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STONES OF THE BREASTPLATE.

The Mystic Gems of the Zodiac Composed the "Oracle of Urim and Thummin."

ADDRESS OF COMPANION JAY G. KELLEY BEFORE DEN-
VER ROYAL ARCH CHAPTER, NO. 2.

The love of beautiful gems and precious stones dates back beyond the most ancient written history and forms the story of many of the oldest legends.

As far as we can penetrate into the dim and distant past evidences are found of an intense admiration and fondness for them. They were found in the buried cities of Pompeii and Herculaneum, and the mummy pits of Egypt.

They are frequently spoken of in the ballads of Hindoo mythology, and Pliny says "that garments and utensils of the Indians were lavishly adorned with gems," but he does not say what stones were employed, except the sapphire, which holds the same name in nearly all languages.

In Scripture the sapphire is described as "a blue stone, like unto the vault of heaven."

The Breastplate worn by the High Priest in a Chapter of Royal Arch Masons is similar in its construction to those anciently worn by the High Priest of Israel, the gems or jewels inserted therein alluding to the Twelve Tribes of Israel.

The Breastplate in ancient times was called the "ORACLE OF URIM AND THUMMIN," which signifies Light and Perfection, or Revelation and Truth.

The first mention of the Breastplate for a High Priest is to be found in Exodus, chapter xxviii, and is as follows:

THE BREASTPLATE OF JUDGMENT.

"And thou shalt make the Breastplate of Judgment with cunning work; after the work of the Ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it.

"Four square it shall be, being doubled; a span shall be the length thereof and a span shall be the breadth thereof.

"And thou shalt set in it settings of stones, even four rows of stones—the first row shall be a Sardius, a Topaz, and a Carbuncle, this shall be the first row; and the second row shall be an Emerald, a Sapphire and a Diamond; and the third row a Ligure, an Agate

and an Amethyst; and the fourth row a Beryl, and an Onyx and a Jasper.

"They shall be set in gold in their enclosings, and the stones shall be with the Names of the Children of Israel, according to their names, like the engravings of a signet, every one with his name shall they be, according to the Twelve Tribes."

THE SARDIUS OR RUBY.

Beginning at the left hand upper corner we find the *Sardius*, which was an ancient name that might apply to any red stone, from a common carnelian to a ruby; and it is probable that a ruby was the stone employed; for Hebrew legends tell us that the "blushing ruby" was a symbol of Reuben, who brought shame upon himself by his irreverent conduct towards his father.

At the present time the finest rubies are found in Burmah. The mines of that country were formerly owned by the king, and a strong guard was placed over them, the most valuable gems being always reserved for the royal treasury, one of the titles of the Burmese king being "Lord of the Rubies."

Since Burmah became British territory the mines have been worked by an English company, who have produced many fine gems.

The color of a ruby varies from the true "pigeon blood" down to a rosy tint.

The stone has a flash peculiarly its own and unlike any other gem, and a child would readily notice the difference between a true ruby and the finest imitation ever made. A skillful lapidary will quickly recognize them by placing them in his mouth, as they leave on the tongue a cooling effect like a fragment of ice.

When placed in the fire a true ruby becomes invisible, but when immersed in water it appears to glow with heat; it also shines like a coal of fire in the dark.

In Proverbs, chapter iii, King Solomon says: "She is more precious than rubies." The 18th verse in chapter xxviii of Job reads: "No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies." Chapter xx of Proverbs says: "There is gold and a multitude of rubies, but the lips of knowledge are a precious jewel."

In chapter xxxi of Proverbs rubies are again spoken of, the 10th verse reading as follows: "Who can find a virtuous woman, for her price is far above rubies." In the 7th verse of chapter iv, Lamentations, we read: "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies."

□ Brahmin tradition tells us that "The abodes of the gods were lighted by enormous rubies."

The ruby was undoubtedly known to the ancient Greeks and Romans, many intaglios being in existence which were engraved 500 years B. C., which was the highest period of Greek art.

The ruby or sardius in the Breastplate was engraved with the name of Reuben.

THE TOPAZ OR YELLOW SAPPHIRE.

The *Topaz*, which is the second stone in the Breastplate, derives its name from an island which was supposed to be situated in the Red Sea named "Tepozion." The stone is found in many countries, the finest gems however being brought from Brazil. The oriental topaz is really a yellow sapphire.

The topaz in the Breastplate of the High Priest was engraved with the name of Simeon.

THE CARBUNCLE OR GARNET.

The *Carbuncle*, or third stone, situated on the upper right hand corner of the Breastplate, literally translated means, "a flashing stone." It is asserted by oriental tradition that "Noah's ark was lighted by a carbuncle," and some writers say "carbuncles dropped from the clouds amidst flashes of lightning."

Carbuncles are made from the garnet, cut in cabochon, which is a flat bottom and rounded top.

This gem bore the name of Levi in the Breastplate.

THE EMERALD OR GREEN SAPPHIRE.

The fourth stone in the High Priest's Breastplate is the beautiful *Emerald*. There is only one locality where the true emerald is found, and that is at Muso, near Santa Fe de Bogota, in the United States of Colombia. The stone called the oriental emerald is a green sapphire, much harder than the true emerald.

Emeralds, differing in structure from the true emerald, are found in Siberia on the Tokovoya river, also near the village of Atacama, Peru. When Cortez returned to Europe, after the conquest of Mexico, he had in his possession a large and flawless emerald, for which a diamond merchant of Genoa offered forty thousand ducats.

Fine emeralds are always cut in the form of a table, the edges beveled, with parallel facets beneath.

It is now one of the most valuable of gems, a flawless stone ranking in value, and sometimes exceeding, a diamond of the same weight. A stone weighing a fraction less than six carats was sold in Paris in 1896 for ten thousand francs (\$2,000).

There are many superstitions attached to the emerald, one being that it betrays a false witness when in the company of such an one.

The Bible says that "The rainbow is like unto an emerald;" and an ancient Hebrew tradition says, "If a serpent fixes its eyes on an emerald, it becomes blind." It was considered a specific against epilepsy, and that it had power to heal leprosy and other diseases.

Cleopatra presented to ambassadors portraits of herself engraved on emeralds.

In Ezekiel, chapter xxvii, it is written, "Syria was

the merchant, by reason of the multitude of the wares of thy making, they occupied in thy fairs with emeralds, purple and brodered work, and fine linen, and coral and agate." In the Breastplate the emerald was symbolical of the tribe of Judah, the name of which was engraved upon it.

THE BLUE SAPPHIRE.

The *Sapphire*, or fifth stone, is often mentioned in the Bible as a gem of great beauty, and Hebrew tradition says that the ten commandments were engraved upon stones of sapphire.

The best sapphires are found in the kingdom of Siam in the province of Battambang, a locality that supplies more than half of the world's product. In 1865 sapphires were discovered on El Dorado Bar, near Helena, Montana.

Sapphires are of all shades of blue, occasionally mixed with black, giving them an inky appearance, and sometimes with red, which, though not perceptible by daylight, will show an amethystine appearance by lamplight.

The ancients gave the name sapphire to all blue stones. St. Jerome says: "The sapphire procures favor with princes, pacifies one's enemies, frees from enchantment, and obtains freedom from captivity."

In Isaiah, chapter liv, the following verse is found: "O, thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires."

The Breastplate sapphire was the stone of Zebulun.

THE DIAMOND.

The sixth stone in the Breastplate is the *Diamond*, a stone that surpasses all other gems in hardness and brilliancy. It was formerly said to be only found in gold mines; this, however, has been disproved, for it has often been found in localities where gold does not exist. They have been found in Hindostan, Brazil, Sumatra, Borneo, Australia, California, South Africa and in the Ural mountains of Siberia.

The stones found in South Africa are of an inferior quality, ninety per cent of the product being what the experts term "off color." The diamond mines of Golconda, which has produced the finest gems, employed at one time sixty thousand persons, but of late years they have become so unproductive that the very names of the places are unknown to the present inhabitants.

All precious stones are weighed by the carat, and it may be interesting to know how the word originated. It is derived from the Arabic word "kuara," which is the name given to the seeds of a pod-bearing plant that are almost invariably of equal weight.

A carat, when placed upon the modern scales, weighs two hundred and five and a half milligrammes, or a fraction less than four grains. Many virtues are attributed to the diamond; in ancient times it was supposed to protect the possessor from pestilence, poison or enchantments.

It was engraved with the image of Mars, and then worn by warriors to insure success in battle.

In the Breastplate it bore the name of Issachar.

THE LIGURE OR TURQUOISE.

The seventh stone in the Breastplate of the ancient High Priest was known as the *Ligure*, and was perhaps a specimen of the apple-green titanite now known as "liguerite." The modern Breastplate contains, in place of the *ligure*, a jewel of turquoise, which in ancient times was considered of great value, probably on account of its many supposed virtues.

The home of the turquoise is in the mountains of Khorassan, Persia, and the finest gems in existence are supposed to be owned by the Shah of Persia.

The turquoise is much used in oriental countries for the ornamentation of harness, girdles and swords, and for amulets and charms.

The turquoise is said to protect its wearer against contagion, and to change to a pale color when he is afflicted with any dangerous disease.

The *ligure* was engraved with the name of Dan.

THE AGATE.

The *Agate*, the eighth stone of the Breastplate, is of many varieties, and is a compact, variegated quartz; sometimes clouded, banded, and the markings shown in the moss-agate. It was extensively used in ancient times as a gem and was highly prized.

One of the ancient superstitions attached to the agate was that by burning one a storm could be averted.

One of the many varieties of agate was colored like a hyena, and was believed to be the cause of domestic quarrels; another variety brought conjugal happiness if worn on the neck, provided it was strung on a hair from a lion's mane.

The French treasury possesses some very beautiful agate work, consisting of a service valued at \$100,000.

The agate was the Breastplate symbol of Gad.

THE VIOLET AMETHYST.

The ninth stone in the Breastplate is the *Amethyst*, a violet colored quartz, which receives its color from manganese.

It is named from a Greek word which means "without drunkenness," as it was thought by the ancients that the stone prevented excess of drinking and that liquor drank from a vessel made of amethyst would not produce inebriation.

Pliny says that if the name of the sun or moon be engraved upon it and the amethyst be hung about the neck from the hair of a baboon or the feather of a swallow, it will charm against witchcraft. In justice to Pliny, who relates the many superstitions and flights of imagination referring to precious stones, it should be mentioned that in his narrative he refers to the superstitions as the inventions of the lying Greeks.

