perfect in us; and that, again, will make us happy and confident in the hour of judgment, because we are as He is in the world—lovers all. And so, perfect Love casts out fear." It is, indeed, a celestial gospel, to which nothing need be added, and from which nothing can be taken away.

It is so entirely practical, too—and human. It has as much to do with old London as with "The new Jerusalem;" and is as true between lover and beloved on earth as between man and God in Heaven. Love everywhere dissipates fear. It "believeth all things, hopeth all things, endureth all things," and "never faileth." It wins children, it conquers rebels, it melts down enemies. Where there is true love, one can be economical of assurances of love. That there should be the need to write every day to assure me that you love me, only proves that the plant is of sickly growth—a little neglect would kill it. But perfect love casts out fear, and is of sturdy breed and growth.

So with God and our love for Him. But love for God is peculiar. Though many doubt it, true love for God is very much rooted in the intellect. He is not and He cannot be, in the ordinary sense, personal to us. All that is wanting. But if we

identify Him with the mighty Order and Harmony of the Universe, and perceive how all this makes for righteousness and beauty and progress, amid many excrescences that seem to make for cruelty and foulness and decay, we cannot help loving Him with that peculiar love which is the best love of all—the blending of awe and reverence, admiration and trust. And surely that is the meaning of "There is no fear in Love, but perfect Love casteth out fear"—for how can we fear Him if we see the Order and feel the flow of the Harmony, and perceive how all things blend, and make for righteousness and beauty and progress?

And yet life is a struggle, and the heart knoweth its own bitterness. True—but we must take the large view, and keep long reckonings with God. Some curious things are told of the observatory on Ben Nevis; and the observations often show remarkable differences in the atmospheric conditions of the two levels—of the town below and the mountain top. While a storm is raging at Fort William it may be all serene above; and, compared even with the comparatively small area of Great Britain, the storm at Fort William may be only like the breathing of an angry man. What, then, is it to the world, to the Universe? It is when we take the large view that we can feel the truth of that grand and massive verse:

Our lives through various scenes are drawn,
And vexed with trifling cares,
While Thine eternal thought moves on
Thine undisturbed affairs.

This may have a wonderful, in some cases an entirely transforming, influence upon the personal life. Life lived with God, in this tremendous sense, old things pass away, all things become new; and the old saying returns with quite a new meaning, to the no longer lonely soul, "We know that all things work together for good to those that love God." Of course they do; because the things that "work together" work within the sphere of the infinite Order and Harmony, and the issue turns upon how we regard them, and what we do with them and make of them. Rebellion and unbelief and despair will turn all to bitterness, but Love will transform them into patience and courage and pathos and hope.

If life were a chaos or a chance, there would be no guarantee that "good will be the final goal of ill," and all the tears and toils of earth's best and sweetest might, after all, be in vain. But perfect love—the love based on insight and understanding, and the spiritual sensing of the Eternal Order and Harmony—casts out fear; and, as Tennyson has taught us, even in the deep night we can hear the sentinel moving about amid the vast worlds of space, and whispering, in the dark, that all is well.

Then, for "the last scene of all, that ends this strange, eventful history," the victory of Love is complete. Here, as never before, "perfect Love casts out Fear." The old Hebrew poet understood it when he said:

When I walk through the valley of the shadow
of death,
I will fear no evil; for Thou wilt be with me;
Thy rod and Thy staff will support me.

What will it matter that the way be
dim, and that the eyes will not be able to
pierce through the gloom? Order and
Harmony will enfold us, not Chaos and
Discord, and, even as the child who trusts
falls asleep on the journey in father's or
mother's arms, so will the soul that loves
God sleep into the world of Light, serene
and strong.

LOVE.

Love is the attraction of one atom of
matter for its mate or fellow—atoms
which, when combined, form a molecule,
the smallest division of a substance or dis-
tinct element composed of matter. It is
the creator and preserver of all forms of
matter, both mineral, vegetable and ani-
mal. It is in all things, *over* all things,
and *above* all things; existing in vegeta-
ble, animal, human and divine individual
species or aggregations. It is the creator
and preserver of us all, the Alpha and
Omega, the beginning and the end, the
first and the last.

Human love is but a part of this great
attribute of Divinity; in fact, Divinity
itself is but an aggregation and crystal-
lization of purified love. The Supreme Cre-
ator, preserver and ruler of the universe
is the personification of Love—"God is
Love," Love is God.—*Rev. S. P. Quill.*

ZULU TELEGRAPHY.

The battle of Majuba hill was fought on
February 27, 1881. Pietermaritzburg is as
nearly as possible 150 miles from Majuba.
Yet the native servants of officers quar-
tered in that garrison town heard the
news of the battle and told their masters
of the result within ten hours, and long
before any official telegraphic information
came through. Again, the total defeat of
the Zulus at Ulundi in 1879 was heard of
by the natives at a distance of 270 miles
within twelve hours. How is it done?

Perhaps the most plausible explanation,
says the *London Mail*, is the following:

"The various Kaffir languages, particu-
larly that spoken by the Zulus, have very
many broad, open vowels. The natives
are said to shout to one another from hill-
top to hilltop, and these long drawn out
vowels can be heard for immense dis-
tances. The extremely rarefied air of the
high veldt also helps the sound to travel,
and, a chain of natives being arranged,
one on each hilltop, four or five miles
apart, the message flies from one to an-
other with amazing rapidity.

