

STAR OF THE MAGI

A Monthly Journal of Occult Science, Art and Philosophy.

Published by News E. Wood, A. M., M. D., 617 La Salle Ave., Chicago, U. S. A.

Vol. I, No. 9.

CHICAGO, ILL., JULY 1, 1900.

\$1 PER YEAR.
10 CENTS PER COPY.

TAOISM AND ITS TENETS.

The Teachings of Lao-Tze, an Ancient Mystic Philosopher of the Orient.

BY MARCUS JULIAN.

Lao-Tze, the founder of the once mystical and philosophical religion of China known as Taoism, was born in the Tehu principality in the year 604 B. C. He was therefore about contemporaneous with the more celebrated religious teacher of India, Gautama Budda. Very little is known of his life and little or nothing of the place and manner of his death. At an advanced age he was curator of the Royal Library at Kao, from which position he retired to the Pass of Hsien-Ku, in the district of the Ling-Pao, in order to pass the remainder of his life in quiet seclusion and meditation.

Among the notable Chinese scholars who were exponents of Taoism were Lieh-Tze, Chuang-Tze, Hang-Fei, Hwai-Nan-Tze and Sze-Ma. The emperors of the Han dynasty were eager students of the mystical and ethical teachings of the great Lao-Tze. The striking identity which Taoism bears to the Vedanta philosophy of India confirms the tradition that he had visited that land of philosophers and mystics and had imbibed the wisdom of its great sages. Students of theosophy regard Lao-Tze as one of the world's great spiritual teachers. All that is now known of the teachings of this great sage is found in the Tao-teh-King, or Book of the Path of Virtue. Yet he is said to have written 930 books on ethics and religions and 70 more on the great science—Magic—1,000 in all, yet all that western scholars and orientalists know of the teachings of Lao-Tze are about one dozen pages of the heart of his doctrine, called "The Tao-teh-King," and these Professor Max Muller declares to be unintelligible without the commentaries. M. Stanilas Julien had to consult more than sixty commentators for the purpose of translating the "Tao-teh-King," and the earliest commentary he could find was as late as 163 B. C.



Where are all these works and commentaries which are known to have existed? There is a tradition in the orient, says the Secret Doctrine, that along the ridge of Altyn-tag and in the solitary passes of Kuen-lun lives an old lama (a hermit or monk) who guards a library that would fill the British museum! That these

precious books and manuscripts are kept secure in subterranean crypts and cave libraries cut in the rocks, where the profane gaze of the western world may not penetrate. Whether this tradition, told by many pilgrims, be true or not, the fact remains that an incalculable number of precious manuscripts and printed books known to have existed cannot now be found. The significant part of this discovery is that all these works which have so mysteriously disappeared are valuable commentaries and keys to important occult treatises. Among these mysterious disappearances are the commentaries on the works of the great Chinese mystic Lao-Tze.

The learned Japanese Taoists laugh at the blunders and hypotheses of European scholars and orientalists. They declare that the commentaries to which western sinologues have access are not the real occult records at all! Even of the works of Kong-fu-Tze (Confucius), whose philosophy was utilitarian, not mystical, therefore easier of comprehension, Max Muller says: "If we turn to China we find that the religion of Confucius is founded on the Five King and the Four Shu books—in themselves of considerable extent and surrounded by voluminous commentaries, without which even the most learned scholars would not venture to fathom the depth of their sacred canon."

The Japanese, Chinese and Buddhist initiates and ascetics are more reticent on the subject of the works of their mystics than are even the Hindoos.



About 1,300 years before the time of Christ the religion of China consisted of a blending of Nature worship, called Tchou-li, and ancestor worship, called shintoism, from the word "shins," meaning spirits. Humanity was regarded as the center of the universe and the result of the union between heaven and earth. At the head of the celestial spirits was Tshangti, the supreme ruler of heaven. Below him were five rulers and a host of celestial spirits, or intelligences, who directed and controlled the sun, moon and stars.

The human spirits (departed ancestors) belonged to the second order.

To the third order belonged the terrestrial or Nature spirits, elementals—such as the gnomes (earth elementals), undines (water elementals), sylphs (air elementals) and salamanders (fire elementals)—together with winged beasts and flying dragons, etc., whose forms were derived from a mixing of the four elements of earth, water, air and fire.

These "shins" were said to reside in these various

forms, although they themselves (viz., the forces behind the visible objects) were not visible.

They had a system of invoking and recalling the spirits of departed ancestors strongly suggestive of modern Spiritualism; but they recognized the fact that it was only the earth-soul (in Theosophical phraseology, the astral) and not the celestial soul (or real man-ego)—except in rare cases—with which communications were held.

One extremely interesting fact in connection with this ancient religion was that there was no mention of future rewards or punishments nor do we find that these shins or "spirits" were in any case considered evil. It was accepted as a matter of natural law that each principle or substance of which man was composed returned after death to its own plane. The terrestrial soul returned to its own sphere (the astral) and the celestial soul to its own sphere (the heaven worlds). Neither was called good or bad; each enjoyed according to its own nature.



At this time there was no order of priesthood, the public worship being conducted by one of the ministers of the state. No one but the emperor could sacrifice to the supreme Tien—the spirit of heaven. Such was the state religion immediately preceding the introduction of Taoism. The teachings of Lao-Tze spread rapidly among the more learned and the monarchs of the Han dynasty themselves were eager students of Taoism. However, it was never a popular or representative religion like Confucianism, and even now is in repute among the learned men of the Chinese empire. The reason for this is easy to find. A deep and mystical philosophy like Taoism could never find favor with such an ambitious and practical nation as are the Chinese. That the utilitarian and more materialistic philosophy of Kong-fu-Tze (Confucius) almost entirely superseded the mystical teachings of Lao-Tze does not detract from the inherent value of Taoism as a system of philosophy, but rather indicates that the nation had not yet evolved to where these abstruse and metaphysical concepts could be appreciated.



Kong-fu-Tze (Confucius) was born in the year 550 B. C., fifty-four years later than Lao-Tze. He divided his time between his duties as an officer of the state and his studies, which included magic (the study of causes or why and how phenomena are produced), history, philosophy and religion. The works generally associated with his name are the Yi-King (book of changes), the Shi-King (book of poems), the Li-King (rituals), the Shu-King (book of inscriptions) and Tshun-tsieu (spring and autumn). These are the famous five kings (books) which are regarded as canonical and are held as sacred by his followers. Kong-fu-Tze taught the unity of mankind, charity and the duty to one's neighbor. These ethical teachings were in no wise different (except in method of expression) from the moral and ethical teachings of all the world's great religious teachers; they were capable of practical and successful application to political, social and moral questions, but they contained no teaching as to the

origin and destiny of man. They were purely philanthropic and mundane. That such teachings failed to satisfy the mystical and spiritual nature of the Chinese thinkers is shown by the subsequent introduction and widespread acceptance of Buddhism, with which Taoism is found to have much in common.

In his commentary on the Tao-teh-King, Walter Old, F. T. S., says: "Because the majority failed to appreciate the abstruse and seemingly paradoxical philosophy of Lao-Tze the more materialistic teachings of Kong-fu-Tze, which better suited the active policy of the succeeding rulers, eventually prevailed."

It was not until the eleventh century A. D., when Buddhism was introduced into China, that Taoism began to degenerate from a mystical philosophy into a mere system of religious rites and ceremonies, with priests, acolytes, parish schools, monasteries and all the meaningless and burdensome ritual of ecclesiasticism.



Taoism is not the only religious system in which we can trace this crystalizing tendency. Although Jesus warned his followers that "the letter killeth, but the spirit giveth life," yet the same law of birth, maturity and decay—the law from which not even religions are excepted—can be seen at work in the great religious system of the western world. No religion or philosophy or system of morality will ever last until men have evolved beyond that period where the spirit is sacrificed to the letter, and all the changes will be good—when man gets what he needs in each stage of development. Forms that have outlived their usefulness must perish in order that the evolving life may not be hampered. Those who see only the breaking up and extinguishment of forms regard life as a vast charnel-house; those who see only the escaping and liberated life hear always the hymn of praise.



The word "tao" escapes precise definition because of its wide suggestiveness. It has a mystical meaning synonymous with such words as the Hindoo "sat" (pure existence), "verbum" (the word), the way, the path, the truth, etc. Jesus proclaimed himself a mystic and an initiate in the words: "I [viz., the Christos or higher self] am the way, the truth and the life." Shri Krishna (5000 B. C.), the great teacher of India, said: "He who seeth me in everything and everything in me, of him will I never lose hold." (From the Bhagavad Gita.) The fundamental principles of the philosophy and religion of Tao-Tze are identical with the teachings of Theosophy. It is a system which at once engages the intuitional, rational and perceptive powers of man. In its ultimate analysis it is pantheistic, while at the same time recognizing a Creator or manifested God; but back of the manifested God it posits an unknowable principle, which is the cause of manifestation. Here we are presented with that paradoxical element common to all mystical and abstract conceptions of the universe. Unity and diversity are one, and that one is Tao. Tao is greater than God and greater than Nature because in Tao both God and Nature exist. "Before heaven and earth were Tao was. It has existed without change from all time." (Tao-

teh-King.) Then the idea of unity unfolded to duality, and duality to trinity—another teaching that is common to all religions. We find: “The Tao produced one; one produced two; two produced three.”

The idea of the duality of the manifested universe, another teaching common to the philosophical and metaphysical form of every religion, is expressed thus: “The Tao shows itself in two forms—the pure and the turbid—and has two conditions (of nature and rest). Heaven is pure, earth is turbid. The radical (purity) descended and the turbid issue flowed abroad; thus all things were produced.” Here we have the root of an idea common to all religions which in some—notably Zoroastrianism and Christianity—has degenerated into good and evil—per se, God and devil. It originally referred to the positive and negative, active and passive, masculine and feminine sides of Nature. The distinction between the unmanifested and the manifested, or between pantheistic and monotheistic conceptions is put thus: “The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name. Having no name it is the originator of heaven and earth. Having a name it is the mother of all things. . . . Under these two aspects it is really the same, but as development takes place it receives different names. Together we call them the mystery.”