The amethyst was the stone symbol of Asher.

THE SKY-BLUE BERYL.

The *Beryl*, or tenth stone, is of four varieties—Ethiopian, Arabian, American and Indian. The Ethiopian is of a soft green color, glistening like a golden star reflecting the sunlight, and is not only beautiful but very valuable.

The gem known as the aqua-marine is a beryl. The largest one known was the property of the late Dom Pedro of Brazil. Its weight was 225 ounces troy, and it had the shape of a calf's head.

The emerald is a variety of the beryl, the latter possessing the same crystalline form, hardness and specific gravity, and differing from it only in color.

The finest beryls, according to Pliny, were those that imitated the water of the ocean, being of a clear sea green color; hence crystals of a sea green or of a light sky blue color are called aqua-marine.

Mount Antoro in Colorado produces beryl in abundance, but only a few specimens can be cut into gems.

The Breastplate beryl was the symbol of Naphtali.

THE LIGHT-BROWN ONYX.

Onyx, the eleventh stone, is simply a chalcedonic variety of quartz, presenting alternate layers of different colors, usually of a clear light brown and an opaque white. The onyx was highly prized by the ancients, who took advantage of the different colors to engrave it into what are known as cameos. The figure in relief is carved out of one layer of stone, generally the paler of the two, while the darker part forms the background. These ancient specimens bring a high price at the present day, and are highly prized, not only for their rarity but as works of art.

We find that onyx is mentioned almost at the beginning of the Bible, in Genesis, chapter ii: "And the gold of that land is good, and there is bdellium and the onyx stone;" and it is spoken of in Exodus, chapter xxxix: "And they wrought onyx stones, inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel."

The stone in the Breastplate was engraved with the name of Joseph.

THE SEA-GREEN JASPER.

Jasper, the twelfth stone in the pectorate or Breastplate of the Jewish High Priest, is a compact variety of quartz, and may be of a dull red, yellow, brown or green color, sometimes blue or black, and is distinguished from other varieties of quartz by its complete opacity, even in very thin splinters.

It is susceptible of a brilliant polish and is manufactured into brooches, bracelets, snuff boxes, vases, knife handles and other ornamental articles.

It is a common stone along most of the rivers and creeks of Colorado.

On the Breastplate it bore the name of Benjamin.

The bloodstone is a green jasper with red spots. There is a legend attached to that variety which says that at the crucifixion the blood, which followed the withdrawal of the spear, after being thrust into the side of our Savior, spattered upon a piece of green jasper lying at the base of the cross and formed a bloodstone.—Revised from *The American Tyler*.

We subjoin the following table of the Mystic Gems of the Zodiac, which are the same as those of the Breastplate:

MYSTIC STONES OF THE ZODIAC.

NO.	HOUSE.	STONE.	PERIOD.
1.	Aries	Sardius	Sept. 23 to Oct. 24.
2.	Taurus	Topaz	Oct. 24 to Nov. 23.
3.	Gemini	Carbuncle	Nov. 23 to Dec. 22.
4.	Cancer	Emerald	Dec. 22 to Jan. 20.
5.	Leo	Sapphire	Jan. 20 to Feb. 19.
6.	Virgo	Diamond	Feb. 19 to March 21.
7.	Libra	Ligure	Mar. 21 to April 21.
8.	Scorpio	Agate	April 21 to May 22.
9.	Sagittarius	Amethyst	May 22 to June 22.
10.	Capricornus	Beryl	June 22 to July 23.
11.	Aquarius	Onyx	July 23 to Aug. 24.
12.	Pisces	Jasper	Aug. 24 to Sept. 23.

The birth-stone of any person is the jewel of that house of the Zodiac the earth was in at birth, as shown by the above polarity periods.

REINCARNATION.

As Taught by the Christian Fathers, and as Accepted in the East To-day.

[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.]

Emphasis should be placed again upon the fact that the theory of Reincarnation is nothing more or less than the doctrine of the complete immortality of the soul. It is no new doctrine, no new thought, no new revelation. It is but the completion of the old belief which nearly all men have held in nearly all times. It is evident that if the soul be immortal it must be wholly immortal, and not partly immortal; completely immortal, and not incompletely immortal. Immortality can have no beginning.

Theology—built upon the theory that all men are created, and hence without a previous existence—has decapitated the immortal life of man, leaving it a headless trunk which explains nothing, and is out of harmony with all the facts in the universe.

Reincarnation (the philosophy of the complete immortality of the soul) is something more than a mere theory—it is a scientific proposition which fits and agrees perfectly with the great theory of evolution, with all the known facts touching men's relations to one another and to the Eternal Laws and Forces, and with justice, morality and man's freedom.—ORLANDO J. SMITH.

VI.

REINCARNATION IN EARLY CHRISTENDOM.

The first centuries of Christianity found reincarnation still the prevailing creed, as in all the previous ages, but with various shades of interpretation. What these different phases of the same central thought were may be gathered from Jerome's catalogue, after the strife between Eastern and Western ideas had been working for some centuries and the present tendency of Europe had asserted itself. Jerome writes: "As to the origin of the soul, I remember the question of the whole church—whether it be fallen from heaven, as Pythagoras and the Platonists and Origen believe; or be of the proper substance of God, as the Stoics, Manichæans and Priscillian heretics of Spain believe; or whether they are kept in a repository formerly

built by God, as some ecclesiastics foolishly believe; or whether they are daily made by God and sent into bodies according to that which is written in the Gospel: 'My Father worketh hitherto and I work;' or whether by traduction, as Tertullian, Apollinarius, and the greater part of the Westerns believe, *i. e.*, that as body from body so the soul is derived from the soul, subsisting by the same condition with animals."

In the form of Gnosticism it so strongly pervaded the early church that the fourth Gospel was specially directed against it; but this Gospel according to John attacked it only by advocating a broader rendering of the same faith. We have seen that Origen refers to pre-existence as the general opinion. Clemens Alexandrinus (Origen's master) taught it as a divine tradition authorized by St. Paul himself in Romans v. 12, 14, 19. Ruffinus in his letter to Anastasius says that "This opinion was common among the primitive fathers." Later, Jerome relates that the doctrine of transmigration was taught as an esoteric one communicated to only a select few. But Nemesius emphatically declared that all the Greeks who believed in immortality believed also in metempsychosis. Delitzsch says, "It had its advocates as well in the synagogues as in the church."

The Gnostics and Manichæans received it, with much else, from Zoroastrian predecessors. The Neo-Platonists derived it chiefly from a blending of Plato and the Orient. The Church Fathers drew it not only from these sources, but from the Jews and the pioneers of Christianity. Several of them condemn the Persian and Platonic philosophies and yet hold to reincarnation in other guises. Aside from all authority, the doctrine seems to have been rooted among the inaugurators of our era in its adaptation to their mental needs, as the best explanation of the ways of God and the nature of men.

I. The Gnostics were a school of eclectics which became conspicuous amid the chaotic vortex of all religions in Alexandria, during the first century. They sought to furnish the young Christian church with a philosophic creed, and ranked themselves as the only initiates into a mystical system of Christian truth which was too exalted for the masses. Their thought was an elaborate structure of Greek ideas built upon Parsee Dualism, maintaining that the world was created by some fallen spirit or principle, and that the spirits of men were enticed from a pre-existent higher stage by the Creator into the slavery of earthly bodies. The evils and sins of life belong only to the degraded prison-house of the spirit. The world is only an object of contempt. Virtue consists in severest asceticism. To combat their theory that Jesus was one of a vast number of beings between man and God, the fourth Gospel was written.

They spread widely through the first and second centuries in many branches of belief. But most of their strength was absorbed into Manichæism, which was a more logical union of Persian with Christian and Greek ideas. In this simple faith the world is a creation, not of fallen spirit, but of the primary evil

principle, while the spirit of man is the creation of God, and the conflict between flesh and spirit is that between the powers of light and darkness.

The Gnostic and Manichæan notions of pre-existence perpetuated themselves in many of the medieval sects, especially the Bogomiles, Paulicians, and Priscillians. Seven adherents of the Priscillian heresy were put to death in Spain, A. D. 385, as the first instance of the death penalty visited by a Christian magistrate for erroneous belief. Adherents to reincarnation were, therefore, the earliest victims of Christian intolerance.

The Italian Cathari were another sect holding this form of reincarnation, against whom the Albigensian Crusade of the elder De Montfort was sent, and the inquisition devised by St. Dominic. Still they thrived in secret and possessed a disguised hierarchy which long survived their violent persecution. Similar sects, descended from them, still exist among the Russian dissenters.

II. Contemporary with the Alexandrian Gnostics arose the philosophical school of the Neo-Platonists which gathered into one the doctrines of Pythagoras, Plato and Buddhism, and constructed a theology which might make headway against Christianity by satisfying in a rational way the longings which the new religion addressed. They too disclosed the reality and nearness of a spiritual world, a reconciliation with God, and the pathway for returning to Him. The distinguishing principle of Neo-Platonism is *emanation*, which took the place of creation. From the eternal Intelligence proceeds the multiplicity of souls which comprise the "*intelligible*" world, and of which the world-soul is the highest and all-embracing source. They insisted upon the distinct individuality of each soul, and earnestly combated the charge of Pantheism. Souls who have descended into the delusion of matter did so from pride and a desire of false independence. They now forget their former estate and the Father whom they have deserted. The mission of men, in the dying words of Plotinus, is "to bring the divine within them into harmony with that which is divine in the universe." The Neo-Platonists fought Gnosticism as fiercely as Christianity. Plotinus, by far the best of their writers, as well as the oldest whose works are preserved, devotes a whole book of his *Enneads* to the refutation of the doctrines of Valentinus, the brightest of the Gnostics. Contrary to the latter's thought, that men are fallen into the miry pit of matter which is wholly bad, Plotinus claims that the world of matter, although the least divine part of the universe, because remotest from the One, is still good and the best place for man's development. From its former life he insists the soul has not fallen and cannot, but has descended into the lower stage of existence through weakness of intellect in order to prepare for a higher exaltation.

The most important of this group of thinkers were Ammonius Saccas, Plotinus and Porphyry in the third century, Jamblichus in the fourth, Hierocles and Proclus in the fifth, and Damascius in the sixth. It flourished with energy for over three hundred years, and as its ideas were largely appropriated by Christian theo-

logians and philosophers, beginning with Origen, it has never ceased to be felt through Christendom. Giordano Bruno, the martyr of the Italian reformation, popularized it, and handed it over to later philosophers. The philosophy of Emerson is substantially a revival of Plotinus. Coleridge is also strongly influenced by him.