"Another explanation, which seems less
likely, although many old residents among
the natives declare that it is true, is the
tapping of an outcrop of ironstone or
other magnetic mineral with a succession
of light blows, after the manner of the
Morse alphabet. These, it is said, can be
heard along the whole length of the out-
crop, even if the reef dives underground
for miles and then reappears on the sur-
face. The recipient places his ear on the

stone and receives the impression of the
taps over a distance of many miles."

Whatever their method may be, it has
been proved over and over again that the
natives get news of any great event, re-
ported accurately and succinctly, long
before it is flashed across the wires.

BY THE WAY.

The touch of a hand, the glance of an eye,
Or a word exchanged with a passerby:
A glimpse of a face in a crowded street,
And afterward life is incomplete;
A picture painted with honest zeal,
And we lose the old for the new ideal:
A chance remark or a song's refrain,
And life is never the same again.

A friendly smile and love's embering spark
Leaps into flame and illumines the dark;
A whispered, "Be brave!" to our fellow men,
And they pick up the thread of hope again;
Thus never an act or a word or thought
But that with unguessed importance is fraught;
For small things build up eternity
And blazon the ways for destiny.

STELLAR SCIENCE.

The Spectroscope and Its Wonder- ful Revelments of the Dark Suns of Infinite Space.

The spectroscope is an invention of the
present century, and its employment has
led to an astonishing addition to our
knowledge of the constitution of matter,
especially in other masses of matter than
the earth.

Newton dispersed a ray of light by caus-
ing it to pass through a glass prism more
than two hundred years ago, and the study
of the subject was taken up by several
other philosophers of that time. But it
was not till about the beginning of this
century that the foundation of spectro-
scopy was laid by Dr. Wollaston, when he
made the beam of light to pass through a
narrow slit before it reached the prism
and saw the resulting familiar ribbon of
seven colors to be crossed by a number of
dark lines.

About the year 1814 Fraunhofer, a Ger-
man optician, mapped out the positions of
576 of these lines and designated some of
the more prominent by the first eight let-
ters of the alphabet.

The number of lines in the solar spec-
trum now is known to be many thousands
and some of them are double, a fact which
amounts to more than a mere matter of
detail; but all that has been done since
the days of Fraunhofer does not render
less brilliant his discovery that the light
coming from several fixed stars gives ar-
rangements of lines which differ from
those noted in the sunlight.

This last proved to be the most impor-
tant step in the spectrum analysis, which
since has become one of the grandest
branches of research, opening the eyes of
mortals to the greatest of scientific truths
and placing in their hands a divining rod
with which to explore the most hidden
mysteries of earth and heaven. It has
told us what are the principal chemical
components of stars, comets and nebulae,

showing in them identities and differences
which have given invaluable aid in the
construction of a scientific history of the
creative process, and, besides that, have
wondrously aided in the study of earth
chemistry.

DARK SUNS OF INTERSTELLAR SPACE.

Much of the work which astronomers
are now engaged upon is done with the
spectroscope, and, however important and
scientific it may be, can hardly challenge
the attention of general readers. But
now and then astronomers come with this
instrument upon a "find" which is calcu-
lated to awaken the interest of every one.
Of such a character is the discovery made
a few weeks ago by Professor Campbell at
the Lick Observatory that the North Star,
which has probably attracted more eyes
than any other star in the heavens, is not
the single object which it has all along
been supposed to be, but is associated with
at least two dark bodies, forming with
them a world system compared with which
our solar system, vast as it is, sinks into
insignificance.

One of these dark suns forms with the
bright star a binary system, the two re-
volving about their common center of
gravity in a period of about four days,
while these two bodies circle together
around the third in a period not yet de-
termined, but which is probably of many
years.

This is only one of several discoveries of
this sort which have been made by Pro-
fessor Campbell in the last year. They
have been made, as already intimated,
with the spectroscope—or rather with the
spectrograph, which is the same instru-
ment adapted for photographing the spec-
tra of celestial objects—and they are due
to the power which this instrument has of
detecting motion in a star or other cele-
stial object directly toward the earth or
directly from it. It is now held that all of
the stars are moving, probably none of
them being absolutely "fixed."

Motion "across the line of sight," which
displaces a star with reference to its
neighbors, can be discovered with the tel-
escope; but so slowly is the change of po-
sition effected, even in the case of the
most rapidly moving stars, that to detect
these "proper motions" requires observa-
tions extending over many years. But the
movement of a star "in the line of sight"
is discoverable at once with the spectro-
scope from a slight displacement which it
causes in the dark lines that cross the
star's spectrum.

With such nicety can the observations
and measurements now be made that the
rate of the motion can be determined
from a single observation in the case of
the best stars, according to Professor
Keeler, to within less than a sixth of a
mile a second.

For some time past Professor Campbell
has been observing, with a spectrograph
attached to the great Lick telescope, the
movements of certain stars which were
suspected of being variable in this respect.
Already he has found not less than fifteen

stars which vary in their rates of movement toward the earth, or from it in such a way as to show that they are revolving in orbits, whence it may be inferred that they are physically bound to other bodies, about which they circle, though these companion bodies, being dark, are invisible.

