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STAR OF THE MAGI

AN EXPONENT OF OCCULT SCIENCE, ART AND PHILOSOPHY

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STAR OF THE MAGI

A Monthly Journal of Occult Science, Art and Philosophy.

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

Volume II.

CHICAGO, ILL., DECEMBER 1, 1900.

Number 2.

THE EDITOR OF THE STAR.

A Sketch of News E. Wood, A. M., M. D., from the July "Hands and Stars."

News Elliott Wood, A. M., M. D., whose portrait we present to our readers in the present issue, is the editor of the leading occult journal of the West, the *STAR OF THE MAGI*, and although it has been in existence not quite a year, it circulates among the better class of occultists, not only in this country, but all over the world.

Dr. Wood was born on December 13, 1852, at Owego, N. Y., where his early boyhood was spent. His father, Ephriam Wood, Esq., was a farmer in moderate circumstances and died when the subject of this sketch was but ten years of age. The son consequently had a rather hard struggle to acquire an education and get a material start in life, but being endowed with genius and a burning thirst for knowledge, and an untiring zeal in its application, he graduated from the Owego academy when sixteen years of age, and went soon after to New York city, where he worked his way through Columbia college and received the degree of A. M., at the age of twenty, graduating from the Medical Department two years later with the degree of M. D. He went to London for a few months to round out his medical course, and when he returned from Europe he began the practice of medicine in the western part of his native State and met with more than average success, not only as a physician but as a surgeon, but not such as to satisfy his ambition. In 1876 he determined to seek a broader field, and removed to the rapidly growing city of Chicago. Two years later he was called to the Chair of Demonstrator of Anatomy and Assistant Professor of Surgery in one of the largest medical colleges in that city. This position he resigned, after two years' work, and founded the Chicago Medical and Surgical Institute, and was chosen as its first president and chief medical director, a position he has held during the past twenty years.

Dr. Wood is a prominent Mason, being a Past Master, Past High Priest, a Knight Templar, Shriner, and now occupies the chair as Thrice Illustrious Master of Palestine Council of Illinois Cryptic Masons.

Dr. Wood has been an occult student all his life, and has made four pilgrimages to Europe, and two to the Orient, in search of "more light" and knowledge concerning the mysteries of life, man, nature, medicine,



NEWS ELLIOTT WOOD, A. M., M. D.

etc., and was chosen as one of the "Basic Three" to found and establish the true order of the Oriental Magi in the western world, and was chosen by his companions as the Supreme Grand Magus of the General Grand Temple, whose jurisdiction embraces the entire Western Hemisphere.

As the editor and publisher of the *STAR OF THE MAGI*—a now well known monthly journal of occult science, art and philosophy, which first appeared in 1899, and immediately took rank as one of the leading journals of the world in the line of higher science and advance thought—he is making for himself a record surpassed by none who have entered the occult field. Dr. Wood possesses several very important manuscripts concerning occultism that will appear from time to time in his journal, and which cannot possibly be obtained anywhere else. His library, which is an extensive one, is equipped for ready reference to the best authors in all branches of the occult as well as science, history, philosophy, medicine, etc. We com-

mend the STAR OF THE MAGI to our readers and, when making up their list, would advise them by all means to include the same.—*Hands and Stars, Atlantic City, N. J.*

ÆCONOMY OF LIFE.

A Rare Ethical Work by an Unknown Writer. The Spiritual Gem of the Ancient Classics.

EDITED BY WILLIS F. WHITEHEAD.

The following work was first published in 1771 at Burlington, England, being "printed and sold," as its title says, "by Isaac Collins, in Market Street." It purports to be a translation of an ancient Thibetan manuscript of a system of morality, the authorship of which is undetermined, but claimed to be the work of some learned Bramin priest. The English edition of 1771, a copy of which we have, gives quite an account of how the precious manuscript was discovered by Cao-Tsou, a special ambassador of the Emperor of China to the Grand Lama of Thibet, which we do not consider necessary to reproduce here as the work must finally stand on its own abundant merits. The translator, whose name is not given, adopted a scriptural style owing to "the great energy of expression and the shortness of the sentences." This peculiar style furnishes some ground—in a few places where we find the author's meaning is materially modified by it—that the work is a valid translation; but other well-defined marks indicate it to be of European origin. We have preserved the peculiar style and text of the English copy as far as consistent with the author's meaning, logical sequence and clear expression. W. F. W.

INTRODUCTION.

DIVINITY AND WISDOM.

Bow down your heads unto the dust, O ye inhabitants of earth! Be silent, and receive, with reverence, instruction from on high.

Wheresoever the Sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear and a mind to conceive—there let the Precepts of Life be made known, let the Maxims of Truth be honored and obeyed.

All things proceed from God.

His Power is unbounded, His Wisdom is from eternity, and His Goodness endureth forever.

He sitteth on His throne in the Center, and the breath of His mouth giveth life to the universe.

He toucheth the stars with His finger, and they run their course rejoicing.

On the wings of the wind He walketh abroad, and performeth His Will through all the regions of unlimited space.

Order and Grace and Beauty spring from His head.

The Voice of Wisdom speaketh in all His works, but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a dream—he seeth as in the dark, he reasoneth and is deceived.

But the Wisdom of God is as the light of heaven—He reasoneth not; His Spirit is the Fountain of Truth.

Justice and Mercy wait before His throne; Benevolence and Love enlighten His countenance for ever.

Who is like unto the Lord in Glory? Who in Power shall contend with the Almighty? Hath He any equal in Wisdom? Can any in Goodness be compared unto Him?

He it is, O man, who hath created thee. Thy station on earth is fixed by His appointment; the powers of thy mind are the gifts of His goodness; the wonders of thy frame are the work of His hand.

Hear, then, His Voice, for it is gracious; and he that obeyeth shall establish his soul in peace.

PART ONE.

Duties that Relate to Man as an Individual.

SECTION ONE.

THE DUTY OF CONSIDERATION.

Commune with thyself, O man, and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections—so shalt thou discover the Duties of Life, and be directed in all thy ways.

Proceed not to speak nor to act before thou hast weighed thy words and examined the tendency of every step thou shalt take—so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue; he speaketh at random and is intangled in the foolishness of his own words.

As one who runneth and leapeth over a fence in haste may fall into a pit on the other side which he doth not see, so is the man that plungeth suddenly into an action before he hath considered the consequences thereof.

Hearken, therefore, unto the voice of Consideration. Her words are the words of wisdom, and her path shall lead thee to safety and truth.

SECTION TWO.

THE DUTY OF MODESTY.

Who art thou, O man, that presumest on thy own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise is to know that thou art ignorant; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behavior is the greatest ornament of wisdom.

The speech of a modest man giveth luster to truth, and the diffidence of his words absolveth his error.

He relieth not on his own wisdom; he weigheth the counsels of a friend and receiveth the benefit thereof.

He turneth away his ear from his own praise, and believeth it not; he is the last in discovering his own perfections.

Yet, as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

But behold the vain man and observe the arrogant—he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head and overlooketh the poor; he treateth his inferiors with insolence, and his superiors in return look down on his pride and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise, and the flatterer in return eateth him up.

SECTION THREE.

THE DUTY OF APPLICATION.

Since the days that are past are gone forever, and those that are to come may not come to thee, it behoveth thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine, the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly; defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain, but virtuous labor bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honor, that is spoken of with praise, and that is sought in counsel? Even he that hath shut out Idleness from his house and made Sloth his enemy.

He riseth up early and lieth down late; he exerciseth his mind with contemplation and his body with action, and preserveth the health of both.

The slothful man is a burden to himself; his hours hang heavy on his head, he loitereth about and knoweth not what he would do.

His days pass away like the shadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wisheth for action, but hath not power to move; his mind is in darkness, his thoughts are confused; he longeth for knowledge, but hath no application.

He would eat of the almond, but hateth the trouble of breaking its shell.

His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin; he seeth it with his eyes, he heareth it with his ears; he shaketh his head and wisheth, but hath no resolution, till ruin cometh upon him, like a whirlwind, and shame and repentance descend with him to the grave.

SECTION FOUR.

THE DUTY OF EMULATION.

If thy soul thirsteth for honor, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praiseworthy.

The oak that now spreadeth its branches towards the heavens was once but an acorn in the bosom of the earth.

Endeavor to be first in thy calling, whatever it be; neither let any one go before thee in well doing; nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn, also, to depress thy competitor by any dishonest or unworthy method; strive to raise thyself above him only by excelling him; so shall thy contest for superiority be crowned with honor, if not success.

By virtuous emulation the spirit of a man is exalted within him; he panteth after fame and rejoiceth, as a racer, to run his course.

He riseth, like the palm tree, in spite of oppression; and, as an eagle in the firmament of heaven, he soareth aloft and fixeth his eye upon the glories of the Sun.

The examples of eminent men are in his visions by night, and his delight is to follow them all the day.

He formeth great designs, he rejoiceth in the execution thereof, and his name goeth forth to the ends of the earth.

But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbor breaketh his rest.

He sitteth in his cell repining, and the good that happeneth to another is to him an evil.

Hatred and malice feed upon his heart and there is no rest in him.

He feeleth in his own breast no love of goodness, and therefore believeth his neighbor is like himself.

He endeavoreth to depreciate those that excel him, and putteth an evil interpretation on all their doings.

He lieth on the watch and meditates mischief, but the detestation of man pursueth him—he is crushed, as a spider, in his own web.

SECTION FIVE.

THE DUTY OF PRUDENCE.

Hear the words of Prudence, give heed unto her counsels, and store them in thine heart; her maxims are universal, and all the virtues lean upon her; she is the guide and mistress of human life.

Put a bridle on thy tongue, set a guard before thy lips, lest the words of thy mouth destroy thy peace.

Let him that scoffeth at the lame take care lest he halt himself, for whosoever speaketh of another's ill with pleasure shall hear of his own failing with bitterness of heart.

Of much speaking cometh repentance, but in silence is safety.

A talkative man is a nuisance to society; the ear is sick of his babbling, the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; he that cannot restrain his tongue shall have trouble.

Furnish thyself with the proper accommodations belonging to thy condition, yet not to the utmost of thy means; let the providence of thy youth be the comfort of thy old age.

Let thine own business engage thy attention; leave the care of the state to the governors thereof.

Let not thy recreations be expensive lest the pain of their procurement exceed the pleasure of their possession.

Let not Prosperity put out the eyes of Circumspection, nor Abundance cut off the hands of Frugality, for he that too much indulgeth in the superfluities of life shall live to lament the want of its necessities.

From the experience of others do thou learn wisdom, and from their failings correct thine own faults.

Trust no man before thou hast tried him; yet mistrust not without reason for it is uncharitable.

When thou hast proved a man to be honest, lock him up in thy heart as a treasure; regard him as a jewel of inestimable price.

Refuse the favors of a mercenary man—they will be a snare unto thee; thou shalt never be quit of the obligation.

Use not to-day what to-morrow may want, nor leave that to hazard which foresight may provide for or care prevent.

Expect not from Prudence, however, an infallible success, for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor is the wise man always successful, yet never had a fool a thorough enjoyment, never was a wise man wholly unhappy.

SECTION SIX.

THE DUTY OF FORTITUDE.

Perils and misfortunes, and want, pain and injury, are in some degree the certain lot of every man.

It behoveth thee, therefore, O child of calamity, early to fortify thy mind with courage and patience, that thou mayest support, with becoming resolution, thy portion of human evil.

As the camel beareth labor, heat, hunger and thirst through deserts of sand and fainteth not, so the fortitude of man sustaineth him through all evils.

A noble spirit disdaineth the malice of fortune; his greatness of soul is not to be cast down.

He doth not suffer his happiness to depend on her smiles, and therefore he is not dismayed at her frowns.

He standeth firm, as a rock on the shore of the sea, and the dashing of the waves disturb him not.

He raiseth his head like a tower on a hill, and the arrows of fate drop at his feet.

In danger, the courage of his heart sustaineth him, and the steadiness of his mind beareth him out.

He meeteth the evils of life as one who goeth forth unto battle and returneth with victory.

Under the pressure of misfortunes, his calmness alle-

viates their weight, and his constancy surmounts them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty he stoopeth to meanness, and by tamely bearing insults he inviteth injuries.

As a reed is shaken by a breath of air, so the shadow of evil maketh him tremble.

In the hour of danger he is embarrassed and confounded; in the day of misfortune he sinketh and despair overwhelmeth his soul.

SECTION SEVEN.

THE DUTY OF CONTENTMENT.

Forget not, O man, that thy station on earth is appointed by the Wisdom of the Eternal, who knoweth thy heart, who seeth the vanity of thy wishes, and who, in mercy, denieth thy requests.

Yet for all reasonable desires, and for all honest endeavors, His benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring—even thine own folly, thine own pride, thine own dis-tempered fancy.