As Plotinus is in some respects the most interesting of all the older writers, and taught reincarnation in a form thoroughly rational and supremely helpful, meeting Western needs in this regard more directly than any other philosopher, we quote at some length from his scarce essay on "The Descent of the Soul."

"When any particular soul acts in discord from the One, flying from the whole and apostasizing from thence by a certain disagreement, no longer beholding an intelligible nature, from its partial blindness, in this case it becomes deserted and solitary, impotent and distracted with care; for it now directs its mental eye to a part, and by a separation from that which is universal, attaches itself as a slave to one particular nature . . . and becomes fettered with the bonds of body. The soul, therefore, falling from on high, suffers captivity, is loaded with fetters, and employs the energies of sense. . . . When she converts herself to intelligence she then breaks her fetters and ascends on high, receiving first of all from reminiscence the ability of contemplating real beings; at the same time possessing something supereminent and ever abiding in the intelligible world. Souls, therefore, are necessarily of an amphibious nature, and alternately experience a superior and inferior condition of being; such as are able to enjoy a more intimate converse with Intellect abiding for a longer period in the higher world, and such to whom the contrary happens, either through nature or fortune, continuing longer connected with these inferior concerns." . . .

"Thus, the soul, though of divine origin, and proceeding from the regions on high, becomes merged in the dark receptacle of the body, and being naturally a posterior god, it descends hither through a certain voluntary inclination, for the sake of power and of adorning inferior concerns. By this means it receives a knowledge of its latent powers, and exhibits a variety of operations peculiar to its nature, which by perpetually abiding in an incorporeal habit, and never proceeding into energy, would have been bestowed in vain. Besides the soul would have been ignorant of what she possessed, her powers always remaining dormant and concealed—since energy everywhere exhibits capacity, which would otherwise be entirely occult and obscure, and without existence, because not endued with one substantial and true." . . .

"Through an abundance of desire the soul becomes profoundly merged into matter, and no longer totally abides with the universal soul. Yet our souls are able alternately to rise from hence carrying back with them an experience of what they have known and suffered in their fallen state; from whence they will learn how blessed it is to abide in the intelligible world, and by a comparison, as it were, of contraries, will more plainly perceive the excellence of a superior state.

For the experience of evil produces a clearer knowledge of good. This is accomplished in our souls according to the circulations of time, in which a conversion takes place from subordinate to more exalted natures."

III. Many of the orthodox Church Fathers welcomed reincarnation as a ready explanation of the fall of man and the mystery of life, and distinctly preached it as the only means of reconciling the existence of suffering with a merciful God. It was an essential part of the church philosophy for many centuries in the rank and file of Christian thought, being stamped with the authority of the leading thinkers of Christendom, and then gradually was opposed as the Western influences predominated until it became heresy, and at length survived only in a few scattered sects.

Justin Martyr expressly speaks of the soul inhabiting more than once the human body, and denies that on taking a second time the embodied form it can remember previous experiences; afterwards, he says, souls which have become unworthy to see God in human guise, are joined to the bodies of wild beasts. Thus he openly defends the grosser phase of metempsychosis.

Clemens Alexandrinus is declared by a contemporary to have written "wonderful stories about metempsychosis and many worlds before Adam." Arnobius, also, is known to have frankly avowed this doctrine.

Noblest of all the church advocates of this opinion was Origen. He regarded the earthly history of the human race as one epoch in an historical series of changeful decay and restoration, extending backward and forward into æons; and our temporal human body as the place of purification for our spirits exiled from a happier existence on account of sin. He taught that souls were all originally created by God as *minds* of the same kind and condition—of the same essence as the Infinite Mind—and that they exercised their freedom of will, some wisely and well, others with abuse in different degrees, producing the divergences now apparent in mankind. From that old experience some souls have retained more than others of the pristine condition. The lapsed souls God clothed with bodies and sent into this world, both to expiate their temerity and to prepare themselves for a better future. The variety of their offenses caused the diversity of their terrestrial conditions. In these bodies each enjoys that lot which most exactly suited his previous habits. On these the whole earthly circumstances of man, internal and external, even his whole life from birth depend. In this way alone he thought the justice of God could be defended. But when men keep themselves free from contagion in bodily existence and restrain the turbulent movements of sense and imagination, being gradually purified from the body, they ascend on high and are at last changed into *minds*, of which the earthly souls are corruptions.

The Latin Fathers Nemesius, Synesius and Hilarius boldly defend pre-existence, though taking exception to Origen's form of it. Of Synesius, most familiar to English readers as the convent patriarch in "Hypatia," it is known that when the citizens of Ptolemais

invited him to their bishopric, he declined that dignity for the reason that he cherished certain opinions which they might not approve. Foremost among these he mentioned the doctrine of pre-existence.

Even in Jerome and Augustine will be found certain passages indicating that they held to it in part.

Another of this group, Prudentius, entertained the same idea, nearly, as that of Origen concerning the soul's descent from higher seats to earth, as appears in one of his hymns:

O Savior, bid my soul, thy trembling spouse,
Return at last to Thee believing.
Bind, bind anew those all unearthly vows
She broke on high and wandered grieving.

Although Origen's teaching was condemned by the Council of Constantinople in 551, it permanently colored the stream of Christian theology, not only in many scholastics and medieval heterodoxies, but through all the later course of religious thought, in many isolated individuals and groups.

VII.

REINCARNATION IN THE EAST TO-DAY.

The religious philosophy of the Orient, like everything else there, is substantially the same now as in the earliest times. History cannot say when Brahmanism did not flourish among the multitudes of India. Buddhism, the later phase of the old faith, which abolished its abuses of priesthood and caste and spread its reformation broadcast through Asia, did not alter the original teaching of re-birth, but rather confirmed and popularized the truth that has lain at the heart of India from remotest ages. Reincarnation is the sap-root of eastern religion and permeates the Veda scriptures.

While it is claimed by the West that the religion of Sakya Muni is below that of Jesus, as inspiring an exalted selfishness in distinction to the generous sacrifice taught by Christianity; while it is true that the best Buddhists lead a passive, submissive life which make them easy spoil for conquering races and have not accomplished any result in civilization since the first ancient subjugation; while Buddhism with its mortification and self-centered goodness is even more distasteful to the western race than the meditative, dreamy asceticism of Brahmanism—it is equally certain that these eastern religions are far more really lived by their followers than Christianity is with us; and it is worth considering whether Christendom may not gain as much by learning the secret of Eastern superiority to materialism, as the Orient is gaining by the infusion of Western activity. Travelers agree that in many parts of inner China, Thibet, Central India and Ceylon the daily life of Buddhism is so like the realization of Christianity, as to give strong support to the theory of the Indian origin of our religion. There is a practical demonstration of what reincarnation will do for a race, and a hint of the grander result which would accrue from grafting that principle into the real life of the stronger Western stock. Knowing the indestructibility of the soul, the evanescence of the body, and the per-

manence of spiritual traits as formed by thought, word and deed, the whole energy of life is focused upon purity of self and charity to others. To love one's enemies, to abstain from even defensive warfare, to govern the soul, to obey one's superiors, to venerate age, to provide food and shelter, to tolerate all differences of opinion and religion, are guiding maxims of actual life. Honesty, modesty and simplicity prevail in these sections. Women are held in the same esteem as in the ancient Sanskrit epoch, and children are treated more beautifully than in many Christian homes. As the peasantry receive reincarnation in the simplest and extremest form of human re-births in animal bodies, every living creature is regarded by them as a possible relative. Gentleness to the animal creation abounds as nowhere else in the world. It is a sin to kill a beast. Death is no object of dread, but a welcome benefactor, transferring them forward in their progress to the goal of rest.

The Brahmans have for ages studied the problems of ontology and the soul's future, by severest introspection and acutest thought, to build their system, which is a vast elaboration of religious metaphysics, upon a theistic basis. Reincarnation is the cornerstone of this structure. Many of the higher Brahmans are believed to have penetrated the veils concealing past experiences. It is related, for instance, that when Apollonius of Tyana visited India, the Brahman Iarchus told him that "the truth concerning the soul is as Pythagoras taught you and as we taught the Egyptians," and mentioned that he (Apollonius) in a previous incarnation was an Egyptian steersman, and had refused the inducements offered him by pirates to guide his vessel into their hands. The common people of India are sure that certain of the Brahmans and Buddhists are still able to verify by their finer senses the reality of reincarnation.

Brahmanism and Buddhism are practically agreed upon the philosophy of reincarnation, as the Buddhist revolt against priestcraft only emphasized this doctrine. Every branch of these systems aims at the means of winning escape from the necessity of repeated births. There are, however, great differences in these two faiths as to the means and the result. Both contend that all forms are the penance of Nature. They regard personal existence as an empty delusion and the exemption from it as true salvation. The Brahman seeks Nirvana, which is absorption in Brahm, as the reality at the heart of things; the Buddhist considers this as unreal, and finds no reality but in the silence and peace attained beyond Nirvana. The Buddhist's one duty of life and the means of attaining his goal is mortification, the extinction of affection and desire. But the Brahman's work is contemplation, illumination, communion with Brahm, study and asceticism.

Northern Buddhism has been defined as nearly identical with Gnosticism. It has spun a dense fabric of legend and speculation about this central thought of the soul's gradual evolution from the natural to the spiritual. The Hindus believe that human souls emanated from the Supreme Being, and became gradually immersed in matter, forgetting their divine origin and

straying back to Him through many lives of partial reparation. Having become contaminated the soul must work out its release, through repeated lives, until spiritual existence is attained; and so long as the soul is not pure enough for re-mergence into Brahm—Nirvana—it must be born again repeatedly, its degree of purity determining what each re-birth shall be.

The Hindu conception of reincarnation embraces all existence—gods, men, animals, plants, minerals. It is believed that everything migrates, from Buddha down to inert matter. One authority represents Buddha as saying: "The number of my births and deaths can only be compared to those of all the plants in the universe." Birth is the gate which opens into every state and merit determines into which it shall open. Earth and human life are an intermediary stage, resulting from many previous places and forms and introducing many more. There are multitudes of inhabited worlds upon which the same person is successively born, according to his attractions. The only escape from the penalty of birth is by the final absorption into Brahm, or the attainment of Nirvana.