Next after the Pole Star the most interesting star on Professor Campbell's list is Capella, the brilliant star which may now be seen in the early evening in the northeast. Capella is moving from the earth, but with a variable velocity. A series of photographs of its spectrum extending over a period of about two months, shows rates which varied between the limits of thirty-three and two miles a second. These photographs leave no doubt, says Professor Campbell, that Capella is a "spectroscopic binary." The period of its revolution has not yet been determined, but it is apparently not a long one. There are also indications that this brilliant star has associated with it a third companion which is luminous, and which circles with it in a still shorter period, so that Capella is, probably, like the Pole Star, at least a triple system.

The great interest which attaches to these discoveries lies in the consideration that these dark bodies must be of enormous size to be able to swing, as they do, the massive suns with which they are conjoined. They can be nothing less than extinct suns, not mere planetary bodies. To judge from the number already found they are fairly plentiful in interstellar space. One may look upon them as illustrations of the fate which awaits the earth's glorious luminary, the Sun, some millions of years hence, just as one may see in the dead moon a constant reminder of what many scientists believe will one day be the condition of the earth—airless, waterless and uninhabited.

THE KEY TO SUCCESS.

There are many roads to success, many kinds of successes, and most people pay too dearly for a false success. It is folly to ruin health, forfeit peace of mind, or use questionable methods to make a brilliant showing. In the following it seems that Prentice Mulford gives the open sesame to wise methods:

"In these days of struggling competition one needs to be all eyes to see chances. You see very little when you are always on the run. Keeping cool, going slow, taking things easy and keeping out of flurry and fluster, add to our might, not only to see, but to act. Many fail, not from lack of doing, but from doing unwisely, and are then surprised to see some one ahead who seems to have done very little. But that one used his might where it did the most good. A greenhorn may batter a rock all day with a sledge and not break it. An old miner stands it up in a certain position, so it will vibrate on being struck, gives it a few gentle taps and it falls to pieces."

At Wardbury, Norway, the longest day lasts continuously from May 21 to July 22.

BROTHERHOOD.

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race,
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood, make way for man.

EDWIN MARKHAM.

ANCIENT EGYPT.

A Scholarly Review of Her Various Religious Doctrines.

The religion of the ancient Egyptians, as it has come down to modern times, is so replete with inconsistent and opposing beliefs that it cannot be embodied in any one succinct creed. All attempts to formulate the various texts into a system have failed, but Dr. Alfred Wiedemann, professor in the University of Bonn, has "sorted out the separate pieces composing that motley mosaic presented by the Egyptian belief in higher powers," and the result is an intelligible series of distinct doctrines. An English translation of the work, which was called "Religion of the Ancient Egyptians," has been published, and the most interesting chapter is that devoted to the Osirian doctrine of immortality, which seems to have had the greatest number of Egyptian believers and is allied closely in many points to Jewish and Christian dogma.

The doctrine was complete in all essentials, even in pyramid times, and is based on the fact of a life beyond the grave full of happiness throughout all eternity for all whose earthly lives have been worthy. A follower of this doctrine believed primarily that when a man died only his lifeless hulk remained on earth. This was embalmed, coated with asphalt until it became a mummy, that might remain unchanged for thousands of years in the dry climate of Egypt, laid away in a sarcophagus with certain specified rites, more or less complicated, depending on the wealth of the subject, and then presented with offerings, either directly or through the gods, their value again depending on the wealth of the survivors or the provision made for this purpose by the subject while he was alive. These offerings were generally of a material nature, designed to sustain the traveler on his way to the land of immortality.

There were many variations or elaborations of these customs, but all having the same basic idea, just as there was a great variety of conceptions of the nature of the immortal element of a man which we call the soul. Some called this the "ka," a sort of spiritual counterpart of man, which was released at death into an inde-

pendent existence. Again it was called the "ab," or heart; and the "ba," or soul; and the "khaib," or shadow, but each being a different idea of that same element of immortality which the various sects were striving to grasp. The Osiris, however, was the immortal counterpart of the mummy and comprised the conception of immortality which was most prevalent. But all these conceptions arising in separate places were united in the one doctrine of immortality, "the Egyptians apparently not daring to set aside any for fear it should prove to be the true one."

History does not trace when this fusion of beliefs took place, but it is made clear that the Osirian doctrine dominated all the others, and an effort at consistency was made by the theory that all the other immortal elements united with the Osiris after the Last Judgment. Preference appears to have been given to that theory because the Egyptians based their hopes of eternal life on the God, Osiris, after whom this religious belief was named. The Osirian soul was assured a safe but arduous journey to the "Hall of the Two Truths—Truth and Justice," where "beneath a canopy sat Osiris, the good being, the lord of life, the great God, the King of Eternity." Here is an interesting description of the judgment:

"Before Osiris sat the forty-two Judges of the dead, each summoned from a different city of Egypt, each to pronounce sentence upon the deceased with regard to some particular sin. The Osirian soul was received by the goddess or goddesses of truth. He proceeded to speak in his own justification, declaring that he had not committed any one of the forty-two sins, and the truth of his words was tested by weighing his heart in the scales against the symbol of truth. If the dead was found to be righteous, he received back his heart, the rest of the immortal parts of his soul were reunited in him, and he was again built up into the man who had walked the earth, but who now entered upon a new and eternal life."

It is not related what became of an Osirian soul if the judgment was adverse. It is believed that the soul was supposed to die a second death, followed by annihilation. The confession the soul was expected to make was exclusively negative, and the declarations throw considerable light on the standard of morality that prevailed, showing it was of a high order. Some of these are as follows:

"I have not committed fraud and evil against men. I have not oppressed my fellow-men. I have not diverted justice in the judgment hall. I have not known meanness. I have not, as overseer, caused a man to do more than his day's work. I have not given way to anxious care. I have not been weak. I have not caused a slave to be ill-treated by his overseer. I have not brought any to hunger. I have not caused any to weep. I have not committed murder. I have not wrought deceitfully against any man. I have not spoiled the bread of offering in the temple.

