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Volume II. JULY, 1901. Number 9.

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Volume II.

CHICAGO, ILL., AUGUST 1, 1901.

Number 10.

DUAL EXISTENCE.

Strange Experiences of Alternating Personality Fully Explained by Reincarnation.

That a person may, all at once, from any one of several causes, become a totally different person, with different tastes, inclinations and modes of life, is a fact frequently well attested. The new existence may last for several weeks, months, or even years, and persons with such an experience are said to possess dual existences. Such persons are by no means as rare as one would naturally suppose.

One of the most remarkable cases of dual personality known is that of Charles Washburn, aged forty-one years, who, with his family, resides in Allegheny, Pa. Mr. Washburn has just lost his second, and regained his first personality after a lapse of seventeen years, the events of which he cannot now recall to mind. It is just as though he had slept the entire period with the difference of waking up as the father of a fair-sized family which he did not possess seventeen years ago when he first became possessed of his second self.

Mr. Washburn's native home was in eastern Pennsylvania, but in what town he has not been able to recall. According to his statement to his doctors, made since he again became his former self, he left for the West in 1884, after the death of his father, to look up some property that had been left to him. He remembers leaving Chicago on the Chicago and Rock Island railroad, but can recall only that the train was wrecked a short time after leaving Chicago. He remembers a crash and the sensation of being hurled through the air, but from that time until a few weeks ago his mind is a blank as to who or what he has been since.

Mrs. Washburn says she met her husband twelve years ago, a few days after his arrival in the city, and two years later married him. But Mr. Washburn on the recovery of his memory knew nothing of his marriage nor of the fact that he was the father of four children. He did not recognize any of the people he has known for the last ten years; he did not know anything of the neighborhood in which he had resided for the same time, nor did he know anything of his former occupation, painting, nor of his present one, the grocery business. Electric cars were to him as something springing suddenly from the earth, and he had but a dim recollection of what electric lights were. An electric bell was also a novelty with the use of which he was entirely unacquainted. The tall build-

ings of the city amazed him, and the sights on every hand were as strange to him as to a newly born babe.

For the last year and a half Mr. Washburn has apparently been ill. This caused his retirement from his former occupation, a contracting painter, and he embarked in the grocery business, conducting a small store in Allegheny. Dr. S. G. Small has been his physician and was treating him for hepatic abscesses or abscess of the liver. The frequent bursting of the abscesses caused him great pain.

On the night of February 23 he was walking the floor of his dining-room suffering intensely. A daughter, who was in the room with him, accidentally overturned a lamp. Mr. Washburn tried to grasp it as it fell, but as he reached for it he murmured, "Oh! my head," and fell to the floor unconscious. He was immediately put to bed, and Dr. Small was summoned. But all the efforts of the doctor were apparently without result, as Mr. Washburn remained unconscious until the next evening.

When he regained consciousness the next day the events of the last seventeen years were entirely forgotten. He regained consciousness at the point where his present memory had then left, and his first words were: "Was I much hurt?"

Mrs. Washburn was in the room at the time and replied in the negative. Then he asked as to what hospital he was in and asked his wife if she was the nurse. She laughingly replied that she was his wife, whereat he grew indignant and told her that she was taking liberties with him. He then demanded to see the doctor, and to humor him Mrs. Washburn sent for Dr. Small. While awaiting the doctor, Mrs. Washburn again engaged her husband in conversation, calling him by his first name and telling him that he was the father of four children.

"I'm not married," he replied. "Nice thing for a man twenty-four years of age to wake up after a night's sleep to be told that he is the father of four children."

"But you are not a young man," replied his wife, and she handed him a mirror. When he saw the reflection of his face he acknowledged that he did not look like a man of twenty-four years of age, but still did not believe that he was married. He did not recognize the face as his, exclaiming, "My God, that is not me," and pointing to a portrait taken about the time of his marriage, said it was his own. Then Mrs. Washburn showed him their marriage certificate and brought in their children, which convinced him of the truth of her statement.

A few days later, when his condition allowed of his being taken out, it was made apparent how complete had been the lapse of his former identity. When he saw a trolley car he wanted to know what new kind of wagons they were, running without horses. The information that they were electric cars was practically no information, so far as he was concerned, and an explanation of how they were operated became necessary to make him understand them. When he called on Dr. Small his ignorance of recent events was again shown. At the doctor's front door he vainly tried to find the knob by which to ring the bell, and a woman showed him how to ring the electric bell. He did not know one of his neighbors, with many of whom he had been on intimate terms, and when, after he had regained his strength, it was proposed that he resume his occupation of painting, he astonished his doctor and family by saying that he knew nothing about painting, and that he had never been a painter, notwithstanding that he had followed this occupation for over ten years. Of the streets and city he displayed an utter ignorance, not even knowing the name of the latter. In short, all memory of his second personality had vanished. He had lost his second self as completely as he had formerly lost his original personality. At no time had he been insane. Each of his dual identities had been active and intelligent. His second self, according to Mrs. Washburn, was such that during their entire married life she never noticed anything wrong with him. He acted rationally at all times, never smoked, drank but very little, and, until the time of his illness began, had always worked hard and provided well for his family. He never did anything to lead her to believe that he was not in possession of his natural abilities, and her surprise was greater than his when he recovered consciousness and did not recognize her.