While the Hindus generally hold that the same soul appears at different births, the heretical Southern Buddhists teach that the succession of existences is a succession of souls, bred from one another, like the sprouting of new generations from plants and animals. Another curious aspect of these Indian speculations is the view of certain Northern Buddhists, who divide eternity into gigantic cycles which shall at length bring around again a precise repetition of earlier events. This is similar to the grand periodic year of the Stoics and of the Epicurean Atomists, and to the continual metempsychosis of Pythagoras.

Zoroastrians and Sufi Mohamedans, with their usual antipathy to Indian thought, limit their conceptions of reincarnation to a few repeated lives on earth, which some of the Persian and Arabian mystics stretch out to a larger number, but soon disappearing either back into the original source or into darker scenes.

[The June STAR will contain "Esoteric Oriental Reincarnation" and "Transmigration through Animals."]

THERE IS SO MUCH IN LIVING.

There is so much of light, there is so much of love,
So great an expanse of the heavens above,
So much of the glimmer, so much of the glow
Of the beautiful beams of the Sun here below,
That faith will endure a brief season of night,
And unshaken remain till the dawning of light.

There is so much of hope and so much of good cheer,
We can manage some trouble, can welcome one tear:
There is so much of laughter and so much of song
That a sign will not fret as we journey along.
Surely faith will survive a few tears, a few sighs,
And will bide till grief's shadows are swept from the skies.

There is so much of pleasure, so much that is sweet,
So many sweet flowers bloom at our feet,
That a thorn, now and then, if 'tis found in the way,
Should bring no complaining, nor cause no dismay.
There is so much in living the grave should not bring
Defeat to the soul—death should harbor no sting.

ARTHUR J. BURDICK.

STAR OF THE MAGI

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ART AND PHILOSOPHY.

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EDITORIAL NOTES.

THE three following editorial notes ap-
peared in the *Religio-Philosophical Journal*
of March 22. Comment is unnecessary.

★

"A. MAN OF STRAW is easily demol-
ished. The making and demolishing of
these straw men is a favorite pastime with
many who are trying to hypnotize them-
selves and the world into a belief in rein-
carnation. The STAR OF THE MAGI states
four leading (?) objections to this dogma,
and then proceeds to refute them. The
article would have more weight if some-
one else stated the objections."

★

"WHEN THE BIGOT refuses to inves-
tigate the claims of a new system of
thought or experience, for fear of unset-
tling his preconceived opinions or beliefs,
he puts himself upon an intellectual level
with the animal who eats hay."

★

"PHYSICAL PHENOMENA has come into
disrepute among the more thoughtful Spir-
itualists of late, because of its abuse and
counterfeiting by conscienceless fakirs.
This class of spirit manifestation has been
the means of impressing thousands of
skeptics in the past, and should not be
lost. The professional physical medium
is always subject to suspicion, but the pri-
vate medium ought to be, like Caesar's
wife, 'above suspicion,' and capable of
valuable missionary work."

★

BESIDES the foregoing boomerang obser-
vations, the *Journal* also editorially says
in regard to the Geneva lady who claims
to have been incarnated several times (a
press account of which appears elsewhere),
that she "is evidently a trance medium
controlled by three different spirits." As
the Geneva lady is not a "professional,"
but occupies that sphere in life the editor
of the *Journal* deems "above suspicion,"
reincarnationists may reasonably hold to

"the claims of the phenomena"—the bed-
rock Spiritualist argument—especially as
many descriptions she has given have been
unquestionably verified by M. Flournoy, a
professor in the Faculty of Sciences of the
University of Geneva, who has written a
work on this notable case. Again, the
lady, in her sub-conscious state, speaks
and writes an unknown tongue, proving its
validity under every condition that ably
trained professors may employ, and claims
it is the language she learned while in-
carnated on Mars. The annals of Spir-
itualism can present no parallel case to
this. The gibberings of "Ingin controls"
can in no case be compared to it without
doing violence to common sense, and to
say that she "is evidently a trance medium
controlled by three different spirits," when
such an assertion flatly contradicts the
phenomena, is to show a desire for "any-
thing but the truth."

THE PASSING OF THE CREED.

That theological toadstool known as the
creed has long been supposed to be an em-
bodiment of fundamental and vital essen-
tials of religion instead of the noxious and
poisonous plant that it really is. One will
"search the Scriptures" in vain for such
a creed as any of the organized churches
of Christendom present to us. The nearest
approach to a creed that the Great Adept
made was his immortal Sermon on the
Mount, and which, to us, is simply a col-
lection of the sayings he repeatedly made
use of during his ministry.

Since the inception of the Theosophical
and kindred movements among the more
developed nations, that chief factor and
corner-stone of sectarianism—the creed—
has been steadily undermined through its
inability to withstand the teachings of
Karma, Reincarnation and the "Universal
Brotherhood" of all races of mankind.
There is scarcely a week now but what
one may read extracts from the heterodox
sermons of orthodox divines, which, in
themselves, are stronger protests than
any infidel ever made. An instance of this
is presented in the Easter sermon of Dr.
Parkhurst of the Madison Square Presby-
terian church of New York. He said that

"One of the most unfortunate mistakes of the
Christian church was to slide into the habit of
identifying Christianity with theology. Theology
is not Christianity, and is just as distinct from it as
astronomy is distinct from the heavens."

The doctor then spoke at some length of
the Presbyterian creed and especially in
regard to its dogma of Election—that all
souls are eternally saved or damned from
God's fore-ordination—saying:

"Now, that is in our book—the Presbyterian con-
fession of faith—in the third chapter. If we are
thorough Presbyterians and believe what our doc-
trinal prospectus advertises us as believing, we
believe it probable that some of the children in
your homes, little children, perhaps the babe of
your bosom, is damned, already damned, damned
before it was born, damned from everlasting to
everlasting, and then you are invited to come into
church and say 'Our Father.'

"Why, any man who should become a father for
the sake of joy and 'glory' he would use in burn-
ing and racking his own offspring—deliberately
creating a child with a view to the agony into

which he was going to torture it—would be chased
from the earth as a fiend. It does not meet the
case to say that it is only in 'the book' and that no-
body preaches it. It is true that nobody preaches
it, and equally true, I doubt not, that nobody be-
lieves it; it is printed on our flag; it hurts us; and
men are staying out because it is there."

It is not the Presbyterian church alone
that is having a case of creed colic, the
creed of universal sectarianism is "sick
unto death." The spirit of protest, as ex-
emplified by Luther, has been reinforced
by the Religion of Humanity—a religion
fully in accord with every scientific and
social step of progress, and one that holds
fast to "that which is good." The Bible is
becoming better known for what it really
is, and, as its wonderful facts are being
verified by discovery, exploration, experi-
ence, research, history and science, the
creeds, offered as its true interpreters, are
fast crumbling into chaotic confusion.

Another cause of the passing of this
blood-sucking bat of the dark ages and her
illicit progeny has been the illustrious ex-
amples set by our best and wisest men—
those whose lives exemplified the Religion
of Humanity, who lived and died outside
the creed-picketed domains of a blind and
bigoted sectarianism, and who found in
the broad expanse of human brotherhood
freedom for healthful thought and grand
achievement. Beside the biers of such as
these the mouthings of creed-expounders
are awed into silence except a sanctimo-
nious whine here and there as to what
"might" have happened during the last
few moments of the life-forsaken body to
make its "peace" with a vengeful God.

What think you of a creed that damns a
babe while yet in its mother's womb, that
seeks to enslave and degrade its mind with
a creed during life, and insults the integ-
rity of its manhood after death?

A glorious exemplar of the creedless
Religion of Humanity was Abraham Lin-
coln. Rev. Dr. Thomas of this city thus
spoke of him last Easter morning:

"Thirty-five years ago to-day Lincoln died. It
was the day before Easter Sunday, and never was
a darker Easter in our land. But it was a faith-
compelling darkness; for not one doubter could
feel that this great soul, who had suffered through
all the sad years of the war, could have no place
in the brighter to-morrows of the peace that had
just come. The pulpits were lifted above the near
shadows of death and sent forth the glad words of
life. It was generally known that Mr. Lincoln
did not, could not, accept the orthodox faith; there
was then more prejudice than now against houses
of amusement, and the fatal hour had come in a
theater; but not one of these preachers dared, nor
could one of them think or say words of an awful
despair. A life had lived that was too great to die,
and too good to be lost. And thus it is that out of
darkness comes light, and up out of death rises
life. Lincoln lives, the Christ lives, in the great
heart of liberty and love."

Creeds do not hold the churches together
but keep them apart. A religion for hu-
manity must embrace humanity and make
it free through uplifting truth. The pass-
ing of the creed is a portent that Isis no
longer sleeps, fast locked in icy creed, but
has awoken to freedom's spring. The Uni-
versal Spirit of Nature interposes her
hand that her children may be one people,
may forget cruelty, candle and creed, and
that all tears may be wiped away.

JERUSALEM.

The first mention of Jerusalem seems to be in connection with Melchisedec, in Abraham's time, when the place was known as Salem. Later it was called Ur-Salem, meaning the city of Salem, and some people consider this the source of the name—Je-ru-salem.

When David became king, Jerusalem was a citadel, the most impregnable military station, and but little else. He appreciated its formidable situation, being bordered on three sides by steep declivities, and to the southward by an inclined plane. On the east the place was bounded by a deep gorge.

When Solomon built the first temple Jerusalem was but a small town. It grew rapidly thereafter for a time.

Jerusalem was destroyed at least six times before Christ, and three times after Christ. There is a long lapse in history after Nehemiah, during which we know scarcely anything about what happened to Jerusalem, but enough is known to warrant the statement that the walls were continually rebuilt and continually torn down by armed forces through a long period before Christ, and many years after Christ.

There were eight entirely different walls constructed around the city of Jerusalem at various dates, each new wall encircling more territory than its predecessor. The first wall enclosed but a small area, the next wall to be built enclosed, perhaps, twice the area; the next included large additions, and the next still larger, and so on until the eighth wall had been constructed, and still this latter wall did not inclose a very large territory, for Jerusalem, even at its best, could not compare in size with many of our unimportant modern cities.

The population of Jerusalem in 1838 was 11,000, but later was increased to 30,000. At the present day the population has exceeded this number. But it must be understood that the walls of Jerusalem were not intended simply to protect those who had business inside the walls or those whose residences were inside. The walls were intended to protect a large number of agriculturists, living outside of the walls, but who were gathered into the city of Jerusalem when wars were imminent or when the clouds of danger threatened.