I have not added to the weight of the balance. I have not taken milk from the mouths of children. I have not taken cattle in their pasture. I have not taken in nets the birds of the gods. I have not taken the fish in the fish ponds of the gods."

There are confirmations from many sources of this emphasis laid on morality, and Dr. Wiedemann speaks of many examples of papyri containing exhortations to good conduct "in verbal expressions that recall the collection of Proverbs in the Bible, the wisdom of Solomon, and many of the other biblical exhortations." He points out that in the papyrus discovered by Prisse and named after him, which dates from the Twelfth Dynasty, the fifth commandment is found in almost identical language: "The son who hearkens to the word of his father, he shall grow old thereby." It is not difficult to understand how Christianity made such an easy conquest of the Egyptians when there was so much akin to it in the Egyptian religious ideas.

SEVEN SENSES OF FISH.

Salt water fishes breed in such myriads and it is so difficult to follow them all the year long that it seems impossible to lessen seriously their numbers except in the cases of salmon, shad and lobster, which approach the land and have well defined lines of migration. But the past year the menhaden was very scarce, and means a scarcity of the larger fish that follow it, like the mackerel and bluefish.

The habits of deep-water fish are mysterious enough; their coming and going seem governed by whim until one studies the changes that occur in their food, in the temperature of the water, the state of the atmosphere and a hundred other factors. On the approach of a storm sea birds are apt to come to land; the same premonitions are felt by the fishes, only they reverse the matter and for safety retire into deep water, where they are in less danger of being stunned or blinded by the surf. The senses of fish are the same as ours—sight, hearing, touch, smell and taste varying greatly in fish of different kind and surpassing our senses in one case or falling below our standing in another. Mr. Matthias Dunn believes that fish have two more senses than we, namely, an electrical and a magnetic sense, which reside in the skin. A large number of fish have minute tubes running in one or several lines the length of their sides, with nerves running to them. They are sensory organs, but their office is not understood.

Using analogy, Mr. Dunn has come to the conclusion that these are the organs which tell fish of a coming storm. "I find them to be of the same character as those in the electrical ray; they are electrical instruments pure and simple, inclosing the whole fish, whereby the electrical knowledge collected is thrown into the brain." The currents of electricity that forerun a storm pass through land and sea, affect the jelly in the little cells which compose

these tubes and alarm the fish, bidding it haste with its feeding and get out into deep water. Fish bite the hook recklessly just before a storm, because there is no time to lose in smelling at or tasting the bait.

Not content with this sixth sense in fishes Mr. Dunn argues that the same organs supply a seventh, the magnetic sense, the purpose of which is to direct the fish in the darkness of deep water or at night, or when, through the agitation of storms or the flowering of marine vegetation or the excessive spawning of fish, the water of the ocean becomes turbid. He cites Thomas Clark of Truro as authority for saying that basic rocks are intensely magnetic and after the friction occasioned by storms the magnetic power becomes so intensified that it often affects the compass and causes shipwrecks during fogs, when the landmarks are concealed.

Mr. Dunn's idea is that the homing powers of the shoals of fish that reach the coast in spring from the deep sea are to be explained by the action of this magnetism on the organs of the fish, which tells them where to steer. This leads him to yet another generalization. Lord Kelvin invented a compass in which the needle floats in a bath of alcohol. The brain of a fish floats in a clear liquid about the consistency of water. May not, asks Mr. Dunn, the brain itself, assisted by the magnetic tubes in the skin, act like a magnet floating in liquid?

These are questions that might excite the students of fish to efforts along fruitful lines. It may lead to a better knowledge of the factors in deep-sea fishing and have very practical results by explaining where at a given moment the food fish are likely to be and under what conditions the fishermen may find it worth their while to put to sea.

QUEER DREAMS OF INVALIDS.

M. de Manaceine, a noted Russian psychologist, has been making a study of the hallucinations of those unfortunates known as "defectives"—deaf mutes, cripples and infants in years and mental development, and has recently given the result of his observations to the public. He has noticed that in the case of the deaf and dumb, if deafness occurs before they are five years old, they forget what they have learned of spoken words; those words never being remembered in their dreams. If the intelligence of the afflicted with deafness only is highly developed, they easily retain the knowledge of spoken words, although deafness may have supervened at an early age. On the other hand, if their mental faculties are weak, the deafness, even at the early age of six or seven, entails the loss of speech, and the afflicted become both deaf and dumb. With regard to the abnormally formed, M. de Manaceine mentions the case of a person born without arms or feet who always dreamed that he had been mutilated. Now it should be borne in mind, he says, that the majority of persons born without arms or feet

always dream that they possess these extremities. It is evident, he maintains, that this difference results, in the first instance, from the weak impressions hereditarily transmitted, and in the second instance from the strength and precision of these impressions. Persons whose limbs have been amputated are subject to curious delusions while asleep. They never dream that they are walking on crutches; quite the contrary; they invariably dream that they are walking with their feet, with this difference only, that as time passes their extremities appear to become shorter and shorter.