Dr. Small said that he had been treating Mr. Washburn for hepatic abscess for over a year. "He seemed to suffer great pain in his right side," said the doctor, "and whenever he was touched he would cry out with pain. When he lost consciousness I thought it was the result of the abscess again breaking, and was amazed after his recovery of consciousness that he did not feel the slightest pain. As soon as I arrived at the house I began examining him. He did not recognize me as any one he had ever seen before. He said that there was nothing wrong with him, and when I handled him a bit more severely than usual he made no complaint of any pain. Nor has he done so since. He is a man of more than ordinary intelligence, and his children, who range from three to nine years of age, are also bright, not showing the slightest trace of there having been anything wrong with their father."

In the case of Mr. Washburn, it may be considered proved, from the foregoing, that:

While a young man, up to his twenty-fifth year, he possessed a sane and bright mind and individuality until he met with a railway accident.

That from that time on, for seventeen years, he remembered nothing of his twenty-four years of previous life, though still intelligent and bright. He married

and became a father, providing well for his family as a painter and grocer until, when ailing, through another accident, he became again unconscious.

That when he again became conscious, his mentality took up the thread of his original personality which had disappeared seventeen years before, leaving his mind a total blank on all that he had learned and experienced for seventeen years.

That he was possessed, therefore, of a dual personality, or two separate mentalities, each of which knew nothing of the habits, thoughts or acts of the other, and were as total strangers to each other.

In view of these facts several queries naturally suggest themselves. Where was the second mentality and in what state was it before it made its appearance at the time of the first accident? An answer to this query will also answer two others—as to what became of the first mentality for seventeen years, and as to what became of the second mentality, after an active existence of seventeen years, upon the occurrence of another accident.

The only reasonable solution of these problems is that given by the philosophy of the doctrine of reincarnation. And the answer goes far in reasonably proving the fact of repeated embodiments.

We give three extracts from Mr. E. D. Walker's noted work on the subject, as follows:

"It has been shown that there are traces of former existences lingering in some memories. These and other exceptional departures from the general rule furnish substantial evidence that the obliteration of previous lives from our consciousness is only apparent. . . . Experimental evidence demonstrates that we actually forget nothing, though for long lapses we are unable to recall what is stored away in the chambers of our soul."

"Instances are frequent illustrating how the higher consciousness faithfully stores away experiences which are thought to be long forgotten until some vivid touch brings them forth in accurate order. . . . There is an interesting class of cases on record in which the memory which links our successive dual states of consciousness into a united whole is so completely wanting that in observing only the difference between the two phases of the same person we describe it as 'alternating consciousness.' These go far toward an empirical proof that one individual can become two distinct persons in succession, making a practical demonstration of reincarnation."

After giving two cases in line with the one of Mr. Washburn, he further says:

"Numerous similar cases are recorded in the annals of psychological medicine, and justify us in assuming, according to the law of correspondences, that some such alternation of consciousness occurs after the great change known as death. The attempt to explain them as mental aberrations is wholly unsuccessful. Reincarnation shows them to be exceptions proving the rule—the recall of former activities supposed to be forgotten. In these examples of double identity the facts of each state disappear when the other set come forward and are resumed again in their turn. Where

did they reside meanwhile? They must have been preserved in a subtler organ than the brain, which is only the medium of translation from that unconscious memory to the world of sense-perception. This must be in the super-sensuous part of the soul."

PRACTICAL MAGIC.

By Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order.

TRANSLATED, BY REV. GEO. H. PEEKE, FROM THE "LIFE OF MARTINES DE PASQUALLEY AND MARTINISM."

[Continued from the July issue.]

The following year (1771), at the approach of the equinoxes, the disciple of Lyons demanded new technical directions, which Martines sent him. Saint Martin was then secretary of the Master, for the letter is in the handwriting of the future initiate and the orthography is perfect.

ASTRAL INFLUENCES—THE MOON.

(Letter of November 16, 1771.)

"It will be quite possible, C—M—, for me to appoint a month in advance, according to your desire, the time when you will be able to work in your equinoxes. I am able to give you the choice of three consecutive days, which will best accommodate you within the week, as I have offered you. The embarrassment will never come from my side, but I am not able to answer for you, that it will be the same on your part. As I only lead you by the laws of Nature, I am obliged to regulate myself by the course of the Moon, for my work here below, since she is the star which principally directs the inferior party, and I have not yet made my calculation to know at what time the next Moon of Mars will fall. When I shall have assured myself of it I will take great care that you have a part in it, but I repeat to you that her appointment should correspond with yours. I know that it will be difficult for you to occupy yourself with spiritual work from the 20th of March to the 5th of April. You will be free before the term. Write me if you should learn the time more nearly, since it is possible that the equinoctial Moon may go into the month of April."

THE WORK OF THREE DAYS.