The water supply of Jerusalem was an important question, since the city was often besieged, and if the supply of water could be cut off the people would soon have to surrender. There was only one spring in the city, but there were aqueducts and methods of preserving the rainfall, and the city had a capacity of ten million gallons of water.

There is at present thirty or forty feet of debris gathered over the city of Jerusalem. The houses built in modern times are built over this refuse of broken stones and mortar and the dust of many centuries. The walls vary in height from 30 to 170 feet. The modern walls enclose 210 acres. The streets of Jerusalem are simply narrow lanes, often crooked and winding.

POSSIBILITIES.

There is no summit you may not attain.
No purpose which you may not yet achieve,
If you will wait serenely, and believe
Each seeming loss is but a step to 'rd gain.

That which you most desire awaits your word:
Throw wide the door and bid it enter in.
Speak, and the strong vibrations shall be stirred;
Speak, and above earth's loud, unmeaning din
Your silent declarations shall be heard.
All things are possible to God's own kin.

Between the mountain-tops lie vale and plain;
Let nothing make you question, doubt or grieve;
Give only good, and good alone receive;
And as you welcome Joy, so welcome Pain.

ELLA WHEELER WILCOX.

THE MYSTERY OF PAIN.

BY ELEANOR DUNLOP.

"Some have made them Gods of love;
Sun Gods; Givers of the rain;
Deities of hill and grove—
I have made a God of Pain."

The mystery of pain is by no means a lost one; we need not search for it among antiquities, or erect schools for its revival. Ah! no, the God of Pain is omnipresent, and at times, it would seem, omnipotent also; but this is not so, for pain is the rough pathway which leads to bliss—the thorny tree on which the white flowers of peace bud forth and blossom. We must learn to regard pain as a means, not an end, before we can recognize this Deity in disguise. The soul returns to earth-life through the gateway of pain: thus at the very threshold of life the divine mystery is enacted—joy springing from anguish; Peace, pain's sweet resultant.

See the helpless babe nestle close to the mother's heart. Watch the tender light illumine the mother's eyes. Think of the patient care, the self-denying love, on which that fragile life depends, and then commune with thine own soul on the silent ministry—the mystery of pain. Manifold are the desires of man; countless his aims and ambitions. Self-centered, he strives to seize and hold the good things of life—wealth, fame, power, pleasure. Silently the God of pain draws nigh, to withhold the longed for possession; to remove the dearly loved object. Thus one by one the illusions which men call joys are withdrawn. Then the man stands empty-handed, awaiting his destiny. It is in such a moment as this that the eternal mysteries of life and death are unfolded and the true meaning of existence made manifest. Have you watched some dearly loved one grow weaker day by day, until hope is slain by its intensity? or, harder still, have you seen the one you love racked with pain, longing for release, which seems so cruelly denied? The wistful pleading of those suffering eyes haunt you by night and day; yet 'tis in this valley of humiliation you are taught the poverty of wealth, fame and power when compared with the faith which accounts the suffering of the present as not worthy to be compared to the glory which shall follow.

When the bitter Karma of nations finds its vent in war; when men arm themselves to kill and plunder their fellowmen, then pain, relentless pain, reigns supreme.

Thousands die ere their time, whilst tens of thousands weep in anguish for their return. No wonder we ask: Is war ever necessary? Can aught of good result from so much of evil? We believe war is necessary even as the surgeon's knife is necessary, when the disease, deeply rooted, cannot otherwise be reached. Humanity is not a perfect body, each part harmonizing and working in accord with the whole.

Unbrotherliness or separativeness, the lust of power and possessions, are deeply rooted evils which take strong measures to discover, and, in time, to heal or eradicate. War represents the surgeon's knife, used by Pain—not in anger or wild unreason, but with forethought and intent to cure.

When men realize that they are united on every plane of being, the need for wars shall cease, and pain no longer prove a mystery; for the hidden Deity will stand revealed in all His beauty. Till then, life will be o'ershadowed by Pain and wild unrest, for so the Gods decree.

Know ye the morning glories which spring where the Love-God passes? Heard ye the laughing waters which whisper of love's strange ways? Saw ye the white clouds flying with messages love-laden? If not, of a truth "Ye must be born again;" for love is life, and its divine interpreter.

She loved him; her life, her thoughts, her very being, had been yielded to him unreservedly. Then he who held this priceless treasure played with it awhile, then threw it lightly aside and went his way unheeding. She, in sad amaze that the sun of life had set in mid-heaven, faded silently ere the spring flowers could whisper hope. In another life, no doubt, she was taught the meaning of pain, but in this one the lesson was too hard for her to learn, so she fell asleep ere its mystery was discovered. And the man, what of him? Unheeding, too, he went his way; but Pain met him and anguish proved his savior.

Why did we choose earthly existence? Was it not to learn by experience that humanity is One Divine Being whose mission it is to restore and redeem? Pain and pleasure are opposite poles of experience. We learn from both. Joy and beauty are humanity's birthright; 'tis we who have sold our royal heritage for "a mess of pottage," and now we awake to find ourselves in a strange land, where joy is but an angel visitant sent to remind us of our olden home, where sin, pain and death were unknown, because men lived in Unity with each other and with the Father of Lights, even the Spirit of Truth.

There are some who follow beauty and find in it such deep abiding joy that unconsciously they have left the prison home of self behind, ere they know of their release. Happy souls, if they live to scatter beauty's offerings over life's pathway! For such as these pain proves but the shadow which makes the picture more perfect. Others learn early to obey the voice of Truth, seeking only to know and do the will of the Father. These earnest souls suffer, even as the Christ did, for the sins of the world. And there are others, who

through love prove more than conquerers. Yet still a mighty host remain who must learn by Pain to suffer and grow strong. Truth, beauty and love cannot prove guiding stars to such until pain has first removed the bandages from their eyes, enabling them to see into the limitless vistas of eternity, where abide the mysteries of the Uncreate.—*The Lamp*.

SHE LIVED IN MARS.

Incarnations of a Geneva Lady who Speaks a Strange Tongue.

Foreign Correspondence of the Chicago Tribune.

GENEVA, March 13.—We are just now interested to find out all we can about a wonderful woman of this city who is called the "Sonnambule of the Planet Mars." This young person of 27 years relates in her sleep all that has passed in the different stages of her anterior existence. She declares herself to have been incarnated three times before her present life. The first was spent on the planet Mars, the second in Hindoostan, and the third in France, in the time of Marie Antoinette. In her waking moments this woman recollects nothing of what has passed in her sleep, and attends to her duties in a most exemplary manner. While in trance she answers readily to all interrogatories on the subject of what has passed during her reincarnations.

A distinguished professor of Geneva, M. Flournoy, is deeply interested in this case. He suspected some trick, and has watched closely to see if in her hypnotic state any suggestions were made by those about her. But his suspicions proved unfounded for several reasons, one being that the subject does not use her gifts for pecuniary profit. When relating her experiences in Mars the clairvoyant will speak in what she affirms to be the Martian tongue. This language is composed of sounds clearly enunciated, grouped to form words. These words put together form sentences, which she will write, if requested, using peculiar hieroglyphics. Of course, we of this planet cannot verify these statements. But when this gifted young woman recounts the events of the days when she lived in India verification becomes less difficult.

M. Flournoy, after a long and patient search, has discovered an old and valuable manuscript belonging to a private individual—one quite above suspicion—and in this he has found an account of, the principal episodes alluded to by the clairvoyant when she speaks of her Hindoo cycle. Also, when asleep, she expresses herself fluently in Arabic and Sanskrit, showing a thorough knowledge of both languages. Being well known in Geneva, it is no secret that she is not a linguist, and has never been in a position to learn these difficult and abstruse languages. I say nothing of the third reincarnation and the familiar tales recited of the unfortunate Queen Marie Antoinette and her times. These are too much a matter of common history to be remarkable. The other accounts are curious, to say the least; and are

deemed worthy of notice by the celebrated French astronomer, Camille Flammarion. It is intended to bring this case before him, that his profound learning may possibly cast some light on the subject.

JULIA PURUCKER.

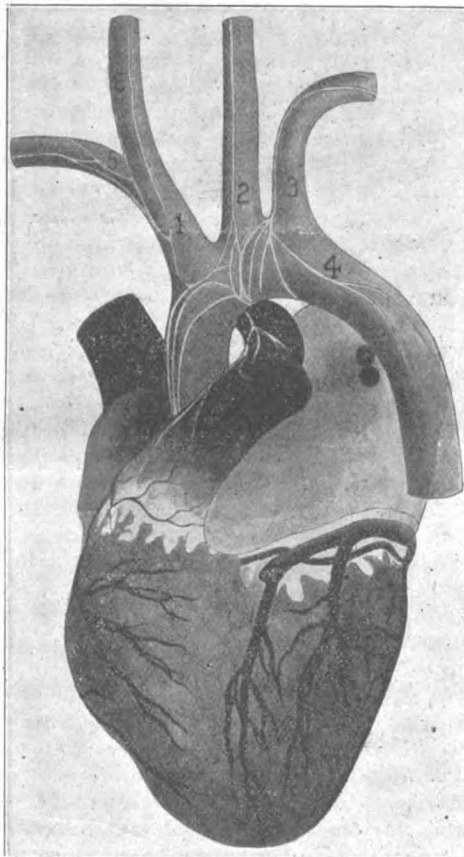
THE GARDEN OF EDEN.

Its Scriptural Account Describes the Human Heart.

BY GEO. DUTTON, A. B., M. D.

God created man in his own image.—Gen. i. 27.

And the Lord God planted a garden eastward in Eden; and the Lord God took the man and put him into the garden of Eden, to dress it and to keep it.—Gen. ii. 8 and 15.



THE HUMAN HEART.