Murmur not, therefore, at the dispensation of God, but correct thine own heart; neither covet wealth, or power, or leisure for mere pleasure, for they all bring to their possessors their peculiar inconveniences.

The poor man seeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wearisomeness of leisure; therefore he repineth at his own lot.

But envy not the appearance of happiness in any man, for thou knowest not his secret griefs.

To be satisfied with a little is the greatest wisdom.

He that increaseth his riches increaseth his cares.

A contented mind is a hidden treasure and trouble findeth it not.

If thou suffer not riches to rob thee of justice, or temperance, or charity, or modesty, their possession will not make thee unhappy, but thou shalt learn that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Virtue is the race which God hath set all men to run, with happiness as the goal, at which no man can arrive till he hath finished his earthly course and received a crown in the mansions of eternity.

SECTION EIGHT.

THE DUTY OF TEMPERANCE.

The nearest approach thou canst make to happiness is to enjoy understanding and health.

If thou wouldst possess and preserve these blessings to thine old age, avoid the allurements of voluptuousness and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee and persuadeth thee to be joyful and happy, then is the hour of danger, and let reason stand firmly on her guard.

For if thou hearkenest unto her words thou art deceived and betrayed.

The joy which she promiseth changeth to madness, and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meager? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious months of pain and dejection. She hath so debauched and palled their appetites that they relish not her choicest dainties; her votaries are become her victims—the just and natural consequence which God ordained, in the constitution of things, for the punishment of those who abuse His gifts.

But who is she that, with graceful step and lively air, trips over yonder plain?

The rose blushes on her cheeks, the sweetness of the morning breathes from her lips, joy and innocence and modesty sparkle in her eyes, and with a cheerful heart she sings a simple melody.

Her name is Health; she is the daughter of Exercise and Temperance, whose sons inhabit the mountains of the northern regions of the earth.

They are brave, active and lively, and also have all the beauties and virtues of their sister.

Vigor stringeth their sinews, strength dwelleth in their frames, and industry is their daily delight.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

They control their passions and confess to no evil habits; their manhood is their delight and glory.

Their pleasures are moderate and therefore they endure; their repose is temperate, but sound and calm.

Their blood is pure, their minds are serene, and the physician findeth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity have raised the desire of lascivious Love.

She standeth in her bower, she courteth their attention, she spreadeth her temptations.

Her attire is loose, wantonness speaketh in her eyes.

She beckoneth them with her finger, she inviteth them with her looks, and by the smoothness of her tongue she endeavoreth to deceive.

Ah! fly from her allurements, stop thy ears to her enchanting words, for if thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in her chains forever.

Shame followeth, and disease, and want, and care, and bitter repentance.

Enfeebled by dalliance, with luxury pampered, and softened by sloth, strength shall forsake thy limbs and health thy constitution; thy days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.

TO BE CONTINUED IN OUR NEXT.

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 four previous installments will be sent by mail at regular rates.]

CHAPTER X

Slowly the platform upon which I stood continued to descend. Glancing around, my eyes fell upon the four barren walls of the chute. Roughly hewn white stone inclosed me upon all sides.

For a short while the reflected light from above made it possible for me to see quite plainly, but as I was slowly and noiselessly borne downward, I soon found myself in stygian darkness.

Looking upward through the open top of the unique elevator, nothing could be seen but inky darkness, as a covering had evidently been placed over the aperture through which I had sank from view of the brotherhood.

Continuing downward I became aware of a strange perfume that was beginning to pervade the air. At first the effect was stimulating. I laughed aloud as fantastic shapes, conjured by my exalted imagination, began to fill the air around me.

This ecstatic sensation endured but a moment, however, as my knees began to grow weak and tremblingly smote together. Then, too, the mental creations around me began to change from smiling, winged seraphs to horrid, threatening images of beasts.

The fumes were becoming stronger, and my faculties were surely yielding to their depressing effects. My body became numb, and my ears were filled with a roaring, ringing sound, as if standing near a great, roaring cataract.

Suddenly all became indistinct, consciousness was lost, and I sank, limp and helpless, to the floor of the platform upon which I stood.

Presently the elevator came to a standstill; the change from motion to quiet partially aroused me. I tried to open my eyes but could not; I sought to move my limbs but they responded not.

Thus I lay in a dreamy state of semi-consciousness. While resting thus, upon the floor of some one of the underground apartments of the temple, a new horror suddenly appeared—whether a dream or nightmare my mind is not certain, even to this day. A cold, clammy creature slowly encircled my neck! I tried to scream and raise my hand but no sound came forth nor muscle responded to my semi-endormed will. In fact, it were better so, as had I been in possession of full sensibility to pain and emotion, my blood might have congealed in my veins. As it was, under the stupefying effects of the fumes, terror gave place to listless, dreamy indifference.

But the horrible serpent about my neck did not long remain inactive, as it began to tighten its coils around my unprotected throat, as if intent upon crushing out my life, and then, as if cognizant of my helpless state, it would relax—like the confident cat plays with a helpless mouse.

Although the faculties of sight and motion were suspended, the sense of hearing was keenly alert, being the last to yield to the paralyzing fumes.

While lying thus, at the mercy of a cruel reptile for which I had felt a special antipathy all my life, the sound of voices reached me, as if from afar. I caught the words:

"Dost thou think the neophyte will travel the road with safety?"

"Aye! of a verity, he will," came the reply. "I have seen, as thou knowest, many candidates, but never a better physical form; and rumor sayest that even Pheros was often surprised at his strength of will and development of spirit."

I then felt myself raised, by tender hands, and conveyed a short distance, when I was deposited upon a soft and comfortable bed.

How long I lay thus is not known to me as I at once lapsed into a state of unconscious sleep.

After awhile I awoke to find myself in a strange apartment. A hasty glance assured me that it was the laboratory of an alchemist. However, I was not permitted to examine it closely, as my eyes were almost immediately attracted to the three serious looking Magi who surrounded my couch—one at my feet and one on either side.

They regarded me with a calm scrutiny for a few seconds, when the suffocating pressure of the serpent attracted my attention, as if to impress upon me the fact that it was yet with me.

I sought in vain to clutch the creature, and finding my limbs were motionless, tried to cry out, but without effect.

"As thou hast, no doubt, realized, O Neophyte, thou art at present unable to aid thyself," said the majestic personage at my right, as he fastened upon me his dark, benevolent eyes.

I endeavored to reply, but still found myself unable to utter a word.

At this moment the terrible thing around my throat began to tighten his coils so fiercely that all grew dark before me, so that I could no longer see the Magus, and that buzzing, ringing sound which precedes unconsciousness began to return. Just as I thought the end was near, the old Magus upon my right calmly continued:

"That which thou thinkest a serpent is but the manifestation of thine own passions and desires. It remains with thee to banish the astral entity by purification of thine inner self."

Yet while this self-possessed brother talked in his low, harmonious voice, the creature from the astral plane again made a most determined effort to choke me. As physical effort was useless, I concentrated mentally upon Nedoure and requested her to aid me in banishing the icy monster, but alas! the cold bands of

the creature only inclosed my throat with a firmer clasp.

It was with dismay that I observed the result of this, for my regard for the High Priestess was surely above the plane of mere passion and desire.

The brother on the right appeared to divine the nature of what was passing in my mind as, with a significant glance toward his two companions, he addressed me in slow, measured tones, while a faint smile of compassion lit up his face:

"Neophyte, thou art, for the time, helpless. At least, thou art not strong enough to free thyself from the evils of thine own creation. In thy present negative state thou art at the mercy of those destructive vibrations which first emanated from thine own untrained mind. Learn, then, that vibration is a motion to and fro in a medium, always proceeding from a cause. Thus each vibration must, at some time, return to its starting point. Therefore, as each impulse tends to construction or destruction, to life or to death, thou seest how important it is for the true Magus to understand vibration."

At this point he must have noted the convulsive shudder which shook my frame, as the serpent again tightened his coils about my throat, but he did not appear to observe it. Continuing in his mild voice he said:

"We should not send forth that which may rebound to the injury or destruction of the first active cause. Evil is but the result of ignorance, for how can a man be wise and generate those forces which will destroy him?"

Pausing a moment he took my hands in both his own while his eyes were still directed toward mine. At the moment he seized my hands the astral entity fled. Like a flash it vanished, as evil will always vanish in the presence of righteousness. Continuing he said:

"Yet, in thy pitiable state, thou hast found friends, O Neophyte, even among strangers. But those strangers who extended aid to you were of the Brotherhood. So forget not this event in thy future life; remember the time when thou wert at the mercy of destructive forces, save for the aid of the Brothers. Bear also in mind, O Neophyte, that when thou mayest be seemingly alone, a brother will be ready to extend the hand of fellowship. So, when thou hast received the signs and grip of the Pastophoris, when thou hast been fully initiated into the wisdom of the degree, turn not a deaf ear to a brother who calls upon thee for aid. Thy duty is first to the great Father, next to the Brotherhood of the Magi, and third, to the great brotherhood of humanity."

At this he made a sign to his two companions who had, during his admonition, stood silent and motionless. They at once drew closer around me, waving their arms in an impressive manner, all the while keeping their eyes riveted upon mine, with such an intensity that I found myself powerless to longer withstand their gaze. At this point my eyelids became heavy and slowly closed.

As I was about to pass into the trance or magnetic sleep, the three voices united in one harmonious chorus and sang out, "Obedience is the law of the three

worlds." Cool streams of magnetic fluid could be felt coursing down my face and body as a feeling of bliss stole over me, and I knew no more.

CHAPTER XI.

After what seemed an age of pleasant dreams, if such they were, I awoke, but with such a strange feeling of lightness. Such a thrill of freedom pervaded my being as I had never known before. I felt an almost irresistible impulse to soar away heavenward. Yielding to the desire I attempted to rise, but found myself bound by a silvery, thread-like appendage. But to what was it attached? Turning, to find its source, imagine my surprise as I beheld, extended before me on the couch, my own physical body. Why this transformation? Had I crossed the valley of death? No; this could not be death, it was a change from restricted life to spiritual freedom. My mind was clear and active and I felt an exhilaration that was simply divine. I stood for a moment, pondering upon deluded humanity, who mistake the gross physical body for the real man. All through life I have been thankful for that experience, which taught me that all upon the physical plane is but delusion. The real man, the ego, is seldom seen, and the physical body is but a temporary tenement.

Strange to say, I could see nothing else in the room save my own body, to which I was attached. As it was impossible to sever the connection, I had nothing to do but remain quietly beside the corporeal, pondering upon the constitution of man.

Presently the sound of voices reached me. A moment later the dim outlines of three figures could be seen. The Magus who had previously addressed me was now repeating the awful rituals of invocation, while the other two were casting perfumes into an earthen jar. As the fumes continued to rise my surroundings became more and more distinct.

Upon one side of the spacious chamber lay my own body upon a richly trimmed couch. The room was illuminated by seven massive lamps, which cast a soft radiance over the smoothly polished floor of granite slabs. The walls were almost hidden by rich Indian tapestry. Everywhere the colors of red, lemon and yellow predominated. These, I afterward learned, were in harmony with my astral colors.

But the most interesting of all was the superb altar of invocation, which stood in the center of the room, and around which the three Magi were performing their mystical rites. One was dressed in a robe of bright red, the other in lemon, the remaining one in yellow. The altar consisted of a long table of elegantly polished cedar. In the center, spread out, face downward, was a snow-white, undressed kid's skin.

Upon the center of the kid's skin was a thin slab of smoothly polished marble, upon which, graven in pure gold, could be seen the most potent of all talismans—the five-pointed star or pentagram.

At each corner of the table were placed the representations of the Word—Yod-He-Vau-He. Yod, the symbol of light, was represented by a lamp so con-

structed as to project a powerful ray of whitest light. At the same end of the table, on the opposite corner, stood the vessel for perfumes. At the other end of the table could be seen the other two emblems of the Word—Salt and Water.

Fastened upon a frame of gold, stood a great magic mirror, close beside the pot of perfumes, so arranged that it reflected the rising smoke from the incense, through which the light from the lamp streamed in spectacular beauty. As I began to move noiselessly around the room, it soon became apparent that I was invisible to the engrossed brothers. Presently I heard the name Athos, called aloud. It was repeated three times, followed by the stern command that I appear before the magic mirror, which stood near the altar of invocations. Drawn by an impulse which was irresistible, I mechanically approached the mirror.

The brother who had previously addressed me, and who was now dressed in the robe of yellow, stood directly in front of the mirror, and a short distance to the front, near him, stood his two assistants. The three were peering intently into the dark concave surface of the mirror.

As I appeared before the mirror, I could plainly see the reflection of my astral body therein, notwithstanding it was at times obscured by the light curls of ascending smoke.

That the three Magi also saw what the mirror gave forth was apparent by the expression of satisfaction which lit up their features. They drew nearer, carefully inspected the image of my astral and, a moment later, I was dismissed and ordered to return again to my physical body. This command I was loth to obey as, having once tasted the freedom of a liberated bird, it was extremely unpleasant to return to the cage. The unrestrained life of the astral was pleasing to me as I seemed to be in that realm of ideality for which I had often longed.

