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Volume II. NOVEMBER, 1900. Number 1.

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## QUADRATURE OF THE CIRCLE.

Errors of the Scholastics—New Pentagon Rule—  
The Wonderful Polar Axis of Infinity.

BY ZENO T. GRIFFEN.

The Quadrature of the Circle, or a knowledge of the true relation of a circle's diameter to its circumference, is one of the fundamental attributes of that great and glorious "WORD" alluded to so beautifully by St. John in the opening of his gospel. A knowledge or possession of this Quadrature has been the main object of all adepts, teachers and brothers. The study of this mathematical mystery has been continually frowned upon by schoolmen and colleges, who believe it to be an unsolvable mystery, and even forbid the study of it. They rest in fancied peace on a near approach to it by Peter Metius (1527), an unknown scholar and student, who (owing, doubtless, to the prejudices of his day) concealed his real name under this expressive *nom de plume*—"Stone Measurer."

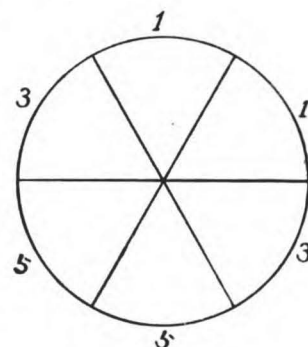
Metius was at once attacked by the scholars, but in trying to overthrow him they found a value of the proportion of the diameter of a circle to its circumference to be 113 and 355. This was a long way ahead of 1 and 3, or the next step, 7 and 22. This last proportion gives 3.142857+, the mantissa, or decimal part of it, being an infinite repetend.

The repetend of 142857 has always, since the beginning of history in Egypt and the older lost civilization, been considered a Sacred Number, and was often engraved on their monuments, hence veiling much true knowledge they possessed.

The Chaldean alphabet, which the Jews adopted after the captivity, has *twenty-two* letters, representing the value of a circumference to a diameter of 7. This proves conclusively (along with the fact that *seven* of their letters were considered potent agencies, or planets) that they possessed this knowledge. They used their letters for figures, and thus came nearer to the absolute expression of living ideas. Three letters represented the Sun, Moon and Earth, seven letters the planets, and twelve others the constellations of the Zodiac. So every letter, and word even, possessed a mathematical value.

These facts give us the ground on which we may reasonably speculate as to how Metius happened to find out 113 as a diameter value. He knew, first, that the value of the letters in the name Adam was 113.

Or, secondly, he might have been operating with odd numbers, so much valued by old philosophers, and discovered both diameter and circumference, *viz.*, 113355! Certain evolutions of important Hebrew names, too, obtained this set of figures, as here illustrated.

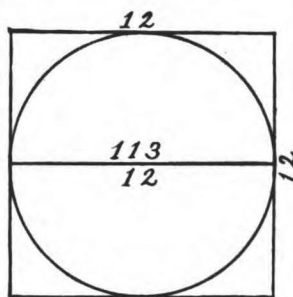


The figures, also, by placing them in one of the positions allowed and practiced by ancient scholars, equaled 666, *viz.*, 311+355. This 666 is the number of the Beast, alluded to in Revelations.

Certain pillars in the ancient temples were thirty-six feet around, and the value of 36 is 666, found by theosophic addition, thus, 1+2+3+4=10, etc. It is well to note the value and importance of the odd numbers. They always have a value which is a perfect square, or represent area, *viz.*, 1 2 3, 4 5 6, 7 8 9. 1+3=4, the root of which is 2. Then, continuing, 1+3+5=9, another perfect square.

We also note that the digit value of 113 and 355 is 18, which is 9, theosophically reduced by addition. Theosophic reduction is an important operation in all occult mathematics, for by this means we are enabled to find the digital or real value of every set of figures. Nine is considered as the Number of Initiation, and is the last figure, as 10 is only 1 repeated. Its square, also, is wonderful. Take eight cyphers in a row after a 1, thus, 100000000, and divide by the square of 9, or 81, and we have all the digits, except 8, repeated, thus, 12345679.+; or, take nine ones, thus, 111111111, and divide by 9 and the operation will produce the same result with no remainder.

Let us now operate with 12, that potent number of the Scriptures. Its square is 144, equal to the number of thousand mentioned as saved in Revelations. Let us make a square (the symbol of foundation) with 12 on its sides, and note the area of such a figure, and also the area inclosed by an inscribed circle.



This shows man, 113, the area of the circle, inclosed in a square with an area of 144, as near as may be without going into fractions, which are always repugnant



to occult mathematics. There are no fractions in the Divine Geometry of the Infinite.

We are now ready to plunge into an abyss of difficulties and mysteries, and that is, changing circular area value into circumference value, with the area of the square (which incloses the circle) for the diameter of a new and larger circle. Here is the nut to crack in the Quadrature of the Circle. It is hard, but the meat of it is sweet and wholesome. It is done every moment, right before our eyes. We cannot fill a round goblet with clear, sparkling water without expressing a true ratio of diameter to circumference by the water filling the glass and its surface taking a circular form. The difficulty is to comprehend the mystery. Theoretically and practically there is space between the outer edge of the water in the glass and the inner side of the goblet. We claim that this space between the water and the glass represents *something*, and must not be thrown away in our occult operations.

No longer are the occultists and "circle-squarers" thrust out of the royal academies in Europe and the colleges in America, for (in 1851) John A. Parker, a deep occult mathematician, bombarded all the colleges in this country and many in Europe with his pamphlet on the "Quadrature of the Circle," in which he showed, in the most conclusive and entertaining manner, its great value, and by its means ascertained the exact equatorial diameter of the Earth, now admitted to be correct by the leading astronomers, as 7,926+ miles. Thus the Quadrature of the Circle, without the use of elaborate and costly instruments or long and intricate observations, shows the errors of old-school mathematicians. How is the Quadrature, productive of such great results, obtained? Here it is.

Parker deals with the radius and circumference. He finds the true value of "Pi" (the technical name for the ratio of diameter to circumference) to be greater than 3.1415926+ (the Pi of the schools), and exactly, as far as it may be carried out, 3.1415942+. This is an important difference in large calculations. To find the diameter of a planet, he multiplies the value of Pi by two to get the diameter, thus, 62,831,884 (calling the result a whole number, or area, as shown), and, by extracting its square root, he obtains the planet's exact diameter as 7.926+. Truly, the Divine One had this principle when He created the World, Sun, Moon and Planets. We have at last found the real law or principle governing an atom. Let us hold fast to it.

These are the values of Pi, in four different periods:

1. 1 diameter to 3 for a circumference.
2. 7 diameter to 22 for a circumference.
3. 113 diameter to 355 for a circumference.
4. 6561 diameter to 20612 for a circumference.

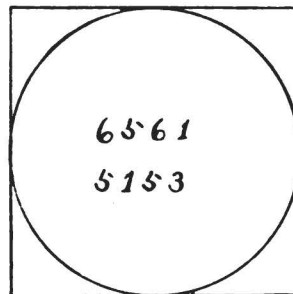
The last is Parker's true Pi, obtained from the Quadrature, which we will now consider.

A day is divided into twenty-four hours, and it is, really, one revolution of the Earth, having a diameter of 7,926 miles, which, multiplied by 3.14159426+, gives its circumference. We are now operating with Time, as we use the Day. This we will resolve into *Thirds*, as we cannot be content, in our occult calculations,

with so large a division of time as seconds or minutes. A Third is *one-sixtieth* of a second! No watch or chronometer can measure the flight of a Third of time, any more than an architect or mathematician can measure the before-mentioned space between the water and the glass. Yet we must take them into account, and not ignore them.

Multiply the day, 24 h.  $\times 60' \times 60'' \times 60'''$ , and it equals 5,184,000 Thirds for one revolution of the Earth. This gives us the great number 5184 (thousand Thirds).

Now take the Parker diameter value of 6561 for the area of a square as we have in the diagram here shown.



81=diameter of square.

6561=area of square.

5153=area of inscribed circle.

This circle is the first and only *perfect* one, and from which all calculations must be made. So we take it as

an abstract day of 5,153,000 Thirds.

Note the difference between the Thirds of twenty-four hours and our "abstract day"—31, the length of the long months in days.

Turning from Parker's values for a time, we will apply the old occult Rule of Permutation, now obsolete in arithmetics but necessary in our occult studies, to that most important diameter-maker, Seven. We use theosophical multiplication (permutation) to get all the possible positions of seven bodies that each can occupy. So we multiply,  $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$ . There is another way to obtain the same result, *viz.*, commence at the other Unity—the value of the great Hebrew letter Yod, which numerically expresses 10—and multiply back to Seven, thus,  $10 \times 9 \times 8 \times 7 = 5040$ !

We have now three great numbers to operate with—5184, 5153, and 5040. We now discover, first, that the difference between 5153 and 5040 is 113, the famous diameter of Peter Metius.

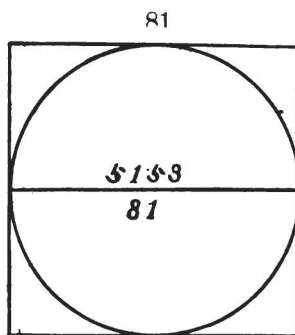
The difference between 5184 and 5040 is 144, the great square referred to in the Scriptures; and the difference between 5184 and 5153 is 31, which is the exact difference between 144 and 113. These wonderful harmonies surely point to the divine geometry, and show the reason why 113, as a geometrical figure, represents man. We are now ready to "swing" area into circumference with our old and valued friend Parker.

"Proposition XII. The true ratio of circumference to diameter of all circles, is *four times the area* of one circle inscribed in one square for the ratio of circum-

ference, to the area of the circumscribed square for the ratio of diameter. And hence the true and *primary* ratio of circumference to diameter of all circles is 20612 parts of circumference to 6561 parts of diameter." The proposition is, therefore, first:

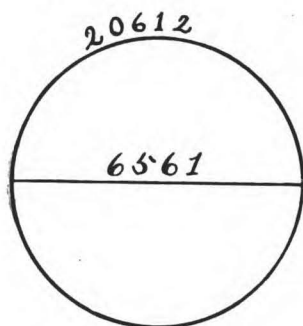
81  $\times$  81 = 6561, area of square.

5153=area of inscribed circle.





Now, by rule, multiply 5153 by 4, equaling 20612 for another circle, thus:



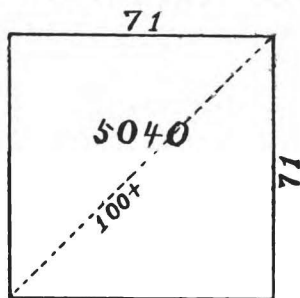
And the Quadrature of the Circle is demonstrated; that is to say, a circumference is found which will divide by 4 without fractions! This is the most valuable and far-reaching discovery, in the mathematical world, of the nineteenth century. It is strange that the circumference is, in inches (divided by a thousand)

exactly the ancient cubit, which has been so long lost, viz., 20.612 inches.

Parker claims that the Metius ratio is peculiarly related to his, for if 113 be the diameter of a circle, then its circumference of 355 is 1-20612 part too little. But if 355 be the circumference of a circle, then its diameter of 113 is 1-6561 part too big. Here is that infinite quantity of fractions saved by Parker's ratio.

The reason we multiply by four is that a circle having a diameter of four has a circumference and area equal to each other. Four is equal to unity according to Pythagoras, as the numbers preceding it, and which are presupposed to exist, viz.,  $1+2+3+4=10=1$ .

We will now operate further with the permutation of seven, viz., 5040. We place it in a square, as shown, but as the square of 5040 has 71, in whole numbers, on each side, it contains just one unit more of area, giving 5041. The diagonal of the square is, in round numbers, 100.



We will now analyze 355, the circumference value. It is  $5 \times 71 = 355$ . Here is square area, or the side of a square one-fifth of the circumference value, a wonderful coördination, indeed.

The following numbers are Pythagorically equal—1, 4, 7, 10, 13, and any other larger numbers that can be reduced to any one of these. These seem to be "diameter" numbers. Examples:

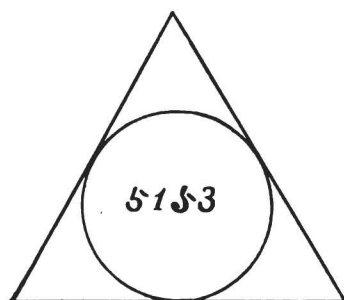
$$4 = 1 + 2 + 3 + 4 = 10 = 1.$$

$$7 = 1 + 2 + 3 + 4 + 5 + 6 + 7 = 28 = 10 = 1.$$

$$10 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 = 55 = 10 = 1.$$

$$13 = 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 = 91 = 10 = 1.$$

But four seems to be the number that clearly applies in occult geometry. It is a solvent of the mystery



of the properties of straight lines in connection with circles, or curved lines. Thus it operates with triangles: Let the area of an inscribed circle of a triangle equal 5153, as here illustrated.

We now inclose this triangle within a circle exactly large enough to just clear,

without touching, its points (in which specific case it represents man); here shown.

The area of this inclosing circle is *exactly* four times the area of the inscribed circle of 5153 area, or 20612.

As before stated, the value of 5040, as one of the great geometrical numbers of mystic science, becomes apparent when applied to squares; but we must then add 1 to it—making 5041. Its diagonal is the square root of  $2 \times 5041$ . The Hindoos used the square root of two to obtain a diameter to circumference value, and came very close to Parker's value. But they must have also operated with five, instead of four, which can be readily done.

We now illustrate the geometrical value of 4 by the diagonal-square building method:

Here we have a square (shown in figure A) built up from a diagonal, on its half. The *fourth* half-square triangle coincides in position with the *first* half-square triangle.

Continuing, we have, as shown in figure B, four more half-square triangles, the first (top) and fourth (bottom) triangles of which again coincide.

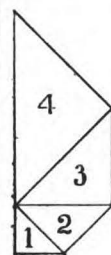


FIG. A.

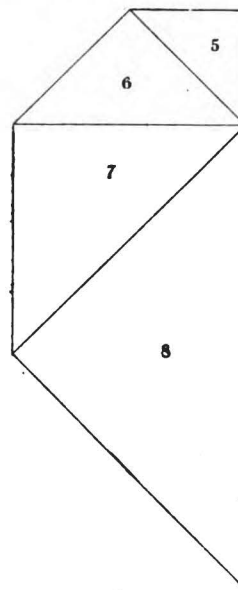


FIGURE B.

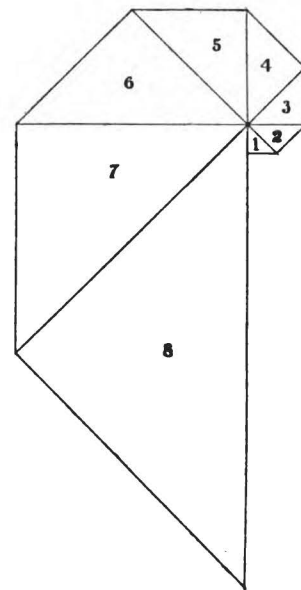


FIGURE C.