"Let us suppose the matter of time settled, and let us speak of the kind of work you have to do. I believe you have written of not considering further what M. de Grainville has proposed to you and of reserving it for a time when you shall have made more progress. My intention has been and is that you should limit yourself to a work of three days, which I have forwarded from here, wholly translated from Latin to French. You will join the invocation which you have of G—A—, following precisely the instruction which I have already sent you upon this subject. The great invocation at midnight does not belong to this last work, so this object is not pressing. As to the

particular invitations and convocations, I believe you have already passed through something, which corresponds with it, and the point can be easily supplied, the more so as the operator is able to put himself into it, provided that it always tends to good."

Alas, this operation of Willermoz succeeded no more than the others, and the following year the failure was not re-enacted. Meanwhile the Master gave great hope in one of his last letters, written at Port-au-Prince:

HOPE OF NEAR SUCCESS.

(Letter of May 9, 1772.)

"I take a lively interest in the mortification of your having had so little success. I was hindered during my work while you have had considerable satisfaction in yours, but meanwhile I have discovered something, as follows:

"I have no doubt the same as this has transpired in whole or part in your presence, although you have seen nothing. If you had been able to fix upon the least impression, or only to perceive it in the swiftness of passing, that would have been a great guide for you, which would have served to disclose the rest; for this experience will never be realized except by yourself, and your right understanding, which will come to instruct and inform you, either in work or interpretation. Nevertheless, it is not necessary to alarm you concerning that which is so rigorous and intractable for you. On the contrary, that should increase your courage and confidence in the certainty that your time and happiness cannot fail to arrive, if you will it, for at last the man is master."

This letter gives us the very important information that the practice comprehends two parts:

First, the work or operation designed to produce the visions.

Second, the interpretation of these visions—the key of the symbols employed by the Invisible World to communicate with the Initiate.

Before proceeding to expose the doctrine of Martines let us delay a few moments upon the practices. From the first a question, which presents itself after the order of the successive checks of Willermoz, is that of knowing whether the visions really exist and if Martines has given the proofs before other disciples, as the merchant of Lyons. Upon that point criticism seems to have exceedingly clarified the question. M. Franck, in his remarkable book upon Martinism, invokes in effect two witnesses—Saint Martin and Abbe Fournier. We present the two passages upon this question:

"I will not conceal from you that in the school, where I have passed more than twenty-five years, the communications of every kind were numerous and frequent, that I have had my part in them, as have all the others, and that, in that part, all the signs indicative of the Restorer were embraced." (Saint Martin, cited by Franck, p. 17.)

"The Abbe Fournier, we understand, upon the faith of his proper experience, said that Martines had the gift to confirm (that is the word consecrated in the school) his instructions by lights from above, by exte-

rior visions, at first vague and rapid as lightning, afterwards more and more distinct and prolonged." (Franck, p. 18.)

But another extract, from letters of Saint Martin, cited by Franck, gives us further new and curious details upon this subject:

THE POWERS.

"If the enumeration of powers and the necessity for these orders is a new domain for you, friend Boehm will give you great assistance upon these subjects. The school through which I have passed has also given us a good nomenclature upon this genus. There are extracts upon it in my works and I am now content to sum up my ideas upon these two nomenclatures. That of Boehm is more substantial than ours and it leads more directly to the main point. Ours is more brilliant and detailed, but I do not think it more profitable, seeing that it is not, so to speak, the language of a country which must be conquered, and that it is not the speaking of languages which should be the object of warriors, but, indeed, the subduing of rebellious nations. Finally, that of Boehm is more divine, ours more spiritual; that of Boehm is able to do everything for us if we know how to identify ourselves with it, ours demands a practical and decisive operation, which renders the fruits of it more uncertain and less durable; that is to say, that ours is turned towards the operations in which our Master was strong, at the place which that of Boehm is entirely turned towards the fullness of the divine action which should hold in us the place of the other." (Unedited correspondence of Saint Martin, cited by Franck, p. 24.)

Finally, it is necessary to return to the certificates, given to Martines to Willermoz in his correspondence, to be convinced that many of the disciples obtained very important practical results.

But the archives which we possess permit our giving the question placed before us a very unexpected reply. Willermoz gained his ends and obtained phenomena of the highest importance, which reached their apogee in 1785; that is to say, thirteen years after the death of Martines de Pasqually, his initiator.

In the correspondence of Willermoz and Saint Martin (1771 to 1790) we can follow the conception and progress of practical results, which incited Saint Martin to go many times to Lyons, and we possess from more than one part of his writings also a catalogue of the instructions given by the Visible Presence, which Willermoz designates under the name of "*The Unknown Agent Charged with the Work of Initiation.*"

Here we see the perseverance which was necessary for Willermoz to obtain such important results, and we remain astonished at the persistence employed on this occasion by him, who, more than any other, should be called *The Man of Desire.*

We have now finished the account of the ritual employed by the Martinists. The readers who are familiar with the theory and practice of Magic understand merely the traditional character of the ritual. The addition of the cressets [lights] is always characteristic of Martinism. The profane see here only charlatan-

ism, hallucination and folly. However, that matters but little to the truth of the facts, which will only be well known in fifty years. Until then the profane have the right to profane the Mysteries, and disdainful silence should be the only response of Initiates.