Yet as the commands were repeated with an intensity which shook my ethereal body, there was no alternative but to obey. Thus, I slowly turned toward my physical. But what did I see! It was as if all the horrors of creation had been liberated in a body. I found myself surrounded by horrid, grinning faces; heads floated about me without bodies; enormous bats and fierce tigers glared at me.

There stood, also, the formidable Astaroth, with the head of a bull, motionless but threatening. There, also, was to be seen the great horror of horrors, which my pen even now refuses to describe, Nahash, the dragon of the threshold.

Monsters with forms such as have never been seen by mortals—imperfect, hideous creatures—gathered about me on all sides. Neither the furnishings of the room nor any of its occupants could now be seen, but lying motionless amid these dreaded beings could be seen my physical body, which I was now anxious to reach. What had a few moments previous appeared like an unwelcome prison, was now regarded as a haven of safety, and my greatest desire was now to enter its protecting domain. But between my astral and physical could be seen the most terrible and fero-

scious of the astral emanations. Their number was legion, and far off on the outer circle of these phantoms could be discerned myriads of the invisible races.*

All were evidently attracted by the powerful invocations in conjunction with the iron will of a trained operator. That the disturbance had awakened their anger was also to be seen.

Surrounded thus by all the terrors of the astral world, I felt perfectly safe as they were powerless to harm me so long as I yielded not to fear. In this moment of trial I recalled the wholesome advice and teaching of Pheros, and remembered also the words of encouragement whispered by the lovely Nedoure.

Then, with a supreme effort of the will, I commanded them to depart, throwing into the mental order all the concentrated nerve energy of which I was capable.

They yielded but slowly, however, and as I pressed forward toward my physical they turned and began to close in around me with their long exposed teeth and monstrous claws. This shook my courage as it led me to infer that an element of fear was creeping into my nature.

Yet I felt confident of the protection of the brotherhood, and also of esoteric assistance from the fair Nedoure, as I had a strong impression that she could not have attained her exalted position unless she had long since developed a strong and determined will. The memory of her kindly glance of interest made me feel that she would not now forsake me.

For some reason I also felt impressed that the subtle perfumes and mighty invocations had attracted more of the astral denizens than usual.

Then, with the thought of God, of the Magi, and of Nedoure, and with all the power and intensity that I could master, I again commanded these imperfect forms to leave me. But even as I done so, while staring into their relentless eyes, a faint shadow of doubt arose in my mind as to its efficiency, which would have been fatal to me had not an unexpected event occurred.

These monstrous astral entities, being perfectly *en rapport* with everything on their plane—like birds of the air, that sense a coming storm; or fish, that know the direction to quiet waters, suitable for spawn—could easily sense the vibrations of doubt which I tried so hard to conceal. At first they retreated, as before, while I continued to draw nearer my physical.

A short distance only now intervened.

But suddenly the dark, towering object which I most dreaded, whose many arms and legs extended in all directions, forced itself between me and the body I so longed to reach, with a great irregularly formed head from which glittered and sparkled with undying hatred three great luminous eyes, which seemed to transfix me. As this repulsive astral cyclops barred the pas-

* During my experience in the astral plane, I discovered that it was only by the aid of certain fumes that the astral beings could see objects on the physical plane; and without the aid of the proper perfumes, although within doors, I could see nothing physical save my own body, thus confirming the precepts of the ancients, who declared that astral light could penetrate all substances. Thus I could look out upon the great expanse of the astral plane without regard to physical bodies intervening.

sage and began to wave its long tentacle-like limbs around me, I felt that the end had come.

Suddenly, with a harsh, grating sound, that remotely resembled a human voice, the following words were slowly uttered:

"Move not! doomed mortal who hast dared to enter the forbidden realm. Nahash, the guardian of the threshold, commands!"

As these words were uttered, with the three great malignant eyes bent upon me, I became as one paralyzed. My brain began to whirl and, with the shrieks of these awful creatures about me which pierced me with unutterable horror, I tottered as if to fall.

TO BE CONTINUED IN OUR NEXT.

A VINDICATION OF ASTROLOGY.

Professor Geo. W. Cunningham Replies to the Bigoted "Opinion" of E. Walter Maunder.

MR. MAUNDER'S OPINION OF ASTROLOGY.

Astronomers do not care to waste time on an examination into astrology, for the reason that there is nothing in it to examine. It is simply a gross imposture, a special form of fetichism—*i. e.*, of the arbitrary ascription to inanimate objects of mysterious powers, entirely apart from any physical and material action. The only excuse it ever had was in the days of bygone heathendom, when the sun, moon and planets were looked upon not as things but as beings; as gods, in fact, and were worshiped as such.

But as compared with the English astrologer, the West African negro shows himself much the more reasonable and intelligent. The latter, if his fetich does not bring him the expected good luck, will kick or beat it and consign it to the dust heap. The former, if Venus and Mercury do not justify his anticipations, does not dream of reconsidering his notions as to their "influences" but goes on still blindly believing in spite of the clearest evidences against him.

Present day astrologers can neither tell when or how the special "influences" supposed to reside in each individual "planet" or "house" were determined, nor give the observations upon which primitive astrology was based. They choose to call Jupiter "fortunate" and Saturn "malign," but if any one should think fit to reverse the attributes, who could contradict him?

Astrologers ask "whether the Egyptians, the Chaldeans, and other highly civilized races were wrong in the opinions they entertained for many thousands of years." If modern astrologers are right, they certainly were. For the ancients recognized but seven planets, whereas there are—according to modern astrologers—nine. That is to say, in the opinion of the ancients Uranus and Neptune had no influence, for they never detected anything wrong in their calculations, as they should if these planets were potent.

Further, can astrologers tell us now, by the "outstanding differences" between their predictions and their fulfillments, whether there are more planets to

be discovered beyond Neptune or within the orbit of Mercury?

One point more, the force of gravitation varies directly as the mass of the attracting body and inversely as the square of the distance. Is it so with the "astrological" or "psychical" force of the planets? Does any astrologer know? If it does not vary according to the same law, does it vary at all for any given planet, or is it always the same for the same body whatever its distance, and equal for all the planets whatever their mass? Or if there be any differences, what is the law governing them? No astrologer can tell, yet without such knowledge astrology stands a fraud self-confessed.—*Chicago Tribune*.

PROFESSOR CUNNINGHAM'S REPLY.

In the first sentence of Mr. Maunder's "Opinion of Astrology" he says: "Astronomers do not care to



PROF. G. W. CUNNINGHAM.

waste time on an examination into astrology, for the reason that there is nothing in it to examine." I wish to inquire of Mr. Maunder how he knows there is nothing in it to examine? His initial remark is self-confessed evidence that he knows nothing about astrology, for he who has never studied or examined into a subject is not a competent critic of anything whatever in connection with it.

Therefore, when he

says "astrology is a fraud," he brands himself prominently as a pretentious ignoramus on the subject.

A skillful workman recognizes another by his chips. Every line of the article is conclusive evidence that he does not comprehend the true meaning of the word "astrology," yet, like other self-appointed critics, he may persist in trying to bolster up his profound temple of error by mud-slinging from behind his barrier of self-conceit. Thus, even now, in this progressive age, at the dawning of the twentieth century, when true philosophers seek to solve rather than deny the workings of divine laws, the mere mention of astrology calls forth the loud laugh of vacant minds.

Mr. Maunder may be very eminent as an astronomer and skillful in guessing the probable fineness of the gold on the planet Mars, and in telling the public his opinion as to how near the earth the next comet will approach, and a vast number of other probable and possible contingences that might arise provided this or that would happen, etc., *ad libitum*, and it might be very interesting reading, but when he undertakes to palm off his worthless opinion of astrology, his own language proves he has taken one step beyond his

proper sphere of usefulness and beyond where his wisdom will warrant.

Astronomers and astrologers in England may be slow in climbing out of the old traditional ruts and not up to date. Here, in progressive America, some of them find that there are many kernels of truth in astrology that can be winnowed out and separated from the chaff and absurd theories advanced by over-enthusiastic, under-educated writers and teachers. Any thinking person will concede that we must first have the genuine before the counterfeit can be produced.

It must be placed to the credit of astrology that it has lived and survived on the vitality generated by its own merit, also that it has come down to us from antiquity, not by and through the assistance of all good people, but in spite of the persistent efforts of many so-called good people to suppress it. Astrology does and will continue to thrive like a young giant. While it is the oldest science known to history, it is yet comparatively only an infantile genius that lies cooing and prattling in its swaddling clothes, laughing at the imbecility of the age.

The study of astrology, properly directed, has a far-reaching, favorable moralizing influence, and when the great majority take it up we will soon discover many evil places closing their doors for want of patronage.

If Mr. E. Walter Maunder, Fellow Royal Astronomical Society, wants to deal with astrology as it really is, and not as he supposes it to be, and wants to disprove it, let him produce a few correct horoscopes of wealthy and prominent people and show that, according to the rules of astrology, they should be poverty stricken and obscure. Let him also discover a few people born at a time when Jupiter was on "the house of life" and near the rising degree in their horoscopes and whose anciently termed "giver of life," but modernly and more properly called the indicator of the strength of constitution, is free from affliction. Then let him show that these people are endowed with delicate constitutions and that dissolution takes place early in life. If the impossible could happen and he can do this, I will then offer him a few more astrological nuts to crack.

Any self-inflated, would be great "I am," can attempt to criticise the work of astrologers, but for any one to be a competent critic of the true science of astrology is quite another matter. He will discover that he must "burn the midnight oil," also that the cold tallow within his skull will be fairly well awakened. In addition to this, he will learn that it requires more tangible evidence than can be found in assertion, denial, ridicule and belief to change the facts regarding truth. Belief proves nothing. It is only the first round in the ladder of knowledge. It requires an array of facts to prove or disprove theories.

When the Sun forever ceases to send his warming rays to kindle life on earth; when lovely Venus comes with war and bloodshed, and Mars a song of love doth sing; when the black Ethiopian changes his skin and the leopard his spots; when frosts grow kind and kiss to life the flowers—then, and only then, astrology will be no more.

PROF. G. W. CUNNINGHAM.

PALINGENESIS OF PLANTS.

Photographic Reproduction of Astral Plant Life on Frosted Window Panes.

A curious little pamphlet, bearing the explanatory title of "Frost Flowers on the Windows, the Result of Vital Energy of Plants," was issued some little time ago by a Chicago writer purposely to be circulated among the great scientific institutions and scientific journals of Europe and the United States. The author, Albert Alberg, who is well known in England and also somewhat in America as a writer for children, quite by chance came upon a new light in psychic philosophy during the severe winter of 1899 in Chicago. He observed that the leaves of plants in particular photographed their structure on the frozen panes of windows. The first startling discovery was made at a restaurant, where he found that a number of puny celery stalks, left over from a dinner in their respective tumblers, had photographed themselves as *entire* celery plants, in their full growth and pulpy form in one long continuous row on four windows and also that some ferns had done likewise on a larger front window. This occurred on January 29, 1899.

Mr. Alberg perceived, at a glance, that the frost flowers were no mere freaks of "Jack Frost," as commonly accepted, but constituted a perfect system or process of Nature, where the psychic or soul life, so to speak, of the plant testified its existence in the delicate and often glorious display on the frosted window panes, a veritable palingenesis or resurrection of the plant in ice—an ice photography of the vital force of the plant, permeating the whole vegetable kingdom. He followed up this incipient indication and for several weeks made a number of startling discoveries and charming observations, enabling him, in a manner, to classify or systematize the whole floral frost display.

What Mr. Alberg noted may be briefly and concisely stated thus: If there be living plants in the rooms and there is a severe frost the plants will display their contours and even the ramifications of their fibres or network on the frosted window panes. If there are no living plants within, but such have recently been consumed therein, either by cooking or eating or smoking, you will invariably find just such leaves in the frost flowers. A cooked cabbage will produce a large cabbage leaf, cereals will give stunted grains with floss, frozen tobacco fumes will realize maimed tobacco leaves, and florists have their winter stock of greenery reproduced on their windows when the air inside is not too warm to admit of their icy reproduction. Yet still more startling discoveries were made—for instance, that woolen goods produce tall grass and foliage, such as the sheep have grazed upon, and that meat store windows and leather findings displays will exhibit similar pasture herbage. But perhaps the most astonishing of all is that druggists' windows, and particularly saloon windows, where tropical ingredients in bottles occasionally uncorked will surcharge the atmosphere to such an astounding degree that a rich tropical vegetable display is shown on the windows.