Now we join figures A and B, and produce figure C, which last diagram very interestingly shows the *return* of Unity, of  $7+1$ .

The values of the areas of these half-square triangles are important in occult calculations. They also lead to higher and greater mysteries, far beyond the ordinary scholar. Their areas, as well as the area of any figure, can be approximately and easily ascertained by means of the 5040 scheme. For instance, suppose we have a circle with an area of 5040, its diameter would be nearly 80, and its circumference 252. Dividing this circle into twelve equal parts, analogous to the Houses of the Zodiac, gives each triangular part one-twelfth of 5040, or 420, as its area, and an outer

circumference of 21 degrees. Then, taking the circle of 360 degrees and dividing it by 252, we have  $1.42857-142857+$  to infinity. In many other occult operations this wonderful number, 142857, appears.

#### ERRORS OF THE SCHOLASTICS.

After the thorough and successful demonstration by John A. Parker, in 1858, of the falsity of the methods of the mathematicians Legendre and Playfair, *viz.*, that you can measure curved lines by the method used in measuring straight lines—or that you eternally bisect a polygon until it becomes equal to a circle—it is strange to see the scholastics still adhering to their idols. Here is what Thomas Muir, LL.D., says in the *Encyclopedia Britannica*, under the head "Squaring of the Circle:"

"A much less sized class than the pi-computers of the 19th century are the pseudo-circle-squarers, or circle squarers, technically so called; that is to say, persons who, having obtained by illegitimate means an Euclidean construction on the quadrature, or a finitely expressible value for Pi, insist on using faulty reasoning and defective mathematics to establish their assertions. Such persons have flourished at all times in the history of mathematics, but the interest attaching to them is more psychological than mathematical."

In the same line I once put the following question to a celebrated mathematician of this old fake school:

"If two parallel straight lines were extended to infinity, what would be the result?"

He answered: "They would come together and become one line; otherwise, our whole system of mathematics would be in error, and all our tables would have to be made again."

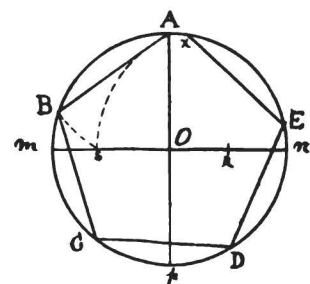
Here is an admission that the "tables" of the scholastics are built on a self-evident mathematical lie.

And I feel like exposing the glaring error, unless it can be explained by some one of greater gifts than I, of Bonycastle, in his work on Mensuration. But let me first quote what he says of the Parker school:

"Several persons of considerable eminence have at different times pretended that they had discovered the exact quadrature, but their errors have been detected, and it is now generally looked upon as a thing impossible to be done."

Here is Bonycastle's attempt to inscribe a pentagon in a circle. His brain must have been sadly out of plumb to present such a monstrosity (page 38):

"Problem XXII. To inscribe a pentagon in a given circle: 1. Draw the diameters  $A p$ ,  $n m$ , at right angles to each other and bisect the radius  $O n$  at  $r$ . 2. From the point  $r$ , with the distance  $r A$ , describe the arc  $A s$ , and from the point  $A$ , with the distance  $A s$ , describe the arc  $s B$ ; and, 3. Join the points  $A B$ ; and the line  $A B$ , being carried five times round the circle, will



form the pentagon required."

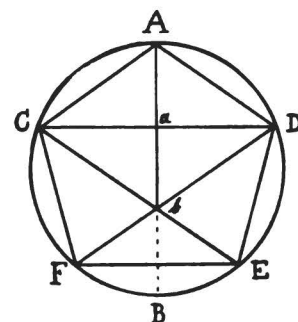
It will not do it. The line  $A B$ , carried five times

around as Bonycastle's rule directs, only comes to  $x$ , as the illustration shows. Bonycastle does not seem to possess brains enough to criticise anything geometrical, and least of all the Quadrature.

#### NEW RULE TO INSCRIBE A PENTAGON WITHIN A CIRCLE.

Now let me give a true way to inscribe a pentagon within a circle. *This rule is unknown to the scholastics.*

1. Trisect line  $A B$  at points  $a$  and  $b$ , dividing it into three equal parts. 2. Draw the line  $C D$ , at right angles with  $A B$ , through point  $a$ . 3. From  $C$ , through point  $b$ , draw the line  $C E$ . 4. From  $D$ , through point  $b$ , draw the line  $D F$ . 5. Join  $A C$ ,  $C F$ ,  $F E$ ,  $E D$ , and  $D A$ , and a perfect pentagon within a circle will result as shown.



Is this demonstration of a new pentagon rule another "pseudo-circle-squarer" fallacy, Mr. "psychological," "LL.D." Thomas Muir?

When John A. Parker launched his thunder-bolt at the scholastics in 1858, sending his work to every college in the United States, also to many in Europe, a long silence followed. Finally, a teacher of mathematics, in one of the colleges, hurled the following at him by way of reply:

"You endeavor to prove that the polygon can never equal the circle (each having the same circumference and being inclosed in the same way). Your reasoning on this appears to be correct; but, by comparing this approximation with some others that are analogous, I am inclined to believe that it is not correct. Take, for instance, the series:  $4+2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$ , etc. Now, this series will approach to 8, but never can equal 8. But, by an algebraic formula, it can be proved that it does exactly equal 8 when the numbers of the terms are infinite. Let the series equal  $x$ .

" $x=4+2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$ , etc., to infinity:

"Then  $x-4=2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$ , etc., to infinity,  $+2$ :

"Then  $2x-8=4+2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$ , etc., to infinity.

"The last series is identical with the first, and things which are equal to the same things are equal to one another; therefore,  $x=2x-8$ ; or  $0=2x-x-8$ ; or  $0=x-8$ ; or  $x=8$ ."

Now, what is the character of the learned teacher's demonstration. It is an algebraic formula adapted to prove a thing contrary to the operation of numbers and the evidence of our senses. For it is admitted that in numbers (and numbers are in themselves infinite) the series can never equal 8. It will be seen that the conclusion by this formula is that an infinity equals nothing! And that the series does exactly equal 8!

This is the only reply that has ever been made by the scholastics to Parker's demonstrated Quadrature!

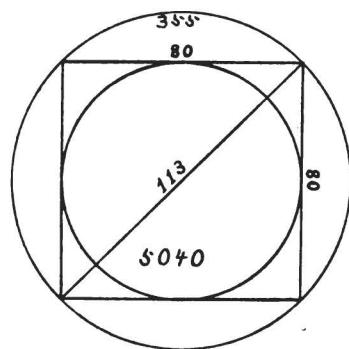
Parker, and all sensible persons will agree with him, says the so-called demonstration is not true; that the series  $4+2+1+\frac{1}{2}+\frac{1}{4}+\frac{1}{8}$ , etc., cannot equal 8, or that an infinity can equal 0, because numbers and things are identical and inseparable, and neither in numbers or things is there any infinity of division which equals 0.

## THE POLAR AXIS OF INFINITY.

Let us operate a little with 113 for a diameter. Its square is 12769, one-half of which, to get the radius, is 6384.5. The square root of this number is 79.9034+, or about 80.

Now the area of a circle of 5040 has a diameter of about 80. The radius, or one-half the diameter, is 40.05346+. The circumference is 251.6631008014+. So if we decrease the 40.05346+ and increase the 251.6631008014+, we will have a perfect working value of 252 for a circumference, and 80 for a diameter. Quadrate this circle and we have, for a diameter of another circle, 6400 ( $80 \times 80$ ), and 20160 ( $4 \times 5040$ ) for a circumference, which will produce a Pi of 3.15.

Now if we inclose the circle of 5040 area by a square, we have an area of 6400. Then we have, for a diagonal, 113, which can be used for the diameter of another circle, with 355 for its circumference.



5040=area inclosed circle.

6400=area of square.

252=circumference of inclosed circle.

355=circumference of inclosing circle.

80=diameter square and inclosed circle.

113=diagonal of square and diameter of inclosing circle.

The name of this figure, with the diameters of 80 and 113, I call *The Polar Axis of Infinity*, as we get 80 by taking one-half of the square of 113, as shown, instead of multiplying by 2, as in the case of finding the diameter of the Earth, which is 7,926 miles, obtained by Parker's Pi value—3141594. These figures, and their operation, will show the exact mean distance of the Earth from the Sun, the Earth's diameter, and the distance of the Moon from the Earth. They also show the motion, distance, and even the sizes of the planets. But it is too technical an operation for this article to show these things.

## IMPORTANCE OF THE QUADRATURE.

That profound scholar, J. Ralston Skinner, gives us, in his work known as "The Source of Measures," the evidence that the Pyramid of Cheops was constructed in strict conformity with the Quadrature.

Parker says that the Quadrature "was known to the Egyptians, but has never been reached by the modern geometers for the one plain reason that in the construction of the system itself, all the elements of the Quadrature were rejected, set aside and left out. It is as plain, simple and comprehensible a problem, when the properties of curved lines are considered, as anything contained in Euclid. It is simply that the circle and the equilateral triangle (the first two shapes produced by Nature) are opposite one another in the elements of their construction, and hence, in their fractional relations to the square, they are opposite one another in ratio of the squares of their diameters."

Hence, the Quadrature of the Circle lies at the very

root of all geometrical science, and to discard it is to deprive ourselves of fully one-half of geometry.

That the mathematicians should be set right is important, for until *they* are right how can we hope for any other class to be right. *Exact justice and equity must ultimately rest on Exact Mathematical Law.*

I have only given some of the elementary groundwork that pertains to mystic mathematics, a system of such infallible exactness as to surely make it the Supreme Science of the Future, and is destined to be the Key which will unlock the coming Era of Equity.

114 South Lincoln St., Chicago, Ill.

## NEDOURE;

## The Priestess of the Magi.

An Historical Romance presenting a true conception of White and Black Magic.

By T. J. BETIERO, M. D.

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[This romance commenced in the August issue of the STAR. The three previous installments will be sent by mail for twenty-five cents.]

## CHAPTER VII.

About 532 B. C. the city of Kashmir was among the richest and most beautiful in all India.

It was the fourth hour of night, when myriads of lights shone from the palaces and reflected themselves in the placid waters of the artificially constructed lake, that lay before them like a huge mass of shining crystal. The full moon also added the effulgence of her soft, mellow light to the enchanting scene, and brought into view the thousands of lotus flowers resting upon the bosom of the lake.

Extending in a semi-circle around this small inland beauty spot were the picturesque palaces known as "The Home of the Maharajas." Although but two stories in height, the grotesque beauty of their architecture gave to this royal city in miniature the appearance of a veritable fairy land. Directly in front of the central and most gorgeously terraced palace a wide and artistically curved bridge spanned the lake. At the first glance it appeared to be a work of nature, but closer inspection proved it to be an ingenious structure of stone and earth, yet so profusely covered with rare flowers and ornamental vegetation that it accorded most perfectly with the other surrounding beauties of nature.

Along the shore were elegant, broad marble walks, shaded by magnificent trees. Here and there, resting among the lotus beds like small islands, could be seen the famous floating gardens.

Save a palace guard here and there, not a being was in sight. But weird strains of music from tom-toms and flutes came faintly through the perfumed air and gave evidence of an inner gayety.

Following these soft, enchanting sounds, one would have been led to the "Palace of Diversion," a large



and spacious one-story structure situated a short distance from the King's palace, which latter was known and designated as the "Home of the Heaven-Born."

Fierce looking guards, some lounging in careless attitudes and others standing erect, with their short, curved swords at their sides, were stationed at regular intervals along the brilliantly lighted balcony, which extended the entire length of the building.

Entering the great marble hall, a scene of Oriental splendor and gayety met the eye. A sumptuous repast had long since given place to the hookah pipes, which had been enjoyed in specially constructed dens. The court nobles and their beautiful ladies had returned to witness the terpsichorean feats of dancing girls, drawn by the pleasure loving Maharaja from all parts of the world.

The arched roof of this great pleasure palace had been newly painted and decorated by Egypt's most famous artists, and had cost the lavish monarch but little less than the two rows of marble pillars that extended down each side of the great room. Though these fancy carved pillars were in themselves works of art, they were almost hidden by glittering gems of fabulous value.

At the farther end of the hall, seated upon a gorgeous throne and surrounded by his richly appareled courtiers, sat the Maharaja. Blazing forth from his crown, with an unrivaled splendor, could be seen the Koh-i-Nur, or "Mountain of Light," the famous gem that once ornamented the sword of Afraesiab, who lived 3,000 years B. C., and which was afterward taken from Shah Shuya of Persia by the redoubtable Rand-jid Sing.

On either side the Maharaja was surrounded by nobles whose proud lineage extended back to the age of the Surya-Bans. He, however, far outshone them all in the splendor of his dress. In fact, his long robe, of indigo color, was almost completely hidden by its lavish profusion of blazing jewels.

Presently, at the loud blast of a conch shell, all become silent. A moment later three of Persia's most famous dancing girls appeared.

As they issued from a curtained nook, in the side of the hall, all eyes were turned upon them. Though beautiful, their faces were almost expressionless. Each wore upon the head a garland of bright colored flowers that contrasted strangely with their rich black tresses which hung down below the waist.

They were of uniform size, and each possessed a faultless figure. As they came forward, in single file, the dark eyes of the monarch fairly glistened with pleasurable anticipation.

When the dancers arrived directly in front of the Maharaja they gracefully bowed until their foreheads touched the floor. As they arose the music began. Inspiring strains came from an invisible orchestra, hidden in an arbor of tropical plants.

With the brightest of smiles, and eyes that looked everywhere, yet saw no one, they began with the remarkable Oriental march. Every muscle of their developed frames moved in rhythmic harmony to the weird music.

As they proceeded with their sensuous evolutions they seemed to lose consciousness of their surroundings. Their dreamy eyes and poetic motions showed that, for a time at least, they had entered that fairy realm of idealation that all true artists seek. Their souls were responding to the harmonies of music.

After having been called and recalled by royal approbation, each of the fair dancers retired, with bows, bearing huge bouquets, to each of which was appended a beautiful jeweled ring. They had scored a great triumph.

The next announcement was that of the magicians, better known as fakirs. The gay throng again became breathlessly quiet. By preconcerted arrangement all the lights were lowered until the great hall was in almost total darkness. While the spectators awaited, with suppressed excitement, the arrival of the fakirs, a bright ring of light began to manifest itself over the spot lately held by the dancers. It rapidly formed at about the height of a man. It at first assumed a bright red color. This was, a few seconds later, interspersed with rays of vivid blue; the red then became brighter and brighter, until scintillations of green appeared.

Suddenly a loud, hoarse shout burst forth from the center of this uncanny aura. As a flash, the lights assumed at once their former brightness; when lo! before the astounded audience stood seven great stalwart men, draped in long, flowing black robes, bound at the waist by belts composed of brightly polished ivory rings. As they stood thus, silent and immovable, with their gloomy black faces, they looked like veritable statues of ebony. Without speaking or moving they kept their eyes steadily fixed upon their leader, who alone possessed a black, curly beard and wore over his shoulders a robe. Stepping from the human circle, the latter gravely bowed, and holding up both hands to the Maharaja, with seven fingers outstretched, he motioned toward his assistants. Then he again held forth his hands with only six fingers extended.