A most interesting passage, referring to cosmic rhythm, or the law of periodicity, which is one of the fundamental principles of Theosophy, is: “There was something undefined and complete coming into existence before heaven and earth. How still it was and formless! Standing alone and undergoing no change, reaching everywhere and in no danger of being exhausted. I do not know its name and I give it the designation of ‘Tao.’ Making an effort to give it a name I call it great. Great, it passes on in constant flow. Passing on, it becomes remote. Having become remote, it returns.” That great cosmic law called in Theosophy the Law of Cycles, viz., that “force tends to return to its projector,” is beautifully and poetically expressed by Lao-Tze thus: “After blossoming for awhile everything dies down to its own root. This going back to one’s origin is called peace. It is the giving of one’s self to the inevitable. This giving of one’s self to the inevitable is called preservation. He who knows this preservation is called luminous. He who knows it not perpetuates his own misery. He who has learned preservation is great of soul. He who is great of soul is prevailing. Prevailing, he is king. Being king, he is celestial. Being celestial, he is Tao.”



Taoism regarded man as a trinity. In the classic, *Of Purity*, said to have been written by Hsuan, a Taoist of the Wu dynasty (A. D. 227), the following passage is found: “Now, the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could send his desires away his mind would of itself become still. Let his mind be made clean and his spirit of itself becomes pure. The reason why men are not able to

attain to this is because their minds have not been cleansed and their desires have not been sent away.” The following passage, referring to this ancient teaching, viz., the control and subjugation by man of his desire nature (in Theosophy this is called the astral or desire body), occurs in the *Tao-teh-King*:

“Always without desire we must be found,
If its deep mysteries we would sound;
But if desire always within us be
Its outer fringe is all that we shall see.”

Another quaint example of the wisdom of this Chinese sage is the following, which our modern critics of “heathen philosophers” would do well to memorize: “Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it.”

The original Taoist idea of reincarnation has become degraded into transmigration, or the theory that the human soul can re-enter the animal kingdom. This is not the true esoteric teaching. We must distinguish between the pure teachings of Lao-Tze and the later teachings of the Taoist sect.



Gradual teachings have finally added so much that was entirely foreign to the teachings of the mystical and philosophical Chinese sage that one must dig deep to find the pure gold of the original ideas of Lao-Tze. Advanced students of Theosophy claim that he taught pure Theosophy. The best known commentator of his works is Chuang-Tze, who has been called the Ezra of Taoism and the Democritus of his own time in China. The following brief extracts from the *Tao-teh-King* show the purity and wisdom of the teachings of this greatest of Chinese sages:



“Avoiding the distinctions of merit among the people prevents jealousy.”

“Whosoever humbleth himself shall be preserved to the end.”

“Whoever exalteth himself shall be abased.”

“By conserving the natural and spiritual powers and retaining virtue it is possible to escape dissolution.”

“The wise man knows no distinctions; he beholds all men as things made for holy uses.”

“The inflated man is soon exhausted. Than self-restraint there is nothing better.”

“The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the center where nothing exists.”

“The wise man provides for the soul, not for the senses.”

“He who is most unselfish is most secure.”



There is one fact which deserves notice; that is, the great difference between the way in which the east and the west have always treated their sages and philosophers. The religious annals of the east record no martyr burned at the stake for the sake of truth—no “crucified” savior—their saviors have been received

with honor and reverence. We call our civilization "higher," yet our records are stained with the blood of Jesus, Socrates, Paul, Hypatia, Bruno, and thousands of lesser lights, who tried to show us truth. Were we of the west not so blinded by our own vanity and arrogance we could learn many a lesson in gentleness, charity and wisdom from the despised "heathen."

REINCARNATION.

The Important Conclusions that Follow an Acceptance of this Truth.

[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.]

X.

DEATH, HEAVEN AND HELL.

The latest developments of science agree with the occultists and poets that there is no death, and that nothing is dead. What seems to be extinction is only a change of existence. What appears to have no vitality has only a lower order of the life principle. Everything is pulsating with energy, stones and dirt as well as animals and trees. The same force which animates the human body, the beasts, birds and reptiles in their brief periods, also vitalizes the oaks and vines in a smaller degree with longer lives, and individualizes the mineral world into crystals on a still lower plane but with lifetimes reckoned by thousands of years. And below crystal-life, in the constituent atoms of shapeless matter, is a tremendous thrill of undiminished activity. Life, the occultists say, is the eternal uncreated energy. The physicists grasp at the same thing in their Law of Continuity, and modern science concedes that "energy has as much claim to be regarded as an objective reality as matter itself." This life is the one essential energy acting under protean forms. It always inheres in every particle of matter, and makes no distinction between organic and inorganic, except one of grade, the former containing life-energy actively and the latter in dormant form. Because the scientist is unable to awaken into activity the latent life of inorganic matter, he insists, by the law of biogenesis, that life can only come from life. But that only marks the limit of his knowledge. The world's development has bridged all the gaps now yawning between the different kingdoms of Nature, though nothing remains now to show how it was done, and science has to confess its ignorance. There is nothing to contradict and much to enforce the occult axiom that the same life animates man, plant and rock simply in different states of the one indestructible force—the Universal Soul—making all Nature what Goethe terms "the living visible garment of God."

It is impossible for a person to cease to exist. When the tenant of the body moves out, the forces binding together the dwelling scatter to the nearest uses awaiting them. The positivists would have it that the individual soul also dissolves into an impersonal fund of

being, a sort of immediate chilling Nirvana, out-freezing any eastern conception of remotest destiny. This melancholy result of western materialism is boldly confronted by reincarnation with a proven hypothesis, which illuminates the mystery of death and the future, and shows the unimpeachable reality of immortality. Reincarnation demonstrates that the personal ego, which permanently maintains its identity amid the constant changes of the bodily casement and mental consciousness, must continue its individuality. In addition to the evidences already adduced for the genuineness of this truth, is the reliable part of psychic phenomena—a small core of veritable fact, but buried in a vast concretion of mischievous deception and unwarrantable hypothesis—and the life experiences of some orientals whose intense devotion to pure invisible realities has pushed them into the perception of ultra-mortal things.

It is the strong attachment to physical existence which makes death the king of terrors. Those who have learned the lesson of life find him the blessed angel who ushers them through the golden gates. There shall at length come to every ascending soul the experience of those whose departure from this life cannot be called death, as Jesus, Elijah, or Enoch, who "walked with God and he was not, for God took him." They became so buoyed with spiritual forces that a slight touch shifted the equipoise and translated them into the invisible. The clarified spirit welcomes death.

When death severs the soul from its mortal encasement, says Mr. Walker, the ruling tendencies of the soul carry it to its strongest affinities. If these still dwell on earth, the soul hovers affectionately among the old scenes and insensibly mingles with its heart-friends, ministering and being ministered to, with no essential difference from the former condition. Many veritable experiences, apart from all possibility of delusion, confirm this, although the darkness of matter blinds most of us to the psychic life. At length, as shifting time unties the bonds of earth, the soul moves on with its strongest allies to the realms of its choice. There the soul lives out an era of its true life, an expression of its deepest nature, as much more full and more real than the late physical life as the waking state exceeds the dreaming. For the escape from material confinement allows the freest activity, in which the dominant desires, unconsciously nourished in the spirit, have the mastery. This liberty rouses the spirit from the earthly lethargy into its permanent individuality. The startling bound of the spirit into its own sphere must transfer the self-consciousness from its terrestrial form to a far higher vividness; but, as the wakefulness of day includes the somnambulism of night and knows itself superior to that dumb life, so the burst of unconstrained spiritual existence does not annul, but transcends the material phase.

The condition of the period intervening between death and birth, like all other epochs, is framed by the individual. The inner character makes a Paradise, a Purgatory, or an Inferno of any place. As Jesus said he was in heaven while talking with his followers, as Dante found all the material for hell in what his eyes witnessed, so in the environments beyond death,

where the subjective states of the soul are supreme, the appearance of the universe and the feelings of self are created, well or ill, by the central individual. There must be as many heavens and hells as there are good and bad beings. All attempts to describe the future state are inadequate and erroneous, and must necessarily be so. Plato, in the last book of the Republic, quotes the narrative of the Pamphylian Er, who had been killed in battle but came to life again on his funeral pyre, and declared that he was returned to earth to disclose the nature of the coming life. He found things about as Plato's allegory pictures them—the good and the wicked who had just died being assigned their places in heaven or under the earth. A number of souls whose thousand years of one or the other experience had expired were made to cast lots for a choice out of a large number of human and animal lives, and to drink of the River of Indifference, and to traverse the Plain of Forgetfulness before entering the world again. As with all the visions of after-death, this simply reflected the opinions of the Platonic thinker. St. John's Revelation paints the scene by colors obtained from his Jewish training, on the canvas of his Patmos imprisonment. Bunyan's description shows a simple imagination saturated with the Apocalypse. Protestant visionaries always discover a Protestant heaven and hell. Catholic ecstasies always add purgatory. Swedenborg found the gardens of heaven laid out in the Dutch fashion of his time. English clairvoyants and mediums are properly orthodox and evangelical. American spirits talk broad theology with ridiculous details. The divergence in all these alleged liftings of the veil betrays their subjectiveness.

It is impossible in the nature of things that one should permanently leave the physical condition until the business of that existence is accomplished in transferring the affections from material to spiritual things. While the ruling attraction to a soul remains in this world, all the forces of the universe conspire to continue the association of the two in repeated lives. On the other hand, a person dominated by spiritual proclivities finds infinite vibrations drawing him away from temporal surroundings to the inscrutable glories of the eternal. In Swedenborg's phrase, "a man's loves make his home." The residual impulses coming from the momentums of past lives determine what and when shall be the next embodiment. The time and manner of reincarnation vary with each individual according to the impetus engendered by his lives. Between these lives the spiritual effect of the earth-life is absorbed from the personal soul manifested on earth into the immortal and unmanifested ego. This process may require days, years, centuries or millenniums, depending upon the intensity of the mundane aspirations which draw the spirit to earth and hinder its liberation into pure spiritual life. But as in dreams a whole life's history is sometimes condensed into a few seconds, time has no existence to the disembodied spirit. Whether the interval be long or short, the entire spiritual effect of the last life must be assimilated and shaped into a form that will spring up in coming lives. The instances of alternate consciousness indi-

cate that some such marked difference from the previous incarnation appears in each earthly life, losing all remembrance of the previous chapter, and working out the tendencies which embodied that particular life in a career that will achieve redemption or condemnation.