All these phenomena are on a somewhat magnified scale, with the exception of that of burning fir tree cordwood, when the redolent particles still lingering in the air in the room reproduce entire miniature fir trees in long rows, just as did the celery plants on the windows on an enlarged scale, with pulpy thickness. Among these observations noted are the following:

"The saloon, southeast corner of Sixtieth and State streets, was repapered on February 7. It being a very cold day the consequence was that at night the entire two large front windows were covered with an uncommonly thick layer of ice tracings of cereals, the effect of the paste used during the day. I drew the attention of the proprietor to it, who at once perceived the phenomenon of the powerful emanations of the cereals of which the paste was made. As I was curious I called again the following afternoon, when we both observed that nearly everywhere the tracings of cereals lay in uniform layers, just as the paper hanger's brush had affixed the paste on the long paper strips, by strokes right and left, which, however, had been effected in the adjoining back room, but having once been transfixed on the back of the paper, now in the big barroom, to judge by appearance, had evidently transmitted, by vibration, its influence on the large window glass panes, perhaps accelerated by the paper hanger's brush when smoothing down the paper on wall and ceiling. In the smokerooms ice tracings of tobacco leaves were plainly visible during several cold days." Another citation from Mr. Alberg's work presents a strong bit of evidence: "Mrs. Charles Howard, a Theosophist of Chicago, after having heard a portion of this paper read, looked in her own house to see if she might discover any sign of ice palingenesis. She soon found an exemplar on a window pane in front of which had chanced to be left a small jar of preserved grapes, in consequence of which a couple of large bunches of grapes had developed on the frosted window."

All these observations led Mr. Alberg to various philosophical speculations and deductions upon the psychic conditions of plants, and their relative connection with man. He says:

"From our observation of ice tracings, the frost seems in a manner to supply the means of astral resurrection of plants, which Paracelsus and Dr. Hartmann refer to as being one of the secrets of the alchemists of bygone ages, for the plants plainly demonstrated by their ice palingenesis that they possess an innate power of extending their influence even into frost. With frost we generally associate death, just as with genial heat we associate life. But ice is not death, as witness the whole arctic region, replete with cold-blooded animal life. Thus, then, we may infer that the frost flowers have been for the nonce imbued with life from their parent efflorescent plants, for else how would they have been called into existence? And exist they most certainly do. Do we not here stand face to face with another wonder of creation—ice palingenesis, or evolution of a plant into a frost flower counterpart, an ice shadow of its material ego, which could not have been called into existence had the parent

plant no self-consciousness, no vital energy, no ego, no soul?

"Thomas Edison holds that plants possess consciousness; some call it automatic consciousness. I am perfectly convinced of it. For instance, if you deprive a creeper of its support it will soon send out an eager tendril to find another hold. Have the plants any object in thus repeating themselves in fancy ice tracings, or is it a mere freak of the plant, as we hitherto thought it was a freak of 'Jack Frost?' Depend upon it, there is no such thing as freak or chance in Nature, although the transient existence of the frost flower may appear to us as purposeless as it is inexplicable to most of us. Yet they will occur again and again as often as opportunity affords, a bit of Nature, tiny and transient, I grant, but yet a phase of Nature, although hitherto ignored or laughed at. But from the attention drawn to the frost flowers I hope you will henceforth find them as interesting as heretofore you have found them, and always will find them exquisitely beautiful, and that you may try and find out their cause and their mission."

Like the important discovery of the sexuality of plants by Linnaeus, Mr. Alberg's discovery has first been recognized in Sweden and Holland.

RELIGION IN ANCIENT EGYPT.

The ability to decipher the records of ancient Egypt has brought to light a number of most instructive and unlooked-for facts. The most important of these have to do with the religious system which was in vogue in the valley of the Nile in times which may be safely placed at 5,000 years before the Christian era. This has been made plain by Dr. Ernest A. Wallis Budge, author of a score of authoritative works on Egyptian subjects and keeper of the Egyptian and Assyrian antiquities in the British museum.

Before the literature of the Pharaohs was made a part of the common knowledge of the world, it was universally supposed that the Hebrews were the first among nations to profess a belief in a single God, omnipotent and omniscient, the creator and preserver, but the carved records of the Egyptians, says Dr. Budge, show that a similarly pure and noble faith was also held by them throughout their civilization.

It is now generally known that the ancient Hebrews were quite without faith in a future life, and this disbelief in one of the chief tenets of prevailing religious systems, with the exception of Buddhism, extended down to the times of the New Testament Sadducees, who were without hope of any conscious existence after death. The Egyptians, however, were ardent believers in a life beyond the grave from the very earliest conceivable moment of their history, and most of their religious practices grew out of this confidence. It is known that the practice of mummification was intended to preserve the body for its reoccupancy by the soul at the proper time.

But with this pure and serene confidence in a single Supreme Being, who ruled the kingdom of the dead in another world, went a number of practices which assumed the form of idolatry among the ignorant and

common people of that ancient day. Yet the simple fact remains, for example, that the reverence paid the leek or onion was by reason of its standing for the power of the Omnipotent to bring the good things of the earth into being according to their season; and the care and ceremony bestowed upon the sacred bull was because he stood for the benign rays of the vernal Sun which dispelled winter cold and nocturnal gloom. The Deity ruled supreme, but His divine attributes were personified in many forms, and these constituted the Egyptian pantheon, as generally accepted.

The most important of Egyptian rituals was called "The Book of the Dead," in which were prescribed the methods by which a soul was received into everlasting life. Part of the service had to do with an examination of conscience, to see what sins stood in the way of eternal happiness, a practice still in daily use among large bodies of Christians. From it may be learned, in the most positive manner, what it was that the ancient Egyptians thought right and wrong, differing from modern ethics but very slightly. The Egyptian system of religion was thousands of years in advance of that of the skeptical Greeks and Romans.

LIFE IS TOO SHORT.

Life is too short for any vain regretting;

Let dead delight bury its dead, I say,
And let us go upon our way forgetting

The joys and sorrows of each yesterday,
Between the swift Sun's rising and its setting
We have no time for useless tears or fretting—
Life is too short.

Life is too short for any bitter feeling;

Time is the best avenger if we wait,
The years speed by, and on their wings bear healing,
We have no room for anything like hate.
This solemn truth the low mounds seem revealing,
That thick and fast about our feet are stealing—
Life is too short.

Life is too short for aught but high endeavor;

Too short for spite—but long enough for love.
And love lives on, forever and forever:
It links the worlds that circle on above.
'Tis God's first law, the universe's lever;
In His vast realm the radiant souls sigh never—
"Life is too short."

LETTERING THE PLANETS.

In an answer to a correspondent the editor of *Coming Events* gives two methods of lettering the planets:

"There are two systems of lettering the planets in existence, as far as I can find, exclusive of the Hindu system developed in the *Mantra Sastras*. The Hebraic system is as follows: ☉ A Z N S, ☽ B U V W L M, ♀ G H T s, ♃ D T O Q, ♁ E K C, ♃ I J Y F P, ♃ X R Th.

"The Rosicrucian system is as follows: ☉ A H O, ☽ E F P B M, ♀ N U V W, ♃ T D, ♁ K L R C Q, ♃ I J Y G, ♃ S Sh Z T s.

"It is curious to note that in the latter system the open vowels are given to the Sun, and these, with the aspirate H, make the Sanscrit word 'Aho,' meaning the Day. A mere coincidence, no doubt. The deflated vowel E and the labials F B P M are ruled by the ☽, and so of the rest, ♃ taking up the sibilants."

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 713 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

HELIOCENTRIC POLARITIES, ETC., FOR DECEMBER.

Mercury—December 1st, in Leo; 6th, in Virgo; 13th, in Libra; 21st, in Scorpio; enters Sagittarius on the 31st.

Venus—In degree 11 of Virgo on the 1st; 14th, enters Libra, and in degree 20 of that house on the 31st.

Earth—In 9th degree of Gemini on the 1st, travels one degree a day through it and enters the house of Cancer the 22d, a. m.

[NOTE.—People born while the Earth is in Gemini—November 22 to December 21, inclusive—are Gemini people. They are born under Sagittarius, the opposite sign or house, because the Sun appears to be therein during that time. The distinctive characteristics of each house, as to the Earth, arise from its polarity in them in respect to the Sun.]

Mars—1st, in degree 27 of Cancer; 9th, in degree 1 of Leo; 31st, in degree 10 of same, being degree 130 of the Zodiac.

Jupiter—1st, in degree 22 of Sagittarius; 9th, in degree 23 of same house; 20th, in degree 24; there, also, on the 31st.

Saturn—1st, in degree 7 of Capricornus; in degree 8 on 31st.

Uranus—1st, in degree 13 of Sagittarius; in degree 14 on 31st.

Neptune—1st, in degree 28 of Gemini; in degree 29 on 31st.

The Sun enters Capricorn on December 22, 2:41 a. m., Central Time, and season of Winter commences.

New Moon—Sagittarius polarity—on December 21st.

Evening Star—Jupiter, until December 14, then Morning Star.

Morning Star—Venus; and Mercury about December 7.

Christmas Day is Tuesday, December 25.

EVENTS AND THEIR ASPECTS.

October 20 it was reported that England and Germany had formed an alliance to keep Chinese ports free and to prevent partition of her territory.

November 20 and 21 a general storm took place throughout the country, inflicting great damage and resulting in death to many people.

November 22 it was reported that secret edicts had been issued from Singan-fu, China, ordering the Chinese Viceroy and Governors to prepare for the immediate and active prosecution of the war. There is much disorder in China.

November 22 Kruger landed, about noon, at Marseilles, France, amid great enthusiasm. He visited Paris the 24th and a tremendous ovation was accorded him.

French enthusiasm for Kruger—the most notable person in the world who believes the earth is formed like a pancake—has gone up like a rocket. If you watch it carefully you will see it come down like a stick. There will be a lot of noise but no intervention in behalf of Kruger's so-called republic. That is dead beyond hope of resurrection, and it will be an acknowledged part of the British empire before Jupiter passes through Capricornus. I expect to see the conjunction of Jupiter and Saturn next year settle the matter for good and all.

November 23 Secretary Hay addressed an identical note to the powers, suggesting steps leading to the appointment of an international commission to settle the Chinese imbroglio.

The aspects of the events here recorded will be found in the last STAR. Readers should procure a "Pappus Planetarium," which accords with our Zodiac, keep the planets "set up" as per the above "heliocentric polarities," and study the aspects in connection with current events.

THE ELECTION IS OVER.

Those rules of William Lilly, the great English astrologer, as applied to the late general election by Prof. G. W. Cunningham, furnished four most emphatic reasons why President McKinley would be *overwhelmingly* re-elected. Professor, please step up to the head of the class in Geocentric Astrology, along with Messrs. Campbell and Erickson. You *three* appear to be the only *genuine* geocentric astrologers in the country, and I heartily congratulate each one of you. You have, one and all, elevated the art you profess by furnishing substantial proof of the reliability of judicial astrology. After the rest of the class have explained "how it happened," they will be furnished a copy of Lilly's four decisive "horary" rules by Brother Cunningham, if they ask for them, which they will do well by pasting in their hats. The class will now adjourn with three cheers for McKinley!

MINOR MENTION.

When Mr. Green made Uranus the ruling planet for Bryan's nomination he went according to the *modern* authors, so my geocentric friends inform me, although they say that Saturn is recognized as the "day ruler," whatever that may mean. But, gee whiz! did you hear anything drop?

A geocentric astrologer without the Moon would be pretty much like an orthodox parson deprived of his pet devil. What a jolly crew the geocentrics on Saturn must be!

Fredrick White, in his December *Adept*, says: "The returns from the election show that Mr. McKinley has been elected to office with a tremendous majority, as predicted by Willis F. Whitehead, of the STAR OF THE MAGI, who made the first public prediction as to who would be elected."

Because Bro. Green "fell down" on the election is no reason why he cannot cast your horoscope, and a good one at that. So give him a trial. Don't send me your order, for I am too busy.

OLD MOORE'S ALMANACK

contains the following predictions for December by Old Moore: "This will be a month of very remarkable occurrences and scarcely a day will elapse without some startling news to chronicle. The Lights of Heaven are in exact quartile aspect to the war planet, which will spread death and desolation far and near. Fatal accidents and sudden deaths will be alarmingly prevalent and amongst their victims will be numbered some of the highest and mightiest in the land. The religious and medical professions will be especially unfortunate, and death will make great inroads into their ranks. Navigation will be unsafe, and vessel after vessel will go to the bottom of the sea like lead. In traveling by rail and road many accidents and robberies will occur. Extensive strikes or disputes between master and man will occur, bringing poverty and privation to thousands of families. Trade will be slack and dull. This will be a specially unfortunate month for those heads who wear a crown, and more than one royal family will be in grief or mourning. Extensive fires will occur in Paris, London, and in the States of America. The following days are fortunate for the beginning of new undertakings, traveling, removing, buying, speculating, seeking employment and marrying—December 2, 11, 12, 16, 17, 19, 21, 26, 31."