Then turning suddenly about, his dark features relaxed their gravity and assumed a wild and somewhat terrible aspect as he shouted loudly to his followers in a strange tongue.

Whereupon, with himself in the lead, they began marching, countermarching, and intermingling as in a drill. They thus moved to and fro so rapidly that it was well nigh impossible for the eye to follow their intricate evolutions. In a few moments they came to an abrupt standstill when, to the surprise of all, only six fakirs could be seen.

Then, holding aloft the extended fingers of one hand only, the leader of this strange body of Black Tantrikas turned quickly, as before, and uttered his peculiar exclamation or command. They executed a similar march, as before, and again came to a sudden halt, when only five remained. Although the spectators had often seen similar exhibitions, it was none the less marvelous. These strange marches were repeated until only two remained. The interest and expectation of the audience was now at fever heat, as word had been whispered around that Tantras, the gigantic leader of the mystics, held a surprise in store for them.

As the two Tantrikas stood looking sternly at each other, like ancient gladiators, their heavy breathing could be plainly heard above the subdued murmurs of admiration.

Then while the other, with a meek attitude, let his eyes drop to the floor, Tantras, looking upward and extending both arms aloft, uttered in a low voice some mystic prayer or invocation. A moment later he gave vent to a deep guttural grunt of satisfaction as he caught a large black horn that came from the apparently empty space above. Without even a glance toward the spectators he then seized his companion in no easy manner with one hand around the neck, and from the uplifted horn in the other began to pour over him a dark, ill-smelling oil or mixture. At this his companion sank to the floor, when Tantras at once covered him with his own robe. The lights again became dim yet the great figure of the magician could be plainly seen bending over the prostrate form. The room became still darker, for a moment, when the lights again blazed forth with their usual brilliancy.

To the surprise and horror of all, Tantras was seen seated upon a small but richly-caparisoned elephant. A smile of approval from the Maharaja called forth a tremendous burst of applause. With a bow and the first smile that had appeared on his face during the evening, the magician rode forth from the building. Even in the land of mysteries, Tantras had by his last feat called forth the admiration and wonder of all.

#### CHAPTER VIII.

A few hours after the dispersion of the gay assemblage, quiet reigned supreme throughout the palaces. The royal village was in general darkness, although here and there a faint glimmer of light, escaping through the folds of rich Syrian curtains, indicated that some notable still continued to burn the midnight oil.

However the Maharaja had not retired, nor did he intend so doing. With petulant impatience he had dismissed the members of his numerous retinue, and alone with his trusty chamberlain retired to his luxurious *chambre a couche*. The chamberlain, noticing a tired and nervous expression upon the face of the ruler, knew at once what was expected, and so proceeded to arrange the opium layout upon a gorgeous divan.

After assisting the profligate monarch to disrobe he began to prepare the enticing fumes. For about an hour they lay silently, one preparing and the other inhaling the only known poison that soothes and at the same time stimulates. When the pupils of his eyes had contracted and the desires of habit had been appeased, the Maharaja said:

"Gudakesha, my faithful servant, what thinkest thou of thy master?"

"O Light of the World, who maketh the 'Mountain of Light' to look pale, thy servant knoweth well that thou standest alone, without equal."

So saying, the chamberlain again extended the seductive pipe, made of rarest horn and tipped with purest ivory. With a strange, thoughtful expression the Maharaja consumed the portion with one long

inhalation, replying, as he returned the pipe to be replenished:

"Dost thou think, O wise servant, that I am happy?"

"If thou art not happy, O Ruler of all Kashmir, thou canst easily become so. For who upon this earth could refuse to obey thy commands, or withstand thy mighty arm?"

"True. But knowest thou not, O Gudakesha, son of my father's servant, that the world hath treasures that may neither be taken by arms, nor purchased with gold?"

"Even so, great heaven-born monarch; that which cannot be purchased with gold nor taken by arms, whatsoever it may be, can certainly be secured by thy strategic brain, O my master."

"Good!" said the monarch, with a smile of genuine satisfaction. "Thy fertile brain, O loyal servant, tempts me to speak plainly with thee."

"Perchance thou recallest our visit to Egypt a few moons past, that we might see and know more of our friend and ally, Amasis. Thou mayest also recall the houri of paradise, with hair of gold and large brown eyes like the gazelle—the beauty whose loveliness was only equaled by her great wisdom. She was priestess in some strange order, the name of which comes not at present to our mind. Her own name cannot be forgotten—it was Nedoure—Nedoure—Nedoure."

The monarch closed his opium bedimmed eyes and continued to murmur, with a blissful smile, "Nedoure—Nedoure—thou shalt, indeed, be mine—Nedoure."

The chamberlain made no reply but worked silently with a long needle-like instrument, preparing the narcotic for his royal master. In a moment the Maharaja awoke from his dream-like state, and with a frown, terrible to behold, said in an angry manner:

"Speak, slave! Why dost thou not give reply to the query of thy master?"

"O great and undeteriorating one, terror of foes, my diminutive brain can see no reason why thy desires can be thwarted—least of all by a woman. Canst not thy great magicians give aid unto thee, when they are able to set at naught the known laws of Nature?"

"Great mind, penetrating intellect, with thy cunning reason thou hast given me strength to carry out designs already formed! Thou mayest leave me now, O Gudakesha, and may thy dreams be happy, as thou hast rendered a favor to thy master which will be repaid ere the setting of to-morrow's sun."

At these words of dismissal the chamberlain silently gathered up the paraphernalia of the opium layout, and, after carefully replacing it in a locker, he walked backward to the door, bowed low and was gone.

Left alone, the Maharaja's eyes assumed a feverish brightness as he rushed into an adjoining room from which he returned, a moment later, dressed in a long black gown, bound at the waist with a belt similar to those worn by the performing fakirs of the evening. Casting his eyes furtively around the room, he moved from one door to another, carefully trying all the bolts. Apparently satisfied, he moved toward a frescoed panel in the wall and pressing a spring, hidden amid the decorations, caused an unsuspected door to swing noise-

lessly upon its bearings. As the secretive monarch was familiar with it and the dark passage that it concealed, he entered without hesitation, seized a small lamp from its convenient niche near the secret door and slowly descended a narrow and almost perpendicular stairway. At the bottom he found himself in a small room, about three cubits square, with no other furniture than a solitary stool. He looked neither to the right nor left, but proceeded at once to unlock a ponderous door, the only visible exit from this underground chamber. As he opened it a strong gust of air almost extinguished his light.

Shading his lamp with his hand, he entered a passage of sufficient height to enable him to walk erect, but so narrow that not more than two persons could advance through it side by side.

This narrow tunnel had apparently been hewn through solid rock. That it was seldom used was evident by the thick layer of accumulated dust which lay upon the floor.

Yet the Maharaja proceeded on his way without hesitation. Continuing for some time, he came abruptly into a large chamber that appeared to be the terminus. He stopped for a moment, raised the light above his head and looked as though seeking someone.

Standing almost directly opposite him on the other side of the room he beheld, motionless and gloomy, the great fakir, Tantras.

"Ah, my good Tantras, as thou seest, I am here."

Placing the tips of his fingers to his forehead, the fakir made a low bow and replied:

"True, O bold Maharaja; as thou hast come thus far, there can be no doubt that thou will go still farther."

Advancing, with his glittering black eyes fastened upon the fakir as if he would read his very soul, the Maharaja, with grim determination, replied:

"Where thou goest, O Tantras, there shall I follow."

"Your majesty hath, indeed, no knowledge of fear?"

"Why shouldst I fear, O Tantras? I cannot lose more than life, and life without Nedoure were not worth the living! As thy great power hath more than once caused her image to appear before me in the magic mirror, so verily I believe thou canst bring her here by thy powerful charms and secret influence."

Without appearing to note his last observation, Tantras replied:

"If thou art prepared, O mighty Maharaja, to go further, you will meet the Prince Upadan, before whom my power is no more than the shadow to an object."

"I have decided to go whither thou leadest."

"Good," replied Tantras, "and may your majesty be found wanting in naught. Our mystic work requires only a strong arm and a strong heart, inviolate secrecy and a blind willingness to obey."

"Forget, then, O great Maharaja, that thou art my king, for while in the realm of the Black Tantrikas, we are henceforth brothers only."

Then, extending a small flask that he had evidently picked from the floor, he added:

"Drink, O royal brother, that thou mayest cross the threshold."

Without hesitation, the desperate monarch placed it

to his lips and drank long and deep. As he returned the horn, Tantras seized the light from the hands of the Maharaja, and then quickly extinguished it, leaving them both in total darkness.

## CHAPTER IX.

As the light was extinguished a cloak was thrown over the Maharaja's head, and strong arms seized him from all sides.

He felt himself raised up and hurriedly borne away; whither or by whom he knew not, nor did he care as he had firmly decided upon joining the "Brotherhood of the Left."

He could form no idea of the direction in which he was carried. He might have been borne in a straight line, through a winding passage, or he might have been simply carried around the room in a circle.

After a short time, with his vision still obscured, he was seated upon the ground.

If he could not see he could at least hear, and the sound of a number of voices, united in a weird chant, reached his ears.

Presently the covering was raised from his head. Looking around he found himself seated on the bare ground in what appeared to be a natural cavern. The rough, bare walls of jutting stone were covered with a film of greenish slime. By the flickering light of three large black candles he saw a number of almost nude forms.

Standing amid the candles, in the center of three large circles of undressed kid skin, he saw Tantras.

Near the black magician, on either side, stood two dark taciturn assistants. In the outer circle were to be seen three more of the dark brotherhood. Each wore about the loins a cloth of brightest red, and upon the head turbans of dark green. Otherwise they were entirely devoid of clothing. Directly in front of Tantras stood an earthen vessel filled with burning red coals and ill-smelling incense.

As the Maharaja, seated on the outer edge of the circle, looked upon these strange chanting devotees, Tantras, with uplifted hands, began in a low voice and strange tongue, to call upon invisible entities. At first his face bore the usual lack of expression, but as he became more and more excited with his unintelligible appeals, his eyes began to glitter like those of an insane man, while his huge body began to sway in unison with the chant, in which all joined.

As the incantation became louder and louder his muscles stood forth in knots beneath his shining skin. Louder and louder grew his hoarse, discordant voice, while great drops of perspiration rolled down his heated limbs. At times he assumed a tone of command, at others the ring of an appeal sounded in his voice.

During this time one of his assistants constantly fed the fire with vile smelling fumes. However, the Maharaja seemed surprised at nothing but remained seated upon the ground, a silent but interested spectator of this weird scene.

Finally, as if in answer to the beseeching shouts of



Tantras, a low, ominous, rumbling sound was heard, mingled with heart-rending groans. It was as if the gates of the inferno had been opened and the ears of mortals were permitted to hear the agonizing wails of the dammed. These sounds, not unlike the muttering of thunder, approached nearer and nearer until they seemed to surround or envelop the little band of Tantrikas.

Like an atmospheric disturbance that precedes a tropical storm, the whole of the underground room became gradually illuminated. The air grew brighter and brighter until it seemed transformed into a bright, glowing red light that shone weirdly upon the awful scene.

At this moment a terrific roar, as of a thousand lions, fell upon the air. The earth shook and trembled beneath these unearthly vibrations.

The actors in this strange proceeding were as yet indifferent, incense was thrown upon the live coals even more profusely, while Tantras continued his exhortation with even more ardor than before.

The roaring and rumbling now ceased; nothing could be heard save the voice of the daring fakir.

Presently the red light that had so vividly illuminated the scene appeared to roll itself up like a scroll, continuing its circular motion until naught but a huge ball of fire appeared, in the darkness, slowly moving at the height of a man's head around the outer circle. Suddenly this large, revolving ball of fire dropped to the ground, bursting with a loud report and sending up great clouds of sulphurous fumes.

This was followed by a cool draught of air that quickly wafted away the noxious vapors.

When the dark green smoke was blown aside a new arrival was observed—a small, pleasant appearing man, dressed in the robe of a red monk, stood before them. He had a long mustache, waxed fastidiously at the ends, and whiskers artistically trained to a point. Upon his head he wore a small, red cap. The lower part of his body could not be seen, as it was obscured by the rising vapors.

"Lo! I am here. For what cause hast thou disturbed me?" he asked in a soft and pleasant voice.

"Great Upadan, O my master," said Tantras, falling upon his knees and extending his arms imploringly, "I have brought him; he whom thou hast long desired."

"Ah! good servant! I am well pleased. Let him be brought forth," he commanded, with a strange smile.

At a sign from Tantras, one of the assistants walked over to the corner where the Maharaja had retreated, presumably to escape the smoke. Whispering a few words of assurance in his ear, he gently seized his arm and brought him forward.

As the Maharaja, trembling with fear, came into the strange presence of Prince Upadan, one would have hardly recognized, in the abject, blear-eyed spectacle that he presented, the imperious ruler of Kashmir.

To his confusion, the evil one fastened his keen eyes upon him. After regarding him for a few moments Upadan said, with a low bow of mock humility:

"O divine Maharaja, Child of Brahma, thy presence here gives me great pleasure. As I am unknown to

thee, thou mayest call me Upadan. First, may I ask why thou hast defied the perils to seek me?"

"O great Prince Upadan, I came to seek aid and power, which rumor sayest thou alone canst give."

"Strange, that thou seekest aid and power when thou already hast many servants, brave warriors and confiding subjects! Hast thou not also health, wealth and a comely form? What more couldst thou desire, O great Maharaja?"

"Though thou hast spoken truly, O most powerful of princes, yet am I unhappy. I have looked upon the fair light of Egypt, I love her with all my heart, my life and my treasure. She loves me not; yet, all would I give for the fair Nedoure."

"Where and when hast thou seen this beauty of whom thou speakest?" asked Upadan, as he twirled in his fingers a curiously wrought cane.

"Once only have I looked upon her in the flesh. It is now four months since my visit to the Egyptian King, Amasis; there, in the Temple of Phtah, did I meet my fate. In her haughty pride she didst even refuse to accept a present from the Maharaja of Kashmir. But, alas! my heart has been sad ever since. The beautiful Nedoure has been my daily study and nightly dream. By the mystic art of thy servant Tantras her image has been brought many times before me. But reflection or phantasm will no longer satisfy a monarch whose every wish has been a command, and whose desire is regarded as law. So I am come, O great prince, hoping that thou mayest receive me into the order that confers more than physical power upon thy servants."

"Thou hast spoken well! And if thou art ready and willing to sign the compact of blood, gladly wilt thou be received as one of us.

"First, I require, in exchange for earthly power, absolute secrecy; second, implicit, yea, even blind obedience, and, lastly, thy soul is required of thee. In exchange, I will grant thee thy wish, give forty years more of life, power beyond mortal man, and provide thee with a trusty servant who shall be ever near thee to do thy bidding. Before thou givest reply, remember, thy answer is forever and aye."