At the first thought reincarnation carries the unwelcome inference that death and re-births separate us from the dearest present ties and introduce us as strangers into new phases of activity where everything—occupations, knowledge and friends—must be found afresh. This is a mistake. The unnoticed habits of thought and action derived from the alliance of cherished comrades strengthen into ungovernable steeds whose course directs the soul on every journey toward those favorite companions. Among the thousands of acquaintances made in a lifetime, the rare friends whose intimacy strikes down into the inmost depths of the soul must continue as irresistible attractions in the next life. Orpheus could not fail to discover Eurydice in the spirit realm. In this earthly existence, which is the Heaven, or Purgatory, or Hell of the last one, we go straying among unfamiliar forms, frequently mistaking them for true friends, until suddenly we meet a soul with which there comes so intense and permanent an affection that every other person is forgotten. Such a fusion of spirits must hail from the shores of long distant loves, and its new unrecognized mastery develops a mightier union than would be possible in one uninterrupted flow. The poets like to symbolize this as the blending of two hemispheres long since separated into their original perfect whole. The most probable explanation of such intimacies rests in the idea that they are repetitions of previous attachments. A sense of ancient familiarity grows upon these closest ties, notwithstanding the absence of memory's confirmation. The powerful attractions residing in families and kinships may well be the result of ancestral affinities which have bound together in many earlier combinations, like a turning kaleidoscope, the same individuals.

Says Professor Hedge: "The birth into the present was the death of the old—'a sleep and a forgetting.' The soul went to sleep in one body; it woke in a new. The sleep is a gulf of oblivion between the two."

XI.

KARMA—THE COMPANION TRUTH OF REINCARNATION.

Karma is the eastern word for the Law of Causation as applied to personal experience. In Christendom, says Mr. Walker, the full recognition of this great principle, like that of its mate, reincarnation, lies dormant; but it is merely an extension into the spiritual domain of the fundamental premise of all science, the substratum of common sense, the cardinal axiom of every philosophy—that each effect has an adequate cause, and each cause works infinite consequences.

Briefly, the doctrine of karma is that we have made ourselves what we are by former actions, and are building our future eternity by present actions. There is no destiny but what we ourselves determine. There is no salvation or condemnation except what we our-

selves bring about. God places all the powers of the universe at our disposal, and the handle by which we use them to construct our fate has been and is and always shall be our own individual will. Action (karma) of the spirit, whether in the inner consciousness alone, or by vocal expression, or in outward act, is the secret force which directs our journeys through infinity, driving us down into the gloomy regions of evil, of matter, and of selfishness, or up toward the luminous fields of good, of spirit, and of love.

The most adamant of facts is that of an infinite all-comprehending power, of which Nature is the pulsating body, an eternal reality shaping the shadowy appearances of time, and variously named Force, Fate, Justice, Righteousness, Love, Mind—God. The most essential attribute of this unfathomable Being is that of Almighty Equity. Confronting this fact is the puzzling fact of our spiritual personality enveloped in matter. The thought always associated with this is individual responsibility. "Two things fill me with wonder," says Kant, "the starry heavens and the sense of moral responsibility in man." When Daniel Webster was asked what was the greatest thought that ever stirred his soul, he replied, "The thought of my personal accountability to God." Every balanced mind agrees with these intellectual giants on this point. The inevitable outcome of grouping these two actualities—God and responsibility—is the conception that the Universal Sustainer is giving every creature the best thing for it, and that each soul is in some way accountable for its condition. Single observations seem to contradict this idea, but the long trend of life's experience verifies it. Because it offers no shelter for culpable actions and necessitates a sterling manliness, it is less welcome to weak natures than the easy religious tenets of vicarious atonement, intercession and forgiveness. But it rings through the inner soul-world as the fundamental harmonic tone, setting the key for all wholesome poetry, philosophy, religion and art, and inspiring the magnificent sweep of progress which is rationalizing modern Christendom. For it is identical with the essence of Bible truth, as these representative sentences will suggest: "Keep thy heart with all diligence, for out of it are the issues of life" (Solomon); "Sin no more, lest a worse thing come upon thee" (Jesus); "Work out your own salvation. Whatsoever a man soweth, that shall he also reap" (St. Paul).

The embryos of all animals are at the earliest stage indistinguishable from one another. The biologist who has lost his labels cannot tell which would become fish, cat or man; but Nature knows the past records and therefore the future possibility of each. So within souls apparently similar there hide unsuspected germs of vast difference, resulting from the forgotten pasts, which may develop into corresponding divergent futures. The ancient behaviors of every soul have accumulated a grand heritage of influences from which our present bequest is derived. The kernels of remote conducts eventually have their unfoldment in the revolution of our lives, until at last, if we refuse weeds and harbor only worthy germs, we shall bear a contin-

ual harvest from the good seed sown in forgotten lives.

The "bonds of action" include the whole range of material for character—not only the recognized habits of the soul, but the more important unconscious inner thought whence the outward manifestations spring. Impulses that are secretly cherished feed the acts of life and mould all our environments to fit them. Our favorite inclinations show what we have been doing in ancient ages. Within the germ of to-day's conduct are coiled interminable consequences of good and evil.

The relentless hand which metes out our fortunes with the stern justice most vividly portrayed by the Greek dramatists in their Nemesis, Fates and Furies, takes from our own savings the gifts bestowed on us. In the domain of eternal justice, the offense and the punishment are inseparably connected as the same event, because there is no real distinction between the action and its outcome. He who injures another in fact only wrongs himself. To adopt Schopenhauer's figure, he is a wild beast who fastens his fangs in his own flesh. But linked with the awful fact of our undivided responsibility for what we now are, goes the inspiring assurance that we have in our control the remedy of evil and the increase of good. We can, and we alone can, extricate ourselves from the existing limitations, by the all-curing powers of purity, love and spirituality. In eastern phraseology, the purpose of life is to work out our bad karma (action) and to stow away good karma. As surely as the harvest of to-day grows from the seed-time of yesterday, so shall every kernel of thought and feeling, speech and performance, bring its crop of reward or rebuke. The worthy soul now burdened with misfortune is shifting off the chains of old wrong-doing. The vicious soul enjoying comforts is reaping the benefits of old virtues. So intricately are all situations connected with untraceable lineages that only the Omnipresent can penetrate below appearances in the real natures of men.

The stupendous issues of conduct endure through all changes. After one has climbed to high summits of character the surprising reappearance of some forgotten sin may stay his progress and require all his powers to conquer the viper whose egg he long ago nested in his bosom. So in the depths, when life's environments imprison us in degrading conditions, we will find a lifting and sustaining power that preserves the soul's integrity as the fruit of past ameliorative acts, long forgotten, but treasured within the soul's secret ledger, where, in the end, debt and credit must find their equilibrium in the soul's final freedom.

It is karma, or our old acts, that draws us back into earthly life. The spirit's abode changes according to its karma, and this karma forbids any long continuance in one condition, because *it* is always changing. So long as action is governed by material and selfish motives just so long must the effect of that action be manifested in physical re-births. Only the perfectly unselfish soul can rise superior to the gravitation of material life. Few, comparatively, have attained this; but it is the goal of mankind. Some of those who have reached it have voluntarily returned as saviors of the race. Heed these messengers of the Light.

OUR ASTROLOGICAL PAGE.

[Conducted by ERNEST S. GREEN, 1804 Market St., San Francisco, Cal., to whom all communications regarding this department should be addressed.]

PLANETARY INFLUENCE.

We strive to rule our planets, but in vain!
As night succeeds the day, so comes the gloom
Of Saturn, Herschel, Neptune, o'er our souls,
To follow Venus, with her mirth and song,
And years made opulent by Jupiter,
As well as those made bright by Sol, and those
By Luna's rays made peaceful and serene.
Again, the vibratory force of Mars
Hurls all his sons to conquest and to strife,
While Mercury leads to mental realms afar
Beyond the grasp of dull material minds.
'Tis true that Herschel, Saturn, Neptune, all,
May lead to psychic power and spiritual thought,
But those who reach this mystic goal are led
Through all the most Plutonian ways of earth.

ERNEST S. GREEN.

A SOLAR READING FOR YOU.

For Persons Born from June 21 to July 21, any Year, and Especially if also Born between 6 and 7 A. M.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but *generally* it will be found correct.

Persons born during the period above mentioned have Cancer as their solar sign, which is ruled by the Moon, but the first ten degrees have a sub-influence from Venus; the second ten, from Mercury and Jupiter, while the third ten degrees, or last decanate, is almost fully under the influence of the Moon, and natives of this decanate know many changes, are given to rashness, many foolish acts, and are, as a rule, unfortunate.

Generally the natives of Cancer are highly idealistic, sensitive and sympathetic, kind and thoughtful for others. They are also very magnetic and receptive to the influence of others, which makes them very liable to disease, and often they will take severe colds simply from being in the presence of those similarly affected. They are generally persistent, self-reliant and reflective, and are generally interested in occult and mystic studies. The imagination is usually very keen, and the intuitions highly developed. This sign gives discretion, a spirit of independence, liberal ideas and versatility. The Moon, which rules this sign (particularly the last decanate), gives the native at one time the appearance of stolidity, and at another of nervous irritability, without reason, springing from a too great impressionability. When Mercury is well aspected in the nativity Cancer gives versatility and a spirit of eclecticism.

The fortunate period for Cancer people, generally, is from July to January. The unfortunate period is March and April.

Solar Readings will appear monthly. ERNEST S. GREEN.

Who Will be the Next President?

As soon as the republican and democratic parties have nominated their candidates I will cast their horoscopes, and will then be able to tell which one will be elected. This information will be given in this department of the August number of the STAR; and if the testimonies of the planets emphatically favor one more than the other, as they probably will, I will stake my reputation as an astrologer that I will name the next president. The stars may not favor our own choice, but they will favor the man who will be elected.

ERNEST S. GREEN.

ASTROLOGY.

This sublime and dignified science is the queen and mistress of all science; older than all the knowledge of the world. Sages, poets, kings and prophets were all more or less astrologers. Ancient Egypt, Greece and Rome, and all the enlightened nations of antiquity believed in and practiced it. A great revival of it

took place in the seventeenth century. This grand old science is now again making itself heard, and thousands throughout the earth are now interested in its wonderful revealments. If man in the past had obeyed the prophets he would have escaped much sorrow and disaster. If Cæsar had obeyed he would not have been destroyed. If the great Napoleon had listened to Mlle. Le Normand he would not have died in exile. So with thousands of others. Astrology is a sure light to be guided by, to help the traveler on life's road, and to avoid the shoals and quicksands of its journey. So much can be said of its needful helps, that it is the part of wisdom to enlist its offices in every important undertaking and perplexing problem of the future.