Let us leave these burning subjects and now draw near the study of the doctrine literally set forth by the founder of Martinism.

THE DOCTRINE.

Of the three principles successively studied by esotericism—God, Man and the Universe—it was Man upon whom Martines principally fixed his attention. But of all the ideas concerning man and his evolution none interested Martines more than the Fall and Restoration, which he calls the Reintegration. M. Franck also gives in his work some pages of a treatise consecrated by the Master to this question:

"First. The fall has been universal for all material beings and so will be the restoration.

"Second. Man is the divine agent of this universal restoration.

"Third. The wrong-doer will himself be restored by love.

"Such are the three fundamental doctrines of Martines upon that subject. According to the doctrine of Martines Pasqualis, man is not the only being who bears in him these imprints and who suffers the consequences of the first sin. All beings are fallen as himself. All who people the heavens or who surround the throne of eternity, as those who are exiled upon earth, all feel with sorrow the evil which holds them removed from their divine source, and impatiently await the day of restoration." (Franck, p. 14.)

"Martines Pasqualis had the active key of all that which our Brother Boehm exposed in his theories, but he did not believe mankind was yet able to receive these high truths. He had also some points which our Brother Boehm either had not known or had not wished to reveal, such as the regeneration of the wrong-doer, which the first man had been charged to effect" (Saint Martin, cited by Franck, p. 15.)

Let us return again to the theory so admirably developed by Fabre D' Olivet ("*The Hebrew Tongue Restored,*" Cain):

"The office of the Savior, of the Christ, is an office accessible to every human soul acting in absolute concert with the principles of Providence"

Now, observe that which the Abbe Fournier assures us of having heard from the mouth of Pasqually:

"Each one of us, by following His footsteps, can be elevated to a degree where he has attained to Jesus Christ. In order to do the will of God, Jesus Christ assumed human nature and is become the Son of God Himself. In imitating His example or in conforming our will to the Divine Will, we will enter, as did He, into Eternal Union with God; we will be emptied of the Spirit of Satan and be pervaded with the Spirit Divine; we will become One, as God is One, and we will be perfected in the Eternal Unity of God the Father, of God the Son, and of God the Holy Spirit.

and consequently perfected in the enjoyment of eternal and divine joys." (Franck, p. 14.)

It is by an intelligent resignation to the evils which sweep along with our destiny that man arrives at this evolution, powerfully aided by the magical operations which permit the objective aid of a guide from the Invisible World. Such is the summing up on some lines of the doctrine set forth with details by Martines in the following extracts of his letters, and which also M. Franck has very well determined.

In these most essential elements we now possess the doctrine of Martines Pasquallis. It is composed of two very distinct parts. The one interior, spiritual, speculative, to which some antique traditions were attached, if it was not entirely according to these same traditions. The other exterior, practical, even to a certain point material or, at least, symbolic, which rests, as we understand Saint Martin, a system wholly upon the hierarchy of virtues and powers, or upon the degrees of the spiritual world interposed between God and man.

Let us now proceed to cite the principal passages agreeing with the doctrine in the letters of Martines. September 19, 1767, apropos to his illness, Martines makes the following reflections:

THE FEEBLENESS AND GREATNESS OF MAN.

"We are all men, and in this quality no one of us is just before Him (God). Let us recall that He has not sent us here for Himself but for ourselves. It rests with us to be in Him, since it is thus alone that we can find rest for ourselves.

"God has punished me by smiting me in this manner, but His just chastisement should relieve all my doubts. Man has never been like a beast, in that the beast remains without punishment, and the man is of God when he has failed, and the punishment which the man receives, the moment he has sinned, assures him the favor of this perfect Being. Not willing to lose him completely, He afflicts him and makes him see by that, that He has not withdrawn His mercy and grace.

"Man is ambitious, inquisitive and insatiable. His imagination follows his thought; his laxity and disgust destroy in an instant the performance of his projects. All this renders him uneasy, wicked and hostile to those who have wished to elevate him—admitting of no other success than by him who directs their operations—putting in him incomparable confidence, taking him even for a God in their demand, and willing even to ignore that such an one is only a man like themselves. As for me, I am a man and do not think that I have in myself more than any other man. I have always said that every man has before him all the convenient materials to do all that I have been able to do in my small way. Man has only to Will and he will have authority and power."

THE PRACTICE—POSITION AND RESTORATION OF MAN.

(April 13, 1768.)

"Be not impatient; await your time; this class of things is not at the disposition of man alone, but even

to that of T— H— and T— P— Eternal. It would be speaking rashly and foolishly if I should declare to you that these things were in my power alone. I am only a feeble instrument whom God wishes well, unworthy as I am to be used by him to recall men, my fellow creatures, to their first estate of masonry, which would speak spiritually to man or his soul to make him see truly that man is divine, created after the image and likeness of this Almighty Being."