- | | |
|------------------------|--------------------------|
| 1. Innominate Artery. | 4. Descending Aorta. |
| 2. L't Common Carotid. | 5. Right Subclavian. |
| 3. Left Subclavian. | 6. Right Common Carotid. |

An image is a likeness or resemblance. In what sense, then, can man be said to be the image of God? Surely not as a material being, for God is in no sense material, and cannot be recognized by any outward sense. God is Spirit, and man can resemble his Creator only as a mental and spiritual being. Man has, in finite degree, the same attributes, the same mental and spiritual powers and faculties that God, or Spirit has in perfection. Thus *mentally and spiritually* man bears the image of God. As a spiritual being man has been placed in the Garden of Eden "to dress it and to keep it." Now we shall attempt to show that the human heart is the Eden of Scripture, and the human body the Garden of Eden. Our reasons are the following:

It is admitted by the best authorities that no spot answering to the Garden of

Eden, as described in the Bible, has ever been found upon the earth; and it is evident to all that the human body when in health, and especially the heart, which is often called the seat of the affections, is pre-eminently a "place of delight." Now, we read in Genesis ii, 10, that "a river went out of Eden to water the garden, and from thence it was parted and became into four heads." This is very remarkable language. No ordinary river ever runs up stream. Only in the human body can anything be found to which this remarkable language can be made to apply. Now, mark the application. The *arterial* blood which, as a full stream, leaves the left side of the heart, nourishes the entire body: or in other words, "waters the garden." This river of life (the arterial blood) flows out from the heart (Eden) in a vessel known to anatomists as the *aorta*, which takes its name from the fact that it *arises* from the heart (Eden). It is the common trunk of all the arteries of the body. Through it the arterial blood starts out from the heart "as a river." Just above the heart the aorta forms an arch, or bow, where it gives off three large branches, or arterial trunks, that supply the head and upper extremities; and, itself, the *fourth* branch, then turns downward to supply the lower parts of the body and lower limbs. The anatomical names of these four branches or vital streams that nourish the body are:

1. The Innominate. Bible name, *Pison*.
2. The left Common Carotid. Bible name, *Gihon*.
3. The left Subclavian. Bible name, *Hiddekel*.
4. The descending Aorta. Bible name, *Euphrates*.

Now mark the further analogy:

The *first* (Hebrew, *ehhadh*) branch is the Innominate, which is the common trunk of the right Subclavian and right Common Carotid arteries that together supply the right arm and right side of the head.

Ehhadh (first) signifies "joined together as one;" and in the Innominate artery—the first branch of the aorta after it leaves the heart—is joined the blood which flows through the right Subclavian and right Common Carotid arteries. This first head, or *Pison*, "compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone." Gen. ii, 11, 12. Gold is considered a precious metal, and bdellium and onyx are precious stones. These are found in "the land of Havilah"—the right arm, brain and head—that is fed by *Pison* or the Innominate artery. Now mark the application: Havilah signifies "to bring forth, to feel pain, to create, form, supply strength," which meanings vividly portray the offices of the brain, right arm and hand, which are well represented by gold and precious stones.

"The name of the second river is *Gihon*." Gen. ii, 13. *Gihon* signifies "to well out, or burst forth into instant activity"—into thought—and applies to the second great artery at the arch of the aorta, the left Common Carotid, that feeds the left side

of the head and brain, and through the "circle of Willis" can supply also the right side of the brain. It thus supplies power for thought.

The third branch, Hiddekel, signifies "active," constantly moving. It supplies the left upper extremity—the left hand—which also typifies industry.

The fourth river is Euphrates. It is also called "the great river." Deut. i, 7, and Joshua i. 4. Now, *fourth* (Hebrew, *Rebhii*) denotes "generation, to increase, the Creative Power." This branch, or "great river," the descending Aorta, supplies the lungs, the organs of generation, the lower extremities, and most of the organs of the chest and abdomen.

If other proof is wanting that the body is the Garden of Eden we have it in the signification of the Hebrew *nahta*, to plant. It implies "to fix upright, to make erect," like the body of man. The garden—the human body—was *planted* when man as a race was made to walk erect. No Hebrew scholar who understands anatomy, or even the circulation of the blood, can fail to see the close analogy, when once pointed out, between the arterial circulation and the river that went out of Eden to water the garden. But the analogy may be traced still farther. The body is the place where not only woman, the mother of the race, but man also is tempted through the senses. The forbidden fruit is *self-will* that is set up in opposition to the Divine Will.

Thus we learn from this beautiful allegory that it is the duty of man, as a gardener, to take the most perfect care of his body that it may administer fully to his needs and delight. In the midst of the garden, *i. e.*, interiorly, was the tree of life—the soul—and also the tree of knowledge of good and evil. The tree of knowledge is the *human intellect* which gathers and bears the fruit of good and evil alike, since children learn what we call evil almost as readily as that which we call good. Riper judgment and more perfect guidance will enable us to reject the forbidden fruit.

GROWTH OF THE HAIR.

The popular belief that clipping the hair makes it grow faster, is, according to J. Pohl, not founded on fact. This observer has made accurate measurements of the rate of growth of many hairs under a variety of conditions, and found that, if a portion of the head is shaved, the hair will grow for a month more slowly than the hairs of the unshaved portion. After the end of the first month their rate of growth is about the same. He also found that the shaved hairs grew unevenly, and further study showed him that the hairs on the head and elsewhere are arranged in groups of two, three or four, the members of a group being closely related anatomically. One of them outgrows the other for a time and then its pace slackens while a younger one presses into first place, to be followed by a third, and so on. In other words, each hair has a life history and its rate of growth varies at different times. It is most rapid during the middle period of its life. When

old, a hair falls out and a young one grows up in its place. As the hairs in each group grow old and fall out successively, baldness is avoided. The average maximum length of the hair of the head is given as from two to three and one-half feet, and the average life from two to six years. The growth per month varies from one-half of an inch to an inch or more.

SOLAR SCIENCE.

Eclipses Recorded in the Bible now Verified—Eclipse of May 28.

Among the wonders of mathematics, nothing appeals more to the average mind than the computation of eclipses. Not only is it possible to predict them for thousands of years in advance but there is no mention in history of an eclipse which cannot be verified, however ancient the reference. In a recently published work by George F. Chambers, a fellow of the Royal Astronomical Society of England, called "The Story of Eclipses," there is a discussion of the going back of the shadow on the sun dial of Ahaz, a biblical incident of the life of King Hezekiah which has fairly staggered the commentators for many ages. This may be taken to attest in a remarkable degree the accuracy in minute detail of astronomical figures.

The instrument on which this seeming wonder was shown appears to have been a sun dial of a kind not unknown elsewhere in the ancient world, both Jewish and Gentile. By means of an upright style or gnomon, or an orifice in some structure of similar intent, a shadow was cast along a given line, indicating the annual journey of the Sun from east to west, and making it bear its own testimony to the solstices and equinoxes, upon which the sacred festivals of antiquity were largely based. There is to-day a meridian line marked in the floor of the cathedral of Milan, an aperture in the southern wall enabling the sunlight to travel along this at different heights according to the time of year.

HOW THE DIAL SHADOW MOVED BACK.

To those unfamiliar with astronomical possibilities the mere statement that the shadow cast by the Sun could be moved ten steps, or degrees, *backward* sounds absurd. Mr. Chambers points out that it must have taken place at noon in order to be effective, since it would have been unnoticed in case the dial referred to was similar to that in Milan cathedral under other circumstances, and would have been less noticeable at any time other than that of the Sun approaching the meridian. That ascertained and Hezekiah's reign being approximately known by computation, it is permissible to go back through the annals of astronomy and discover, if possible, whether there was any unusual phenomenon to which this extraordinary backward-moving shadow could be referred.

That an eclipse of the upper limb of the Sun a little before noon—that is, the cutting off of the light from the upper half of the Sun's disk by the interposition of the

moon—would have the effect of causing the Sun's light, instead of climbing steadily to the meridian, to sink backward, must be evident. With this in mind the late J. W. Bosanquit undertook the necessary computations. On January 11, B. C. 689, in one of the years accredited to Hezekiah's reign, there was a partial eclipse of the Sun at 11:30 o'clock in the morning, visible in Jerusalem. This brings out, in a remarkable manner, the truth of the biblical statement, since the sacred writers of the day do not seem to have understood the cause.

ANOTHER BIBLICAL ECLIPSE VERIFIED.

Other eclipses are spoken of in the Bible, one of which can be positively identified. It is set forth in Amos viii, 9, in the following language: "I will cause the Sun to go down at noon and I will darken the earth in the clear day." This language, it is evident, can be explained by nothing short of a total eclipse. Archbishop Usher, the sacred chronologist, was the first to seek identification of this eclipse, more than two hundred years ago, but failed to hit upon the one now accepted. The German biblical scholar, Hitzig, also missed the mark. Later Dr. Pusey engaged the attention of the Oxford astronomers for a certain eclipse which was thought to cover the case, but it was not verified.

Somewhat before this, however, Sir H. Rawlinson, the distinguished Assyriologist, found a tablet at Ninevah recording an eclipse which must have taken place on June 15, B. C. 763. The working out of the details of this particular obscuration of the Sun was found to fit the facts respecting time and place as predicted by the prophet Amos, the shadow passing over Ninevah and over Samaria as well. This was eighteen years before the beginning of the reign of Tiglath-Pileser, and the prominence given it by historians, both sacred and profane, marks it as total. Its historical importance is immense, since it is a fixed date, and its fixation lowers by fully twenty-five years the reigns previously allotted to the Jewish monarchy.

THE COMING ECLIPSE OF THE SUN.

Prof. David P. Todd and Mr. Percival Lowell started for Tripoli, North Africa, January 17 last, expecting to reach that point about this time. Their object is to make a scientific observation of the Sun's eclipse on May 28, and their mission may result in knowledge of great value.

Professor Todd may be described as an expert in the observation of eclipses, and this is by no means his first expedition on a similar mission having visited Japan and other parts of the world. He has devised a number of instruments for use in eclipse work which will be used for the first time on May 28. With his wife, who is an astronomer of rare ability, he is the author of a book on "Total Eclipses of the Sun," which is an authority on the subject.

Mr. Percival Lowell, who accompanies Professor Todd, is well known for his work in astronomy through the observatory he supports in Arizona. The present expedition was undertaken at his instance.

Although the period during which the face of the Sun will be completely hidden on May 28 will be of brief duration, there never has been an eclipse for which more thorough preparations for the purpose of taking observations was made. Several new instruments will be employed. The chief method of gaining information about the Sun is by taking photographs during the progress of an eclipse. This year the biograph will be used for the purpose, and moving pictures of the progress of the eclipse will be made both here and abroad. By thus making a continuous record of all that goes on in the vicinity of the Sun during the progress of the eclipse the observations will be of the highest possible value.

The longest period during which the Sun will be hidden during the eclipse at any point from which it may be observed is less than two minutes. Its path is somewhat unusual. It is the first one observable from any part of the United States since the eclipse of 1889.