URANUS, THE HISTORIAN OF AMERICA.

In Two Hundred Years of American History His Revolutions and Configurations Have Never Failed to Leave an Important Chapter Therein.

During the past two hundred years both Uranus and Aldebaran, a fixed star of the first magnitude in the *house* of Gemini, have proven infallible prophets of all the wars that have been fought in the United States, as well as other disturbances recorded in the history of our nation.

When once the ruling sign of a nation has been determined the method by which astrologers follow its future history is very similar to that pursued in predicting future events in the nativity of a person, which demonstrates that man is a microcosm, and nations little more than a microcosm, of the universe. But in predicting the future events of a nation, the fixed stars and the slower moving planets are of chief importance. As Guido Bonatus says: "The Fixed Stars are most slow in motion, and consequently in mutation; whence it comes to pass that their impressions require subjects and patients of the same nature." ("The Considerations of Guido Bonatus.")

It was from the transiting of London's ascendant—17 d., 54 m. of Gemini—by "The Bull's North Horn," a star of the nature of Mars, that William Lilly, the famous English astrologer, was enabled to design two prophetic hieroglyphics—one showing the burial of the dead and the other a conflagration under the sign of Gemini, a pair of twins—which were later verified by the great London fire of 1666 and the plague.

If I am not mistaken it was William Lilly who first discovered that Gemini was the ruling sign of the United States, and the correctness of this discovery has been proven by the records of our nation's history from its discovery to 1900.

To write the effect of all the principal planets and stars in the horoscope of the United States, as they would have been written by such an astrologer as Lilly in 1690 (had he taken the pains to do it), with their transits for two hundred years, would have been to write the history of those two hundred years of America in advance, for in looking over the transits for that time I do not find an important event that is not in strict conformity with what would be shown by the transit of some planet at the time it occurred. However we will only follow the transits and some of the configurations of Uranus, which should be sufficient to convince any rational being of the fact of planetary influence.

By way of introduction, however, it might be well to explain *how* the planets exercise their influence. It may all be explained by the scale in music. We all know that two or three notes in an octave may be struck together that will produce harmony, and again two or three other notes may be struck that will produce discord. Just so with the planets. At a distance of 60 or 120 degrees apart they form what is called the sextile and trine. These are harmonious aspects and produce good, according to the nature of the planets. Again we find the quartile and opposition, when the planets are 90 or 180 degrees apart. These produce discord and are evil aspects. There are many other aspects, both good and evil, but these four will illustrate *how* it is possible for the planets to influence nations and men. It may all be explained by the law of vibrations.

Uranus manifests on the material plane in a spirit of iconoclasm, while spiritually he is reconstructive in nature. He

[CONTINUED ON PAGE TWELVE.]

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

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

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

DR. THOMAS J. BETIERO, ASSOCIATE EDITOR.

Entered in the Postoffice at Chicago, Illinois, as
Second-class Mail Matter.

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

Subscriptions, \$1 per year, payable in advance.

Clubs of Ten (including our premium) \$7.50, and
an Extra Copy and Premium to Organizer.

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

Foreign Subscription Agents:

J. J. Morse, 25, Osnaburg Street, Euston Road,
N. V., London, England.
W. H. Terry, Austral Buildings, Collins Street,
East Melbourne, Australia.
Lucien Bodin, Libraire, 43, Quai des Grands-
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Postage Stamps, in sheets, accepted if more
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Publisher: N. E. Wood,

617 La Salle Avenue, Chicago, Ill.

Adding "Lincoln Park Station" to the above ad-
dress will facilitate the delivery of mail.

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

TO OUR READERS.

We are obliged to crowd out much good mat-
ter and will soon be compelled to enlarge the
STAR, as we do not wish to deprive our readers
of any of the good things to which they are en-
titled.

NEWS E. WOOD, A. M., M. D.,
Editor STAR OF THE MAGI.

A PRESIDENTIAL PREDICTION.

TO THE EDITOR OF THE STAR: From the
general heliocentric planetary aspects on
the dates of the Republican and Demo-
cratic National conventions, I wish to pre-
dict the success of the Republican presi-
dential ticket next fall.

WILLIS F. WHITEHEAD.
Heliocentric Astrologer.

EDITORIAL NOTES.

WHEN Saturn entered the third quarter
of the Zodiac—known as the quarter of
money—the panic of '93 commenced. This
was predicted early in '92. When Saturn
entered the fourth quarter of the Zodiac—
known as the quarter of labor—the great
labor troubles of 1900 commenced. These
will last and end in much the same manner
as did the panic of '93. The close will see
labor based strictly on its merits.

★

THE lesson of the great planetary as-
pects of June is that China has come, at
last, to the parting of the ways. Her civ-
ilization, hoary with age, is about to be-
come one of the closed chapters of the past.
Her future will be determined, not by what
she may desire to do, but by the decrees of
stronger powers. To-day she is really in
her death-throes in her senseless and fa-
natical efforts to expel the "foreign dev-
ils." To-morrow she must be an ally and
not an enemy of western civilization.

★

THE entire east bids fair to become in-
volved in this downfall of Asiatic civiliza-
tion. The problems are so many and the

interests so varied that the final outcome
must be the sequence of years of diplo-
macy or war. If ever there was a need for
the leading nations of the earth to lay
aside all thought of self-aggrandizement
and other selfish interests, it is now. Only
by such a stand can conflicting interests
be settled without untold misery, butchery
and desolation. We are on the eve of the
most dreadful and terrible war known in
the history of mankind or entering that
period where the instruments of carnage
will be laid aside for the implements of
peace and Universal Brotherhood.

THE ASTRAL PLANE.

Some of Its Mysteries, Symbols and Serious Dangers.

In this article I shall endeavor to give a
brief and general reply to the numerous
letters received of late from our students
in all parts of the globe.

To begin with we find the astral plane
eloquently portrayed by the orientals in
their occult usage of the lotus flower. The
lotus is found in the streams and lakes of
many countries in the east. I have also
found them in abundance in Lake county,
Illinois. Especially beautiful ones may be
found at Long lake there, covering hun-
dreds of square yards of area. Both the
blue and white varieties are abundant
along the river Nile. The occult signifi-
cance of the flower is known to but few
outside the Initiates of ancient mysticism.
It is found graven upon the remains of the
famous cave temples of India, and also ap-
pears upon some very old papyrus leaves
in my possession.

The growth of the lotus begins with the
roots, buried deep in the mud, on the bot-
tom of some river or lake. The body of
the plant grows upward until the surface
of the water, flooded with sunlight, is
reached, and there blooms into the well-
known beautiful flowers.

The roots, obscured in the mud, repre-
sent the man who is conscious only of the
material part of his nature. When the
stem begins its upward journey, the awak-
ening of man is indicated. He then be-
comes aware of the existence of his soul
and spiritual nature; and his first experi-
ences are always the result of emanations
from the astral plane. The blooming of
the flower is emblematic of man's higher
unfoldment in the realm of true spiritual
sunlight.

The astral plane is also represented by
the Bohemian Tarot, which is a most won-
derful book, containing a vast store of ar-
cane knowledge. It represents, in what
is known as the ternary of the Major Ar-
cana, the Spirit of the Universe and the
Soul of the Universe, indicated by the em-
blems of Death, Corporeal Life, and Des-
tiny. Next in order, we have the Body of
the Universe, as shown by the emblems of
Plastic Force and Individual Life, which
brings humanity in contact with the As-
tral Light in circulation.

The Astral Light is so named from the

stars, which it renders magnetic, and it is
supposed to be the envelope of the soul.

It is a delicate, vitalized fluid that per-
meates the whole universe. It has inher-
ent power to record forever all sounds and
scenes that ever occur in the universe,
past or present. It is, without doubt, the
plastic force which yielded to the Logos
when the fiat went forth, "Let there be
light." Influences from the astral plane
are constantly entering the world of ef-
fects, or the physical plane. It was in the
attempt to enter the astral that the neo-
phyte, so graphically described in Bulwer
Lytton's "Zanoni," encountered Nahash,
the dragon of the threshold.

From this realm also comes the many
manifestations of the Elementals. The
Elementals are of four classes: Gnomes,
who inhabit the earth; Undines, who live
in the sea; Salamanders, who exist in the
element of fire, and Sylphs, or the spirits
of the air. The Sylphs are those first en-
countered by the occult student.

Every sincere student of true mysticism
will, sooner or later, have his or her occult
experience. Up to then, however, the
Chela will find his greatest difficulty in car-
rying out necessary operations, and his
lack of confidence in himself and in the
existence of the unseen world of entities
that surrounds us everywhere.

Every object or creature in the physical
world has its astral representation, which
lasts for an indefinite time in the Astral
Light, even after the passing of the origi-
nal. Thus every human being has an as-
tral body, which may endure a variable
length of time after death. When the
body becomes weakened by disease it loses,
to a certain extent, its power of cohesion,
which becomes less and less until, at the
final event—death—the astral is liberated.

One of my correspondents wrote me as
follows a short time ago:

"About one year ago a very dear friend
of mine, a young electrician, passed away.
During his last moments I was with him
and told him I earnestly desired some phe-
nomena to demonstrate the life beyond.
At the moment of his death all of the elec-
tric bells in the house commenced ringing,
which continued for several minutes. The
mysterious bell-ringing occurred again
when his body was removed for burial."

The writer of the above is an intelligent
scientific gentleman, who lives in Ohio,
and he mentioned this event as one which
demonstrated, what many millions desire
to know, the reality of a life beyond the
grave. As his friend was a young man,
and his illness had been of short duration,
his astral body was yet strong and active
at the time of liberation. And as it must
have been the shell, or envelope of the
soul, it still retained the intelligence of
being, which manifested by conforming to
the strong desires and will power of his
friend yet in the flesh, so that the above
phenomena was rendered possible.