THE OBJECT OF THE ORDER—THE MAN OF DESIRE.

"Concerning that which you have spoken to me, that you absolutely wish to be truly convinced of the object of the Order, that depends upon yourself. Place it well before you that God and he who has charge of your conduct in this matter have you always before them. The Order embraces a true science. It is founded upon truth, pure and plain. It is impossible that sophistry rules there or that charlatanism presides there. On the contrary, the false is only for a time, it flees away and the truth abides. To be convinced of this verity it is necessary that you should have followed me a much longer time than you have done, as by this means all doubts will be dissipated.

"You possess about you all the emblems of this pure truth. Observe only the five unequal digits upon your hands and feet [fingers and toes] and try to divine these different emblems. I vow to you that you will have no greater thing to ask of me to be assured that the Order embraces, for the child of this low world, things very necessary and essential for his advantage; therefore the Order seeks *the man of desire*, and when he allows himself to be led he is content."

THE PREDECESSORS.

"Observe, T— P— M—, all that I am able to answer upon all the questions which you have put to me in your letter. I answer without disguise and without flattery. I have never sought to lead a person into error nor to deceive those who have come to me, in good faith, to receive any knowledge which my predecessors have transmitted to me. I will always prove the contrary before God and men and even for those who are my most cruel enemies."

This is the only time that Martines speaks in his letters of his mysterious predecessors, of whom he received his doctrine.

Observe the key to the problem of the "five unequal digits," given by Martines to his disciples:

THE HUMAN HAND.

(May 5, 1769.)

"By the power of commandment, man will be still further able to restrain (evil demons) in bereavement by refusing them all communication with him, which is represented to us by the inequality of the five fingers of the hand, of which the middle finger typifies the soul, the thumb the good spirit, the index finger the good intellect, the two others representing equally the spirit and the demoniacal intellect.

"We readily understand by this figure that man has only been created face to face with the evil demon in order to restrain and combat him.

"The power of man was much superior to that of the demon since the man joined to his science that of his companion and intellect, and that, by this means, he is able to oppose three good spiritual powers against two feeble demoniacal powers, which should totally subjugate promoters of evil and in consequence destroy evil itself." (Treatise on Restoration.)

THE TRUE MAN.

"You tell me that you have not been received by me into the truth. I am not aware of having a surer way than that by which I have received you. My condition and quality of a true man have always held me in my present position. I repeat to you, P— M—, that I have, in regard to myself, for every defense, only the truth. It is true that sometimes I have imprudently divulged a little too much, and, above all, to persons who have not deserved it."

THE FALL—MAN DISTINCT FROM HIS BODY.

(May 5, 1769.)

"I have received your letter, which it pleased you to write me last month. I see with much heart-ache the pain and suffering which your original nature has caused your body to suffer; but these things are innate and for that reason it is impossible to find means to oppose the different effects of this first principle. We are corporeally born with seven original evils, every corporeal form of which is not known, and it is not possible to avoid evil under every form in which it may exist. But, with a little serious reflection, man is yet able to weaken and diminish the many annoyances consequent and dangerous to the integrity and stability of our individuality. Therefore wise legislators have well foreseen the great inconvenience which man was susceptible of inflicting upon his individuality, by the strength and authority of his free will, able to consider by it and able to reflect with his relative ignorance after his own pattern and ordinary habit. Therefore the celebrated spiritual legislator has given seven principal and capital crimes to man and not to his body, although the seven things are attached to the body and not to the man."

LIBERTY OF MAN.

"Man is alone responsible to God for the little care and consideration he has had of having unwisely sent into unusual activity the things named above, which I am not able to explain in long detail, but it should be done. It is, P— M—, the great knowledge of the legislator, as well as the intimate friendship which he has had for man, his imitator, and for his spiritual and bodily preservation, that he has made seven principal commandments, to which he subjects and constrains the man of desire to follow scrupulously. These commandments are based upon the conservation of nature, hence all that may be done against nature will be called capital sins. Reflect upon that; you will see that I speak no enigma when I say that failing towards ourselves we fail towards God, who is the true Father of the creature."

As a corollary to this passage we will cite this extract from the "Treatise upon Restoration:"

THE ORIGIN OF EVIL.

(April 8, 1769.)

"It can be seen from all that I now say, that the origin of evil is from no other cause than evil thought followed by an evil will of the mind against the divine laws, and not that the spirit which emanated from the Creator is directly evil, since the possibility of evil has never existed in the Creator. It is born solely from the disposition and will of His creatures."

CONCERNING SECRET SCIENCE.

(November 16, 1771.)

"Concerning the objects of which you spoke to me, I avow that I would hesitate less to send them to you if I could see those more fruitful which I have already placed in your hands. You have not the courage, you say, to put your hand to so great a work until you have conviction. I declare to you that you will do the greatest wrong in waiting for my intervention. These things are absolutely at the disposition of him who guides all.