In the eclipse of May 28 the point of the moon's shadow will touch the earth somewhere out in the Pacific Ocean. Thence it will sweep along at the rate of a thousand miles an hour, reaching the coast of Mexico and crossing that country in a northeasterly direction; arriving in the United States at New Orleans, where it will be total at half past seven a. m. The path of the eclipse follows a line from New Orleans to Norfolk, passing across the States of Mississippi, Alabama, Georgia, the Carolinas and the southwestern corner of Virginia. The region of total eclipse will be a strip about fifty-four miles wide along the route. Leaving Norfolk the eclipse reaches, at noon, a point in the Atlantic at latitude 45 degrees north. It then turns in its course to the southeast and reaches the coast of Portugal at 3:30 p. m. Then it crosses Spain, the Mediterranean to Algiers, and on to Tripoli, where the duration of totality will be fifty-five seconds and where Professor Todd will make his observations at 5:19 p. m. The remainder of the course is across the desert and north-eastern Africa, ending near the Red Sea.

As soon as the observers in Georgia and Alabama have completed their work the result will be wired to Professor Todd and his assistants in Tripoli in advance of the appearance of the eclipse at that point.

One thing that the observers are to look for is an inter-Mercurial planet—a planet whose orbit is nearer the Sun than that of Mercury. This has reference to the as yet unverified planet, Vulcan, claimed to have been discovered some years ago. If such a planet is detected by the observers in America Professor Todd will be informed of it, and will make a special effort to verify the discovery.

THE VAMPIRE.

A fool there was and he made his prayer

(Even as you and I!)

To a rag and a bone and a hank of hair
(We called her the woman who did not care).

But the fool he called her his lady fair

(Even as you and I!)

Oh the years we waste and the tears we waste
And the work of our head and hand
Belong to the woman who did not know
(And now we know that she never could know)
And did not understand.

A fool there was and his goods he spent
(Even as you and I!)

Honor and faith and a sure intent
(And it wasn't the least what the lady meant).
But a fool must follow his natural bent
(Even as you and I!)

Oh the toll we lost and the spoil we lost
And the excellent things we planned
Belong to the woman who didn't know why
(And now we know she never knew why)
And did not understand.

The fool was stripped to his foolish hide
(Even as you and I!)

Which she might have seen when she threw him
aside—

(But it isn't on record the lady tried)
So some of him lived but the most of him died—
(Even as you and I!)

And it isn't the shame and it isn't the blame
That stings like a white-hot brand.
Its coming to know that she never knew why
(Seeing at last she could never know why)
And never could understand.

RUDYARD KIPLING.

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.

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My baby's skin seems irritated by its daily bath; where is the trouble?

Touch the soap you use to the tongue, and if this smarts the soap will irritate the baby's skin.

I am somewhat troubled with heartburn that results, I believe, from dyspepsia. I would like to know how to relieve it.

For relief from heartburn or dyspepsia drink a little cold water in which has been dissolved a teaspoonful of salt.

I have considerable trouble in giving castor oil to my children. They seem to abhor it. Can I disguise it in any way?

The best way to take castor oil is to thoroughly mix it with about four times as much hot milk, by shaking the two well together in a bottle. Children take it very readily in this form.

What is good for blackheads? Will be grateful for a reply.

Have your druggist make a mixture of kaolin, four parts; glycerine, three parts, acetic acid, two parts, and wintergreen oil, ten drops. Apply this mixture to the parts at night, and, if possible, two or three times during the day. The blackheads will disappear when washed with this remedy and rubbed freely with a towel moistened with it, or can easily be removed in a few days.

My sisters's baby is being raised on a bottle, and although but one cow's milk is used the baby is troubled greatly.

When cow's milk is fed to babies with enfeebled digestion, it must be largely diluted with warm water. Over-feeding is often the cause of infantile dyspepsia.

Will you please give a remedy for removing freckles?

Bathe the face in cold water and apply this mixture every night: Rosorcerin, two drams; tincture benzoin, one dram; glycothymoline, one ounce, and five ounces of cologne water.

I have a case of irritable stomach, and am at my wit's end to get some food that will stay on it. Have tried pepsin, Lactopeptine and other digestants, prepared foods, etc. Any suggestion will be appreciated.

Try the white of an egg, beaten very light, to which is added a teaspoonful of sugar of milk and a pinch of salt. Repeat as indicated.

My lungs are inclined to be weak; what will I do to make them stronger?

Strengthening the lungs, especially the apexes, may be done by blowing through a small tube that will allow the breath to pass out slowly. First fill the lungs with good air, then blow with steady force vigorously but not violently. A few times daily will be sufficient.

★
If W. A. (consumption), M. J. R. (running ear), F. McB. (indolent ulcer), and R. J. C. (seminal weakness) will so request we will mail them our 160-page book, post free, which treats exhaustively on these subjects, as well as all chronic and obscure diseases. It is free to all readers of the STAR who request it. The book is our own publication: is beautifully illustrated, and contains a large number of very valuable prescriptions designed for home use.

FEAR AND DEATH.

The Spirit of the Plague entered the gate, One, watching, asked, "How many wilt thou slay?" "A thousand," spake the spirit, "is my quest."

The Plague made end. The spirit left the gate. The watcher cried, "Ten thousand didst thou slay?" "Nay; one," the spirit said; "Fear killed the rest."

R. R. BOWKER (Century).

HALF A DOZEN HINTS.

Eat pure food; an insulted stomach soon rebels.

Beware of poor cooking, it has filled many a grave.

Live in a healthful home; bad sanitation induces bad health.

Exercise both body and brain and avoid excesses of every kind.

Cleanliness is next to godliness; keep both mind and body clean.

Do not skimp on your natural needs; semi-starvation is slow suicide.

LUMBAGO.

The following is reported to give almost instant relief to the pain of lumbago: Colloidion, tincture of iodine and liquid ammonia, in equal parts. Apply the mixture freely with a camel's hair brush.

DEEP BREATHING.

Full, deep breathing, practiced daily, will prevent asthma, bronchitis and lung troubles. It will increase and purify the blood circulation, and warm your feet and quiet your nerves. It will strengthen and vitalize your body and enable you to study, think and work easily and well. Your

whole system will respond to it in a thousand ways. The step will become buoyant, the eyes bright, and youth will bless you, even in old age. Breathe deep.

EATING BEFORE RETIRING.

There is a general prejudice against eating before going to bed, which in the most of instances is unfounded. In the case of persons who are feeble or sleep poorly, a cup of hot milk taken just before retiring will often produce quiet sleep and provide needed nourishment. No one should go to bed hungry; but plain food, such as a bowl of bread and milk, a slice of bread and butter, or a saucer of rice and cream is desirable. Many an hour of sleeplessness may be avoided by such a repast.

TREATMENT FOR BURNS.

For burns nothing is better than the white of an egg, beaten to a foam, and mixed with a tablespoonful of lard. Five drops of carbolic acid added to this makes it better. A dressing that will prevent scarring and give immediate relief is one dram of bismuth subnitrate to an ounce of vaseline, with five drops of carbolic acid. Before applying wash the surface with a solution of one ounce of common soda to a pint of tepid water. Squeeze this liquid from a sponge or cloth upon the burn, and then apply the subnitrate of bismuth dressing.—*Healthy Home*.

POSITIONS IN SLEEP.

Browning classifies sleepers according as they have the head high or low during slumber. In the first division he includes the medium class, those who use simply an ordinary pillow. These are generally normal individuals and do not require further consideration. The second class are those who sleep with their heads high. In this category are found cases of excitement, mental over-activity, mania, also many who do not present any special nervous disturbances. The third class comprises those whose habits are to sleep with the head lower than the average, sometimes without either pillow or bolster. This class includes nearly all cases of mental and nervous depression, sufferers from melancholia, anemia, etc. The third type is the most important, because most frequent in the sick, and the indications for remedy in their case are tonics and excitement. The second class, on the other hand, are the direct reverse: stimulants are required, tonics and excitement are contra-indicated.—*Ind. Med. Record*.

ADULTERATED SODA WATER.

The soda water season will soon be here, when the young of both sexes, as well as many grown-ups, will flock to the fountains like doves to the grain heaps. There is no habit so deeply ingrained in feminine nature as that of soda water. The masculine nature does not indulge in it from any love for it, but only because it ministers to the pleasure of the gentler sex. It affords the maximum of gratification at the minimum of expense. Hence there should be perfect confidence in its purity. The chemists of the Connecticut agricultural experiment station have analyzed

the sirups used for flavoring soda in ninety-two samples taken from fountains in New Haven. Of these they report that fifty-six contained glucose, salicylic acid, and coal tar dyes made from chemicals. In others they found soap and senegal bark, which are used for producing foam. In one glass of soda water they found sufficient red bordeaux dye to color a six-inch square of woolen cloth. Few of the sirups examined gave any sign of fruit. The immediate outcome of these adulterations is stomach and bowel complaints, and they pave the way for chronic indigestion. Though New Haven is in a State whose nutmegs were not above suspicion and where shoe pegs sometimes did service as oats, yet it is not likely the soda fountains of that city are any worse than those of other cities. On the other hand, the larger the city the larger the number of fountains and the more likelihood that the beverage is adulterated with these deleterious compounds. In a city so addicted to the soda water habit as Chicago, and where the feminine rush is so overwhelming, the temptation to serve adulterated stuff is great, especially as the victims are not connoisseurs and take anything without question. In view of the harmfulness of these compounds and the innocent ignorance of those who partake of them, public health officials should occasionally at least descend upon the purveyors and see if they are dealing out soap and salicylic acid in place of fruit syrups. The report of the Connecticut chemists is a warning which should be heeded by all.

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The Value of Pain.

Pain is not disease; it is a symptom calling attention to the fact that disease exists. We do not remove the disease by stopping the pain. When I put my hand upon a hot stove the pain may be stopped in two ways: First, by making an injection of cocaine, morphine or some other nerve-paralyzing drug into my arm, without removing my hand; second, by removing my hand. In the first case my hand would be seriously injured, though I feel no pain; in the second case, although the pain would not cease at once, my hand would be saved. I would be foolish to suppose myself out of danger by merely stopping the pain. It is the *cause* of pain that we must look to.

Headaches usually arise from disturbances in digestion, due to over-eating, bad combinations of food, dangerous adulterants that the stomach cannot digest, an unwise variety of fare, or food unripe, unwholesome, badly cooked or in the first stages of putridity. Fermentation and decay of such food in the stomach results in the formation and release of poisons and irritants. The danger is reported to headquarters. The thing to do is to heed the voice of the faithful sentinel, and aid Nature to get rid of the impurities either by washing out the stomach, drinking freely of water, fasting for a day, vigorous exercise, or eliminative baths. Recognize in the pain the voice of a friend calling attention to the fact that we have done

wrong, and resolve never to violate the laws of health in like manner again.