CAUTION: The astral plane is the rec-
ord of sounds and scenes from the begin-
ning of time. There must, therefore, ex-
ist many horrors—such as blood-curdling

sounds and ghastly scenes—which can, under proper conditions, be recalled. It is plain to be seen that one should not attempt to enter into communication with that plane without due knowledge and preparation. Take, for instance, the confirmed drunkard, suffering from delirium tremens, who enters this sphere under wrong conditions, and attracting to himself, therefore, its horrors only—as serpents, devils and horrid phantasms.

Also bear in mind that when you voluntarily open communication between yourself and the entities of the Astral Light you should be prepared by a knowledge of your own worthiness, which should be still further augmented by a strong will and an unflinching faith in the great God who rules the universe and protects his creatures at all times and under all circumstances in the smallest particular. Otherwise you must not be surprised if you see before your eyes, at frequent though unexpected times, horrible, leering elementals, or hear loud, commanding voices, mingled with terrible shrieks, etc., as all who cross the threshold attract to themselves that class of reflections and emanations that correspond to the characteristics of their inner selves.

If you are strong enough to command, with firmness, those beings which will surely be attracted to you, there is nothing to fear. However, the insane asylums of the land are filled with many unfortunates who either voluntarily or otherwise entered this unseen astral world of strange surprises, thus recalling the old aphorism, "Fools rush in where angels fear to tread."

DR. T. J. BETIERO.

CARE OF THE MOUTH.

Perhaps no part of the body is so often neglected as the mouth. A new-born infant should have its mouth washed after each feeding. A soft cloth, wet in a weak solution of boracic acid, should be used for this purpose. If this were always done we would rarely find a case of infantile sore mouth. After the teeth come and the mouth is large enough, a small, soft brush should be used; the teeth and mouth should be cleaned at least twice daily. In illness, where sordes and mucus accumulate rapidly, and where the tongue and lips are parched and stiff, attention is needed every hour; the mouth should be kept moist and the same treatment carried out through the night as during the day. Boracic acid solution, listerine, lemon juice, glycerine and distilled water are all refreshing and soften the tissues. Where the lips are chapped or fissures appear, a lubricant of cold cream or sterilized vaseline should be applied. Where the gums are spongy or soft, and bleed readily, a few drops of tincture of myrrh added to pure water will help to harden them. Small squares of old linen or soft gauze should be used instead of a brush where one is ill or weak. These should be immediately burned after use. Every part of the mouth should be cleansed—behind the wisdom teeth, the roof of the mouth and under the tongue.

Lemon juice and water will remove the fur from a thickly-coated tongue. Where the teeth are sensitive use tepid water.

A BATTLE SONG.

We are they who will not falter—
Many swords or few—
Till we make this earth the altar
Of a worship new;
We are those who will not take
From prelate, priest or code,
A nearer law than brotherhood—
A higher law than good.

We are those whose unpaid legions,
In free ranks arrayed,
Massacred in many regions,
Never once were stayed;
We are those whose torn battalions,
Trained to bleed, not fly,
Make your agonies a triumph—
Conquer, while we die.

Therefore down to Armageddon,
Brothers bold and strong,
Cheer the glorious way we tread on,
With a soldier's song:
Let the armies of the old flags
March in silent dread;
Death and life are one to us,
Who fight for quick and dead.

EDWIN ARNOLD.

ABDEL KARIM EFFENDI.

He Visits America and Sets Aside the False Teachings of Dr. Kheiralla.

Occultists and mystics all over the civilized world have had their interest drawn of late years to the semi-mystic cult of Bab-ed-Deen in this country. That our occult brethren may be properly informed as to some important developments of the cult in America the STAR gives the following:

It is not our purpose, in the present article, to exploit the peculiar teachings of the Babists, further than to say that they are Oriental "Second Adventists," who hold that the advent has already taken place. The outcome of this necessarily includes the setting up of Christ's kingdom and the millennial era. Babism is universal in character, embracing among its fifteen million adherents, some nine million of whom are in Persia, members from all leading religions and countries. The rule of life is the sermon on the mount. Its mission is to teach all who apply for "the truth" without charge or fee. While it has a book of organization and conduct, it has no church, pope, priest or treasury. It is an universal democracy whose members worship in all churches, bow at all shrines and profess all faiths, yet all holding to Christ, his teachings as given in the New Testament, and his present advent on earth to establish his kingdom.

In the year 1894 the seeds of this cult were planted in America, at Chicago, under the name of Babists, from the word Bab, meaning door. The tenets of the Babists were brought from Cairo, Egypt, in the person of a "Dr." Ibrahim G. Khieralla, who conferred them in a series of "private" lessons, which, to be obtained, had to be assented to by the recipient as they were imparted. By means of this

system of teaching the particular doctrines that I. Khieralla promulgated became so many secrets and escaped public criticism. The "Dr." met, therefore, with practically no opposition and the Babist movement grew, in the course of time, to number some 800, the chief figure of whom naturally was Ibrahim G. Khieralla.

From its naturally broad, universal and democratic basis the new cult gradually assumed an autocratic and "official" character, all of which augmented the influence and *affluence* of the "Dr." and he exercised his dictatorial and self-assumed powers for "all there was in it." It is reported that if the "Dr." wanted anything, like a new wife for instance, he would have a convenient "revelation" to that effect.

To render himself secure in his position as a sort of "Supreme Pontiff," Kheiralla found it necessary to do violence both to the spirit and letter of the cult he had assumed the leadership of; and, as one lie requires another lie to bolster it up, the "Rev. Dr." diverged more and more from the moral and authorized Babist code. So glaring became these developments that they became a matter of deep concern to leaders of the cult in the Orient. Efforts to settle matters to rights from there resulted only in causing a division in the ranks of the Babists in America. A delegation to Persia, headed by a wealthy western lady, brought back incontestable proof of the "Dr's." scheming trickery and double-dealing. An expose of the facts deprived the "Dr." of a majority of his following, those who stood by him for the most part being his "officers" and those not fully aware of his duplicity. The Babists were thus divided into two camps.

Such was the situation up to about the middle of last April. At that time one of the leading heads of the Babist faith, Hadji Abdel Karim Effendi, was on his way from Cairo, Egypt, to personally confront Khieralla in regard to his false teachings.

A representative of the STAR visited the residence of Dr. C. I. Thacher, 51 Aberdeen street, Chicago, and after being cordially greeted by that gentleman was accorded an interview with Abdel Karim, by the aid of M. Bozork, his interpreter.

One is much impressed with the venerable, dignified and kindly appearance of Hadji Abdel Karim. He makes one at ease instantly and you feel as if you were conversing with some old friend rather than with a new acquaintance. He possesses not only an air of sterling honesty, a merciful and brotherly presence, but a simple and unassuming manhood.

In the interview which followed, Abdel Karim, the teacher of Kheiralla, related how he first met him through some connection with Egyptian Masonry; that he had instructed him somewhat in the views of the Babists, which he accepted. Kheiralla claimed to have an improvement in foot wear which he was trying to place on the market, and went to Russia for that purpose, but met with no success. He then visited America for the same purpose, but wrote to Abdel Karim that he had no bet-

ter success than in Russia, and that he would "teach 'the truth,' and make a living that way." Abdel Karim wrote back that Kheiralla knew too little of it to be a teacher, yet, he considered it the wisest course to instruct him as much as possible through correspondence.

When Abdel Karim arrived at New York he was met there by Kheiralla, and the latter retracted, over his own signature, the teachings foreign to Babism he had promulgated. He also agreed to do this in Chicago, but later refused to do so, and Abdel Karim thereupon severed Kheiralla's connection with the cult. All that remains of the Kheiralla following now are some twenty-five, twelve of whom are "officers," and the "Dr." is no longer recognized as a Babist by the 780 remaining members here in Chicago. A strong representative gathering from Chicago, New York, Detroit, Cincinnati, and other cities, held at Kenosha, Wis., on the 4th of June, have also repudiated him.

RELIGIOUS INTOLERANCE.

Religious intolerance has done a great deal of harm in the world, and without a shadow of justification. There is no reason why a man who believes in the revelation of Moses should hate the man who believes in the revelation of Mohammed, or still another who believes in the revelation of Joseph Smith, the Mormon. No proof can be adduced in any case. The believer must take another man's word for his belief, and why should he not be allowed some natural choice?

Every man either accepts the religion in which he has been reared, or adopts that which best suits the needs of his nature, according to whether religion is, or is not, a vital thing with him. The man whose affectional nature is paramount, craves a religion of pure love. Such a religion is best suited to develop what is highest in him. The man whose esthetic nature is large, wants the forms and ceremonies which delight and impress the artistic sense to be distinctive features of his religion. And the energetic, practical man must have a religion of character and works to satisfy his robust nature.

Is this not the result of intuition? If religion is to be a guiding finger, a helping hand in natural development, shall not the man be true to his instincts in seeking that which is best for him? Where is there any room for intolerance? If these various forms of religion meet certain needs in human nature, does it not follow that all are good, within their limitations, because useful? In fact, is it not true that everything in life which is good is part of religion, and that religion is not, and can not be, sectarian?

Shakespeare makes Shylock say, "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." But does this intolerance prove that Moses' revelation was any truer than any other man's revelation? John Brown might have a dream and a revelation to-

night which is true for him because he believes in it, and it becomes true for others who see with his eyes and think with his mind. But intolerance does not prove anything; it only shows the natural ugliness, egotism and cruelty which may be practiced in the name of religion.

Intolerance is a disease which fastens on religion and destroys its helping spirit. Christ did not say that force, aggressiveness, or compulsion would free men from sin. He said: "The Truth will make you free," and that "Love is the fulfilling of the law."

Tolerance is a great boon to the world because it is the atmosphere of progress. Religious intolerance was the greatest obstacle to the development of the arts and sciences. Looking at both sides of all subjects makes men tolerant, and it is for this reason, rather than a desire to make converts, that the *Medical Brief* speaks thus freely on religious matters, as above. It concludes by saying that "The doctor who is unwilling to learn tolerance had better quit practicing medicine and become a preacher." This advice will properly apply to other professional classes. Intolerance should be confined to creed-bound churches from whence it comes.

A VINDICATION OF VACCINATION.

"There is basis for the claim of Dr. Herman Spalding, Chief of the 'Division of the Contagious Diseases,' of the Chicago Board of Health, that the records for the year should convince the most skeptical of the efficacy of vaccination as a preventative of smallpox. Since May, 1899, there have been forty-nine cases of the disease sent to the Chicago Isolation Hospital. Of these patients not one had ever been vaccinated. Nearly one-half of the sufferers came to Chicago from neighboring States, having contracted the disease before arriving here. Many persons were exposed to the contagion, but careful investigation at outside points has shown that no properly vaccinated person contracted smallpox from the exposure, and that elsewhere, as in Chicago, the sufferers were all those who could show no mark on the arm.