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 November 22 and December 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 Sagittarius (the Archer), which belongs to the fiery triplicity and is ruled by Jupiter. It confers on those under its influence the gift of prophetic foresight, more or less, according to configuration of the occult planets.

In character, those born in this sign are bright and hopeful, self-reliant, active and enterprising. They are frank, outspoken and great lovers of liberty and freedom.

Physically, the lungs are either the strongest or weakest part of the system, according to the configuration of planets at birth. There is also a liability to suffer from sciatica; also danger from accidents. An out-door life is the best for those born in this sign, especially if the Sun or Moon be afflicted by Saturn at birth.

Natives of Sagittarius succeed best as teachers, ministers, physicians, inspectors and travelers.

The precious stones belonging to this sign are the carbuncle and turquoise.

ERNEST S. GREEN.

IS HORARY ASTROLOGY A HUMBUG.

Alan Leo, editor of *Modern Astrology*, a monthly magazine published in England, and A. J. Pearce, editor of "Zadkiel's Almanac," and both authors of several text-books on astrology, have repudiated the branch known as "horary astrology;" so have many other old and experienced astrologers whom I have met or communicated with, but all this I have learned since making my prediction of Bryan's election upon this illusive branch of star lore. In fact, I had myself doubted the reliability of this branch until I saw the tremendous claims made for it by Dr. Broughton, and his published prediction of McKinley's election four years ago, in which he pointed out the alleged errors of other astrologers in presidential predictions, which looked plausible. Therefore I followed Dr. Broughton's rules—and erred.

I know of but two books written directly upon the subject of horary astrology—Raphael's and Simmonite's—although the subject is treated in Wilson's Dictionary of Astrology and Lilly's work on astrology, indirectly. All these consider the Moon and the lord of the ascendant as prime factors for all questions, and when the lord (or ruler) of the ascendant is afflicted by a quartile aspect from the Moon; when the Moon is decreasing in light, or when either the Sun or Moon are afflicted by Saturn—all these are considered the three or four worst aspects for success in a horary figure, yet all of them were combined in one figure at the hour of Mr. McKinley's nomination. I hold that if there was one grain of truth in horary astrology he would certainly have been defeated, notwithstanding the lord of the ascendant being in the house of honor and Jupiter, "the great financier," in the house of money.

If I had the correct hour of birth of the candidates in the first place it would have decided the matter and the horary prediction would never have been made, as Mr. McKinley had the advantage in directions and transits on November 6.

Personally, I have already sold my works on horary astrology and will hereafter devote my time exclusively to the study of nativities, for I believe that everything that is *claimed* to be told by horary astrology can be told by the nativity—even when only the day, month and year are known—by taking transits alone, when hour is not furnished for directions.

Horary astrology assumes that the planets in a man's radix cease to operate from the day he is nominated, in a sense, to the day of election, and that he is ruled by the planets in operation at the hour of his nomination in that period. This is illogical, and has been proved to be false a hundred times. On November 6 Mr. McKinley had Jupiter, by transit, in good aspect in his radix to the Sun, while Mr. Bryan had Saturn in evil aspect

with the Sun in his radix. These are fortunate for Mr. McKinley and unfortunate for Mr. Bryan.

I had it, on what I thought good authority, that Mr. Bryan was born at 11:45 at night, and that being the case he would have had such powerful secondary directions that they would have more than overcome the evil transit of Saturn, but the last STAR gives better authority, which shows that he was born a little after 9 a. m. This gives him the Moon applying to a conjunction with Saturn by progressed place, one of the worst directions known. If the hour is correct he will have worse misfortunes this winter than being defeated for the Presidency.

In the list of questions which horary astrology assumes to answer, there are none bearing *directly* on elections, but the one always used for such occasions is, "Will the querent (candidate) attain the preferment or position sought?" According to all text-books I have seen there are *five* very emphatic testimonies that Mr. McKinley would not "attain the preferment or position" he sought, but there were *two* (not the *most* emphatic) that Mr. Bryan would also fail. For this reason many astrologers declined to give an emphatic judgment. Mine was based on the fact that although there were testimonies against both candidates, they were far *greater* against Mr. McKinley than against Mr. Bryan. That is why I said that "the planets did not smile very favorably upon either convention." ERNEST S. GREEN.

THE MOON.

The Moon has in itself no particular power, but as a reflector and distributor of the vital force from the Sun, it acts as the Sun's adjunct, and by its apparent motion, of twelve to fifteen times that of the Sun through the Zodiac, it multiplies the aspects of the Sun, with all the other planets, by nearly thirteen; and without these frequent aspects and apparent transits of the Moon the astrologer would be in a sorry plight to find the daily events of life; besides it is this motion which affects the daily tides of the sea. Half the testimonies in a nativity are given by lunar aspects, as a rule, and in some instances they are even stronger than those of the Sun itself, especially where they relate to physical life.

ERNEST S. GREEN.

THE OUTLOOK FOR DECEMBER, 1900.

BY FREDRICK WHITE.

The New Moon for December, from which I make the forecast, occurs on November 22, 2:08 a. m., Washington mean time. The sign Libra ascends. Venus rules the coming month. The New Moon is formed in the 3d house. Saturn is on the cusp of the 4th house. Neptune is the highest planet.

The figure is not radically important, and is generally favorable, with but few unfortunate indications.

The weather in general should be moderate the first ten days of the Moon, but as the Sun approaches the conjunction of Uranus and Jupiter, it will turn opposite to what it has been. Generally the conjunction of the Sun with the larger planets gives clear, but sharp cold weather, which changes to the opposite as the Sun leaves the aspect.

Business will have a much better tone as the Sun forms the conjunction with Jupiter and Uranus. Stock and cereal markets will be more than usually active. Those who speculate should note when each aspect is formed, and reverse their sentiment at once as the market will reverse whether speculators are ready or not.

The lunation in the 3d house signifies severe accidents on railroads, and to vessels near the coast.

The general health of the people will be good, although measles, chicken-pox, and other diseases of a like nature will be more prominent.

Those who hold high office will be subject to the usual amount of criticism, caused by the position of Mars in the sign Cancer, the 10th house of the figure. There is some danger of disputes with foreign nations. As the Sun passes Uranus we may expect the death of some prominent person in religious circles.

The most favorable times for starting new enterprises are December 3, 4, 10, 15, 20 (in the p. m.), 24, 29. From November 24 to December 6 is a decidedly evil period to contract marriage, enter partnerships or start new buildings.—*The Adept*.

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EDITORIAL SECTION.

QUITE a large portion of the earth is, as yet, unexplored and therefore occult. Ordinarily, we think of the poles as being the principal part that is unknown to man, but this is not a true conception.

★

OF the poles, however, the least known is the southern. Were its unexplored territory at the north pole, instead of the south, the boundary of its unexplored area would include Norway, Siberia, and North America down to the 65th degree of north latitude, and includes the entire northern half of the area of Alaska.

★

IN the eastern region of the Himalaya mountains and northern Thibet are great tracts of unknown country; Central Asia also has much to reward the explorer, while the "vacant quarter" of Arabia has an unknown area of more than twice the extent of the German empire.

★

OCCULT Africa comprises nearly half its area. Its interior is known only by the passages of adventuresome and daring explorers, between whose routes lie great tracts that afford material for geographical exploration for many years to come.

★

THE lands of mystery in South America are very extensive. On each side of the equator the unknown stretches out into vast regions that would furnish room to many a vast empire. Central America, Australia and contiguous islands, Labrador, and North America also present vast areas of territory of which we cannot give any geographical account. The coast lines of many a dark interior is all that is known of many islands of the sea.

★

TAKING the unknown into consideration in comparison with the known parts of the earth, there is plenty of opportunity for

exploration and discovery during the coming century. The importance of knowing the natural resources of these dark interiors grows year by year and gives a constantly growing impulse to add some portion of them to the boundaries of civilized man. Constant expansion is an evolutionary law of civilization, and through its influence the occult earth will finally become fully known and utilized.

WHY WE SHOULD BE THANKFUL.

It is said that Benjamin Franklin urged the adoption of the turkey as the national bird. Though the eagle rules supreme in America as the national emblem he is eclipsed, by unanimous consent, on Thanksgiving Day by the turkey, and as this issue of the STAR will reach our subscribers in time to be read on this time-honored festival it is eminently proper to offer a few reasons why we should be thankful.

First of all, we have, in this last year and Thanksgiving Day of the nineteenth century, many reasons to be thankful for what it has brought us. None of us, not even the physical immortality cranks, will be here to celebrate the one hundredth Thanksgiving Day of the next century unless we and they reincarnate. For this reason *this* particular day is doubly significant. We entered the century with crude appliances and inventions that are now relegated to the dust heap of former civilizations. We have a deep thankfulness for the sewing machine, the reaper, the printing press, the telegraph, the steamer, the dynamo, the locomotive, and a thousand other inventions that are now indispensable parts of our civilization. We are thankful for photography, stereotyping, motor cars, electric lighting, the daily press, fine fabrics and perfect foods. We rejoice in the progress of medicine, surgery, political stability and progressive thought. The century has been rich in every department of life and industry. It is the most important of all its predecessors. We are thankful that we have lived and toiled and shared in its progress and triumphs.

We are also thankful that the christian science folly is on the wane. Its crumbling into multitudinous petty factions is a sure indication of its decay and early snuffing out. We are thankful that physical immortality cranks are few and far between; that suggestion and hypnotism are being sifted to their innermost recesses and the great good in them being used for the relief of human suffering. We are thankful for telepathy, phrenology, psychometry, modern reincarnation and heliocentric astrology. We are thankful for many wonderful discoveries that have been made which verify the Word. We are thankful for John A. Parker's demonstrated Quadrature of the Circle, for the wonderful work on the Great Pyramid by J. Ralston Skinner, and for the thousand discoveries and achievements made by occult scientists and thinkers all over the world, who have met materialism on its own ground of research and independent thought and

relegated it to the limbo of discredited and exploded phantoms.

We are thankful that a sense of public decency has kept polygamists out of Congress, that a man can legally have but one mother-in-law at a time, and that children, the home, and even the church, feel a constantly increased elevation through the creedless Ethics of the unseen but universally felt Religion of Humanity.

We are thankful that, in spite of the brutal opposition of pope and priest, we have in the most enlightened American states, wise and humane divorce laws for the rescue of the innocent from suffering and ruin, and a life long punishment for the crimes and faults of others. We are also thankful that these same wise and beneficent statutes tend to prevent the crimes of wife murder and husband poisoning so prevalent where the remedy of divorce is denied to the mismatched.

We are thankful that the Great American Desert of our boyhood's atlas is no more, and that its area is now covered with thriving towns, fertile farms and happy homes.

We are thankful that Divine Providence has given us many islands of the sea, that the honor and stability of our nation and its flag has been upheld, and that we have, as a nation, passed safely through every peril of the closing century.

We are thankful that to prudence has been added expansion, that to patriotism has been added integrity, that to the right has been added might.

We are thankful that all these things show the presence of an unseen hand that deals, with exact justice and truth, in all the affairs of men—that above us is that which sometimes is seen, now at the helm of state, now at the side of the oppressed, and now at the dawn of the coming century. A Divine Purpose lives in the minds and thoughts of mankind, leading and guiding them on to higher knowledge, greater developments, nobler aspirations and grander achievements in science, art, justice, fraternity, truth and righteousness. Let us be thankful.

NORTH POLE VARIES.

The north pole, it has been found, moves in a most mysterious way. There is nothing to show the direction it takes so far as the scholastics know. The pole is therefore not a fixed but a constantly varying point on the earth's surface. No more valuable paper on the subject has ever been written than by the great mystic mathematician, John A. Parker, which may be found in his "Quadrature of the Circle."

It has also been discovered that the sea level is changing, and even the motion of the moon is affected by the displacing of the earth's axis and the resulting uneven rotation. The shifting of the north pole also causes the longitude and latitude of all points to fluctuate, and all artificial boundaries are thus constantly changing. The basis of the world's longitude is the meridian of Greenwich. Even this is not spared the general uncertainty, as its po-

sition is oscillating around the observatory at Greenwich, which is by observation the zero longitude of the world. But the odd circumstance is that points on the earth's surface may at times be east and at other times west of the town of Greenwich. Of course this shifting of latitude and longitude is liable to raise complications over titles, etc., and it is important, therefore, to understand the occult science of John A. Parker, which alone settles the question.

AN INTOLERABLE THOUGHT.

"Believing, as I do, that man in the distant future will be a far more perfected creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long continued progress."

These are the words of that profound naturalist, Charles Darwin, whose name and teaching are familiar to every scholar the wide world over. He had seen man in his natural state, a savage, absolutely naked, with long, tangled hair, frothing at the mouth under excitement, wild, startled and distrustful, destitute of all art, living like wild animals; offering bloody sacrifices to imaginary gods, killing their own children at will and making slaves of the mothers. These were the Terra del Fuegians, before they were almost annihilated in a feeble attempt to Christianize them. Then Darwin looked forward into the great future and saw man in his highest development, far transcending the God of the Middle Ages in all the qualities which characterize the most perfect of beings. It was then an "intolerable thought" that the race, as well as the individual, was doomed to "complete annihilation."