"I am willing," replied the Maharaja, with feverish anxiety.

"Forever and aye!" came the response from the dark brothers who had hitherto remained silent.

Upadan then plunged his staff into the earth so that it stood erect in front of the Maharaja. It appeared to possess an affinity for the sulphurous fumes, as they gathered about its base and rose around it in such a manner that the staff was soon obscured. Presently, through the vapors, could be seen a horrid, moving head, that began to inflate until it looked like a many-colored bag! All eyes were now directed to this swaying, bag-like object, and as its tongue began to protrude, and its eyes glisten, it was easy to recognize in it the dread hooded cobra.

Upadan, who had heretofore maintained a suave manner and pleasant voice, now assumed a stern expression that would have struck terror to an ordinary mortal, but as the Maharaja's eyes were curiously bent

upon the menacing serpent he took no notice of the former's change of appearance. Intoxicated as he was with selfish anticipation, and at the ease with which he had been received into the ranks of the Tantrikas, he was hardly prepared for the quick, sharp command uttered a moment later by Upadan, as he pointed unmistakably toward the cobra.

"Step forward! and clasp thou the *brother*, at once. Delay not a moment."

Though somewhat surprised at the change of tone, Kashmir's proud ruler advanced, with bloodless lips and outstretched arms, toward the spotted monster. As his arms were about to close around the reptile, such music as he had never before heard burst forth in enchanting strains, and lo! behold! instead of the horrible cobra, he held in his arms the beautiful Nedoure.

\* \* \* \* \*

When the Maharaja next realized consciousness he was standing alone in the little apartment that connected by the narrow stairway with his bed-chamber. Tantras, gloomy and silent as ever, was standing beside him.

As he looked around in a confused manner, occasionally rubbing his eyes and placing his hands to his head, a bright light of intelligence lit up his features as he began to recall the events of the night. Presently a smile of anticipation appeared upon his lips.

"O Tantras, thou hast this night made for thyself an eternal friend in the ruler of Kashmir."

"And, I may hope, a brother as well, O mighty Maharaja."

"Of a verity, did the prince promise, by the aid of his power, to secure for me the lovely Nedoure?"

"Silence, my master," said Tantras, holding aloft a warning finger. "If thou wouldst have success thou must speak of naught thou hast seen and heard. Prince Upadan will call upon thee, and bids his servant give to the Maharaja this list of time."

The Maharaja took from the hand of Tantras a small piece of parchment upon which was written in bold characters the following:

"TO THE ROYAL BROTHER OF THE LEFT: Prince Upadan will call at thy bedside, for converse, on Moon-day, at the third hour of night; Mars-day, fourth hour of night; on the day of Mercury at the fifth hour. Observe these times, which I hope will suit thy royal pleasure, and I will not fail thee. UPADAN."

The two then took leave of each other, the Maharaja ascending to his princely quarters, and the other returning to the cavern.

Three days later, in pursuance of their scheme to secure Nedoure, Priestess of the Magi, Tantras, with two attendants, set forth upon a journey to Egypt.

TO BE CONTINUED IN OUR NEXT.

### The Seasons In South Africa.

In South Africa the warmest month is February and the coldest is July. The temperature is not as trying as that of central Europe. The rainfall for the year is light, varying from five to twenty inches.

## THE SPIRIT OF THEOSOPHY.

### Replies Made by Leading Theosophists to the Adverse Criticisms of a Yale Professor.

We here conclude the several replies made by leading Theosophists of Chicago to an article that strongly reflected on Theosophy in general, lately published in an eastern periodical, and which was editorially commented on by one of our local dailies.

### SANSKRIT AND THE OCCULT.

[Concluded from the October issue.]

Mahatma is also a word much used and little understood in this country. It is a Sanscrit root compound, which includes, according to its relation to other words, all grades of true and false, from simple student to master of all knowledge.

A true Mahatma is one who has definitely, consciously, trained all his subliminal consciousness, all his subtle faculties of soul and of mind, and of sense, until he has become not only master of them all, but has made them responsive to every cry of pain and suffering in the world, and all his energies continually go forth for the teaching, the helping, and the uplifting of the minds and souls of men. He has become only a force for good in the world. Would that there were more of these. And as man evolves, unfolds his higher faculties, there will be more, for these great souls have become such through long evolution, and others will do the same.

In regard to the teachings of Theosophy as given out to the world through these divine teachers, I cannot more clearly state what Theosophy is and does than to quote Mrs. Besant's words in the June number, 1900, of the *Theosophical Review* (American edition) upon "The Nature of Theosophical Proofs:"

"Now, Theosophy is an exposition of life, including in one vast sweep all its actualities and possibilities. It can only be grasped, even to a very limited extent, by prolonged and patient study. . . . Theosophy brings to light proofs of the existence of a primeval wisdom, proofs of spiritual realities, proofs of the One existence, and of the human spirit as issuing from the divine, proof of the evolution of the soul, and the law of sequence guiding evolution, proof of the existence of divine teachers who promulgated these ideas. . . . The proofs of separate facts contained in Theosophical teachings are in some cases indirect and depending on study; in others direct and readily available."

Theosophy is, therefore, not "exclusive," but it is inclusive, and meets the needs of the greatest minds as well as of those less evolved.

MARY WEEKS BURNETT, M. D.

### LIGHT ON THEOSOPHY.

TO THE EDITOR:—If anything could seem absurd to the wise man, the ancient Wisdom Religion would suffer in the hands of the thoughtful after perusing an article entitled "Theosophy, Old and New," by Professor Washburn Hopkins of Yale college, in a recent number of the *New York Independent*.

Nothing that engages the attention of even a few earnest people can be amusing to the student of science, however far he may be removed from a condition of familiarity with it. The fundamental tenet of literary criticism, that every writing shall be interpreted in the spirit in which it is written, is too well known to need repetition. The same rule applies primarily to the opinions of others in science, religion, or whatever may be the topic under discussion. Theosophy can be amusing only to the superficial; for, back of every man's conscience stands the Almighty, and from the conception of God in the universe held by the Hottentot of mid-Africa to the most exalted conception experienced in the sanctuary or the cloister, it is God that speaks through a man's religion, however thick the veil thrown over his expression of it.

Theosophy teaches us to be tolerant even of intolerance, and to respect the state of progress at which the intolerant man, as well as he who ridicules, has arrived. Theosophy, as a science, asks only as much respectful attention as the student in the laboratory would give to the enunciation of a well-known chemical law—*i. e.*, just enough gentlemanly courtesy to come and make the experiment.

Theosophy, as a religion, claims to explain more of the mysteries of life than any other belief presented, so far, to the human race. Theosophy is not psychism, nor is it the peculiar form of yoga with which Professor Hopkins seems to be familiar. Theosophy is not an attempt to destroy any religion that a man already has, so that no timid soul need cry out, "They have taken away my Lord and I know not where they have laid him." But Theosophy is an attempt to find the spirituality in every form of religion, and to eradicate the materialism or explain the spirituality back of the materialism that has crept into them through the too close following of the letter of the law.

Christ came for the very purpose of interpreting the spirit of the older law, "that all might be fulfilled." Moses said, "Thou shalt not kill." Christ said, "Forgive your enemies, bless them that curse you, and pray for them that despitefully use you." Also, "Neither do I condemn thee; go and sin no more." The elder Brother could not condemn the erring sister. The One who had reached the perfection of the Father could not condemn the child at the other end of the journey.

Theosophy says, Practice the truth that thy brother is thyself. Theosophy says, Christ was born in the manger to show that he must be born in the hearts of even the least of us, just as he was born in the heart of the Father, and he said, "Be ye, therefore, perfect, even as my Father is perfect," and the teaching is not that the Christ is an ideal, a Savior without us, but an ideal that we must become—the Savior within—the mystery of God in the flesh.

It takes up such problems as why one is born in the palace and another in the hovel, and explains them by Karma, which is, briefly, the law of cause and effect. Karma shows how we have free will under the law to choose to do well or ill, and the law is, that "as a man soweth, so shall he reap."

Every man is destined to a union with the Father

such as Christ prayed for. Science says: All Nature is for the perfecting of a type. Drummond said that perfect type was the "mother." Christ said, "Be ye therefore perfect, even as my Father in heaven is perfect." Theosophy climbs the whole ladder, and says: The life which is veiled in the atom of the mineral evolves by experience through the various stages of the plant and the animal till, being a resultant of all these experiences, no form is complete enough to express it but the human form.

If the perfection of the type is to be the end of it all, shall a Shakespeare, a Spenser, a Bunyan, or a Whitfield be the goal? Theosophy comes to the rescue and holds that God, Nature and Man are not separate, but are so inter-related that by the power of God that worketh within man "to will and to do," man unites with Himself and recognizes himself as a center of consciousness within the absolute.

Do not fear that because the vocabulary of a religion differs on account of language that religion is a stranger to any people. There is no unknown God except to the man, and he may be found under many skies, who denies the God in his own heart.

In Theosophy there is not the peculiar anomaly of God and a power prevailing against him, working not for righteousness but against it, but it says there is always harmony within the law. All are going forward to the ultimate goal, however slight their experience may be and however far they may choose to wander, and how many bitter lessons they may have to learn ere they will learn the difference between being in the image and being the likeness of the Father.

In spite of the learning of the doctors, there has never yet been a religion promulgated upon the earth which did not have an esoteric side, Buddha's teachings included. One need only to refer to the familiar example of Jesus and the parables with which he taught the multitudes and his teachings to his disciples. A subject is esoteric to those who cannot understand it in all its bearings. Proclaim a great truth as Moses did when he said, "Thou shalt not kill." No one interpreted it beyond the letter till Christ came and said: "Love thy neighbor as thyself." For hundreds of years the esoteric truth was covered by the letter of the law.

To some the truth will be a "stumbling block," to some "foolishness," and some may "turn and rend" the giver, but a few will recognize in it the "power and wisdom of God." They are far enough along on the journey to interpret it. Whenever you find a religion that has no heights or depths to which the carnal mind cannot reach, I will show you a religion that is only a shell in which the spirit of life has died and which is described so aptly in Revelations in that message to the Church of the Laodiceans: "I would thou wert either cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

And this is the goal—divine union. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

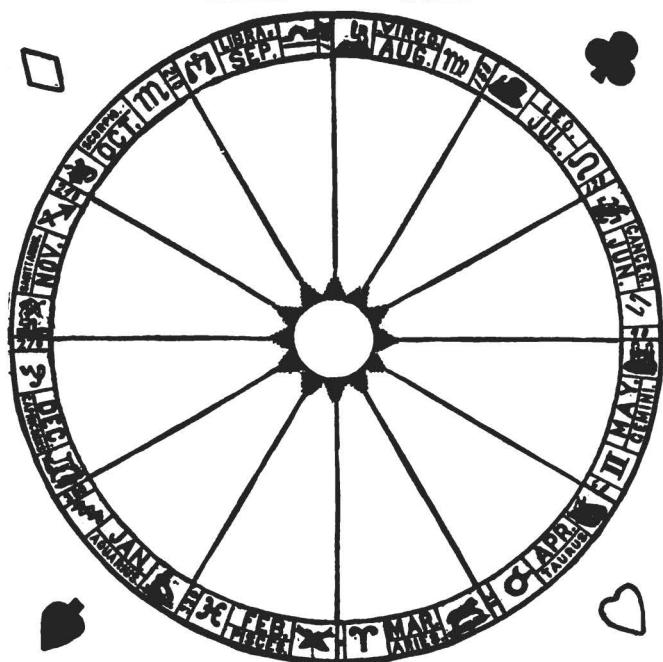
OLIVER C. SPEER.



## ASTROLOGICAL DEPARTMENT.

## HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

## PLANETARY POLARITIES FOR NOVEMBER.

Mercury—November 1st, in Aquarius; 3d, in Pisces; 10th, in Aries; 16th, in Taurus; 21st, in Gemini; 26th, in Cancer, and in degree 30 of it on 30th, entering Leo same day.

Venus—In degree 22 of Cancer on the 1st; 7th, enters Leo; 25th, in Virgo, and in degree 9 of that house on the 30th.

Earth—In 9th degree of Taurus on the 1st, travels one degree a day through it and enters Gemini on the 23d.

Mars—1st, in degree 13 of Cancer; 30th, in degree 27 of same, being degree 117 of the Zodiac.

Jupiter—1st, in degree 20 of Sagittarius; 14th, in degree 21 of same house; 26th, in degree 22; there, also, on the 30th.

Saturn—1st, in degree 6 of Capricornus; in degree 7 on 30th.

Uranus—1st, in degree 13 of Sagittarius; there, also, on 30th.

Neptune—In degree 28 of Gemini the entire month.

## EVENTS AND THEIR ASPECTS.

McKinley's nomination—June 21, 1900, 12:48 p. m. Mercury in 7th degree of Libra, Venus in 20th degree of Sagittarius, Earth in 30th degree of Sagittarius, Mars in 3d degree of Taurus, Jupiter in 9th degree of Sagittarius, Saturn in 2d degree of Capricornus, Uranus in 11th degree of Sagittarius, Neptune in 27th of Gemini.

Bryan's nomination—July 5, 8:46 p. m. Mercury in 23d degree of Scorpio, Venus in 12th degree of Capricornus, Earth in 13th degree of Capricornus, Mars in 11th degree of Taurus, Jupiter in 10th degree of Sagittarius, Saturn in 3d degree of Capricornus, Uranus in 11th degree of Sagittarius, Neptune in 27th of Gemini.

## THE MOON.

The Moon is a planet of the Earth and not of the Sun. It is carried around the Sun once a year by the Earth. Generally speaking, it is always in the same house of the Zodiac that the Earth is in. The ephemeris says it is in Pisces, the 12th house of the Zodiac, on November 1st, which means that it is in the direction of Pisces from the Earth, while in Taurus with the Earth. It will be in Taurus, both geocentrically and heliocentrically, on November 6. Whenever the Moon is thus aspected it is in a line with the Sun and Earth, the Earth being between the two, and, the Sun then lighting up the full half of the Moon exposed to us, from the direction of the Earth, causes what is termed as "the Full Moon." The Sun lights up one-half of the Moon's surface, necessarily, all the time, but not being in the same position, as respects the Sun and Earth, but once every

twenty-eight days, we are able to see but a portion of its illuminated surface except when it gets in the position described. By always being in heliocentric conjunction, practically, with the Earth, being close to us constantly, it is termed, in Heliocentric Astrology, a "constant." It has a variable or rhythmic influence, however, especially over the phenomena of "life," and this is seen in vegetation, of which "life" is the distinguishing attribute. Its influence in certain manifestations of "life" in the human, as an animal, is also well marked. These phenomena are in consonance with the Moon's phases, and as these are governed by our angle of observation of the illuminated half of the Moon, they result from the Sun's influence through the Moon, and not from the Moon itself. The influence which the Moon exercises on the Sun must be regarded only as a part of that of the Earth on that body, the same as we regard the influence of the moons of Saturn as being but a part of the influence of that planet. As a "constant," we cannot rate the Moon among the planets, as did the ancients, but should consider her in such matters as pertain to "life" alone, and not rising to the dignity of matters whose chief characteristics embrace all that exists above the purely animal plane. WILLIS F. WHITEHEAD.