"Another feature of the records is that which shows that there was not a single case of smallpox among even the unvaccinated persons who were exposed but who received vaccination within a reasonable time after the exposure. Every policeman in Chicago has been successfully vaccinated, and though the smallpox patients are apt when weakness overtakes them to go at once to the police stations, not an officer has contracted the disease. Since the year 1894 there have been only four cases of smallpox among the school children of Chicago. The pupils are obliged to present certificates of successful vaccination before being admitted to school. Dr. Spalding says that the four children patients had such certificates, but in every instance the certificates were found to be false. The physician further declares, and it is certain that the carefully kept records bear him out, that the experience of

the last twelve months clinches the fact that proper vaccination is an absolute preventive of the disease."

The foregoing editorial of the *Chicago Tribune* is certainly a clincher, and ought to convince any sane mind of the value of vaccination, especially as it is but one of hundreds of like records confirming the experience and observations of thousands of competent medical men. Yet anti-vaccination societies flourish in England and America, magazines, tracts and periodicals are published protesting against this most salutary measure, and various so-called "reform" and "advance thought" publications echo and re-echo the senseless ravings and rot emanating from them. It is unfortunate that many honest and well-meaning people are thus deceived and deluded into the false belief that vaccination is an evil, and that the wise and beneficent laws and regulations of national, state and municipal health boards, making it compulsory, is an outrage on their liberty and an invasion of their private rights, etc.

The opposition to vaccination comes wholly from a few blind leaders of the blind, whose fanatical ignorance and bigotry is only equaled by their gross and persistent misrepresentations in reiterating exaggerated tales of isolated cases of baneful effects sometimes having resulted from the careless use of humanized or impure virus. It is high time that these fanatical frauds and their dupes who are disseminating anti-vaccination literature, were exposed and shown up to the people in their true light as enemies of the human race and as advocates and abettors of disease, pestilence and death.

THE MYSTERY OF SLEEP.

The most wonderful events in the world are the most common. If the Sun appeared, says Carlyle, only once in a long term of years, how excited everybody would be. But the miracle takes place every day unregarded.

The most wonderful thing that happens to a man from the cradle to the grave is also a daily event, and it excites hardly any wonder or curiosity. That phenomenon is sleep. We go to bed at night and expect sleep as a matter of course. It approaches us with no sense of surprise or apprehension on our part; we pass within the ivory gate with as little concern as we walk down the street; and yet sleep is as wonderful as death, to which not a few poets have likened it. Only the confirmed victim of insomnia realizes its beneficent influence; to the rest it is as commonplace as breakfast. And yet sleep is not only the profoundest mystery we know, but it is the result and the accompaniment of the most remarkable changes in our bodies—themselves also subjects of the deepest wonder.

The first fact relating to sleep is that the sum total of our energy is reduced. Whether this reduction of the play of bodily force causes or merely accompanies sleep it might be hard to say. It is a beautiful thought in "The Ancient Mariner."

that sleep is a blessed influence descending from above, but we suppose science will not listen to that, though it is not incompatible with the idea of the preparation for sleep by the bodily forces. The scientific statement would be that there is a general displacement and re-arrangement of molecules, but that does not help us much, for the movements of molecules are unintelligible as an ultimate expression of why things are so and so. Then the work of the glands is slackened; they are not called on to secrete so many products from the blood.

The most striking fact is the change in temperature. The temperature of the human body rises at a quick rate from 6 a. m. to 10 or 11 a. m., increases at a slower rate from that time to 6 p. m., and then falls, reaching the minimum point at about 4 a. m. It is probable, by the way, that colds are often caught in bed at this last hour, especially by restless sleepers who partially divest themselves of their bed-clothes, and so are exposed at the very time when the body demands the greatest protection. At this hour, too, the tissue changes are reduced to a minimum. The pulsations of the engine are, in a word, at their feeblest. The brain becomes paler, the appearance of even the ruddiest people grows more pallid, the resemblance to death is more apparent, so that it seems natural to speak of the dead as asleep.

We see clearly what physiological phenomena accompany sleep, but what of sleep itself, what of the human soul lately so active, now buried in a repose as still as death? Does the soul itself sleep? Does it, like the body, need repose? What happens to the mental and moral powers of man when overcome by slumber? Is the mind liberated from the bonds of time and place, and can it visit then "worlds not realized?" What of the strange phenomena of our dreams, wherein ordinary and familiar secular events connected palpably with some of our daily experience are either blended with others not so connected or are turned upside down, and presented in an unmeaning fantasy which, nevertheless, seems at the time natural? Is our full normal consciousness there? Hardly, or the dream could not be so incongruous and impossible, yet a partial consciousness there must be, or we would not recall the dream in the morning.

And what of those strangest, but well-attested, of all dreams, in which the dreamer sees with vivid intensity an event in the future? If the sleeping form held the complete and normal consciousness with the brain functioning in the usual way, one would suppose the activity of the connected brain cells to be more than usually vigorous in the light of such an astounding experience; yet the very sleep in which the dream occurs depends, we are told, on the quiescence of these cells. Can it be possible, then, that in sleep, whatever the physical accompaniments, the soul does become at least partly liberated, finding the cells for the time useless as functioning organs? In a trance is the

liberation still more completely effected? And in death is the liberation final and complete? We know nothing, perhaps we never shall know, but to us the problem of sleep can never be solved on any more material ground. All the scientific problems lead up to the mysterious problems of spirit.—*Spectator*.

ASTRONOMICAL.

The Inter-Mercurial Planet, Vulcan, Shown to be a Myth.

The result of the astronomical observations of the Sun's eclipse on May 28 last is of a most gratifying character, taken as a whole, and new discoveries in solar science cannot fail to be made from a scientific study of the many photographic exposures that were successfully carried out, both in America and abroad.

Not the least important of many special inquiries is the settlement, from the most reasonable and probable standpoint, of the long disputed existence of Vulcan, a supposed inter-mercurial planet, said to be discovered in 1859. An expedition was organized by the Harvard college observatory, equipped with instruments capable of easily detecting a body such as Vulcan was claimed to be, and specially sent out for that purpose, with no other result than a view of Mercury and the re-discovery of a lately recorded asteroid. At every point no other result was obtained.

The first search, says Mary Proctor, for a possible inter-mercurial planet dates back to 1859, when Leverrier, detecting certain changes in the orbit of the innermost planet, Mercury, suggested that some unknown planet or ring of planets revolving between Mercury and the Sun might be the cause. The part of the path where Mercury is nearest the Sun, and where he travels at his greatest rate of speed, had slightly shifted from its calculated line. Thus Mercury, having his region of swiftest motion somewhat differently placed than was anticipated, himself moved somewhat differently.

On March 26, 1859, the theory as to the existence of an inter-mercurial planet seemed confirmed by Dr. Lescarbault, a country physician living some eighty miles from Paris, who announced that he had actually seen this planet as a spot quite round and black passing across the face of the Sun nine months before.

Leverrier, surprised at the delay of Lescarbault in announcing his alleged discovery, made an investigation relative to the Doctor, became convinced that the latter had, indeed, discovered his theoretical inter-mercurial planet—although the Doctor's instruments were of a quite moderate character—and ended by congratulating him and procuring for him the decoration of the Legion of Honor.

The name of Vulcan was assigned to the supposed new planet, with a distance of about 13,000,000 miles from the Sun, and a period of about nineteen days, this data being based, of course, on Lescarbault's

rough observations. According to him its diameter was about 25,000 miles.

Nothing more was seen or heard of the planet until August, 1876, when astronomers learned that Herr Weber, an observer of considerable skill, stationed at Pecheli, in China, had seen a small round spot on the Sun, looking very much as a small planet might be expected to look. Imagine his surprise, on turning his telescope a few hours later toward the Sun, at finding that the planet had vanished. He forwarded the news of his observation to Europe, and Leverrier was delighted, while Abbe Moigno, who had given Vulcan its name, congratulated Lescarbault upon the return of the shy little wanderer.

Lescarbault, however, who had never forgiven the Germans for destroying his observatory and library during the invasion of France in 1870, did not welcome the news that a German astronomer had been the fortunate observer. It was doubtless, therefore, with some degree of satisfaction that he heard, according to a later report, that the observations made at the Madrid Observatory, where a careful watch is kept upon the Sun, and a photograph taken at the Greenwich Observatory incontrovertibly proved that the so-called planet was an ordinary every-day sun-spot, not even quite round, and disappearing at the identical time announced by Weber.

Later, a would-be weather prophet at Louisville, Ky., who conceived the brilliant idea that Vulcan would help out his wild weather theories, claimed to have seen Vulcan crossing the Sun's face in September, but it was shown that, according to Lescarbault's period for Vulcan, he must have looked *through* the Sun to have done so at the time specified, a very remarkable achievement, indeed!

Meanwhile Leverrier came to the conclusion that Vulcan would cross the Sun's surface on or about March 22, 1876. In compliance with requests to do so from him and Sir George Airy, president of the Royal Astronomical Society, observations were made at frequent intervals by observers in India, Australia, New Zealand, Santiago de Chili and elsewhere in Europe and America, but, like the observations of last May, no Vulcan was seen.

During the total eclipse of the Sun of 1878 Professor Watson announced that he had seen two star-like objects near the Sun, but they were probably the two stars Theta and Zeta in Cancer. Dr. Swift also announced that he had seen two bright stars, but they were in a different part of the sky, and his observations have remained unexplained. According to Professor C. A. Young, "Careful observations of total eclipses during the last ten years make it practically certain that there is no Vulcan. Probably, however, there is an inter-mercurial family of asteroids. But they must be very minute, or some of them would certainly have been found either during eclipses or crossing the Sun's disk. A planet as much as two hundred miles in diameter could hardly have escaped discovery."

URANUS, THE ASTROLOGICAL HISTORIAN OF AMERICA.

(CONTINUED FROM PAGE SEVEN.)

speaks to the soul, or intuition, rather than to the reason, and accordingly awakes the spirit of antagonism whenever in power. He is a celestial anarchist and seeks to destroy the conventional order of things and to establish complete independence for nations and individuals and causes them to oppose all restraint.