Darwin was correct. Annihilation is intolerable. We may be glad to lay down this body when racked with pain and disease or worn out at the termination of life's fitful fever, and welcome with joy the complete relief and rest that death alone can give.

This cheerful surrender to the "last enemy" would be impossible were it not for that inner consciousness that intuitively tells us that somehow, somewhere, we will live again; that death is but a falling to sleep in the arms of mother Nature, who will awaken us again to another joyous day, after a night of sweet repose.

Not many persons have developed the latent forces of the mind to that degree of perfection sufficient to give a *clear and distinct soul memory* of all experiences and incidents of their former lives, but there are some who have, and nearly all of us have at times a sufficient trace of this soul memory, which, aided by intuition and analogy, convinces us that death is not an eternal sleep.

Annihilation is indeed a thought repulsive to the human mind. We intuitively seem to know that it is not true. Leaving out of consideration all belief in religious creeds and dogmas, as Darwin did, and weighing the matter only in the cold, unfeeling light of science, the thought of annihilation is intolerable.

AS YOU GO THROUGH LIFE.

Don't look for the flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the Sun abiding.

The current of life runs every way
To the bosom of God's great ocean.
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you—
Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long
And the sooner you know it the better.
It is folly to fight with the infinite.
And go under at last in the wrestle;
The wise man shapes into God's own plan
As the water shapes into a vessel.

ELLA WHEELER WILCOX.

THE PEACE OF THE SOUL.

"To Be Spiritually Minded is Life and Peace."—Romans viii, 6.

BY GEORGE H. HEPWORTH.

The one most desirable thing in life is to be at peace. The serene soul is the ideal soul. It knows no discontent, because the Infinite is in control of all things, and what is best for it will come to it. It cannot worry, because one need not do that when he and God are walking together. It has no fear of the present and no dread of the future, because it has no doubts as to either the goodness or the power of Providence. It is in the universe by divine command, it has a certain work to do, also by divine command, and being in harmony with the eternal spirit which pervades all things it rests quietly in obedience to law and is undisturbed as are the depths of the ocean.

A man does not live in any large sense simply because his pulse continues to throb. There are many among us who are thoroughly alive, wholly alive, not only in body, but in mind and soul. They not only look at the stars, but they see them; they not only look at the landscape, but they appreciate its beauty and grandeur. They not only give a glance at poverty and misfortune, but hold out a helping hand and drop a kindly word which sounds like a strain of distant music. Poverty lifts its head with hope when they are near, and painful disease heaves a sigh of relief, turns on its pillow and falls into a sweet sleep. It is a grand thing to be alive in that wide way.

And I have sometimes thought that there are a great many dead men walking along our streets. They are torpid except on the side of animalism, and there they are volcanic. The higher elements have never been aroused, and perhaps will not be until they reach the other side of the grave. They do their business with shrewdness and gloat over gains, whether well or ill gotten, the mere possession of gold giving them the pleasure which marks the unbal-

anced mind; but their generosity is an arrested development, their selfishness sits on the throne of their faculties, and their spiritual natures are as unconscious of duty as a child in its swaddling clothes. A man may be alive and yet almost hopelessly dead. He is not alive even though his heart beats, for one is never alive until he thinks and feels, and thought and feeling bring him into harmony with the universal Will.

We all look for peace, but look in the place where it is not. It is not to be found at all unless you find it in your own soul. The stars are not the same to the brutish and the spiritual man. Each looks through his own nature and sees what is without colored by what is within. The beauties of the world are to some men what a sonata of Beethoven would be to a deaf man. The world is always beautiful, but only the beautiful soul can see its beauty. To ill nature, to a crabbed, complaining person, the spring landscape is only an irritation, while to a childlike nature it is a gorgeous temple to worship in, with music and with preacher.

I pity the man who has come to the conclusion that money alone can bring peace, and who spends the young, fresh years of life in a wild chase of it. He thinks he will be supremely happy, free from all care and quite at rest with himself and the world when his investments have reached a given point. This is the one fatal mistake of human nature, and I sometimes hate this everlasting rush for money for that reason. Habits of restlessness and recklessness are formed which in due time become chronic, and then, when the wealth has been acquired, the man is wholly unfitted for its enjoyment. He has given his soul a wrong outlook, and simple pleasures, the calm pleasures of a satisfied, a cheerful, a trusting soul, are out of the question. Instead of picking up the happy moments as they come within reach and keeping himself in a frame of mind which makes one joyous and buoyant and healthy, he is the victim of mental disease and dies without realizing the one wish of his soul, which was always close at hand, though he would not see it. It is almost a crime to tell yourself that you will be happy to-morrow when you are quite able to be happy to-day. If you cannot be happy now, the chances are that you never will be happy. The only true policy for a soul that has any insight is to find something in every fleeting day which will make him glad to be alive. Look to the present, not to the future, and you will learn how to extract a smile from every hour as it hurries along! There is no sweet by and by unless every hour now is sweet.

In what way, then, shall we live real lives and thus make peace our permanent guest? In what way shall we find a blessing that gilds the edges of every hour with glory, that paints a rainbow on every storm, that fills the heart with a serenity which is worth more than a bank account or a gold mine? It is a very simple problem, so simple that we are puzzled by it.

The secret is summed up in a single sentence: Do not be God's child in theory only, but be His child in practice. Having found Him, cling to Him in good and ill, knowing that He will never desert you. Trust Him implicitly, His will, not yours, the rule.

Then shall you have life that is worth the living, life crowned with resignation and peace, life which will be the glorious shadow of the substance yet to come—life eternal.—*New York Herald.*

PRUDISHNESS A CRIME.

Prudes, those odious creatures of an affected and over-sensitive modesty, are criminals. Not against the statutes of man, however, but against the laws of God! To these impure persons the body is something vulgar, not to be mentioned or to be disclosed, even to the fresh, pure air. They live in an atmosphere of impurity and narrowness. It stamps its baneful influence upon their mentality and the constant suggestion of impurity and nastiness becomes a created fact in their own bodies and is reflected in their features. They have no mind nor opinions of their own. Their standard is based on what Mr. or Mrs. So-and-so has said, or will think, and not upon a clear comprehension of what they consider to be right or wrong. They go through life as mental and physical slaves. Their children are taught what a shameful thing the body is. They grow up with these perverted, nasty and narrow ideas, and if they ever think for themselves must often wonder how a pure mind can possibly exist in such a vulgar habitation. All this is a perversion of the natural, and is therefore criminal in character.

The horrible crime of prudishness is illustrated the most startlingly in the endeavor to hide and ignore the sexual instinct. May heaven help the children of prudes, for no help, no knowledge can be hoped for from their parents. They will stand by and see their children struggling in the mire and filth of sexual depravity without a word of assistance. They will see them go blindly and innocently up to and over the precipice of self-abuse without a hint as to the true character of the terrible results that will follow this base habit. They are the perverts of the earth! They have no right to curse others because of their impure minds and, just as all other dangerous criminals, they should be jailed and disciplined.

It is considered a crime to cripple or kill a man, and when an engineer kills and cripples scores of persons by carelessness or neglect he is considered criminally liable. But prudes, placed in the position of parents, allow their children to deform and weaken their bodies, demoralize and degrade their minds and morals, by their criminal prudishness and neglect, and no voice of protest is heard.

Look back on childhood and youth, you men, you women, and recall the knowledge that you were able to acquire only through physically degrading and demoralizing influences! When you were enclosed in the throes of mental and at times physical ag-

ony, did you never think of the plain duty of your parents? Have you ever wondered if the barbaric cruelties of savages could have such physically deteriorating influences as this worse than savage neglect?

All hail the day when this curse of prudishness, with its vulgar idea of the nude, shall have disappeared. Then our boys and girls will have some chance of growing into manhood, into womanhood, without being weakened and demoralized in mind and body because of sexual ignorance.

MULTIPLE PERSONALITY.

Hysterical Somnolence and States of Double Consciousness.

Instances of men with blank spaces in their minds, during the supremacy of which the possessor of the abnormal mind wanders far from his accustomed haunts, are so common as to be derided by those whose minds know nothing of going to sleep as one individual and waking up as another. Yet there are perfect and unassailable reasons why a mind should act in this way, as there are also good reasons for the queer things we do and think in our dreams. Dr. Ethel M. N. Williams, in an article in the *Lancet*, points out that we not only have a double but a multiple personality. Our mental self is made up of innumerable elements, and only a small proportion of these are contained in the field of our normal consciousness. The great majority, like the stones which form some great building, normally are hidden from view, concealed and overlaid in the walls and foundations. So it is with the structure which is the normal self of each one of us. Yet those same stones might form either a totally different building or a heap of ruins.

"The same individual," says Dr. Williams, "seems to live at different stages of his existence under two or more different forms. Often the person of one phase has no knowledge of the life and affairs of the other. He calls himself by another name; he repudiates acts which he performed, and he is ignorant of persons and affairs with which, in another state, he was perfectly familiar. He is apparently, in all things, except the outward form, another man. Suddenly, it may be, memory has been lost, all his old recollections have been for the time obliterated, while a new life and a new memory have begun for him. After the lapse of a longer or a shorter time a kind of awakening takes place—he returns to his first 'normal' condition, while the intervening second state is wiped out, apparently. The two lives may alternate, without being confused, for many years. Other states may be added to these and as many as four or five may alternate in this way. In a less scientific age the persons subject to such alternations of personality were looked upon either as possessed by devils or as inspired by God, and were sometimes burned as witches or honored as oracles."

Such cases as these are well known and are fully explained by the facts of reincarnation, fully treated of in the series of

articles on that subject in volume one of the STAR, to which the reader is referred. But our author is either ignorant of the teachings of reincarnation or chooses to ignore their explanation of "multiple personality," and sets forth the following hypothesis instead, which, while containing some valuable deductions, does not account for or explain the phenomena:

"These changes in personality are dependent upon and caused by changes in consciousness, which consciousness is made up of memory and character—character itself being largely made up from and modified by memory. It is the events of a man's past life—or, rather, the memory images of those events, which make him that he is. Deplete any considerable part of the memory store of any man and you will have made him a different person, for you will have taken away the ideas and motives which colored his life and directed his conduct.

"These memory images are not always on the surface of the field of present consciousness, yet they still live within the limits of our memory. Suppose that by some means the present level of our consciousness were suddenly broken up, so that the memory images which compose it were submerged, while the memory images of the past were to rise up and replace those of the present. This condition is one fairly common in cases of hysteria and allied states of mental enfeeblement.

"A patient, for instance, has complained constantly both of insomnia and also that she—for it is usually a woman—is always drowsy, never properly awake. She sees and perceives all that is going on around her, yet abnormally few associated ideas are aroused. She knows her friends and, in a limited way, recognizes the scenes among which she lives, but she does not know about them in the way she used to do. To recognize her most intimate friend is a mental effort, while most of the ideas which clustered round and made their intimacy have slipped away from her mind. At length she falls asleep, but the sleep is unrestful and broken by disturbing dreams. When she wakes it is under a new phase of personality. She is no longer the person who went to sleep, but one who existed perhaps, years ago. She thinks and feels as she did in that past. She usually only knows the things and recognizes the persons whom she then knew. This last statement, however, is not invariably true. I have, more than once, seen the patient recognize in a partial sort of way persons whom she did not know in the life she had gone back to live. It rarely, if ever, happens that the revival is pure and unmixed with elements belonging to other phases of consciousness. Occasionally, too, elements reappear derived from books or from the experience of others which have incorporated themselves with her consciousness in the past. I think that in these cases the change of consciousness has always come about in the dream. The patient has begun to dream of her past life, and then on waking has waked into

that consciousness of which she has just dreamed.

"Sometimes the disintegration of the elements of consciousness is still more complete. The consciousness into which the patient wakes contains a few even of the elements which it possessed in the past. Thus the personality is incomplete, the consciousness more contracted than was ever the case in health."

The numerous cases that have come to us through different channels of "double consciousness" are nearly all men instead of women, as Dr. Williams says. Her theory might explain, truthfully and fully, certain cases of semi-hysteria and psychic awakening, but it fails utterly of explaining why James White, an untaught farm laborer, upon meeting with an accident that rendered him unconscious, should become Walter Brown, an expert violinist, upon awakening, for when did James learn to play the violin? Not in the present life, by any means. But if Dr. Williams had extended her hypothesis to "former" lives and not been content with the earlier conditions of the present life, she would have rationally solved the problem.

AZTEC TEMPLES AND RELICS.