## A FEW MORE POINTERS.

Geocentrically, at the time of Bryan's nomination, Aquarius, which Saturn rules, was rising. This made Saturn the "ruling planet" of the Bryan nomination, yet Mr. Green distorted the "science" he follows and made Uranus the "lord of the figure."

In the October issue of *Coming Events*, the great English astrological monthly, the editor, in replying to a communication of Raphael—the *last*, for there is only one of 'em at a time—takes him to task in these words (page 33):

"In Raphael's '*Private Lessons*' (MSS.), he says that the evil Directions of Jupiter are as unfortunate as those of Saturn, and perhaps more so in regard to financial matters. Now he says Jupiter puts money into the pocket 'by the shovelful,' and takes it out 'by the spoonful,' when in the 'second house' at birth."

Raphael should send Mr. Green an engrossed letter of thanks for the "good character certificate" that he gives him in this issue of the STAR, as he don't appear to know quite as much he or the other one knew "thirty-five years ago."

Raphael, in his communication to *Coming Events* regarding "directions," says he would "like the name of a man who would or could calculate them properly." Mr. Raphael, allow me to introduce you to Bro. Green; he is a great admirer of you, and if there is anything you don't know about astrology, he's the very man you are looking for—he *never* makes mistakes.

In the McKinley nomination, Mr. Green says the *square* (90 degrees) of the Moon to Venus (lord of the figure) *necessarily* made her "*from* most terribly" upon the nomination—thus converting Venus into a *malignant* planet. In the Bryan nomination, Mr. Green says the *sextile* (60 degrees) of the Moon to Saturn (*real* lord of the figure) *necessarily* made Saturn a *benefic* planet. No other construction can be placed on Mr. Green's original prediction and subsequent articles. That a difference of 30 degrees in the aspect the Moon forms to the lord of a figure should make an evil planet a benefic and a good planet a malefic, is the rankest kind of "juggling with the stars"—it is a self-evident astrological sophistry—it is not warranted by good astrology—and I challenge Mr. Green to *quote* a single *valid* astrologer (giver, author, book or article, page and full text) ancient or modern, or of *any* system or school, who teaches that a difference of 30 degrees in the aspect that the Moon forms to the lord of the first will make an evil planet a benefic and a good planet a malefic.

Prof. Cunningham informs me that he visited Canton, Ohio, on September 30, 1896, and saw Mr. McKinley's mother, and she told him Mr. McKinley was born at half-past 11 as night. Prof. Cunningham's rectification makes the date January 29, 1843, at 11:32 p. m. Professor Cunningham wrote to Dr. Hill, who was the attending physician at the birth of Mr. Bryan, and he replied that the time of birth was "a little after nine in the morning; about 9:15 a. m." Rectification—March 19, 1860, 9:10 a. m. I have this letter and its reply, and have shown it to the editor. Mr. McKinley was born at Niles, Ohio; Mr. Bryan at Salem, Ill.

If Mr. Green will look up "very" and "all" in Webster he will find that "contradiction" a real one. WILLIS F. WHITEHEAD.

## GEOCENTRIC SECTION.

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

### AN ASTRAL READING ON YOUR SOLAR SIGN.

#### For Those Born Between October 23 and November 21.

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.

All persons born during this period are more or less under the influence of Scorpio, and especially if born about sunrise. This is one of the occult signs, and confers on those born under its influence a psychic nature and a love of the mystical, especially if Saturn, Uranus and Neptune be in aspect with each other or Mercury. It signifies strong characters.

In character Scorpio persons are very dignified and are very critical, shrewd, and possess keen judgment.

Mentally, they are somewhat suspicious and skeptical, and they love to probe all things to the core, especially things pertaining to the realms of the mystical. They have a keen and penetrating mentality.

Physically, they have strong constitutions, but suffer from peculiar complaints and uncommon disorders when their planets show physical affliction.

Financially, they succeed well in life by their keen penetration and will power, unless their financial planets are badly afflicted. They make good chemists, physicians and orators.

Mars is the ruling planet, and the mystical gems are the topaz and malachite.

ERNEST S. GREEN.

#### PREDICTIONS FOR QUEEN VICTORIA.

Having looked up the nativity of Queen Victoria, I find that she will be in unusually good health for her advanced years next spring and summer, and that she will have a pleasant journey in that period. The only evil transits of note in her nativity before that period are, during the last week in November and first week in December, this year, and the last ten days of February, 1901, and the first half of May, 1901. During these little evil periods she will be subject to sudden evils, such as temporary illness, bad news, annoyances, etc. But after this last period she will have a comparatively pleasant summer, and a journey, as already stated.

ERNEST S. GREEN.

#### PREDICTIONS FOR POPE LEO.

I have cast a horoscope of Pope Leo and find it a very interesting study. Some are predicting his immediate death; others predict that he will live to celebrate his 100th birthday. He is now 90 years of age, and will be 91 years of age the 2d of next March, about 7:30 a. m. There is one thing certain—he will not survive the year 1906. If he escapes all the evil transits, there is an evil primary direction at the end of 1902 and the beginning of 1903 which is pretty certain to terminate his earthly career, but by great vitality he may survive this. If he does, there comes a still more evil direction in 1905 and 1906 which he could not survive though in the vigor of youth, with the aspects in his nativity. From December 17, next, to February 6, he will be liable to sudden illness, injury, or annoyances, and the same about the first week in June, next.

ERNEST S. GREEN.

#### MR. CUNNINGHAM, LILLY AND HORARY ASTROLOGY.

In the STAR OF THE MAGI for October I find a very interesting article by Mr. Whitehead, in which he quotes from a prediction by Prof. Cunningham, the latter quoting from William Lilly, and giving some strange interpretations—I mean strange in the light of Modern Astrology. I will only requote the first two of Lilly's rules:

"Rule 1—See if the Lord [ruler] of the first be in the tenth, he shall then attain what he desires, if that planet be not impeded [afflicted]."

"Rule 2—If the Moon be joined [in aspect] to the Lord [ruler] of the tenth, or first, the Querent [candidate] shall achieve the preferment expected."

Now, all modern experimenters have found, and so state in their text-books, that it makes a vast difference *how* the Moon is joined to the ruler of the first; if by evil aspect, then the candidate has little chance unless assisted by many other points, but if in *good* aspect (conjunction, trine or sextile), then Mr. Lilly's rule 2 is correct, and he will attain the preferment.

Mr. Cunningham says: "The Moon is forming a square aspect to Venus [at the time Mr. McKinley was nominated], which is another favorable testimony for McKinley. See rule 2."

According to Dr. Broughton and all text-books I have seen on horary astrology, including Simmonite's and Raphael's, this square of the Moon is the most *evil* aspect that could occur in a horary chart. My own experiments in natal astrology bear me out in this, for if the Moon be in opposition or square aspect to the Sun in a nativity, that person will have much difficulty in money matters and in obtaining employment, unless Jupiter assist the Moon, or Jupiter and the Sun be in good aspect. On the contrary, if the Moon be in good aspect with the Sun in a nativity, that person will seldom, if ever, have any difficulty in obtaining employment, and is generally what is called a "lucky" person. In the hundreds of experiments I have made I have yet to find an exception to this rule, so far as nativities are concerned.

The other aspects upon which I based my prediction of Mr. McKinley's defeat are referred to in "A Seeming Contradiction Explained," in this section.

ERNEST S. GREEN.

#### A SEEMING CONTRADICTION EXPLAINED.

In the STAR OF THE MAGI for October, Mr. Whitehead points out what may at first glance appear to be a contradiction in my former articles on the election, but if carefully read it will be seen that it is not a contradiction at all. The paragraphs alluded to are as follows:

"The planets did not smile very favorably upon either convention, as will be seen by the leading aspects."

And the supposed contradiction in my later article is as follows:

"There never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—all agreeing that he would be defeated."

The explanation is simply this: It is true the planets did not smile very favorably upon either candidate, but they did *frown* most terribly upon the hour of Mr. McKinley's nomination, according to the branch of astrology known as horary astrology.

According to Dr. Broughton, who foretold the election of every president for twenty years at least, including both terms of Cleveland and McKinley's last election, when the lord of the first is afflicted by the Moon—no matter if the lord of the first be in the tenth—that candidate is sure of defeat. At the time of Mr. McKinley's nomination the lord of the first was afflicted by the Moon, which, according to Dr. Broughton, means defeat. But this is not all. The Sun was also afflicted by the opposition of Saturn—one of the most evil aspects known. Also the Moon was decreasing in light—also an evil aspect. And the lord of the first was retrograde—still another evil testimony. Even William Lilly admits in his "Rule 1" that there is a doubt *when* the lord of the first is afflicted. In "Rule 2," Lilly means to say, "*in good aspect*," at least he is so interpreted by Raphael, Simmonite and Broughton.

As to Raphael's presidential prediction of thirty-five years ago, that has nothing to do with his predictions of to-day. He has learned much in thirty-five years, and his text books, issued within the last two or three years, are completely revised, and my experiments with the new books—especially his "Key to Astrology"—compel me to believe that he has natal astrology reduced almost to an exact science. He never fails to correct himself when he discovers he has made an error, and for this purpose keeps a record of all his horoscopes—or at least did up to recently. But there are more Raphaels than one.

I still hold that the transits in Mr. Bryan's nativity are also more favorable to his election than those of Mr. McKinley's, according to my judgment of the hour of Mr. McKinley's birth, which I believe to be between 11 and 12 a. m. Mr. Bryan was born shortly after midnight, as I am informed by a gentleman who obtained the fact from the attending physician.

ERNEST S. GREEN.



# STAR OF THE MAGI

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## EDITORIAL SCETION.

As we predicted, some time ago, Chris-  
tian Science, in running to seed, has pro-  
duced a choice lot of cranks, of all possible  
bedraggled hues and shades. They love  
one another very tenderly though each is  
intent on collecting a fee in advance.

★

FROM the ki-yi yelping and poetic howls  
emanating from harry gaze, a "physical  
immortality" crank, we are made aware  
that he run full tilt against the toe of our  
number nine common-sense boot. Keep  
out of the way, harry, we decline to spank  
such a very little thing as you. Go play  
with something your own size—the small  
end of nothing, whittled down to a sharp  
point, like Dowie, for instance.

★

RECENTLY a party by the name of Will-  
iam Starr, who is afflicted with the mania  
misnamed as Christian Science, quit his  
job as a singer in a Congregational choir  
because the minister, in his Sunday morn-  
ing sermon, condemned some of the more  
glaring fallacies of the "I am" spiritual  
flatists. Mr. Starr puts us in mind of the  
Presbyterian printer who would not set  
type on a Methodist paper because its edi-  
tor repudiated the orthodox idea that hell  
was crammed with infants not a span long.

★

To live long is a worthy ambition but it  
does not satisfy. James Campbell Robinson  
who is the nickle-in-the-slot official of the  
"Immortals in the Flesh," a sort of Me-  
thuselah Order of Hoo-Hoos, who propose  
to outlive their creditors and go dead-  
beating to all eternity. James kindly sent  
us his circular, a 3-column hodge-podge of  
italic, capital letters and boldface. In it  
he says "there is absolutely *no death* to him  
who *wills* it so," and even this determina-  
tion seems useless as he further informs us  
that "There IS No DEATH." A fine of  
ten 2-cent stamps is imposed on any mem-

ber caught singing "We Will Meet on that  
Beautiful Shore," while expulsion on the  
spot is the penalty if the "jiner" dares to  
whistle "I Want To Be An Angel."

## UTILITY OF THE PYRAMIDS.

A writer, who signs himself "Professor,"  
in a late issue of *Knight's Review*, gives an  
advanced view as to the utility and pur-  
poses of the pyramids so far as the popu-  
lar notions of modern schoolmen are con-  
cerned. At the same time he shows the  
sophistry of the claim that the pyramids  
were built as "mere tombs of the Kings of  
Egypt," as the schoolmen hold, and then  
proceeds to give another hypothesis which  
is equally as untenable. We quote:

"Nothing can be easier than to denounce  
what we do not understand. To moralize  
over the vanity of the world, the yearning  
after earthly immortality which its great  
ones have shown, and the blank and utter  
disappointment of all their hopes, is sim-  
ple enough for the simplest to undertake.  
Egypt is one of those countries which is  
appropriately selected for ethical dis-  
courses of this description. There is suffi-  
cient reason for this, for the degradation  
of this present Egypt forms a most melan-  
choly contrast with the glory of the Egypt  
of the past. We read that 'Egypt itself  
has become the land of obliviousness; her  
ancient civilization is gone; her glory, as  
a phantasm, hath vanished away; her  
youthful days are over, and her face hath  
become wrinkled; she no longer poreth  
upon the heavens, her astronomy is dead  
in her, and knowledge maketh not her cy-  
cles; Emnon resoundeth not to the Sun,  
and the Nile heareth strange voices. Her  
deities have departed, her pomp is spoiled  
and the monuments of her past greatness  
which remain only serve to shadow forth  
the principle of vicissitude and the cease-  
less effluxion of things.' Here is an abun-  
dant of material for the philosopher and  
the moralist without passing over any  
right and proper boundary line and de-  
nouncing as mere selfish vanity that which,  
in all probability, was the effect of benevo-  
lence and zeal. We speak of the pyramids.

"It has been customary to regard the  
pyramids as the mere tombs of the Kings  
of Egypt, and severe things have been said  
about the lasting evidences of death's tri-  
umph over poor, weak, frail humanity, and  
the puerile attempts of royal despots to  
build for themselves mausoleums of im-  
perishable renown—mighty monuments to  
chronicle the doings of the poor pigmies  
of a day. There can be no doubt that the  
Pharaohs were bad enough; there are, we  
are afraid, few men placed in the position  
of the Pharaohs who would have been bet-  
ter. Still, as it is popularly affirmed that  
a certain individual is not really so black  
as he is generally represented to be, it may  
so happen that these death-houses of the  
Egyptian Kings were turned to some better  
and more profitable account than that of  
being the mere idle display of durability  
for the amazement of succeeding ages and  
an abundant source of 'backshish' to the  
Arab guides. We believe that the Egypt-

tians were too wise to undertake such im-  
mense works without having in view some  
public benefit. The labor of these pyra-  
midical constructions can scarcely be esti-  
mated. It would say but little for the in-  
telligence of those learned men of the  
Nile to suppose that they merely built  
them as brave lodgings for regal mum-  
mies; lodging that should defy all-conquer-  
ing time and last till dooms-day. From  
recent investigation, and not from a mere  
closet hypothesis, it appears that these  
pyramids were turned to good account.

"The pyramids were evidently the light-  
houses and beacons which served to guide  
the vessels on the Nile and the travelers  
on the desert. They could be easily per-  
ceived at a very great distance, fifteen or  
twenty leagues; such erections were called  
by the Greeks *puros amydale*. On the flat  
roof of the pyramid of Cheops, the most  
ancient of the group, a fire of bituminous  
material was kindled, announcing the ap-  
proach of a caravan, or the expected in-  
cursions of invaders."