"The science which I profess is certain and true, since it comes not from man, and he who uses it without feeling the favor should cling to it for himself alone. Christ himself has said, 'Whatsoever you shall ask in my name, without hesitancy and without doubt in your faith, you shall receive.' Observe the true key of science. I believe that I should represent to you that the reflections which you have made to me should not hinder you. The reason for it is simple, although you have no conviction those who would admit you should have it, since there is nothing so free as the progress of the spirit, and if you only attend to these convictions in order to build, I may be able, perhaps, to send you all the materials which I possess and, without doubt, you should make them worth more than the first. I do not pretend, in order to refuse you what I have promised, but I much desire that you should make use of what you have."

FINAL CONSOLATIONS.

(August 24, 1772.)

"Pervaded with sentiment and zeal that you have even at present the favor of *La Chose*, is an assurance that it will not be cruel much longer. You should not doubt that I am filled with the sensitiveness that you have in this matter, but that which strengthens me in the special care which I propose to take for your conduct on this subject flatters me that by the assistance of L— I shall succeed in making an end of your punishment.

"There is no doubt that your example and precision in the Order which you profess with us, should be a striking example for all the members of *La Chose*. Therefore I think that although you may be the last pursuing this way among your brothers and equals, you should be the first in true resignation and stubborn perseverance."

[This concludes the section on "Practical Magic," from the great work on Martinism by Dr. Papus. The September STAR will contain the first installment of "The Work of Realization," by the same author.]

REINCARNATION.

*Not by birth does one become low caste,
Not by birth does one become a Brahman.
By his actions alone one becomes low caste,
By his actions alone one becomes a Brahman.*

—VASALA SUTTA, 27.

I wonder, when the cycling æons of eternity
Have cast the immortal germ of life to earth again,
In what new shape the inexorable hand of Destiny
Will clothe this subtle essence in the eyes of men?
Will it be as one in whom the spirit of the Magian lives,
That read on Chaldean plains the mystery of the stars?
Or yet as one of those vast millions whom their country gives,
Like Xerxes' host, a sacrifice in time of wars?
Perchance an exile's fate in Asian wilds may be my lot;
Some bloodier tyrant I than e'er swart Afric cursed;
Some bookful hermit by his people and his time forgot;
Some martyr to the truth the chosen Twelve dispersed.
Who knows but what the spark of emulation that the name
Stylites of the Pillar wakes within my breast—
That ragged Saint¹—may blaze long ages hence into a flame
Of mystic force like that the Incarnate Sage² possessed?
May it not be that pride and passion, struggling as they do,
The seat of mastership to win, if not put down,
Will vex the soul that fain would rise, as the rapt Indian³ knew,
With dread Ambition's curse—the mockery of a crown?
If so, may not some coming Nero be this soul of mine?
Some Alaric belike, with Vandal hand uplift
Against some sacred and mysterious temple, at whose shrine
Some future vestal tends her fire and plies her gift?
May not another Paris stir my heart with thoughts elate
Of some fair Helen yet undreamt of and unknown?
The heritage of some new love-lorn Antony be my fate,
Some star-eyed Serpent of the weedy Nile mine own?
Might not in me the Thracian singer's⁴ long-lost art revive;
Or from my lips the Mantuan poet's⁵ numbers flow?
Might not these fingers paint a new Campaspe if they strive,
And win her as Apelles did—if it be so?
Such thoughts as these the Inner Self awakes betimes in me,
Th' Eternal Pilgrim from the spheres of life beyond;
Say on, thou quenchless spark! for I who am would learn to be,
Throughout the ages, all that the ABSOLUTE planned.
Thou speakest now in tones as full of music as the lute
The Delian Apollo bore. I'll hear thy speech
In silence as profound as that which fabulists impute
To Pan, what time the Nazarene began to preach.
Thou art thyself through all the myriad lives that thou hast led;
Through all the years to come thou shalt be still the same.
What though the body moulders into dust? thou art not dead;
Thou art thyself! Thou canst not die—except in name.
Thou art thyself—the net result of all thy lives agone;
And every several life its certain quota yields,
To drag thee nearer to perdition than the former one,
Or closer waft thee to the blest Nirvanic Fields.
Who knoweth what the Karmic law may not demand of thee
Before each tittle and each jot have had their due?
Or yet what consequence, far-reaching as eternity,
From thy uncanceled deeds hereafter may ensue?
What boots it if thy place be that of subject or of king?
We are the puppets and the toys of circumstance.
What though we go unshod, or like that regal spendthrift⁶ fling
A fortune in our wine?—all these are tricks of chance.
What matters if the rags that Misraim⁷ thrust on Joseph's kin,
When chains and bondage held the chosen people fast,
Be all thy earthly share? The soul that hath her lodge within
May rise above the purpled Pharaoh's at the last.