M. de Manaceine mentions as a curious fact that this hallucination is very pronounced when the wound has healed rapidly without complications; while on the other hand there is no hallucination when the process of cicatrization has been painful. Moreover we find the reason of this difference in the greater or lesser intensity of the sensations experienced. Still, if the dreams of abnormally formed persons are characterized by certain peculiarities they are none the less subjected as are other dreams to the mysterious conditions of the human organism, and like other dreams their repercussion on the wakeful state is identical.

The idea has long been entertained that babies do not dream, but it seems that this is a mistake. A few weeks after they are born and while asleep signs of suction, smiles and laughter have been seen. No doubt that the remembrance of dreams only occurs when a child begins to talk and understands what is said to it, and that is the reason why our recollections do not go much further back than the time when we were five or six years old, but that we dream long before that age there is no doubt, although the range of our dream is naturally circumscribed by the elementary sensations we experience, normally or abnormally formed, it is most essential to watch over them while they sleep and to try and gauge the significance of their dreams.

It is a fact, medically admitted, says the eminent psychologist who supplies us with this information, that the heavy, troubled dreams of infants indicate approaching illness. If they awake with a start, begin to cry and are not easily soothed, then recourse should be made to medical advice, for it is a sign that their normal equilibrium is affected.

Novails, the savant, declares that if we did not dream we should age very much sooner than we do. Dreams, he says, are a shield against the monotony of life. In proof of his assertion he mentions the case of a lady sixty years old, who dwelt on the remembrance of a dream as the happiest event in her life. In her memorable dream this unsophisticated old soul had visited the czar in his palace and she minutely described in glowing terms the various incidents in connection therewith, and it must be admitted that this dream was the only poetical element in her isolated and monotonous existence. We often hear of

people being advised, before deciding on an important matter "to sleep on it." That appears to imply that in case we should dream we would arrive at a just appreciation of what we should do. It is but another authentic instance pertinent to this strange phenomenon—the relation of dreams to our spiritual being.

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.

Please give me a remedy for lame back, which troubles me at times.

A mustard plaster may relieve you. Massage with chloroform liniment may also prove beneficial.

Please publish a good remedy for dry eczema on a child's face. It seems to itch a great deal.

An ointment composed of one dram of oxide of zinc, one-half ounce of tar ointment and one ounce of cold cream may be used with good effect. It should be applied several times a day.

Kindly let me know what to do for my eyes, which are quite painful at times, especially when reading or doing fancy work at night.

Consult an oculist and have your eyes examined. The trouble may be due to eye strain and you may require glasses.

After eating I have pains in my stomach and a great deal of gas. My sleep is very restless, and I am troubled with severe headaches. Is baking soda injurious? It is the only thing that gives me relief.

One powder after meals of pepsin, three grains; salol, one grain, and calomel, one-half grain. Baking soda, taken moderately, is not injurious.

Am 68, otherwise strong and healthy but have no control over urine, which constantly dribbles from me. What do you suggest for a man in this condition?

You have an enlarged prostate. Take a teaspoonful of Sanmetto four times a day, one-fortieth grain of strychnia sulphate three times a day, and one teaspoonful of Rochell salts in a glass of water before breakfast every morning to move the bowels and at the same time drain the congested prostate gland.

My little boy, aged 18 months, does not seem to thrive. Is pale, listless, flabby, constipated, with occasional spells of diarrhea. Does not bear medicine well. What shall I do for him?

Dissolve five grains phosphate of soda in a glass of milk three times daily, and let him suck it through a glass tube. This will regulate his bowels and act as a tissue alterative.

Please give a reliable remedy for chilblains. Am greatly troubled with them.

Ten grains of carbolic acid, one ounce of listerine, and one ounce of glycerine forms

a good solution with which to keep the affected parts moistened, for inflamed chilblains. If the tissues are badly devitalized, Ecthiol with tincture capsicum, in equal parts, will prove a better application.

"We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on a dial;
We should count life by heart throbs.
He lives most who thinks most,
Feels the noblest, acts the best."

HALF A DOZEN HINTS.

Never despair. "Lost hope is a fatal disease."

"Work like a man; but don't be worked to death."

Avoid passion and excitement, they eat up your life forces.

Sleep and rest abundantly. Sleep is Nature's benediction.

Don't carry the whole world on your shoulders. Trust the Eternal.

Associate with healthy people. Health is contagious as well as disease.

ABSENT TREATMENTS.

Absent treatments by modern mental scientists are properly named; and a similar term may be applied to the results—absent cures!—*Flaming Sword*.

PEANUTS HELP DIGESTION.

Peanuts are good for indigestion. They are especially recommended for corpulent diabetics. Peanuts are made into a wholesome and nutritious soup, are browned and used as coffee, are eaten as a relish, simply baked, or are prepared and served as salted almonds.

APPLE CURE FOR ALCOHOLISM.

A German doctor has started a theory that most drunkards can be cured by a very simple and pleasant course of treatment—namely, by eating apples at every meal. Apples, he says, if eaten in large quantities, possess properties which entirely do away with the craving that all confirmed drunkards have for drink.

AGE AND SLEEP.

Teslau says that negroes live to an advanced age because they sleep so much. He believes that a man has just so many hours to be awake, and that the more of them he uses up in a day the shorter his life will be. A man might live to be two hundred if he could sleep most of the time. The proper way to economize time, therefore, is to sleep whenever there is nothing better to do.—*Medical News*.

FRUITS AND NUTS.