We challenge the production of a single  
bit of trustworthy evidence going to show  
the truth of the above statement. Our  
readers will notice that the pyramid of  
Cheops is particularly mentioned. This  
pyramid, whose top is not a "roof," was  
finished originally with an outside casing  
which entirely precluded the possibility of  
its ascent for the purpose noted. The ar-  
ticle continues:

"A single pyramid would not, however,  
be sufficient for the Eastern navigators,  
and it would soon be found necessary to  
build a second, a third, and many others,  
all of them being so situated as to serve  
as watch towers on the surrounding na-  
tions, and at the same time, thus keeping  
up a species of telegraphic communication  
with the interior of Egypt."

This is "confusion worse confounded!"  
It displays the grossest ignorance of the  
truth in the matter. Thomas Ballard has  
shown in his authoritative work on the  
great pyramid that the *second* and *third*  
pyramids formed, with Cheops, the three  
points of an *absolutely true right-angled tri-  
angle*; and the *fourth* one, built a little to  
one side of the direct line between Cheops  
and the second pyramid, forms, in con-  
nection with the first right-angled trian-  
gle, another one in which eminent occult  
students have discovered some very valu-  
able knowledge as to the pyramids.

Our very learned "professor" now con-  
cisely states his back-stoop theory, as he  
has somemnly assured us that it was not a  
"mere closet hypothesis."

"Thus considered, the pyramids assume  
new importance. They were meant to  
teach the Egyptians something more than  
"*Hic jacet*" ("here lies," epitaph)—they  
were their lighthouses, watch towers, be-  
acons and telegraphic stations."

Just think of erecting Cheops—covering  
thirteen acres of ground area, and putting  
massive stone upon massive stone until the  
thirty-foot-square top, four hundred and  
eighty-six feet above the surface of the  
earth, was reached—think of doing all



this for the express purpose of building a "bituminous" bonfire on it!

Arguing for his "back-stoop theory" the encyclopedical "professor" says:

"All nations established in the midst of such vast regions as those which surround Egypt found the necessity of erecting high towers for observation and rallying points. The tower of Babel is supposed by some writers to have been undertaken for this object; and it is known that such was the design of the porcelain tower at Nan-kin. An ancient traveler discovered in the midst of the plains which stretch out from the banks of the River Amazon, numerous pyramids resembling those of Egypt—without doubt erected for a similar purpose in a very remote age. The lofty towers of cathedrals and the battlements of feudal castles, are the consequence of the same necessity. With such an object in view the Pharaohs built their wondrous tombs—tombs none the less honored than those who slept within consecrated their final resting place to the service of their people."

Anything and everything that extends perpendicularly into space from the earth seems to have been created with the same object in view according to our owl-wise "professor," who disdains to cite such trifling incidentals as dates, names or authorities. Towers, citadels, spires, steeples, battlements, pyramids, parapets, observatories, look-outs and lighthouses are all one and the same to him. Doubtless, if he should visit Chicago and took a stroll down Michigan avenue, near the lake front, he would take a long look at the new tower, just completed and the highest in Chicago, of the Montgomery Ward Building, and, addressing his companion—for it would not be safe, even in daytime, for the astute though innocent "professor" to go around *anywhere* all by hisownself—he would ask, pointing at the lake:

"What's that?"

"Lake Michigan."

"What's on the other side?"

"Michigan."

"Do the Michiganites ever bring anything over the lake?"

"Yes—peaches—it takes a whole night to come over."

"Ah! that accounts for it."

"Accounts for what?"

"For that tower there, and why they built it so high. I'll warrant that you can see Michigan from that balcony way up there in the sky!"

"Yes; you're right *there*, professor. But what has that to do with it?"

"Is it possible, with all these facts before your eyes, that you cannot see the plain, self-evident utility of that tower? Well, I see it—that's what makes me a professor; yes, sir, a *Professor*! Listen—and this is no mere closet hypothesis—and I will enlighten you. *When a Michigander rows over the lake at night to Chicago with a load of peaches, he takes a squint now and then at the red lantern they hang out, without doubt, on that pole up there, and he gets here all right, sir, in the morning.*"

### WISHING.

Do you wish the world were better?  
Let me tell you what to do.  
Set a watch upon your actions.  
Keep them always straight and true.  
Rid your mind of selfish motives.  
Let your thoughts be clean and high.  
You can make a little Eden  
Of the sphere you occupy.

Do you wish the world were wiser?  
Well, suppose you make a start.  
By accumulating wisdom  
In the scrapbook of your heart.  
Do not waste one page on folly;  
Live to learn, and learn to live.  
If you want to give men knowledge  
You must get it, ere you give.

Do you wish the world were happy?  
Then remember, day by day,  
Just to scatter seeds of kindness  
As you pass along the way:  
For the pleasure of the many  
May be oft-times traced to one.  
As the hand that plants an acorn  
Shelters armies from the sun.

ELLA WHEELER WILCOX.

## THE PROBLEM OF THE AGES.

### The Economic Lesson Taught by the Religion of Humanity.

The origin and destiny of man has been the problem of the ages. Whence? what? and whither? are questions that have been the absorbing pursuit of the best minds of all climes, classes and conditions.

Researches into the archæological and ethnological archives that belong to unrecorded times indicate that prehistoric man had his religious observances and was interested, like all succeeding generations, in the problem of human existence.

In his quest for knowledge, man has ever found himself upon the Borderland of the Great Unknown, the hidden recesses of which must be penetrated and its mysteries unveiled before he can hope to solve the problem of life. His persistent digging and delving into every department of the visible world has provided us with a most wonderful treasury of facts, pregnant with valuable deductions and applications, yet we still grope in the darkness of the Unknown, but *not* Unknowable so far human *necessity* may apply.

The one great discovery of Science that bears upon the solution of the great problem of human destiny, is the general uniform and orderly mode of the operation of natural forces in every department of Nature. This mode of working constitutes what we comprehensively term as Natural Laws; and they operate on the largest or smallest scale with the same uniform results. We can only discover these laws by their effects in the objective world. They belong to the invisible World of Causes and manifest themselves in the visible World of Effects. To understand their mode of working on the human plane is to be able to co-operate with them for our own elevation, and thus determine our own destiny.

Man, the self-conscious head of organic Nature, entered upon his career with a dual equipment in his struggle for existence—a body, which connected him with the earth and all the forms of life below

him; and a soul, which connected him with the invisible world of great potential forces from which, in harmony with its laws, he can draw the sustenance that gratifies his unlimited aspirations. Hence, he is not only the product and master of the earth, but the legitimate heir of that infinite and eternal Supply, for all his wants, which exists in the invisible World of Causation, and to which this objective World of Effects is subordinate. Man is the self-conscious link between the two. He started at the bottom, on the material plane of self-conscious life, and by the inherent force of his own mental constitution and spiritual aspirations he is on the way to the top, ever rising, through manifold experiences, a little higher toward the goal of his ideal aspirations.

All that has ever been evolved from matter must have been originally involved in it, and came from the realm of the invisible. This is the Source of the Infinite, Eternal Supply for every want which finds expression in accordance with natural law. Matter, as it appears to the objective vision, is only one form of Universal Substance. All the great, potential forces of Nature belong to the invisible world. We see the earth bare and bleak in the winter, arrayed in living green in the spring, and, in the summer and autumn, we gather the golden harvest which has been evolved from the invisible by the operation of its potent forces. Every form of life which we see around us, both vegetable and animal, will soon return to the invisible world of great potential forces and give place to other forms which will be evolved from the same source of Infinite, Eternal Supply.

As in this objective world we have only a photograph, in its material forms, of the Reality that exists in the invisible, so in the World of Man every form that his hand fashions must be first conceived in the hidden recesses of his brain. Every human achievement of the past and present, all the wonderful inventions of modern times which enable us to work with the forces of Nature as tireless servants—the railroad, the telegraph, the telephone, the steamer and the printing press, books, houses, utensils, clothes, tools, and every article of necessity, comfort and luxury which ministers to our needs and gratifies our tastes—have all taken form in the unseen mind of man before they appeared in the objective world of existence. Thus *all* things evolve from the unseen world.

This great invisible realm is the Infinite, Inexhaustible and Eternal Source of Supply for every human want, and upon which man is permitted to draw, in accordance with natural law, not only for the sustenance and comfort of the body but for everything that can be desired for the improvement of the mind, for the strengthening and upbuilding of his higher moral and spiritual character, and for the gratification of our highest and holiest aspirations. The Supply is unlimited and adapted to the most pressing needs, but it can only be drawn upon in accordance with the fundamental laws of human progress, as

illustrated in the history of the race and expressed and defined in the constitution of the human mind.

Every improvement in the condition of the human race has been the result of Thought, stimulated into action by environments. Primeval man felt the need of something more than his naked hand with which to defend himself, and as he thought out this problem of his environments, he learned to use clubs and sling-stones, and later to make stone axes, bows and arrows, spears and flint knives. He first lived in caves, but as numbers increased he had to think again, and the result of his thinking was the primitive hut, built of stones and cemented with clay. Thus, at every step of his progress, his necessities have set man to thinking, and by his Thought he has successfully drawn on the Infinite Supply of the Unseen and satisfied his wants.

Thus it has ever been from primeval ages to the present time, and thus it must ever continue to be. Man can only save himself from the adverse conditions of his environments and improve his condition, physically, mentally and morally, by *thinking*. The all-important element in human progress is to first cultivate the power to think—logically, candidly and earnestly—and then consistently *act* according to the best Thought that is reached regardless of custom, church or creed. Jesus gave expression to an axiomatic truth when he said: "As a man thinketh in his heart, so is he." History and science confirm the truth of this affirmation. All that man has attained to, has come as the embodied result of his thinking; and when *right thinking* results in *right acting* the result is all-sufficient. The true concept of what we ought to be, united with the moral courage to act in obedience to our requirements, will surely open the unseen storehouse of Infinite and Eternal Supply to the aspiring and earnest soul.

Human growth is in the direction of our mental ideals—that what we really desire to be. The more exalted our ideals are, the more exalted the character that we will develop. If our ideals are pure, we will build up a pure character, and it is equally true that if our thoughts are base we will develop a base character—as we think so will we be. Hence, if we would elevate ourselves, we must cultivate lofty and pure ideals of what we desire to be. As environments stimulate our faculties into activity, it follows, as a logical sequence, that if we would elevate common humanity, we must labor to establish such environments as tend to stimulate into activity the higher faculties of the mind and soul of the ordinary man.

The inevitable tendency of low and base environments is to stimulate into activity that which tends to baseness, while all that is good and noble in human character is augmented by such environments as tend to bring out all that is best. If we would reform and elevate our fellow beings, we must work in harmony with the natural laws of human development, beginning with the environments which stimulate

thought and mold character. Lofty ideals, kept before the minds of the people, prepare the way for their realization, just as soon and in such degree as ethical teachers and those who work unselfishly among the people are brought to understand the fundamental laws of human progress. The coming church of humanity will abolish poverty and all its natural consequences of disease, ignorance, vice and crime by creating public environments where practical righteousness will be placed directly in the line of least resistance—which average human nature is inclined to follow. This work must be inaugurated by those individuals who rise superior to debasing influences and who fully sympathize with the weak and helpless.—*Equity*.

### ALCHEMICAL LIGHT.

#### A Dream of the Alchemists Realized in Radium, a New Substance.

Professor Langley of the Smithsonian institution at Washington, D. C., is in receipt of a wonderful little piece of what the inventor has termed "Radium," that has sent a thrill of wonder through every scientist in the land. The specimen was received incased in a small box made of lead, accompanied by instructions for the professor to open it in the dark. This was done. A number of the principal officers of the Institution repaired to the photograph "dark room," and the wonderful substance, no larger than a silver dollar, was taken from its bed and before those present could realize what had occurred the room was lit up as though the full rays of the Sun had penetrated the place. The substance emitted a clear greenish glow, and the features of every one were clearly outlined. There was a natural hesitancy on the part of those present to touch the thing, but investigation soon proved that the source of this wonderful light was cool and solid, and that it could be handled with ease.

What is this wonderful substance? It is a discovery made by a woman, Mme. Sklodowska Currie, of the Municipal School of Physics in Paris, and if what is claimed for it is true it is the light of the future—the dream of the alchemists—in short, a lamp that will burn forever, consuming neither oil nor wick, devoid of heat and requiring no attention. Madame Currie was awarded 4,000 francs and had her name enrolled on the books of the French Academy of Sciences for this discovery, which is regarded as one of the most stupendous of the age, upsetting as it does all hitherto accepted theories of heat, light and physical energy, and opens up fields of knowledge heretofore regarded as beyond the scope of man. This light, it is claimed, will not only be very cheap when first installed, but after that there will be absolutely no expense in maintaining it, even though left to itself for centuries. Night after night for an indefinite period it will throw out its brilliant rays, and at the end of untold years the illumination will be as great as at first. No underground or overhead wires, no dy-

nomos nor gas retorts, nothing but a little disk of greenish stone. Place this in the wall or in the ceiling and the room will be lighted as long as the building stands.

The origin of light as accepted by the layman is that it is merely the demonstration of energy produced by the destruction, combustion or consumption of certain substances like coal, oil or gas. Heat is produced by the destruction of burning coal. This, transformed into motion by the steam engine and the dynamo, results in electricity for arc and incandescent lights. In short, no artificial light has ever been made for man's use that has not been the result of some material that was consumed in order to make it. A feeble light without heat is obtained from phosphorescence, but even this owes its origin to the slow consumption of the substance that produces it. To produce light without the expenditure of some sort of energy has been looked upon heretofore as an idle dream, but the discovery of the wonderful properties of the X-ray caused the scientist to put on his thinking cap. The X-ray discovery proved that there was more than one form of radiant energy, although all of them have the same qualities in certain directions, yet entirely different in others. Thus, while the powerful rays of the Sun were unable to penetrate a thin piece of cardboard, the X-ray, which could hardly be seen, was able to go through wood and metal. This fact contradicted the universally accepted theory that the power of light was due in all cases to the material consumed. Experiments along this line soon convinced scientific students that uranium possessed remarkable qualities—that it has the power of absorbing light and emitting it afterwards. It was then discovered on experimenting with salts of the metal that it would produce substances having properties similar to the X-rays, and that while they could not be seen by the human eye they yet had the power of "fogging" a photographic plate when brought in contact with it.

Different investigators produced different forms of these rays, but all failed of producing anything more than a laboratory experiment. There was energy, but unaccompanied by luminosity, and all the experiments were useless, so far as the commercial world was concerned. Then Madame Currie began her work where the others left off. She reasoned that the wonderful properties manifested by different substances obtained from uranium were not due to any real power in the metal itself, but to some substance which is held in a state of nonactivity. Working on this theory she began her work with a substance known as "pitchblend," which is uranite, chemically considered, and which is simply the refuse from the factories where various uranium products are made. She first discovered a substance similar to bismuth, but several thousand times more powerful than the uranium salt from which it was obtained. The presence of this metal in combination with uranium was, up to this time, unus-



pected, and the discovery was regarded as an important one. About three months ago the efforts of the talented lady scientist were crowned with success along the lines laid down by herself. By using different salts in combination with the bismuth-like substance she produced another substance with the properties of barium, which, after being heated, had the power of emitting visible rays of light. This is the substance which she has named "radium," and which promises to revolutionize the system of house lighting.