In countries yet unborn an empire tottering to its fall
Thy hand may rule, like his whose eyes in wonder saw
The fingers of a man come forth that wrote upon the wall
Belshazzar's doom in words that filled his breast with awe.
The instincts of that later Roman⁸ may be thine, who strave
By tongue and pen to foster gluttony and ease:
Or, yet again, thou mayst eclipse in virtue them⁹ who gave
Their nights to prayer, their days to labored ministries.
Thou yet mayst rival in the lust for empire—who can tell?—
The son of Philip,¹⁰ him that smote fresh terror to
Long-ravaged Ind, who crossed the sand to Lybia's oracle,
And countless treasures in the lap of Ammon threw.
A remnant of the martial fire the triple hundred¹¹ felt,
Thy bosom may inherit in the time to be;
Perchance a heart as soft as that young wife's who piteous knelt
Before stern Omar¹² when he spake his harsh decree.
Do thou, as did of old the Cappadocian martyr,¹³ slay—
Thy breastplate selflessness, and truth thy sword and shield—
The demoned error, heedless of what dragon guise it may
Assume to cow thy soul and fright thee from the field.
Be only this thy aim, that whatsoever duty bids
Thou wilt perform, insensible to greed or gain,
And thou shalt stand immovable as those grim pyramids
That centuries hence shall dot the self-same arid plain.
Thou art thyself, I care not by what name thou mayst be known,
The sum of all thy deeds thou art, I dare repeat:
To climb the heights the Rishis clomb it rests with thee alone;
Learn this, and in the eight-fold path¹⁴ conduct thy feet.

SAINT GEORGE BEST.

NOTES: 1. St. Simeon. 2. Gautama the Buddha. 3. Gautama. 4. Orpheus.
5. Virgil. 6. Cleopatra. 7. Egypt. 8. Apicius the Epicure. 9. The Fathers.
10. Alexander. 11. At Thermopylae. 12. The Second Khalif. 13. St. George.
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THE MOON AS A WEATHER PROPHET.

It is a fact, easily susceptible of explanation, that the appearances of the Moon may be made the basis of prognostication of coming meteorological disturbances. The following are some of the deductions which may be drawn, with a considerable degree of accuracy, from lunar appearances:

If, three or four days after the New Moon, its outlines are sharp and clear, it indicates several days of fair weather.

If, on the second or third evening of the New Moon, the tips of the horns are indistinct, rain may be expected within a few hours.

If the face of the Full Moon is very red, a storm or several days of bad weather may safely be expected.

If, in the first quarter, the Moon's face is seen to be devoid of dark spots, good weather is indicated.

When the Full Moon appears clear and devoid of dark spots, and without a red circle at its edge, fair weather may be almost certainly expected.

If two or three dark spots are seen on the face of the Full Moon, and there are two or three dark and thick circles around its periphery, a large and continued rainfall may be expected.

A red Moon at rising, in summer, indicates great heat.

A Moon that rises clear, sharp and bright, indicates a long clear spell.

A clean-cut New Moon also indicates clear weather.

These phenomena are atmospheric, the appearance of the Moon depending entirely upon the medium through which its light comes to us.

"The power of man was much superior to that of the demon since the man joined to his science that of his companion and intellect, and that, by this means, he is able to oppose three good spiritual powers against two feeble demoniacal powers, which should totally subjugate promoters of evil and in consequence destroy evil itself." (Treatise on Restoration.)

THE TRUE MAN.

"You tell me that you have not been received by me into the truth. I am not aware of having a surer way than that by which I have received you. My condition and quality of a true man have always held me in my present position. I repeat to you, P— M—, that I have, in regard to myself, for every defense, only the truth. It is true that sometimes I have imprudently divulged a little too much, and, above all, to persons who have not deserved it."

THE FALL—MAN DISTINCT FROM HIS BODY.

(May 5, 1769.)

"I have received your letter, which it pleased you to write me last month. I see with much heart-ache the pain and suffering which your original nature has caused your body to suffer; but these things are innate and for that reason it is impossible to find means to oppose the different effects of this first principle. We are corporeally born with seven original evils, every corporeal form of which is not known, and it is not possible to avoid evil under every form in which it may exist. But, with a little serious reflection, man is yet able to weaken and diminish the many annoyances consequent and dangerous to the integrity and stability of our individuality. Therefore wise legislators have well foreseen the great inconvenience which man was susceptible of inflicting upon his individuality, by the strength and authority of his free will, able to consider by it and able to reflect with his relative ignorance after his own pattern and ordinary habit. Therefore the celebrated spiritual legislator has given seven principal and capital crimes to man and not to his body, although the seven things are attached to the body and not to the man."

LIBERTY OF MAN.

"Man is alone responsible to God for the little care and consideration he has had of having unwisely sent into unusual activity the things named above, which I am not able to explain in long detail, but it should be done. It is, P— M—, the great knowledge of the legislator, as well as the intimate friendship which he has had for man, his imitator, and for his spiritual and bodily preservation, that he has made seven principal commandments, to which he subjects and constrains the man of desire to follow scrupulously. These commandments are based upon the conservation of nature, hence all that may be done against nature will be called capital sins. Reflect upon that; you will see that I speak no enigma when I say that failing towards ourselves we fail towards God, who is the true Father of the creature."

As a corollary to this passage we will cite this extract from the "Treatise upon Restoration:"

THE ORIGIN OF EVIL.