The richest and most important archaeological discovery on this continent was made a few days ago by workmen while excavating a sewer immediately back of the great cathedral in the City of Mexico. Two of the chain of seventy-eight chapels which surrounded the famous Aztec temple which stood at the time of Cortez's conquest have been found. Only the tops of the towers have as yet been uncovered, but other articles found are conclusive evidence that the buried Teocalli has at last been uncovered.

A great quantity of objects pertaining to the old temple have been taken out in the last few days, including images of all sizes, some richly ornamented with gold; gold objects, pure jade beads, sacrificial knives, censers, fragments of copal, the incense burned by the Aztecs, masks, date stones, carved slabs of stone, colored pottery, on which the colors are as brilliant and beautiful as they were four centuries ago, and stone and metal objects of many kinds—several wagon loads in all.

The find was made at a depth of seven meters. The first figures discovered were those representing Ehecatl, the god of the air, the companion of Quetzalcoatl, the most interesting of the Aztec gods. They were in excellent condition when found, are each fifty-six centimeters in height and stand upon bases twenty centimeters square. One of the two figures is painted red, yellow and black, and the colors are still preserved. These images are adorned with gold, polished, and engraved in a remarkable manner. One of the ornaments is a lyre-shaped piece of gold worn on the head. Earrings of gold and golden disks worn as breastplates, were also found. A gold jewel box and other gold ornaments, unattached, were found. The most important find is about a thousand genuine jade

beads. These beads were the most valued or all Aztec possessions. No jade in its natural state has ever been found in Mexico. China is its only known home.

President Diaz recommended that \$200,000 be appropriated to continue the work, which has been done. Twenty acres will be excavated, the great Aztec temple may be found, as may the lost treasure of Montezuma. From the many curious gold objects which have already been discovered this hope seems likely to be realized.

THE SUN'S DISTANCE.

Government Astronomers are now Working on the Problem.

At the United States Naval Observatory in Washington work began a short time ago upon the most important astronomic problem which to-day remains unsolved by modern science. Night and morning, until the 8th of February, observations will be made from which will be deduced, much more accurately than ever before, the earth's distance from the Sun and the distance between all the planets of the universe.

School books say that our daylight travels an average distance of 90,000,000 miles from its source. This is but a rough estimate. The exact figures are greater. Nature has suddenly supplied astronomers with an unanticipated means of revising the most scrupulous calculation yet made and making it as truly correct as, in all probability, will ever be possible.

This means is the new planet Eros, lately discovered by Herr G. Witt of the Urania observatory, Berlin. Recent observations prove beyond a doubt that Eros ventures nearer to Mother Earth than any world having an independent orbit about the Sun. Before the discovery of this new world, astronomers had an ingenious method of determining the Sun's distance. But the success of this method long awaited the exact measurement of our distance from any other of our sister worlds. Eros, coming nearest of all, will give the most accurate distance ever calculated between our sphere and another. Having discovered how far Eros is from us, the computation of how far we are from the Sun will then be a matter of simple mathematics. Astronomers desire the Sun's accurate distance from the earth because they will use it as their foot rule for measuring all heavenly space. That vast gulf is now measured in fractions of an imaginary rod extending from our world to the central orb of day.

Astronomers have plotted the heavens far and wide, high and deep, into a huge map, showing all worlds and their paths in proper proportions. Given a single distance on this map, and given it accurately, they can estimate the long-wanted scale of the map. Thus the accurate estimate of how far Eros is from the earth will enable science to correct its doubtful computations of the great scale upon which the whole universe around us is constructed. Tables of distances in all astronomies

used by schools or observatories will have to be altered after the new figures have been worked out.

Eros is a tiny body, less than twenty miles in diameter. Were it to fall upon the broad breast of America and attach itself thereto it would form a lump but little more than twice as high as the loftiest peak of the Himalayas. Standing alongside the moon in space its face would measure only one-hundredth the breadth of the latter. A man might walk from its north to its south pole in a day, while an express train might circumnavigate its equator and return to its starting point in an hour. Yet this insignificant planet is given a year one and three-fourths the length of ours. Its orbit is much more oval than that of the earth. The Sun, rather than occupying the center of this oval, stands much nearer to one of its ends than to the other.

The earth is then sometimes between the Sun and Eros, the latter being almost in the plane of our orbit. The nearest of such approaches on the part of Eros occurs just once in thirty years. Then it is only 14,000,000 miles distant from us.

Eros' next nearest approach will be in 1924. Yet it will be nearer the earth than it has ever been seen before on February 8 next. During the darkened hours of that day it will appear in the direction of the Milky Way. From now until then it will continue to be nearer to us. During all this time astronomers throughout the world will closely watch and measure it. The nearer the little planet ventures the more accurate will these measurements become. The figures having all been carefully checked up and compared, the distance of Eros will be announced and accepted by astronomers generally as the most accurate measurement ever made through interplanetary space.

Eros is now invisible to the naked eye and will be so even on February 8. It will remain invisible, except through the telescope, until its next nearest approach. Then it will be barely seen in the heavens without the aid of that instrument. At present it appears, through the greatest telescopes, as the merest pin-point of light. It will never exhibit a round disk of measurable breadth, no matter how highly magnified.

Telescopic measuring instruments can be aimed more accurately upon a mere point than upon a broad disk, like that of the moon. Thus in Eros are combined, better than elsewhere, the two prime virtues which planets could offer the careful measurer of vast distances. These virtues are nearness and smallness.

If two men one hundred feet apart aim their rifles at the same target and simultaneously hit it, the sharpness of the angle made by the paths of their bullets in coming together will depend upon how far away the target is placed. Knowing how far they are apart and just how much their rifle barrels were inclined toward each other, it would be an easy matter for these men to figure out the distance of the tar-

get. Similarly, when two astronomers, one on one side of the earth and the other at the other, simultaneously aim their telescopes at Eros, they can estimate how far away that little world is after they have definitely determined how far apart their instruments are and how they are inclined toward each other. Happily, they have means of estimating these two necessary values. Similarly can a solitary astronomer do the work. He can aim his telescope toward Eros just after sunset to-night. He obtains the direction in which the instrument points as compared with the positions of the stars around it. Then he can aim his telescope at the same planet just before dawn to-morrow morning. Noting the new direction, as shown by the background of stars, he also estimates how many thousand miles the earth has carried him since his first observation. Thus does his single telescope, moved around perhaps 7,000 miles from where he first sighted his little celestial target, do the work of two telescopes.

As the equations of the Great Pyramid give, among other things, the Sun's mean distance as 91,837,497 miles, we look forward with considerable interest to the result of the present investigation.

SUN AND MOON PHENOMENA.

The Sun and Moon both appear to be moving in the same direction and in nearly the same path. If they moved in exactly the same path the Moon would pass in between the Sun and earth at every circuit, and there would be an eclipse of the Sun at every new Moon. But the paths are not exactly the same, so the Moon usually goes by either above or below the Sun. There are points, however, when these two paths intersect, and if the Sun and Moon both happen at one of those points at the same time, then an eclipse is inevitable. At such a time the Moon, being the nearer of the two, simply shuts off the view of the Sun, which is eclipsed.

If the Moon were actually smaller, or if she were more distant and therefore apparently smaller, then there would be simply a "transit" of the Moon, like the well known transits of Venus and Mercury, both of which planets are immensely more distant than the Moon. That is, the Moon would then be seen as a dark body passing across the Sun's face, and shutting off more or less of its light, according to her apparent size.

Now, as a matter of fact, we do have transits of the Moon, though they are commonly called "annular eclipses." There are times when the Sun is several million miles nearer than at other times, and when the Moon is several thousands of miles farther than at other times. If an eclipse occur at such times the Sun's body is apparently enlarged, and the Moon's body apparently diminished, so that the Moon fails to cover the face of the Sun, and a ring of sunlight surrounds the Moon.

If, on the other hand, the Moon were actually larger, or if she were nearer and therefore apparently larger, there would

be an "occultation" of the Sun. That is, the Sun's bright face not only would be hidden from view, but also that vast and brilliant corona which surrounds his face, and which is never seen except during an eclipse. The Sun, with all that pertains to him, would appear utterly extinguished, and this state of things would continue for a period of time proportionate to the size, or apparent size, of the Moon.

It is a remarkable thing that the distance of the Sun and Moon are so proportioned to their size that usually the Moon fits quite exactly over the face of the Sun. Hence, instead of a transit or an occultation, we have an eclipse. It never can last but a few minutes.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

PILLARS OF THE PORCHWAY.

At the entrance, or porchway, of King Solomon's Temple, there were two pillars, one on either side. Representatives of these two pillars are to be found within the entrance to every lodge room. In regard to these pillars in the porchway, we find the following account in Josephus:

"Moreover this Hiram made two hollow pillars whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits (twenty-seven feet), and the circumference twelve cubits (eighteen feet), but there was cast with each of their chapiters, lily-work that stood upon the pillar, and it was elevated five cubits (seven and a half feet) round about which there was net-work, interwoven with small palms made of brass and covered the lily-work. To this also were hung two hundred pomegranates in two rows. The one of these pillars he set at the entrance of the porch on the right hand (or south) and called it Jachin, and the other at the left hand (or north) and called it Boaz."

After standing for 427 years they were broken up by Nebuzaradan, 588 B. C., as recorded in Jeremiah lii, 21.

The two pillars were remarkable by reason of the "chapiters" which surmounted them. In many of our lodges these are represented by two globes, celestial and terrestrial. As a matter of fact considerable doubt exists as to what they really were. The Hebrew word is *Keter*. Its root is to be found in the word *Keter*, signifying a crown, and it is thus used in Esther vi, 8, to describe the royal diadem of the King of Persia. The Chaldaic version expressly calls the chapter a crown, but Rabbi Solomon, in his commentary describes it as a globe, and Rabbi Gerstrom says it was like two crowns joined together. Lightfoot says it was a "huge oval, five cubits in its longest axis, which sat upon the column and glowered around it, being considerably greater in diameter than the pillar itself."

The lily referred to as decorating the chapiters, was the *Nymphae lotus*, or lotus

of the Nile, not the common lily, such as is referred to in Luke xii, 27. The lotus was a sacred plant among the Egyptians, and appeared extensively in their temple decorations.

The custom already referred to of surmounting the pillars with the celestial and terrestrial globes must have risen from the fact that the constellations used to be found engraved on the pillars which decorated the porch of the Egyptian temple of Amon.

It has been conjectured that the plan of ornamentation was as follows: The lotus petals sprang out from the summit of the pillar at the junction of the chapter, and after gently curving round it they dropped toward the pillar in a manner similar to the acanthus leaves on the Corinthian column. About two-fifths of the distance from the bottom to the chapter, or just below its greatest diameter, or most bulging part, there was carved a tissue of network extending over the whole upper surface. Around the bottom of this network was suspended a series of fringes on which again were carved two rows of pomegranates, a hundred in a row.

The original or Scriptural symbolism of the pillars is thus described by Dudley in his "Neology," page 7: "The pillars represent the sustaining power of the great God. The flower of the lotus, or water-lily, rises from a root growing at the bottom of the water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires. It is, therefore, aptly symbolical of the power of the Almighty constantly employed in the preservation of the world. The chapter is the body or mass of the earth. The pomegranates being a fruit remarkable for the number of its seeds, are symbolic of fertility, and the wreaths, or network, spread over the surface, indicate the courses of the heavenly bodies around the earth."

It will occur to the reader that all this is very fanciful, and in fact any intelligent student could quite as easily and with quite as much reason apply half a dozen other explanations, all equally as suitable as the above.

We have come across a number of adaptations to Masonic symbolism, which are all as fanciful as that quoted, and the truth is that in the first instances the pillars were introduced into the lectures as parts of historical data rather than significant symbols. The catechism of 1731 describes their name, their size, and their material, but says nothing about their Masonic import.—*London Freemason*.

CHINESE SOCIETY OF TRIADS.

The "Triads" of China bear such an extraordinary analogy to Western Freemasonry as to imply a community of origin, says a recent writer. The symbols and tenets are the same, the ceremonies of initiation are similar, and the test questions bear a close resemblance to those of the craft. The only foreigner ever admitted was a Scottish Rite Freemason, by birth an Englishman.

QUAINT AND CURIOUS.

AGNOSTIC is a corruption of agnostikos, and, literally, means a person incapable of acquiring knowledge.

WHAT are known as "tidal waves" have nothing to do with the tides, but are supposed to be caused by earthquakes. Thus they do not appear at regular intervals.

NEARLY 2,000 prehistoric skeletons were discovered in Galveston just previous to the great storm which wrecked the city. Apparently a city in prehistoric times was engulfed on the spot in which Galveston stands—a fact which at least shows the Galvestonians of to-day fared somewhat better than their predecessors.

ONLY one of the water lilies from a tropical country is anyways hardy. That is the Egyptian lotus, scientifically known as the speciosum. It is a well known and far famed species. Its superb flowers and magnificent foliage produce a splendid subtropical effect. The flowers are about a foot across when fully opened, are of a deep rose color, with a soft, creamy white at the base of the petals. It differs from some of the other lilies in that it is exquisitely fragrant.