Don't be afraid to eat plenty of fruit if it is ripe. According to recent health reports juicy fruits are not only cleansing to the stomach but they feed the brain and nerves. Eat good fruit and you will be clear-headed. Another good food for the brain and muscles consists of burnt or "blanched" almonds. A few of these every day will add much to one's mental powers. If you are going to do some hard studying for a season you had better get a supply of almonds and put them in the oven and bake them. Then eat a few each

day, with a little salt, and see if you don't find your problems easier of solution.

MEDICINAL LAUGHTER.

Laughter is a most useful medicine. It takes a man out of himself, and so gives Nature a chance. The brain is so frequently our prime mover in sickness that anything that temporarily disarranges it, as it were, is good for us. Forgetfulness is a great administrative and recuperative genius; he who forgets wins half the battle, whether it be the forgetting of an injury, or the dismissal of a trouble. In laughter, almost inexplicable as it is, there exists a great healer. It is the forerunner of forgetfulness: it is the distracter: it shakes up the creature; it fosters hope, without which our being is almost a blank. Laughter is the truest of medicines. Get it when you can. Do not be afraid to laugh. It blesses you and those who hear.—*Indian Lancet*.

IRRITATION ARRESTS DIGESTION.

The cat has served to teach mankind an all-important lesson concerning the working of the stomach. The X rays directed upon a cat's stomach have demonstrated that any irritation or disagreeable nervous excitement arrests the process of digestion. Dr. Fritz Lange of Munich, who makes a special study of the stomach, performed a series of experiments, which resulted in this interesting discovery. After the cat had eaten, the X rays were turned on, and Dr. Lange watched the animal's stomach through a fluorescent screen. He then irritated the cat by placing a live mouse just beyond its reach. Dr. Lange was able to observe that digestion was absolutely interrupted by the irritation of the animal. Briefly stated, the lesson for man is: Don't let anything bother or interrupt your dinner.

WHEN GOING TO BED.

No matter how busy one may be, it is quite possible always to attend to one's toilet at night. One should not simply drop her clothes and tumble into bed, else neither one's self nor the clothes will look attractive in the morning. Have plenty of hot water and a dash of eau de Cologne and give your face a thorough laving. The result will be as refreshing as an hour's sleep. Brush the hair for twenty minutes. It will be glossier and thicker for the trouble, and your nerves will be soothed by the process. Then, after the exercise, robe yourself in a warm dressing gown and drink a glass of hot milk, weak cocoa or even hot water, eating a biscuit or bit of toast if you like. When the small supper is finished you will be ready to go to sleep without any insomnia cure, and in the morning you will waken refreshed and thoroughly in good humor with yourself and with the world.—*Woman's Life*.

HOW TO TREAT A BRUISE.

After receiving a bruise on the finger nail plunge the finger into water as hot as can be borne. By doing so the nail is softened, and yields so as to accommodate itself to the blood poured out beneath it, and the pain is soon diminished. The fin-

ger may then be wrapped in a bread-and-water poultice. On the following, or on the third day, the blood has clotted; and, separating into its clot and fluid parts, the pressure it makes on the sensitive skin under the nail may be relieved by scraping the nail with a penknife till it becomes so thin that the scraping causes pain. The thin nail left is very light and the pressure is mitigated; but if the squeezed part of the nail is very black, and tender when touched, it is best, after scraping, to make a nick through the remaining nail over the black blood, and immediately the watery part gushes out, the pressure almost entirely ceases and instantaneous relief is afforded, but it unfortunately rarely, if ever, prevents the nail coming off.

THE FOOT-BATH.

A foot-bath is often a source of great relief and comfort to a sick person and every one who is likely to have charge of the sick at any time should learn how to give this bath in bed with the least tax and worry to the patient.

Here is a good way: Cover over the lower half of the bed with a large piece of oil-cloth (and said piece of oil-cloth no house-wife should allow herself to be found without); then place a foot-tub with a small amount of water of medium temperature in the bed. Have the patient lie on the back, and, flexing the knees, place the feet in the tub. The knees can be supported, if necessary, by an attendant. Cover the tub and knees with a blanket, having placed a board over the tub to keep the blanket out of the water.

The patient can now lie there and thoroughly enjoy his bath. The water can be heated from time to time by adding more hot water. At the close of the bath cool the water to 100 degrees; lift the feet out into towels and dry them.

PIMPLES AND TREATMENT.

Pimples on the face and forehead often occur about the period of youth, and though not usually attended by itching, cause discomfort from their unsightliness. Moreover, if picked or scratched they may leave permanent scars. Treatment: The digestive organs must be attended to: the diet plain and not excessive; plenty of open air exercise taken—skating and horse riding, etc.; stimulants, as a rule, avoided; the bowels regulated, if necessary, by any of the mild laxatives. In obstinate cases, two or four drops of arsenic solution, in water or some bitter infusion, should be taken three times a day, directly after meals, until itching of the eyes occur, when it must be left off for a time. Warm sea-water baths, twice a week, have sometimes seemed useful; at others, well washing the face with strong saltpetre (two or three drams in a teacupful), and allowing it to dry on. The worst places may be touched every night with a small piece of the iodide of sulphur ointment. In girls there may be some irregularity that can only be rectified by a physician. Should these measures fail, there are yet others more potent and specific; but as

these can only be used by a physician, it is obviously unnecessary to detail them here.

SIMPLE HOME REMEDIES.