In 1690 we find Uranus entering Gemini, the ascendant of the United States. At this period an aggressive and independent spirit was rampant in the colonies, and the first decided action against taxation by the mother country was taken through laws passed at the first session of the legislature under the new charter. The colonists were also involved in warfare with the Indians and French, as shown in Hale's History of the United States.

It should be noted that Uranus is seven years in transiting a sign, and we shall find at least three periods where he caused a continual state of warfare through the entire seven years of his transit. Here is the first period, during his transit of Gemini, which began in 1690, as recorded in Hale's history, we have referred to:

"The war with the French and the Indians, which began in 1690, was not yet terminated. For seven years were the frontier settlements harassed by the savages, and the English employed in expeditions against them. A history of these would consist only of repeated accounts of Indian cunning and barbarity and of English enterprise and fortitude. Peace between England and France, which took place in 1697, was soon followed by peace with the savages."

Also in 1690, which marked the entrance of Uranus into the sign of Gemini, we find an epoch in our history made marvelous by several crude manifestations of a psychic character in Salem, Mass., known as "The Salem Witchcraft," during which a number of poor unfortunates who were under the full influence of the Uranian ray, or vibrations, were cruelly burned at the stake by the ignorant bigots of that age who knew nothing either of astrology or psychic manifestations, but explained it all with that convenient word—the Devil.

The revolution of Uranus through the twelve signs of the Zodiac requires eighty-four years; hence we find that he has circled his orbit again and entered once more the sign of Gemini in the spring of 1775, when we again find the spirit of belligerence rampant in the land, which culminated in the Declaration of Independence when Uranus reached nine degrees of the sign, just as he crossed the radical place of the Sun in the nativity of George III. This, too, was practically a seven years' war, as it is a historical fact that the Declaration of Independence did not end the war and that Cornwallis did not surrender until 1781, the final treaty of peace being signed in 1783, shortly after Uranus left the sign.

Of course, there were the two quartiles

and the opposition of Uranus to Gemini, and other evil aspects and transits in the eighty-four years during this revolution, each of which produced a corresponding evil effect on the colonies, but our readers will be more interested in later events, hence I will pass these by.

The Declaration of Independence was signed on July 4, 1776, at 15 minutes p. m. Sibley, a noted English mathematician and astrologer, wrote in 1788 regarding a horoscope he cast for the time of the signing of the Declaration: "The State of America shall in time have an extensive and flourishing commerce, an advantageous and universal traffic to every quarter of the globe, with great fecundity and prosperity among her people." This in the face of the prediction of all the leading statesmen of Europe that "No republic could last," and that the United States of America would be no exception.

It might be interesting to know upon what configuration Sibley based his prediction. It was this: In the ninth mundane house were posited Venus, Jupiter and Mars, with Uranus in the same sign and close to the cusp of the ninth house, and Aldebaran, the fiery, martial star—by some claimed to be the ruler of our country—also 6 degrees and 42 minutes in Gemini. For the benefit of those who are not versed in the language of the stars, I will explain that the ninth house governs mind, science, commerce, religion and inventions, and such a collection of planets in this sign could not fail to strike any astrologer as having a great signification. Who can deny that the then infant nation has since led the world in inventions, in science and commerce, when her population and wealth are considered. She has also been the mother of many religious movements, some of which are growing to great proportions. Also the martial spirit of Aldebaran and Mars have also enabled her to withstand all her foes in a manner that has amazed the older nations of the earth and which has seemed to them little less than miraculous.

Again, at the outbreak of the war of 1812 we find Uranus in Scorpio, the sixth house of the radix, which in a nativity is called the house of sickness. He is also in opposition to the radical place of the earth, assisted in his work by a sextile with Saturn, and Mars at the same time is quartile to the radical place of Aldebaran and Uranus, and within two months it passes the quartile of all the planets in the ninth house of the figure set for the Declaration of Independence. Such a condition would certainly cause trouble. This war came to an end December 24, 1814, shortly after Uranus left the sign of Scorpio and entered Sagittarius.

In 1832, when the Sac and Fox Indian war broke out, Uranus was crossing the "Dragon's Tail," in Aquarius, and Saturn was in Virgo, forming an exact quartile with the radical place of Aldebaran and Uranus. The latter was at the same time trine to his radical place and that of Aldebaran in the ascendant—Gemini.

This war was immediately followed by the Seminole war in Florida, and these two wars lasted until 1839—just seven years. It ended immediately after Saturn's passage over the opposition to the radical place of Aldebaran and Uranus.

In 1837, while this war with the Seminoles was yet in progress, and at the exact time when Saturn was passing the opposition to the radical places of Uranus and Aldebaran, there was a great financial crisis, attended by many commercial disasters.

In 1846, at the outbreak of the war with Mexico, we find Uranus in the fiery sign of Aries, sextile to Aldebaran and his own radical place. Saturn is in the last degrees of Aquarius and is applying to a quartile with the radical places of Aldebaran and Uranus, being most of the year within orbs of this aspect with the former. The Mexican war came to an end February 2, 1848, just as Uranus passed out of orb of the sextile.

On December 20, 1860, at the very date when Uranus (retrograde) arrived at the ninth degree of Gemini, having exactly completed his revolution after the signing of the Declaration of Independence, South Carolina took the first decisive bellicose measure by declaring her independence.

Dr. Broughton, one of our best known astrologers at that time, made the following prediction, which was ridiculed by nearly everyone, as it was thought the war would only last a few months at the most: "Until Uranus gets out of Gemini, which will not be before the summer of 1865, I do not look for any peace for this country!" ("Broughton's Planet Reader," Philadelphia, January, 1861.) As to the accuracy of this prediction history bears witness.

During the war with Spain, in 1898, Uranus and Saturn were both in opposition to the radical places of Aldebaran and Uranus, and were both retrograde during the summer. The war began at the very time these two planets turned retrograde within orbs of the opposition (a very evil omen), and practically ended in September, when they again moved forward!

These are a few of the multitude of facts in connection with the history of our nation which challenge any explanation outside of planetary law, and the same is true of the nativity of every individual.

"There is a destiny that rules our lives.
Rough hew them as we may."

We may expect the next disturbance from Uranus in 1913, when he will be crossing the "Dragon's Tail," as he was at the beginning of the seven years' Indian warfare, which began in 1832, but this time Saturn will be transiting the radical places of Uranus and Aldebaran in the ascendant. Unless there is a powerful benefic influence from some of the fixed stars and the other planets at that time (which I have not yet calculated) there will certainly be another war at that time. At least, 1913 and 1914 will leave an important page in American history.

The next complete revolution of Uranus will occur in 1942, when Aldebaran will

have exactly reached the conjunction of the radical place of Uranus, and he himself will be there. Just what will be the result of such a powerful magnetic influence at the vital point of our nation's nativity is uncertain, but if there is not a great war there will be a reconstructive period covering seven years, out of which the nation will arise as it did in 1783 and in 1865: but it is to be hoped that before that time gory conflict will be no more and that the grave problems of that time will be settled without the thundering of cannons and flashing of sabres, but we fear it will be the same as of yore. However this may be, the war of 1942, from an astrological standpoint, will be the last, for it will probably be the greatest war ever fought in modern times, and the reaction following will result in the burying of the sword forever, and the "nations shall learn war no more."

ERNEST S. GREEN.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

A SLIGHT DIFFERENCE.

Yabsley—Did I understand you to say your uncle's attack of rheumatism was cured by Christian science?

Mudge—No; I said his attack of Christian science was cured by rheumatism.

HINTS ON EATING.

Eat only what agrees with you.
Hurried dinners make worried sinners.
A bad cook makes a good executioner.
Never let your temper block your appetite.

Eat slowly and masticate food thoroughly.

Do not bathe after eating for at least two hours.

Don't tickle your taste when your stomach is satisfied.

There is a time to eat and a time to abstain from eating.

How we eat is quite as important to our digestion as what we eat.

True appetite is satisfied by the quality and not by the quantity of food.

Do not exercise physically or mentally for at least half an hour after eating.

Eat when the stomach calls for food, give it what it demands and as much as it desires.

The stomach requires a little hard work to keep its digestive powers in order, just as our muscles require vigorous exercise to keep them strong.

Drop all thoughts of the shop at the table. You might as well try to play the flute in boxing gloves as to expect to enjoy a dinner with your mind muffled in the cares of business or other matters.

POISONOUS WILD FLOWERS.

Recently a small boy ate buttercups and as a result died. Since then there has been published a list of poisonous wild flowers, popularly considered harmless, but certain to be fatal if eaten by a careless

person or ignorant child. These flowers are buttercups, celandine, wood anemone, daffodils, narcissus, lily, snowdrop, jonquil, wild hyacinth, monk's hood, briony, nightshade, foxglove, mezeron and henbane.

DIVINE HEALERS.

Several "divine healers" have come under the ban of the postoffice department lately, and are now excluded from the use of the mails. The matter was first brought to the attention of the department by complaints coming from a small town in Missouri, where a so-called divine healer conducting his business by mail endeavored to collect payment for treating a patient after the patient was dead, although the fact of the death was unknown to the divine healer. The relatives communicated with the postoffice department, and in the investigation that followed it was disclosed that exactly the same scheme had been tried in the case of a man whose Missouri relatives were asked to pay the divine healer for services rendered after the death of the patient.

Vaccination.

On account of the wide dissemination of anti-vaccination literature and the evil results that so often follow a refusal to be vaccinated—in contracting smallpox and endangering the health and lives of other likewise prejudiced people—and in view of the present smallpox epidemic in many localities, we deem it opportune to publish the following from a late report of the State Board of Health:

"The verdict of the medical profession at the end of a century of vaccination is that with the exception of an infinitesimally small number of unsusceptible individuals, every unvaccinated person would contract smallpox in the course of a natural lifetime if exposed to the contagion, and fully one-half of these attacked would die, while of the survivors a large number would be hideously disfigured, maimed and disabled; on the other hand, if efficiently vaccinated and re-vaccinated an equally infinitesimal number of hyper-susceptible individuals would contract the disease on exposure, and of this small number less than one in a hundred would die.