After she had obtained the long-sought-for substance, Madame Currie set herself about measuring its power, and found that there was no need for the fine instruments which she had prepared for this purpose, as the light was strong enough to be measured by ordinary methods. A negative of ordinary density was placed in a frame in front of a fast photographic plate. She found, after repeated trials, that she was able to obtain a strong impression in about fifteen minutes—the slide produced was perfect—just as good as could be produced by daylight. A duplication of the plate showed that another could be produced in exactly the same time, which demonstrated that the power of the light was unchanged. At the end of two weeks, during which time the precious substance had been subjected to all sorts of conditions, still another test was made, with the same results, thus proving the stability of the power of the new light. The first piece of radium being produced, Madame Currie argued that some accident might have been responsible for it instead of scientific manipulation, but investigation proved conclusively that the results were sound—that radium could be produced at will. Tests were then made to ascertain the exact nature of the material. Pieces were dropped into gunpowder, and, while a glow apparently spread through the inflammable material, no explosion took place. There was no heat and no fire—only light. The only thing that would destroy the luminosity of radium was boiling water, in which it was kept for an hour. On taking it from the water it resembled a species of green quartz—cold and dead. On heating it again, however, to the point of incandescence, it regained its luminosity with the same powers as before. It was then that several pieces of radium were manufactured and sent to scientists throughout the world, and this is how Professor Langley came to receive the queer little thing done up in a leaden box.

The foregoing account of radium and its properties comes within the occult and therefore calls for our attention. It is taken from an unsigned newspaper article, and does not come from Professor Langley, though his name is used rather freely. Until he gives us an authoritative account of his experience with radium, provided he has had one, we would not advise any one to invest in radium lights unless given the privilege of a thirty-day free trial without deposit. The radium might come in a "boiled" condition, or

have to be, and then some difficulty might attend its being heated again "to the point of incandescence" in order to regain its luminosity. This fatal defect seems to upset the claim that it upsets "all hitherto accepted theories of heat, light and physical energy."

The account concludes by saying that a Berlin professor has made tests of the substance and that "he gave it as his opinion that it would require the lapse of 1,000,000 years or more to destroy the luminosity of a piece of this radium no bigger than a quarter of an inch square." While we are left in the dark as to the experiments which led to this "opinion," it is evident that he did not try the effect of "boiling" it for an hour or so.

### END OF THE WORLD.

#### Three Million Years From Now Is the Probable Time.

That man has but 3,000,000 more years to live is the opinion given by Dr. T. J. J. See, the well known astronomer of the Naval Observatory. At the end of that time the Sun, which has already expended eight-ninths of its energy, will have exhausted its other ninth and will have burned out. The whole solar system will then be bathed in perpetual night. The Earth and its sister planets will continue, however, to travel in their orbits about the darkened Sun. The latter will still be the center of the solar system.

Man might continue to live in darkness if the absence of his daylight supply were the only effect of the Sun's burning out. Within 300 years, not to mention 3,000,000, man will have learned to manufacture artificial daylight, but when the Sun's light goes out its heat will go with it. The extermination of all earthly life, such as now exists, will, in Dr. See's opinion, result from cold. At the present time he thinks the Sun is growing hotter. It will probably become twice as hot as it is now before beginning to cool, but this does not mean that it will give the earth twice as much heat as it does now or that in summer thermometers will eventually go up to 200 degrees in our zone. With the Sun twice as hot the earth might be even cooler than now. After doubling its own heat the Sun will begin to lose it. The cooling and darkening of the earth will then be gradual. There will be no sudden catastrophe marking the extermination of mankind and of other forms of life, the astronomer says. The great oceans will slowly freeze over. They will become absorbed by the land. Later our atmosphere will cease to be vapor and will lie like snow upon the earth's crust.

"But is not a comet likely to hit us some time before these 3,000,000 years shall have passed?" Dr. See was asked.

"Suppose it did. It might knock down a skyscraper or two. Nothing worse could happen," he replied.

"Are we not liable some time to collide with another planet?"

"We find that the entire solar system is

continually hastening in the direction of the constellation of Lyra. When we ultimately reach there we shall probably pass through it without damage. There is one chance in a million that we may strike one of the bodies of that constellation. Of course, if we collide with a body relatively great in extent it may sweep us entirely away from the Sun. But it will take ages and ages before we will ever reach that constellation. We are now quietly moving through space and if any disturbing element should appear directly in our path at any future time astronomers would give the signal many centuries in advance of our reaching it."

"Lord Kelvin thinks that there is only enough oxygen in our atmosphere to last mankind some three hundred years. How about that?"

"Plant life will continue to convert our carbonic acid gas back to oxygen, as it has done for ages. The earth's vegetation will not decrease as civilization advances. The destruction of our forests will never be effected so long as man's intellect improves. Such vandalism will be prohibited by law, and some day mankind will see the necessity of replanting mighty forests. Moreover, I think that the human race will always center in the temperate zones. Population will never materially increase in the tropics. The jungles and thick vegetable growths of that belt will flourish more and more, breathing out increased oxygen. Furthermore, the burning of coal, which process consumes vast quantities of oxygen, will cease. Solar engines, storing up vast quantities of the Sun's heat, will, within the next century, supply us with electricity. It will no longer be necessary then to consume extravagant quantities of oxygen."

"Billions of years. Nothing more definite." Such is the lease given to earthly life by Astronomer George A. Hill, also of the Naval Observatory staff. "The earth will ultimately become like the moon," he continued. "All water on our planet's surface will dry up. We shall grow colder and colder as a result of a loss of our moist atmosphere, which acts as a blanket, holding our heat back and preventing its escape into space. Our oceans will ultimately be dry abysses. All animal and vegetable life will, of course, go. Mankind will be dried up or frozen out. After moisture and vegetation vanish there will be nothing left to keep the earth's crust dark. It will turn white like the sands of our deserts, as it dries. Snow will cease. There will be no electricity, no thunderstorms."

"Is not there a possibility that some other calamity will meanwhile put an end to earthly life?"

"There are two catastrophes which might occur. The earth might lose its present position in the solar system, or it might be converted into a burning ball, glowing with fire. Either effect must result from the earth's or the Sun's collision with some other body in space. A comet hitting us? No; I think that would have



little effect. A comet hitting the earth would produce about the same relative shock as a feather hitting a baseball. A comet is a gaseous substance. We went through the tail of one in 1883, when Hawaii's volcano went into eruption. The only effect was a haziness and red glare in the sky. We did not seem to pass through the comet's nucleus—its central mass. To all appearances that apparently solid part was immense. But when we came to weigh it there was nothing to it. It seemed to be of the same material which composed the tail. There has never been a record of a comet sufficiently large enough to knock the earth out of position; the largest would give us a red sky, nothing more serious.

"An immense meteor would be more likely to end the earth than would a comet of any size. Suppose our planet were struck by a meteor one-half its size. If it should knock the earth hard enough to change its present balance, the Sun's attraction would probably draw our planet in. Then we would all be frizzled up. A meteor one-half the earth's size or weight might accomplish this. It might take a year before we ultimately reached the Sun, but we would be destroyed before we got half way there.

"I said that the earth might also strike something so hot as to actually set it on fire. In such an event it would never burn up entirely. It would go from an incandescent to a gaseous form, and ultimately cool down into a solid again. There is nothing lost in Nature. Fire could not extinguish a planet.

"It is true that within millions of years we will either strike or pass the constellation of the Lyre—sometimes called the Harp. That group of stars is an independent cluster from fifty-five to sixty billions of miles away. It takes a ray of light eighteen years to travel from that cluster to the earth."

Prof. W. J. McGee considered the question from the standpoint of an ethnologist and geologist. "I can see no probability of man's ultimate annihilation from any cause," said he. "Were it not for the great factor of intellect, the last human being on this planet would probably be frozen to death. From age to age the quantity of ice on the surface of our globe increases. Moreover, the continents are growing and the oceans shrinking. The earth is gradually drying as well as freezing. But intellect will not let the entire earth freeze and thus exterminate the human race. As soon as man becomes thoroughly dissatisfied with the earth's temperature he will change it to suit his needs. A century hence man will live all over the world. In the polar regions he will warm the temperature around him; in the tropics he will cool it.

"Intellect will extract water from the rocks after they have absorbed all of the earth's moisture. We can extract water from rock now, but the process is both expensive and unnecessary."

"Can you think of no sudden catastrophe which might suddenly end the earth?"

"The impact of our Sun with some other sun or star is more apt to work havoc with the earth than any other possible event. The mass of the Sun might be thus increased to such a degree that the earth's orbit would have to change. If the Sun came in contact with a body of equal size, and if its force of gravity or attraction for the earth was thereby doubled, the whole solar system would probably be broken up. To balance itself, the earth would have to fly away to a greater distance, or, as is more probable, it would tumble into the enlarged Sun. We have learned that the Sun is not stationary and that it is describing a path toward the constellation of the Lyre. The other apparently fixed suns or stars in the sky are in motion also, but each is going in its own direction and at its own rate of speed. These movements threaten collisions from time to time, and such collisions have apparently resulted within the historic period."

## THE MYSTIC CRAFT.

### Symbolism, Discovery and Legend Drawn From Masonic Sources.

#### COLOR MEANINGS.

There is a symbolic meaning attached to colors. Blue signifies friendship, "the peculiar characteristic of ancient craft Masonry," purple denotes union, scarlet indicates fervency and zeal, white is emblematic of purity, and black denotes death.

#### A PRECIOUS APRON.

There has recently come to light a Masonic apron—probably the most exquisite example of needle work extant—that busied the fingers of the hapless Mary, Queen of Scots, during her long imprisonment, and served to divert her mind from her impending doom at the block. The fair sovereign—all hope gone—centered her interest upon it during the latter part of her long confinement, and created the masterpiece of needlework. Just before her execution she secreted her prized apron under the lining of one of her robes, which kept her treasure safe until recently the garment was ripped apart. Its history has since been fully authenticated through letters written by the ill-starred queen to a friendly ambassador at Paris, who smuggled the material out of which it was wrought into her dungeon. By a strange chance the apron came into the possession of an American, who has refused \$50,000 for it, and has also declined \$5,000 for the privilege of unraveling a single stitch to learn its secret, which is a mystery to all the experts. It was undoubtedly made by her for a relative that belonged to the fraternity, but was never presented.

#### THE ACACIA.

The word "acacia" to the Mason possesses powerfully solemn and sublimely instructive interpretations. It pronounces, in heart-breaking, funeral tones the words, "death," "ashes to ashes and dust to dust," but across the shadow-distilling cloud of dissolution it flings the heaven-born bow of hope into realms higher, into

spheres grander, into an existence purer, beyond this stage of "battle sleep," where earthly Time is no longer autocrat absolute. Among the ancient nations it was customary for each mourner to carry an evergreen sprig to the grave to deposit therein with the remains of the departed. Dalcho states that the Hebrews always planted a sprig of acacia at the head of the grave. Ragon also says that the acacia was preferred because it was believed to be particularly proof against the attacks of noxious insects or other creatures and for this reason stood as the most perfect type of the incorruptible soul of man. It conjures up to the Mason's mind a picture of the dead brother, enshrouded, lowered to the final inevitable embrace with Mother Earth, but as the clouds collect to shut from the gaze of man and Sun forever the mortal form of the departed, then it is that from the reverent deposit of the sprig of acacia is born ever and ever anew the dazzling portrayal of a life beyond the grave.—*Canadian Craftsman*.

#### WINE AS WAGES.

Wine is part of the wages of a Fellow Craft Mason. This beverage has ever been held in high esteem by the ancient people as a drink, and was adopted as the emblem of strength, for if drunk judiciously it refreshes and invigorates. The rabbis of old gave us the following legend:

Noah was busy planting a vineyard when Satan appeared and asked Noah what he was doing.

"Planting grapevines," Noah replied.

"What are grapevines?" asked Satan.

"They produce a delicious berry that is enjoyable to eat," explained Noah, "the juice of which can be pressed out and is refreshing as a beverage."

"Ah, indeed!" said the demon, "that must be superb. Let us both work at it."

Noah had no objection, and both cultivated a fine vineyard. As the grapes appeared, Satan gazed at them with delight and suggested that they be consecrated for the use of mankind, who should know the original planters. Noah, too guileless to understand the meaning, was satisfied that Satan alone should perform the ceremony. Thus the devil flew away and returned with an innocent little lamb in his left hand, bleating piteously, and in his outstretched right hand he had a knife wherewith he killed the animal and sprinkled the flowing blood over the grapes.

Away he ran again and returned with a roaring lion, which he held by the throat, and, stabbing the royal heart, sprinkled the blood over the grapes.

"Noah," he said, "these were for you. Now I will go and bring the offerings for my account." Away he hurried, returning this time with a chattering ape and a grunting swine. Slaughtering both, he concluded the ceremony by sprinkling the blood of each over the grapes. The wine thus received from Satan the nature it holds. If we drink the first glass it leaves us innocent; the second emboldens us, like a lion; the third glass makes the drinker a monkey, and the fourth a swine.

### QUAINT AND CURIOUS.

THE question whether the ancient Egyptians made porcelain seems to have been settled at last. The Chinese are credited with findings, but a fragment of a statuette recently found near Memphis is declared to be real Egyptian by Chatelier.

THERE was a superstition among the ancient Romans that it was unfortunate, when starting on a journey, to meet a frog in the road. In traveling from Rome to this country, however, the old superstition became twisted, as the old-fashioned negroes believe it a sign of good fortune to meet a "hop-toad" in their path.

In the bay of Plenty, New Zealand, is one of the most extraordinary islands in the world. It is called White Island and consists mainly of sulphur mixed with gypsum and a few other minerals. Over the island, which is about three miles in circumference and which rises between 800 and 900 feet above the sea, floats continually an immense cloud of vapor, attaining an elevation of 10,000 feet. In the center is a boiling lake of acid-charged water, covering fifty acres and surrounded with blowholes from which steam and sulphurous fumes are emitted with great force and noise. With care a boat can be navigated on the lake.

In a recent number of *Anthropologie*, a French publication, M. M. Delaposse gives an interesting account of the Vailanguage. This is the only indigenous written language known among negroes. These negroes occupy a territory on the confines of Sierra Leone and Liberia. The alphabet is syllabic, and it is the only syllabic alphabet existing in Africa. The author considers it at least two hundred years old, and perhaps older, as it is not even certain that it was invented by the Vai themselves. Of the 225 characters in the alphabet, twenty-five resemble Berber consonants in form, and twenty resemble European letters and numerals; but these may be purely superficial resemblances, as the sounds do not correspond. Professor Delaposse does not consider that the Vai alphabet has been derived from these sources.