A few drops of tincture of myrrh in a tumbler of water makes a good purifying wash for the mouth and throat for occasional use.

Water, as hot as possible without burning, is drunk at every meal by some dyspeptics and is pronounced good. A gobletful is the prescribed quantity.

Orange diet is said to be a very effective remedy for inebriety. The proper dose is one orange before breakfast, another at 11 a. m., 3 p. m., and 6 p. m., with one just before retiring.

Some people who fancy that they are bilious, and, perhaps, are so, drink the pure juice of one lemon quite every morning and find it efficacious. It certainly cures heartburn.

In case of fainting place the body in a horizontal position, with the head low; sprinkle cold water on the face, neck and chest; loosen the clothing and expose the patient to fresh air. Camphor or ammonia applied to the nostrils will also prove efficacious, though the latter must be used with caution.

Olive oil forms a most useful article of diet for delicate people. The invalid who cannot touch cod-liver oil should be encouraged to use freely mayonnaise dressing and in eating salad to pour over it a fair supply of oil. In cases where the taste for this is not natural it can generally soon be acquired. For some cases of debility and weak digestion small doses of salad oil will do wonders. People have sometimes been able to give up the almost daily use of drugs by taking instead a dessert spoonful of salad oil on going to bed.

EDITOR'S TABLE.

AFTER five months' experience in conducting the STAR we assure our readers that *we like it*. We aimed, from the beginning, to improve each succeeding issue. This has been done. Also, we believed that the STAR should be self-supporting and pay its own way. We still adhere to this belief. But there is a point in the evolution of a journal where it falls into a rut or goes on to better and higher things. This last is our aim. We not only believe that the STAR should pay its way but we also hold that as its subscription list grows it should give forth more light, more value and be of greater usefulness.

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WE are confident that our subscription list would double every month for several months to come if the STAR was brought to the notice of people interested along the lines upon which we work. To aid in this we publish among our advertisements several new premiums, all carefully selected to this end, and respectfully call the attention of our readers to them. We are confident that every one can easily secure, at least, *one* new subscriber to the

STAR, and by so doing procure in return one of the valuable occult works of fiction found in our "Occult Fiction List."

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WE do not wish to annoy our readers by a continued drumming, and we shall not. We do suggest, however, that they will serve their own interest and pleasure as well as ours by taking an interest in extending the usefulness and capacities of the STAR. We have provided, in return, that which will elevate, instruct and delight you in a hundred ways. Remember that the STAR is *your* paper. It is just what you allow it to be. Give it the sunshine of your approbation, introduce it to your friends. Send it to those who are seeking the light. Spread it before the hopeless, the hungry and the honest seeker for truth. It will pay you. We will provide you with extra copies to do this or will send a sample STAR to any address you desire. See that your society procures a globe or atlas. Form a nucleus around you of fellow readers and congenial thinkers. Supply yourselves with the best occult literature obtainable, and, you can depend upon it, *it will pay*. Try it!

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Frauds and Fakes Again.

Our spiritual and liberal exchanges have recently contained detailed accounts of "tramp mediums" and "psychic sensitives," traveling through Michigan and other western states, assuming names of men more or less well known, and getting diamonds, jewelry and money from confiding dupes, and then skipping out between two days, etc.

We wish to confess that we have also been victimized to the extent of inserting gratuitously in our February number an advertisement of an alleged "Psychic Research Company," *alias* "Sydney Flower, LL.D.," *alias* "J. V. Daniels," etc., purporting to teach telepathy, mind reading, etc., on the well known "something-for-nothing" "catch-em-and-skin-em" plan. We were deceived into giving this advertisement a place in the STAR without full investigation because the concern is located in our city and claims to be publishing a monthly "Journal of Suggestive Therapeutics," has an office in a well known building, and appeared to be doing an extensive business, employing several typewriters and advertising extensively—presumably "working" other publishers as they did us.

The "LL.D." man, on closer acquaintance, proves to be a degenerate cigarette fiend, whom the medical journals and the State Board of Health are after for his open and gross violations of the law, and we trust the postal authorities will soon stop his fraudulent use of the mails.

We feel that an apology is due our readers for the appearance of this advertisement in the STAR, and assure them that it will not occur again as we propose to guard our advertising columns with jealous care and exclude everything that is unclean, crooked, or savors of fraud or deception in any manner, shape or form.

Books Received.

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

"THE MEMORY OF PAST BIRTHS," by Charles Johnston, M. R. A. S., of the Bengal Civil Service (Retired), is an attempt to prove, by the personal memory of the reader or some acquaintance that reincarnation is more than a mere hypothesis of human existence. It treats more with the *proof* of reincarnation than any other work it has been our fortune to peruse. We confess to a deep interest in the pregnant pages of the author, and assure our readers that, aside from the subject that his title suggests, they will find here a philosophy whose power of thought and clearness of vision will broaden and strengthen the most discriminating mind. The Metaphysical Publishing Co., New York City. Cloth, 50c.; paper, 25c.

"REINCARNATION IN THE NEW TESTAMENT," by James M. Pryse, is the title of a small volume that ably and masterfully presents reincarnation as one of the foundation stones of primitive Christianity. It shows that the Gospel promulgated by Jesus is fully in accord with this all but universal faith of the Eastern world. That it cannot fail to arouse the attention and conviction of unprejudiced inquirers we do not doubt. It is a valuable contribution to the widening literature of repeated lives and will hold a place therein that cannot be overlooked by any who go to the bottom of this question. Published by Elliott B. Page & Co., New York City. Price, 50c.