"One-tenth of the human race, on the average, died annually of smallpox for centuries before the discovery of vaccination; during which period, in the language of Macaulay, 'the disease was always present, filling the churchyards with corpses, leaving on those whose lives it spared the hideous traces of its power, turning the babe into a changeling at which the mother shuddered, and making the eyes and cheeks of the betrothed maiden objects of horror to her lover.'

"For this devastating and constant pestilence Jenner substituted a mild affection of only a few days' duration, never causing death, suffering or disfigurement, when properly and intelligently produced, and conferring an immunity from the graver disease proportionate to its thoroughness and efficiency. To neglect or oppose its universal introduction is to invite avoida-

ble suffering, disaster and death—either carelessly, ignorantly or criminally.

"There is no possible chance of causing any other affection or of introducing into the system any disease where the glycerinated lymph is used with the careful antiseptic precautions which are now known to be as necessary as in a surgical operation. For this latter reason only competent physicians should be allowed to vaccinate. Under these conditions vaccination has been reduced to a science, securing the maximum of protection against smallpox with the minimum of discomfort and absolute freedom from danger."

Every case of smallpox in Chicago during the last year and a half—both the imported cases and those contracted by residents from the imported cases—has, without exception, been unvaccinated. There has, thus far, been no case among the vaccinated. The introduction of the glycerinated vaccine lymph has removed the last tenable ground for opposition to vaccination; there are no longer the painfully sore arms, swollen glands, corroding ulcers and hideous scars that so often followed the use of the old-time vaccine points.

EDITOR'S TABLE.

I know as my life grows older.

And my eyes have clearer sight.

That under each rank wrong, somewhere.

There lies the root of right;

That each sorrow has its purpose.

By the sorrowing oft unguessed;

But as sure as night brings morning.

Whatever is—is best.

ELLA WHEELER WILCOX.

WE commence a new department in our present issue, entitled "Our Astrological Page," under the editorial care of Ernest S. Green. It will prove a popular feature of the STAR from now on.

THE August STAR will contain a verification of Mr. Whitehead's prediction, concerning the great Sagittarius conjunction, contained in our June issue. It far exceeds the expected eighty-five per cent.

THE series of articles on "Reincarnation," that have appeared in the STAR from our first issue to the present, will be completed with the August number. We believe our readers have found them interesting and instructive as we have received quite a number of requests to publish them in book form. Those of our subscribers who have not all the back numbers may yet procure them at our regular rates.

A Rare Treat

is in store for the readers of the STAR, in that our August number will contain the first installment of a new occult romance of a high order from the pen of Dr. T. J. Betiero. The scene of this story, which abounds in occult lore, is laid in India, and our readers do not need to be told that Dr. Betiero, who has spent many years in the far East, is exceptionally well qualified to treat his theme in a most fascinating, instructive and masterful manner.

"The Garden of Eden."

We have received the following communication which explains itself:

"TO THE EDITOR OF THE STAR:

The Garden in Eden and the Heart in the Body.

Sir—In your May issue (page 10) on the above subject [by Dr. Dutton] there occur these words: 'We shall attempt to show that the human heart is the Eden of Scripture, and the human body the Garden of Eden.' I beg to point out that this is contradictory, for the human body is not in the heart, but the heart is in the body. I notice the same contradiction in the Scripture account. Gen. ii, 8: 'The Aloh-im planted a garden eastward and in Eden.' But in the verse after it says, 'a river went out of Eden to water the Garden.' That is, according to the writer of this ingenious interpretation, the rivers of the human body flow to the heart instead of from the heart to the body! This seems to upset his theory. Readers of 'Genesis Revised' will not find any such discrepancy.

Yours, REV. G. OUSELY,
Editor of 'Genesis Revised,'
3, Evelyn Terrace, Brighton, England."

Dr. Dutton's Reply.

"The entire body may in a sense be called Eden because, when properly kept, it is a place of delight to its occupant; but the heart, which is itself a part of the body, is Eden in a special sense, because it is the seat of the affections, and is very sensitive to the varying emotions of the soul. Again, the Home of the Soul, wherever it may be, when properly kept, may very truly be described as Eden (a place of delight). Every garden, properly kept, is an Eden. These definitions help to reconcile the apparent contradictions in Gen. ii, 8 and 10. Verse 8 may refer to the Home of the Soul, wherever it may be; and verse 10, to the human heart, and human body. Our critic says that 'The rivers of the human body flow to the heart, instead of from the heart to the body.' If he will consult works on anatomy he will admit that the veins, only, carry blood towards the heart, while the arteries always carry blood outwards from one of ventricles of the heart to other parts of the body; and it is the arterial blood, and not the venous, that so closely represents the river (not rivers) that went out of Eden to water the garden. The aorta and its four heads, or branches, supply the entire body, outside the heart, with arterial blood, and thus represents the river that went out of Eden (the heart) to water the garden.

GEO. DUTTON, M. D.,
Author of 'Etiopathy.'

A Card from Ernest S. Green.

TO SUBSCRIBERS OF THE "PSYCHICAL SCIENCE REVIEW." Having found the difference between the cost of publication and the receipts for subscriptions too great for my purse to bear, and that my astrological work is growing to such proportions that I have not the time necessary to devote to its proper management, I have arranged with the editor of the STAR OF THE MAGI to run out the subscription list of

the PSYCHICAL SCIENCE REVIEW. Those who are already subscribers to the STAR will have their subscriptions extended to the extent of the number of issues due on the PSYCHICAL SCIENCE REVIEW.

The STAR OF THE MAGI is an able exponent of occult, scientific and psychic research, and a much better journal than I could possibly supply with my limited time and means: besides it is understood that I am to contribute reviews, articles on astrology, etc., and a Solar Reading each month for persons born during that month in any year. Any new researches or discoveries I may make from time to time will be announced in the STAR.

ERNEST S. GREEN,
Editor and publisher *Psychical Science Review.*

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.

"ART MAGIC." This truly remarkable volume is the most notable occult work ever issued from the Spiritualist press. Spiritualism has given the world a voluminous and varied literature, but among them all ART MAGIC stands unapproachable and supreme. At a time when Davis, Denton, Randolph, Owen and others are all but forgotten, this cap-sheaf of spiritual and recondite thought still presents its assuring motto—"God Understands"—to every seeker of the "Mysteries" and all who have traced the steps of Isis among the sand-covered civilizations of antiquity. Such a reputation among mystics and occultists everywhere has ART MAGIC made for itself that it would be idle to attempt any review of its contents. It deals with the various branches of the occult from the standpoint of the "Spiritual Philosophy," and, on that account, is a representative work, and one, therefore, that cannot be overlooked by the student who desires an impartial view of the occult field. The author's name is unknown, we believe, but that he was an indefatigable student and was exceedingly well informed on many of the most abstruse and arcane points of occult research is beyond dispute. One citation alone will show this: "The day will come when the Magic of the ancients will be the Science of the moderns, and in that morning light of revelation the GREAT PYRAMID OF CHEOPS will be known for what it really is—the alphabet which spells out the signification of the divine Drama of Existence." (Page 207.) This work was first issued by Emma Hardinge Britten, and later by John R. Francis, as a premium to his paper, and from whom it can still be obtained. Copies of the first edition are very rare and difficult to procure, but this later edition of over 350 pages, tastefully and substantially bound in cloth, can be procured for \$1.50, which price includes a year's subscription to *The Progressive Thinker*, the representative Spiritualist paper of the world, edited and published weekly by John R. Francis, at 40 Loomis St., Chicago, Ill.

Paracelsus.

"The Life and Doctrines of Paracelsus," edited by Franz Hartmann, M. D., a volume of 367 pages, the best published work extant on Paracelsus, can be obtained at this office for 50 cents, postpaid.

Pamphlets Received.

"*Rational Worship*," a lecture by Dr. T. B. Gregory. Frontispiece of author; secular and liberal. H. L. Green, 213 E. Indiana St., Chicago. Price, 10 cents.

"*Health Recipes and Catalogue*." Metaphysical; 25 pages of reading matter; 39 pages of "catalogue;" 15 cents. Ernest Loomis & Co., Chicago.

"*Dialogue between Reason and Ignorance on the Interpretation of the Bible*," by A. C. Doan, Summerland, Calif. Poetical; 16 pp., 10c.

"*Psychometry; Its Science and Law of Unfoldment*," by J. C. F. Grumbine, 1718 W. Genesee St., Syracuse, N. Y. Second edition; 53 pages; 50 cents.

"*Auras and Colors*," also by J. C. F. Grumbine; 72 pages; 50 cents.

"*Love and Wisdom*," by S. Lincoln Bishop. Metaphysical; 16 pages, 25 cents. Address author at Daytona, Fla.

"The Sphinx"

for June presents the usual fine list of contents that have so universally attracted the attention of astrologers, among which we note "The Star of Bethlehem" and "A Chapter in Chaldean History and Philosophy," as being of general interest.

"The Dawn,"

"a monthly magazine devoted to religion, philosophy, science, etc.," and published at 3, Puddopuker Road, Bhowanipur, Calcutta, is one of our most creditable foreign exchanges. The March number contains the first installment of "The Indian Economic Problem," wherein the editor in a clear, able and vigorous manner produces a view of his subject that cannot fail to attract widespread attention.

"The Progressive Thinker."

This weekly paper is, beyond all question, the largest and best Spiritualist periodical published in America. Its many contributors are the best in its chosen field, and a close inspection of its columns is not only essential to all who keep pace with spiritual evolution but is absolutely necessary in order to know what is going on among Spiritualists everywhere, as it prints more genuine news than all the remaining Spiritualist papers combined. It is published by John R. Francis, a sturdy veteran of his class, at 40 Loomis St., Chicago at one dollar per year.

New Exchanges.

The Patent Record. Monthly, \$1. 341 St. Paul St., Baltimore, Md.

The Humanitarian. Monthly, \$1.50. By Victoria Woodhull Martin and Zulu Maud Woodhull. 17, Hyde Park Gate, London.

The Advanced Science Journal. Monthly, \$1. Harry Gaze, Oakland, Cal.

Triumph. Monthly, 50 cents. Florence E. Roberts, Riverside, Cal.

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On this date I received Mr. Green's reply, stating that Annie is the one afflicted, and that the cause of the affliction was close to Feb. 1, 1897.

Annie is the afflicted one, and her mother tells me (without knowing this correspondence) that it was in the spring of 1897 that Annie's eyes began to be afflicted, and, as near as she remembers, it was about six months before blindness was total.

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