Pain is usually looked upon and treated as an enemy and not as the voice of a true friend. The sick one demands something that will stupefy or paralyze the nerves—the pain must be stopped at once. An opiate is taken, the pain stops, and the sufferer imagines he is well. Such is far from being the case. The food still keeps on decaying in the stomach, the disease still exists, the symptom alone has been removed. The faithful sentinel has been knocked down; the means of telegraphic communication with headquarters has been severed; the unseen enemy now has his own way, and goes ahead undisturbed in his destructive work.

Poisons that are generated in the stomach through errors in diet lead directly to liver, lung and kidney complications of the gravest character.

The only safe way is to become familiar with the laws upon which health, happiness and life depend. Prevent pain, woe and sickness by avoiding their causes.

The foregoing, somewhat revised from *Life and Health*, is admirably supplemented by some of Dr. Dutton's "Remedies for Pain," which we quote from his fine work, "Etiopathy," as follows:

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The Mastery of Pain.

Cultivate fortitude of mind. The pain will immediately diminish, lose half its power, when once the patient has concluded that he can bear it. Think of pain, *not* as an enemy, but as a friend. It has a holy mission, to induce the patient to find and correct some mistake that would otherwise lead to lasting injury.

Learn the use of pain and cease to think evil of it. Pain, rightly understood, is a positive good. The Divine Will, which is also known as the Law of Nature, always works in the direction of our greatest good, and all good, when *so understood*, is pleasant to us and no longer evil.

Find and *remove the cause* of pain, for this is the *only* true law of cure—"The cause removed, the effect ceases." Where the cause has already ceased to operate, then *time* alone, with proper conditions, will always be sufficient to effect the cure. *Time* is always an important factor in the cure of disease. Make conditions favorable, then wait for the vital force to restore.

Commence at once to *air the blood* more fully by proper exercise of the respiratory organs. The cause of pain is often an excess of carbon dioxide (a kind of gas) in the blood, which can be removed only by proper exercise of the lungs.

You will be surprised at the great number of cases of pain that may be relieved and cured by the judicious, voluntary, full and persistent use of the lungs in respiration. An increased respiration is always followed by an improved condition (better oxidation) of the blood. Prof. Lehmann, in his *Chemistry*, says: "There is no known disease that does not exhibit a defective oxygenation of the blood." This is the key to the cure of many forms of

disease. *Breathe them away* by the God-given use of the lungs. It is a free remedy, always at hand, and easily applied.

Correct the diet. The cause of pain may be an *excess of fibrin* in the blood, producing a crowded condition of the blood vessels known as "plethora." To correct this condition, a short fast, a reduced diet, or change of food is necessary. Omit, especially, all heavy food. Give the system time to free itself. Make pure water, or weak, home-made lemonade, till the pain is removed, your only drink.

A good, liberal amount of vigorous, muscular exercise, when admissible, helps to eliminate impurities of the blood, remove pain and restore the body to health.

After some further consideration of the subject, Dr. Dutton says that "pain is destroyed by drugs only by destroying to some extent the natural office of the nerves. To drug the nerves so that they cannot report to the soul or mind is to blind us also to the danger of *conditions that need correcting.*" We believe there are many text-books in use in our institutions of learning that are of far less importance than Dr. Dutton's "Etiopathy." It is a book that should find its way into every home, and we heartily commend it to all. Read the advertisement of "Etiopathy."

EDITOR'S TABLE.

The Religion of Humanity.

Since the inception of the STAR we have given in each number an ethical article drawn from some class of liberal, reform or progressive thought. Our first number contained "The Ground of Salvation," and then in order were published "Sex Knowledge for the Young," "Intuitive Religion," "A Great Secret," "God is Love," "The Ascent of Man," and in the present issue we give "The Mystery of Pain." One cannot peruse these different articles—all drawn from different sources, and all full of the most exalted spirituality—without being profoundly impressed not only with the utter uselessness of any creed, but also with the natural existence of a wise, all-sufficient and uplifting Religion of Humanity, by Humanity and for Humanity.

THE ministers of this Religion of Humanity are to be found in every station and place of human life wherever hearts respond to hearts, hands reach out to clasp other hands, or minds aspire to the realm of infinite truth and light. The humane physician, the conscientious editor, the inspired thinker, the painstaking teacher, and the earnest and sincere of all classes are those who exemplify its principles and carry its banner forward to that glad day when all men will be one brotherhood.

No "ism," "ology," sect, cult or creed can ever hope to encompass or subdue the Human World. It is its own and only interpreter, its own minister and prophet, and cannot amalgamate with anything less broad, less true or less satisfying than

itself. Humanity is ignorant of any king save Science, of any queen save Love, of any end save Individuality as "the grand man" of the coming Cosmic Age.

HEED, therefore, the notes that swell triumphant and clear above the discord of clashing creeds or entrenched and fortified greed and selfish pride. The laugh of a child is more enduring than these, for the laughter of children will be heard when the last breastwork has been forsaken and the last creed forgotten. Only the good, the true and the lovely can forever endure.

Secretaries Attention.

Secretaries of spiritual, theosophical, occult or other bodies devoted to mystic research and investigation are requested to forward roster of same for the purpose of mailing them sample copies of the STAR. All secretaries who comply with this request will receive the STAR for one year and its premium, THE MYSTIC THESAURUS, in return for their time and services.

An Inquiry.

EDITOR STAR OF THE MAGI—Sir: Will some competent writer tell us all the "possibilities of such a position" as the North Pole? It is of the greatest interest to many of your readers. Yours,

REV. G. OUSLEY.

3 Evelyn Terrace, Brighton, Eng.

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.

"POEMETTES." A neat little volume of so-called "California. Souvenir, Occult and other Poemettes," by "Alcione," tastefully bound in cloth and gold. The author gives evidence of better work than is here shown, as there is a wide disparity between the various "poemettes." Illustrated; 53 pp. Sent by "Alcione," 23 First St., San Francisco, on receipt of 50 cents.

"A VISION. The Cross and the Crescent, or the Coming Overthrow of Religious Sects, and Establishment of the Church of the Future." This is an account of a vision the author purports to have had of a visit to a spiritual temple and the many interesting wonders that he there witnessed. 14 pp. To be had of the Secretary of the Order of Atonement, 3, Evelyn Terrace, Brighton, England. 1s.

"THE CHURCH OF THE FUTURE.—One, Holy, Divine-Human, and Apostolic; Fundamentals of Religion, Etc., for the Union of All Churches." In a 32-page pamphlet we find some forty topics, briefly treated, that pertain to the "Universal Church." It is cast on liberal and advanced lines, embracing such subjects as "Progress through Reincarnation," "Development of Spiritual Faculties," "Karma," etc. The Order of Atonement, 3, Evelyn Terrace, Brighton, England. 6d.

"The Sphinx"

for April is fully up to its previous excellence of contents and typography. It has a frontispiece of "The Sphinx," and we note the following among its abundant contents: "A Famous Prediction of Merlin, the British Wizard," "Horoscope by one of the Raphaels," "The Character and Fortunes of Scorpio," an "Astrologic Courtship," and a translation from Desbarolles, the great French palm reader, entitled "The Planetary Types." This magazine is an honor to astrology.

"Notes and Querles"

for April contains, among other excellent things, "At Epitome of Theosophy," the best summary of this great occult movement that we have seen. The volumes of this invaluable publication for 1898 and 1899 have now been issued and will prove a splendid addition to any library. We wish prosperity and a long life to this unique publication. Monthly, \$1 per year. S. C. & L. M. Gould, Manchester, N. H.

"The Morning Star"

will commence a new volume with its May issue, and hence now is a good time to enter your name as one of its subscribers. How its editor, Mr. Peter Davidson, ever manages to produce such a journal, almost hidden as he is among the rough wilds of Georgia, and many miles from railroad or settlement, is a marvel alike to practical publishers and scholars. He has for years excited their wonder and admiration as pamphlets, books and journal appeared, as if by magic, from his lonely retreat far back in the mountains. Think of a volume of several hundred pages being produced where there was no press of any consequence, paper-cutter or binder! Yet, under these conditions, Mr. Davidson has issued various publications that vie in merit and workmanship with the output of leading publishers. *The Morning Star* is as full of arcane and mystic things as an egg is full of meat, and you had better send 50 cents for it to-day, for the coming year, before you forget it. Address Peter Davidson, Loudsville, White Co., Ga.

A Metaphysical Chameleon.

We have received *The Ideal Review*, formerly *The Metaphysical Magazine, Intelligence*, and, lately, *The New Cycle*. We are assured that its last title will be adhered to. The April number opens with a fine article by Alexander Wilder, M. D., entitled "Swine and Sacred Rites." The Metaphysical Publishing Co., 465 Fifth Ave., New York; \$2.50 per year; 25c. a copy.

Magazine Notes.

The 10-cent popular magazines are evidence of the wide-spread interest in the occult and mystical. *Ainslee's* for April contains "A Bit of White Magic," being No. 7 of the entertaining "Tales of the Chemists' Club." The April *Strand* has a strong occult story, "Playing with Fire," by A. Conan Doyle: "The Brass Bottle," that commenced in February is continued.

McClure's April issue has "Within an Ace of the End of the World," being "some account of the fearful disaster which overtook the earth in the year 1904." by Robert Barr. Pearson's for April has "Aries" as the subject of its frontispiece, "Historic Mysteries," and "Stories of Other Worlds," all three features being complete singly though serially issued. It is not too much to say that never before has there been such an interest in occult literature as there is at the present time.

New Exchanges.

Neue Metaphysische Rundschau. Monthly, 7 marks. Well illustrated, printed and covered. Carlstr. 3. Berlin, Germany.

Psychologische Bladen. Monthly organ of the "Nederlandsche Occultistenkring." Reinkenstraat 48, The Hague, Holland.

The Orient and Sheaf. Masonic and Eastern Star. Monthly, \$1. No. 711 Wall St., Kansas City, Mo.

Men and Matters. Monthly, \$1. 314 Magazine St., New Orleans, La.

Journal of Hygieio-Therapy. Monthly, 75c. Kokomo, Ind.

The Christian Life. Quarterly, 50c. Morton Park, Ill.

Immortality. Quarterly, \$1. 1718 West Genesee St., Syracuse, N. Y.

The Cosmos. Quarterly, 5c. per number. 52 Dearborn St., Chicago.

Universal Harmony Library. 25c. each. S. Lincoln Bishop, Seabreeze, Fla.

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