GLOSSOMANCIE is a new Parisian art of reading the character by the form and size of the tongue. The guiding principles are as follows: If the tongue is long it is an indication of frankness; if it is short, of dissimulation; if it is broad, of expansiveness; if narrow, of concentration. When the tongue is both long and large it implies that the possessor is a great gossip, frank to disagreeableness and thoughtless. If the tongue is both long and narrow, its owner is only half-frank, thinking as much as talking but not always saying all that is thought. If the tongue be short and broad, there is promise of plenty of gossip and falsehoods; it talks a great deal, but says little of what is really thought. If the tongue is short and narrow it indicates deep cunning and lying, impenetrability and great prudence; this tongue belongs to those persons always ready to make mistakes but eager to inspire confidence.

AN East Indian medical journal publishes a description of a curious plant which grows in Arabia and parts of the western frontier of Hindustan. It is popularly known as "the laughing plant" on account of the effect produced by eating the seeds. "The plant is of moderate size, with bright, yellow flowers and soft, velvety seed pods, each of which contains two or three seeds resembling small black beans. The natives of the district where the plant grows, dry these seeds and reduce them to powder. A small dose of this powder has similar effects to those arising from the inhalation of laughing-gas. It causes the soberest person to dance, shout and laugh with the boisterous excitement of a madman, and to rush about, cutting the most ridiculous capers for about an hour. At the expiration of this time exhaustion sets in, and the excited person falls asleep, to awake after several hours with no recollection whatever of his antics."

### HEALTH AND HYGIENE.

#### Medical Advice on Matters of General Interest.

Early to bed and early to rise does very well with preachers and guys, but makes a man miss all the fun till he dies, and joins the stiff that are up in the skies. Go to bed when you please, and lie at your ease, and you'll die just the same from a latin disease.—*Exchange*.

#### TARTAR AND LOOSE TEETH.

Please tell me what will remove tartar from the teeth. It has eaten the external portion of the gum away from three of my lower teeth and caused them to loosen.

There is no tooth powder, tooth wash, or other chemical preparation that will remove "tartar" from the teeth when once it has produced erosion as described above. We advise that a good dentist be consulted, who will remove the tartar by scraping it off with an instrument devised for that purpose, and who will also treat the gums by the application of tincture of myrrh and iodine to restore them. The moral is: Don't neglect to clean the teeth regularly, and thereby prevent the formation of tartar and diseased gums.

#### EATING MEAT.

Those persons who object to eating meat have many strong arguments to support their case. At least seven-tenths of the world's population never eat flesh meat.

Among the Japanese the rikisha men, with muscles like steel bands, will whirl their seated passengers over the ground at the speed of a horse's trot, forty miles a day, for days together. Their diet consists of rice, vegetables and occasionally a little fish. The Lascars, on a similar diet, make the best seamen in the world.

In India, China, Japan and adjacent countries are about 400,000,000 people, strong, active and long-lived, who eat no meat. The Turkish porter on a daily ration of rice and dates will jog along with bent back under a load that would crush a

western man. Darwin tells us that the Andean natives do a day's work of 400 foot tons, nearly twice the work of an ordinary laborer, on a diet of bananas.

Peasants of Russia live mainly upon thin vegetable soup, sauerkraut, rye bread and oil. The Scotch highlander, whose courage and hardihood is proverbial, seldom touches meat, living mainly upon oatmeal, vegetables and buttermilk. Among the most active and vital people of the world are the Irish peasants, whose diet consists almost entirely of potatoes and buttermilk. The farmers of Corsica live all winter upon dried fruit, mainly dates and polenta [chestnut] meal. During the middle ages the Moors used to provision their fortified cities with chestnuts and olive oil. Chestnuts provide almost a perfect food and, in fact, they constitute a staple article of diet among the peasantry of certain portions of Italy and elsewhere.

#### CHEAP FOODS THE BEST.

The nutrients got from vegetable foods are cheaper than those got from animal foods, taking equal quantities in kind and nutrient value. The cheapest food is that which furnishes the actually nutrient material at the least cost. Analysis has determined that meat, eggs, fish, milk and other animal foods cost three times more than flour, meal and other staple vegetable foods to get the same result. From eight to thirty cents per pound is the cost of a pound of vegetable protein, the most important of the nutrient ingredients, while the cost of protein in animal food is from twenty to ninety cents. Wheat flour, corn meal and the other cereal products are the cheapest foods. Potatoes are inferior in protein and less digestible.

#### CORN BREAD.

Corn bread contains more nutriment than wheat bread, and is a better diet for persons suffering from liver and kidney disease. It is likewise more stimulating to the bowel, and aids in controlling the constipation so common in these diseases. While the addition of sugar makes it more palatable, it does not agree so well with the digestive organs, as a rule, the sugar causing fermentation. It is cheaper than wheat bread, is readily prepared, and requires little knowledge or experience to cook it. Except in the South, the use of corn bread in the form of dodgers and hoe-cake is almost unknown. In ante-bellum days, corn bread was the staff of life with the Southern darkies, and their well nourished bodies, white and regular teeth and general freedom from disorders of nutrition spoke with silent eloquence of its nourishing qualities. Good pastry cooks are rare, and badly cooked wheat bread is a prolific source of indigestion. Corn bread is not open to the faults so common with wheat bread. It is not soggy, heavy or tough and prone to fermentation. Nor does it require such quantities to satisfy the appetite. Those who suffer from acid indigestion, sour eructations, flatulence, etc., will be helped by substituting corn for wheat bread.—*The Medical Brief*.



## EDITOR'S TABLE.

IN the next STAR will be found the first installment of *ECONOMY*, a very ancient and rare oriental work. It will be edited by Willis F. Whitehead, who pronounces it to be "the spiritual gem of the ancient classics." Watch out for it.

THE next issue of the STAR will contain an article by Prof. G. W. Cunningham in answer to the attack made on astrology by E. Walter Maunder, Fellow Royal Astronomical Society. Mr. Maunder's article will also be given in full.

WE have printed an attractive title-page and list of contents by months, illustrated with portrait of the editor, for volume one of the STAR. Those who intend to bind up their volume should send us two 2-cent stamps, to cover cost of mailing, and they will receive it by return mail.

POSITIVELY no sample copies of this issue of the STAR will be sent out. We are seriously considering whether we will ever again send out free sample copies of any issue in the future. There is an ethical as well as a business side to the question that should be considered. What do our brother publishers think about it?

THE *Sphinx* has not appeared since its July issue, but we understand that it will be issued again shortly. Meanwhile we wish its reappearance could be hastened. It was the best of its class, and we shall give it a hearty welcome when it comes. We do not believe, as has been suggested, that its temporary suspension was due to any intention of evading an astrological prediction on the general election.

WE understand that the good Abdel Karim Effendi has returned to Egypt after raising \$10,000, in cash, for the purpose of building a Babite church in Kenosha and before he built it. He visited America a few months ago to depose a "Dr." Kheiralli as a teacher of Babism, who had been taught the holy mysteries by the Effendi but had turned out badly. Evidently the "Dr." did not get the "umpty-ump" degree or "high private lesson" from the Effendi.

SOME of our friends do not seem to understand the condition on which we offer a free book to be selected from our "Occult Fiction List," published elsewhere. These premiums are given *only* to persons who are already subscribers, who send us a *new* subscription of some *other* person. They are not given to persons who send only their *own* subscription or renewals, but if you, when sending your own subscription, include also that of a friend, you will be entitled to a premium book.

BACK numbers of the STAR can be supplied at regular rates, with the exception of No. 2 (Dec., 1899), of which we are *entirely* out, and No. 4 (Feb., 1900), of which we have but a few copies left. We will allow *double* price for returned numbers 2 and 4 in ex-

change for any other numbers of Volume One. We have a *good supply* of all other issues, and any of our more recent subscribers, who desire to obtain the complete set, will be supplied at the *regular price* as long as they last, *including numbers 2 and 4 if we can get them; but no single copies of numbers 2 or 4 will be sold for less than 25 cents.*

"WE 'lift' the advertisements of such 'exchanges' as fail to reach us.

### "Coming Events and Occult Arts."

We have just received a number of copies of the October number of the above astrological magazine. It is the leading English periodical of its kind, and each number is complete in itself. The present number contains, as contents—Notes and Comments, Man, Bit of Old China, Novel Competition, Mystery of Sleep, Physiognomy, An Indictment, Astrological Verities, Magic of Numbers, The Divining Rod, Studies in Brief, Casual Notes, Planetary Hours, Remarkable Birthdays, Shadows Before, Speculations, Calendar, Weather, Stock and Store, What to Do and When to Do It, Reviews, Correspondence, Queries, Test Questions, and a Reader's Glossary—occupying 36 pages, bound in paper. Its predictions of coming events are unsurpassed. Send us 10 cents (silver or 2-cent stamps) and receive it by return mail. Its article on "The Divining Rod" alone is worth much more than that. This number and the two forthcoming issues will be sent, soon as received, to any address for 25 cents.

### Book Reviews.

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

"THE CHRIST QUESTION SETTLED," by J. M. Peebles, M.D. Over 380 large pages are devoted to the question as to whether Jesus Christ was a man or myth. It contains a symposium of the arguments made, pro and con, by W. E. Coleman, J. S. Loveland, Hudson Tuttle, Moses Hull, J. R. Buchanan, B. B. Hill, Rabbi I. M. Wise, Col. Ingersoll, Doctor Peebles and from other sources. These various authors ransack antiquity pretty thoroughly in searching for evidence as to the real personality of the Christ, and the reader consequently finds himself in possession of all that history affords on this question. As a controversial work this symposium is unequalled, as it is in the nature of a general joint debate. Multitudinous proofs as to Christ's positive existence are given by the author and it may be said they indeed "settle" the question finally and conclusively. Dr. Peebles is to be congratulated for this magnificent marshaling of facts which leave no excuse for further doubt on one of the most vital points in history. The work should have a wide circulation, and may be had, handsomely bound in cloth, of Dr. Peebles & Co., Battle Creek, Mich., or of us, for the quite moderate sum of \$1.25. We would naturally judge the book to be easily worth twice this amount.

"THE LIGHT OF EGYPT, or the Science of the Soul and the Stars." Fourth edition, 300 fair-sized pages, beautifully illustrated with eight full-page plates, bound in paper covers. Published by the Astro-Philosophical Publishing Company, Denver, Colo., at \$1, postpaid.

This book has been before the public for several years and may be found in most occult libraries of much consequence, which goes to show that even ordinary occult libraries should contain it, an easy matter when its price is considered. If a cloth binding is desired, remit \$2 instead of \$1.

It has two parts—"The Science of the Soul," which treats of the genesis of life, its transition, and its realities; and "The Science of the Stars," which is an able and scholarly presentation of astrological thought. A concluding chapter to these two parts treats on "The Union of the Soul and the Stars," and is followed by a comprehensive index.

"THE LANGUAGE OF THE STARS." This is an elementary work on geocentric astrology by T. H. Burgoyne, author of "The Light of Egypt." He covers the usual ground of such works, and does it in an interesting and lucid manner. His directions for erecting a figure are commendable. Illustrated with diagrams; 100 pages, paper covers; 50 cents. Astro-Philosophical Publishing Co., Denver, Colo.

"CELESTIAL DYNAMICS." This is a 107-page, cloth-bound work by the author of "The Light of Egypt," which aims to employ astrology in the treatment of disease by the application of solar forces, as indicated by the horoscope of the patient. Incidentally the author indulges in some of the wild notions of those spiritual degenerates known as Christian Scientists, and was apparently suffering from a mild attack of the malady when he wrote it. We note that he was subject to severe attacks of biliousness, also, from the peevish, illogical manner in which he goes out of his way to attack reincarnation. Aside from these minor defects the book is a valuable contribution to astrological literature and as such we commend it to our readers. \$1, Astro-Philosophical Publishing Co., 1609 Downing Ave., Denver, Colo.

"GUIDE BOOK." This is the abbreviated title of a new work written from a vegetarian standpoint. Its full title is "A Comprehensive Guide Book to Natural, Hygienic and Humane Diet," and is sent us by its publishers, "The Order of the Golden Age," Ilfracombe, England. The "Guide Book" is by Sidney H. Beard, long and favorably known as a writer of rare ability in the vegetarian world. He has produced the work "in consequence of the demand for up-to-date information which has long been made by Food Reformers and by those who are desirous of adopting a reformed and fleshless diet." It has 103 pages, filled to the brim with "original and copyright recipes, together with a large amount of helpful information concerning a diet of health and happiness, hygienic living, artistic cookery, food values, etc." It is the best book of the kind



that we know of. One does not have to be a vegetarian to make use of it—it supplies the answer to the common, every-day desire for a "change" when the monotonous "dinner" looms into view. Here is found that "something new" that our appetite so vigorously calls for. It makes one hungry just to—but send for it and see the rest for yourself. Paper, 1s; in art canvas, 1s. 6d. The postmaster will write you an order for the amount.

By the same author is "What the Scientists Say Against Flesh-Eating." It is an exquisitely printed little pamphlet of 20 pages, and can be procured of the same publishers for 1d.

"A SERIES OF MEDITATIONS." By E. C. Gaffield, and edited by J. C. F. Grumbine, of whom it may be obtained for \$1.50. It contains 107 small, double-leaded pages of "reading matter," and it seems to us that the more the author indulged in "meditations" the less he knew.

"AURAS AND COLORS."—"An Esoteric Dictionary of Color Meanings," by J. C. F. Grumbine, Syracuse, N. Y.: 72 pages, paper covers; 50 cents. Treats of "Halos, Aureolas and the Nimbus," and is the best book, we think, Mr. Grumbine has written.

#### ★ Books Received.

WE acknowledge the receipt of the following, reviews of which will appear in the next issue of the STAR.

"A CHILD OF LIGHT, or, Heredity and Prenatal Culture," by Newton N. Riddell. Has 351 large-sized pages, bound in handsome cloth covers, and indexed; \$2. Published by the Child of Light Publishing Co., 6328 Eggleston Ave., Chicago, Ill.

"THE EVOLUTION OF IMMORTALITY," by the author of "The Rosy Cross," etc. Has 145 medium-sized pages; illustrated, and bound in illuminated cloth cover; \$1. Published by the Eulian Publishing Company, 53 Washington St., Salem, Mass.

"MIND AND BODY.—Hypnotism and Suggestion Applied in Therapeutics and Education," by Alvan C. Halphide, A. B., M. D., B. D., etc. Has 231 medium-sized pages, illustrated, and bound in cloth; second edition; price not given. Published by the author, 3458 Wabash Ave., Chicago, Ill.

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JAMES CAMPBELL ROBINSON,  
Editor "The Open Door."

[Extract from letter from an Arizona Miner.]

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	Gemini	Air	May 20 to June 21
	Cancer	Water	June 21 to July 22
Torso	Leo	Fire	July 22 to Aug 23
	Virgo	Earth	Aug 23 to Sept 23
	Libra	Air	Sept 23 to Oct 23
	Scorpio	Water	Oct 23 to Nov 22
Limbs	Sagittarius	Fire	Nov 22 to Dec 21
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