"OSMAN'S PALMISTRY INSTRUCTOR, or Easy Method of Reading Hands," by Leo S. Osman. This is a practical handbook on the art of Palmistry. It is copiously illustrated and contains as much reading matter as is found in much larger and more pretentious works. It is written in a plain, clear and sensible manner, and cannot fail to interest every one who pays attention to palmistry. It is a work very easily followed, and we commend it such of our readers as desire a reliable work on the subject. Published by the author at 170 W. 23d St., New York City. Price, 25c.

"WHY I AM A VEGETARIAN," by J. Howard Moore. A dainty little pamphlet that has had a popular sale, the present edition being the 7th thousand. Price, 25c. Purdy Pub. Co., McVicker's Bldg., Chicago.

"THE INFLUENCE OF FEAR IN DISEASE" is a 16-page pamphlet by Dr. Wm. Holcombe, who ably sets forth how fear influences the spread of disease. Price, 10c. Purdy Publishing Co., Chicago.

"THE POWER OF THOUGHT IN THE PRODUCTION AND CURE OF DISEASE," by Dr. Wm. Holcombe. 17 pages of metaphysical reading matter. Price, 15c. Purdy Publishing Co., McVicker's Bldg., Chicago.

"DR. FOOTE ON MENTAL HEALING, with a History and Mode of Treatment." The author advocates a "marriage" of homœopathy and metaphysical science; 30 pages. Price, 25c. Purdy Pub. Co., Chicago.

"PSYCHOMETRY; Its Science and Law of Unfoldment," by J. C. F. Grumbine, is a practical handbook of 48 pages containing a clear exposition as to what psychometry really is and how to unfold this spiritual faculty by observing directions set forth in some fourteen "Special Rules and Conditions." Other chapters treat on kindred topics. The book is clear, interesting and practical, and the best one on the subject of psychometry we have seen. See Mr. Grumbine's advertisement.

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Publications Received.

THE MORNING STAR. Monthly, 50c. By Peter Davidson, Loudsville, White Co., Ga. This bright little monthly is just now made extra interesting by its articles on "Esoteric Freemasonry," commenced in the December number.

THE ADEPT for March contains nearly two pages on astrology. It seems to have taken a new departure on "Monism." The most interesting matter in the issue is an article on so-called "Christian Science" by John Maddock. It is well written.

THE ABIDING TRUTH. Monthly, 50c. C. Elizabeth Russell, 6 Park St., Peabody, Mass. Every page of this unique little monthly fairly scintillates with gems of truth and helpful thought. It is doing a grand work in teaching self-knowledge and making plain inherent divinity.

CRAM'S MAGAZINE is a beautiful and sumptuous monthly, devoted to "History, Geography, and Current Topics," and is finely and profusely illustrated throughout its more than hundred double-column pages of superb letter-press. It is a magnificent production, and contains articles along its chosen lines of more than usual merit. It is, from its inception, a standard publication, and we take pleasure in commending it to our readers. Published by George F. Cram, 61-63 Plymouth Place, Chicago, Ill., at \$3 per year; single copies, 25 cents.

HERALD OF THE GOLDEN AGE. Monthly, 50 cents a year. The Beacon, Ilfracombe, England. This publication will prove a real help for health, hope and happiness in every home where it receives a welcome. It is full to overflowing with useful and sunshiny contents. We regret that Sidney H. Beard announces his retirement as its editor, but that it will keep up to the high standard it has made for itself we do not doubt. We will favor our readers with Mr. Beard's last leading article in the next issue of the STAR. Watch out for it.

THE SPHINX for February is fully up to its past standard in dress and contents. The frontispiece is a reproduction of "The Three Fates." Among the more interesting articles will be found "Astro-Phrenology," by Sepharial; "Fate—and Cheating It," by Heinrich Daath; "The Character and Fortunes of Virgo;" "The Astrologer's Vade Mecum," by Prof. W. H. Chaney; and "The Science of Celestial Philosophy Relating to Nativities," by George Smith. Everyone interested in astrology cannot fail to obtain a large return when subscribing for the *Sphinx*.

WE also acknowledge receipt of the following new exchanges, aside from those noted last month:

The Canadian Craftsman. Monthly, \$1.50. 126 Bay St., Toronto, Canada.

Square and Compass. Monthly, \$1. Lawrence H. Greenleaf, room 22, Masonic Temple, Denver, Colo.

The Masonic Chronicle. Monthly, 75 cents. Secret Society Pub. Co., Columbus, O.

The American Tyler. Twice a month, \$2. Ann Arbor, Mich.

The foregoing are Masonic publications.

Secular Science and Common Sense. Published monthly by G. B. Moore, 35 and 37 Randolph St., Chicago. \$1 per year.

Knights' Review. Monthly, \$1. Fifth and Main Sts., Cincinnati, O.

Progressive Thought. Monthly, 25 cents. Olathe, Kansas.

Faith and Hope Messenger. Monthly, 50c. Boardwalk and New York Ave., Atlantic City, N. J. Albert & Albert, publishers.

Prophetic Messenger. Monthly, 50c. 417 5th St., S., Minneapolis, Minn.

Medium. Weekly, \$1. 614 W. 6th St., Los Angeles, Calif.

The Vegetarian Magazine. Monthly, \$1. McVicker's Bldg., Chicago, Ill.

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