AN alloy has recently been patented in Germany which is intended to take the place of gold. It consists of copper and antimony in the proportion of 100 to 6, the antimony being added to the melted copper. After the antimony has melted and a union between the two metals has occurred, some charcoal ashes, magnesium and lime are added to the molten mass in the crucible. The alloy can be rolled and worked like gold, and will withstand for some time acid and ammoniacal vapors. It has a color quite similar to gold, which it does not lose by oxidation.

THE rather startling statement is made that diamonds are alive. It is certain that some precious stones are affected by the health of the wearer. Pearls and opals are both said to grow dull through the ill health of those by whom they are worn, and the turquoise is said to become pale from the same cause. It is stated that a ruby ring, worn by an invalid, grew paler and paler until it lost its color entirely on the death of its owner. Pearls are extraordinarily sensitive to the conditions of the skin on which they rest. Should their luster become dim through being worn by an invalid they may be restored to their former brilliancy by being worn by a person of strong vitality. All precious stones are purified by a bath in honey. A pearl dies as actually as a flower, though its life is a great deal longer. The life of a pearl cannot be estimated, as some are hundreds of years old and still retain their luster.

IN ancient Egypt the body of Osiris was always sealed up in the ark during the month of November, because the people believed that the Seven Stars were seven brothers sailing their ships across the sky and carrying with them the souls of the dead. The people of ancient Gaul believed that the angels and the souls of great men held a celestial festival on that particular

night in November when both the full moon and the Seven Stars were on the meridian at the same time. The Hottentots of South Africa and the Abipones of South America each claim that the Seven Stars are their deceased fathers and grandfathers. The ancient Mexicans always sacrificed a human being and kindled a sacred fire, made of seven firebrands, on his back when the Seven Stars and the moon were on a certain meridian together. The Peruvians also had Seven Stars ceremonies, but without sacrifice, at about the time the Mexicans were carrying on their rites. The ancient Druids believed the Seven Stars to be boats, which carried souls to the judgment seat of the "God of the Dead."

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****SPEAK IN A GENTLE VOICE.**

Nothing more keenly disturbs than a boisterous voice. There are those who deem it necessary to key their voice to the highest pitch and then let words flow like water rushing over a dam. A harsh voice is an abomination. It grates on the ear like a wheel crying for grease. One may have a harsh voice by nature, but if it is not cultivated into smoothness it is because the heart is rough and boisterous. The golden pippin was once a crabapple, and when a crabapple it was bitter and its acid was biting. Almost always the sharp, loud and unmusical voice stirs up ill will, and it ruffles human life more than many suppose. A kind voice and smiling eyes are more to the home, especially if there be children, than costly furniture, a well filled larder or a nursery strung with toys. A kind heart will grow cold and cheerless under the influence of voices pitched at a high key and of words that come like bursts of thunder. Gentle words are to the heart what light is to the eye. A soft voice is the best kind of medicine.

★

MORE ABOUT EATING MEAT.

Last month we gave, under the caption of "Eating Meat," some of the strongest reasons that Vegetarians give why human beings should restrict themselves to a fleshless diet. We now give the other side of the question, as set forth by Dr. Norborne B. Jenkins, a Chicago medical writer:

"It cannot be denied that many persons and races of people can live, thrive and grow fat without animal food. There are Andeans who eat nothing but bananas and are able to make themselves incomparable beasts of burden. The porter of Smyrna is a veritable cart, carries a heavy burden all day and eats nothing but dates and rice. Everybody knows that the Chinese live largely on grain and vegetable food, many of them never tasting meat. Many of these vegetarians are the healthiest and strongest of people.

"Such facts as these are conclusive evidence to many. They consequently shun animal food and hope to be strong and healthy without meat.

"Animals like lions, tigers and leopards must have the freshest of animal food, meat that has been killed but a few hours; indeed, live rabbits, goats and sheep are sometimes fed to delicate and sickly animals in zoos with the most beneficial results.

"The races of men and animals differ more in their internal construction than in outward appearance. The visceral anatomy of some races of people is somewhat like the goat, the rabbit and the hog, while in others it is more like that of the dog, the cat and animals of prey. The small digestive intestine is many feet longer and hence of much larger surface and capacity in vegetable eating nations than in meat eaters, and this ludicrous and invidious fact speaks volumes. While our people have only from fifteen to nineteen feet of small intestine, the vegetarian nations have from twenty to twenty-seven feet, and some individuals of them have been found to have an enormous length, even as much as fifty or fifty-five feet. This fact is testified to by Konig, Gruber and other great medical authorities.

"Of all the world the workingman of this country has to think as he works. He is in no sense a beast of burden; he cannot live on grain. One-third of the blood in his entire body is needed to keep his brain active. His labor is fiercely fast and competitive. All this and more is in his work that is not in others. He needs rapid nerve repairing food—strong red meats. He cannot do such work except with these. A man might be a quiet, intellectual sage on vegetables, or can be a beast of burden and live on such if he has the right kind of viscera, but he cannot do fierce, nerve smashing, competitive work or be a good soldier without meat, and plenty of it.

"One needs a certain racial, geographical and anatomical disposition to be a good vegetarian. Of all peoples we are the least so qualified. The vegetarian races have on an average five to ten feet more of intestines than meat eaters, and so can live and toil on grain and vegetables, but they cannot build war ships, bridges, typesetting machines, skyscrapers, locomotives, etc.

"It is safe to say that this century's unprecedented use of meat has had nearly as much to do with speeding and progressing civilization as either coal or iron. The American cannot do the skilled and speedy work required of him and meet the world's competition, as he now does, unless he has an abundance of meat.

"The recent experiments of living on a few cents a day are most unfortunate and misleading, for some of our people may be tempted to economize in this dangerous way. The workingman of this country is so constructed that he cannot do this safely, and it is foolish and hazardous for him to attempt such a thing.

"Every man who works should eat at least one pound of fresh, rare beef daily. The man who eats meat and works to earn it, too, makes the best citizen and workman and the bravest soldier."

EDITOR'S TABLE.

The best revenge is love. Disarm
Anger with smiles; heal wounds with balm;
Give water to thy thirsting foe.
The sandal tree, as if to prove
How sweet to conquer hate by love,
Perfumes the axe that lays it low.

S. C. WILKES.

★
WE have seen it announced that it will be eighteen years before another total eclipse of the Sun takes place. This is a mistake. Prof. James A. Greenhill, of Clinton, Iowa, in the *Chicago Free Thought Magazine*, says that the next total eclipse of the Sun visible in North America will take place on August 30, 1905.

★
AN astronomer of the last century, Pingre by name, calculated the precise dates of all eclipses which have occurred during the past three thousand years. Calculations have been made for eclipses that will occur for hundreds of years to come, one of which will take place on June 4, 2160, when the Moon's shadow will pass a little south of London at 7 o'clock in the evening. This is the kind of prophecy—that of *Science*—that the STAR admires; a kind of prophecy that knows no chance.

★
THE *Orthopedian* for October says "good bye" to its readers. It was a queer little sheet while it lasted and we wish its editor, Mr. G. H. Walsler, prosperity in his future undertakings. Drop us a line now and then, Bro. Walsler, yours is the BEST good bye ever published by the editor of a suspended publication. For the benefit of the readers of the STAR we here give the particular words that please us: "We will remit to those who have overpaid, for all time paid for in advance, so that no one shall lose in subscription."

★
WE have for sale "Fredrick White's Astronomical Ephemeris of the Planets Places for 1901." It gives both the heliocentric and geocentric planets places by Greenwich mean noon, and a variety of other matter, including maps of the new moon for each month, the outlook for 1901, latitude and longitude of the fixed stars, with their natures and effects according to old authors, phases of the moon for Washington mean time, tables of standard time and how to convert it into mean time, tables of houses for New York, the signs for planting, a chronological history of discovery and progress, government salaries, best days to plant, and other original articles. 25 cents. Address this office.

★
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), and No. 9 (July, 1900), of which we have but a few copies left. No. 2 we can no longer furnish, and the price of Nos. 4 and 9 is 25 cents each.

★
"Coming Events and Occult Arts."

This English astrological magazine for November, of which we have secured a number for sale at 10 cents a copy, contains, as contents—Notes and Comments,

Divination, Astrological Study of Lord B., Magic of Numbers, Astro-Meteorology, Lucky and Unlucky Days, The Mystic Thesaurus, Competition Horoscope, Heliocentricity, Horary Equivalents, Physiognomic Portrait Sketch of John Caspar Lavater, Nothing Occult in Astrology, Shadows Before, Casual Notes, Stock and Store, Speculations, Remarkable Birthdays, Calendar, The Weather, What to Do and When to Do It, Reviews, Correspondence, Queries, etc. We still have a number of the October issue of this magazine, and will send the two to any address for 20 cents; or for 25 cents will send the two and the forthcoming December issue when received.

★
A Special Offer.

The editor of the STAR has purchased from the original publishers of "*Agrippa's Natural Magic*," edited by Willis F. Whitehead, the last 150 copies, printed on extra hand-laid paper, of the original edition. These 150 copies are being bound up with "The Mystic Thesaurus," a work which is built on the two "hidden pages" of the former volume. This is a *special limited edition de luxe, bound in full morocco and gold*. Each copy contains the original portrait of the great mystic author, also a portrait of the painstaking editor, Mr. Whitehead, who will number and autograph each book. Readers of the STAR can get a copy of this splendid work at the special price of Five Dollars by ordering now. The books are now in the bindery and will be ready for delivery about December 15th. Order quick if you wish to be in on this *special offer*. The book is easily worth three dollars more than others of the same edition.

★
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.

"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.

This superb volume deals clear and concisely with the facts and laws of the new psychology, and explains the psychic nature of man and gives specific directions for brain building and soul growth to enable one to increase or diminish any faculty or talent. It reduces all the laws and phenomena of heredity to a definite system which enables parents to mould their offspring at will, physically and mentally. It analyzes sexual attraction, explains personal magnetism, shows the difference between love and magnetic attraction, explains the laws of adaptation, and the true relation of the sexes in wedlock. It gives up-to-date statistics on morbid heredity, vice, crime, insanity and imbecility, etc. In short, it tells how one should be born, trained and developed in order to escape the darkness of evil in all its shades and forms, and become physically, spiritually, mentally and morally "A Child of Light."

"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.

This is a scholarly and thorough work, showing a vast amount of research, experimentation and logical thinking on a subject that is by far too little understood or appreciated. We earnestly commend it as a valuable text-book. The general scope may be gathered from its eleven chapter headings—the antecedents of hypnotism, development of hypnotism, methods of hypnotizing, phenomena of hypnosis, theory of suggestion, suggestion in the waking state, treatment in natural sleep, clinical hypnotism, suggestion and education, dangers in the use of suggestion, and criminal suggestion—all of which are exhaustively and satisfactorily treated.

"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.

The circular that accompanies this book says that its aim "is to show that immortality is a possible attainment of the present consciousness while involved in matter, rather than a gift to man in a future state of being not so involved, and that it includes the whole man, not merely a part of him." It treats intelligently the subjects of energy, consciousness, life, love, truth, wisdom, sex and immortality.

"YOUR RULING PLANET DISCOVERED BY Astrology," by Prof. G. W. Cunningham. Has 94 small pages, tastefully printed and bound. Price, 25c, 50c, or \$1, according to binding. Sold by the author, 5513 Monroe avenue, Chicago. Contains chapters on "The Science of Astrology," which includes, among other things, agricultural astrology, Can the time of birth be calculated? Do the planets cause or only indicate? The twelve celestial houses, your ruling planet, delineation of the twelve signs of the zodiac, etc. A good work on some of the fundamentals of astrology.

"THE A B C OF ASTROLOGY," also by Prof. Cunningham. This is a handsomely gotten up elementary work. Can be had of the author, per above address, for \$1. It contains, in detail, simplified rules for calculating a horoscope. In this particular it is unexcelled for clearness, correctness and brevity. Every essential particular is correctly given with all necessary minuteness and free from useless verbiage. The student will find it a reliable text-book in casting geocentric horoscopes. It also deals intelligently and concisely as to lucky days, transits, good and evil periods, etc., and contains a glossary of terms, tables of houses, sidereal time, logarithms, noonmarks, time table of the earth's revolution, four hundred year calendar, symbols of signs, planets, etc.

"THE NEW NAME," comprising "Seven Lessons in the Science of Being." By Dr.

George W. Carey, author of "Biochemistry and Mental Science," etc. Has 76 medium-sized pages in paper cover: 50 cents. Published by author, at 204 McAllister St., San Francisco, Cal.

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Editor "The Open Door."

[Extract from letter from an Arizona Miner.]

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	♍	Earth	Aug 23 to Sept 23
Stomach	♎	Air	Sept 23 to Oct 23
	♏	Water	Oct 23 to Nov 22
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