(April 8, 1769.)

"It can be seen from all that I now say, that the origin of evil is from no other cause than evil thought followed by an evil will of the mind against the divine laws, and not that the spirit which emanated from the Creator is directly evil, since the possibility of evil has never existed in the Creator. It is born solely from the disposition and will of His creatures."

CONCERNING SECRET SCIENCE.

(November 16, 1771.)

"Concerning the objects of which you spoke to me, I avow that I would hesitate less to send them to you if I could see those more fruitful which I have already placed in your hands. You have not the courage, you say, to put your hand to so great a work until you have conviction. I declare to you that you will do the greatest wrong in waiting for my intervention. These things are absolutely at the disposition of him who guides all.

"The science which I profess is certain and true, since it comes not from man, and he who uses it without feeling the favor should cling to it for himself alone. Christ himself has said, 'Whatsoever you shall ask in my name, without hesitancy and without doubt in your faith, you shall receive.' Observe the true key of science. I believe that I should represent to you that the reflections which you have made to me should not hinder you. The reason for it is simple, although you have no conviction those who would admit you should have it, since there is nothing so free as the progress of the spirit, and if you only attend to these convictions in order to build, I may be able, perhaps, to send you all the materials which I possess and, without doubt, you should make them worth more than the first. I do not pretend, in order to refuse you what I have promised, but I much desire that you should make use of what you have."

FINAL CONSOLATIONS.

(August 24, 1772.)

"Pervaded with sentiment and zeal that you have even at present the favor of *La Chose*, is an assurance that it will not be cruel much longer. You should not doubt that I am filled with the sensitiveness that you have in this matter, but that which strengthens me in the special care which I propose to take for your conduct on this subject flatters me that by the assistance of L— I shall succeed in making an end of your punishment.

"There is no doubt that your example and precision in the Order which you profess with us, should be a striking example for all the members of *La Chose*. Therefore I think that although you may be the last pursuing this way among your brothers and equals, you should be the first in true resignation and stubborn perseverance."

[This concludes the section on "Practical Magic," from the great work on Martinism by Dr. Papus. The September STAR will contain the first installment of "The Work of Realization," by the same author.]

REINCARNATION.

*Not by birth does one become low caste,
Not by birth does one become a Brahman.
By his actions alone one becomes low caste,
By his actions alone one becomes a Brahman.*

—VASALA SUTTA, 27.

I wonder, when the cycling æons of eternity
Have cast the immortal germ of life to earth again,
In what new shape the inexorable hand of Destiny
Will clothe this subtle essence in the eyes of men?
Will it be as one in whom the spirit of the Magian lives,
That read on Chaldean plains the mystery of the stars?
Or yet as one of those vast millions whom their country gives,
Like Xerxes' host, a sacrifice in time of wars?
Perchance an exile's fate in Asian wilds may be my lot;
Some bloodier tyrant I than e'er swart Afric cursed;
Some bookful hermit by his people and his time forgot;
Some martyr to the truth the chosen Twelve dispersed.
Who knows but what the spark of emulation that the name
Stylites of the Pillar wakes within my breast—
That ragged Saint¹—may blaze long ages hence into a flame
Of mystic force like that the Incarnate Sage² possessed?
May it not be that pride and passion, struggling as they do,
The seat of mastership to win, if not put down,
Will vex the soul that fain would rise, as the rapt Indian³ knew,
With dread Ambition's curse—the mockery of a crown?
If so, may not some coming Nero be this soul of mine?
Some Alaric belike, with Vandal hand uplift
Against some sacred and mysterious temple, at whose shrine
Some future vestal tends her fire and plies her gift?
May not another Paris stir my heart with thoughts elate
Of some fair Helen yet undreamt of and unknown?
The heritage of some new love-lorn Antony be my fate,
Some star-eyed Serpent of the weedy Nile mine own?
Might not in me the Thracian singer's⁴ long-lost art revive;
Or from my lips the Mantuan poet's⁵ numbers flow?
Might not these fingers paint a new Campaspe if they strive,
And win her as Apelles did—if it be so?
Such thoughts as these the Inner Self awakes betimes in me,
Th' Eternal Pilgrim from the spheres of life beyond;
Say on, thou quenchless spark! for I who am would learn to be,
Throughout the ages, all that the ABSOLUTE planned.
Thou speakest now in tones as full of music as the lute
The Delian Apollo bore. I'll hear thy speech
In silence as profound as that which fabulists impute
To Pan, what time the Nazarene began to preach.
Thou art thyself through all the myriad lives that thou hast led;
Through all the years to come thou shalt be still the same.
What though the body moulders into dust? thou art not dead;
Thou art thyself! Thou canst not die—except in name.
Thou art thyself—the net result of all thy lives agone;
And every several life its certain quota yields,
To drag thee nearer to perdition than the former one,
Or closer waft thee to the blest Nirvanic Fields.
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We are the puppets and the toys of circumstance.
What though we go unshod, or like that regal spendthrift⁶ fling
A fortune in our wine?—all these are tricks of chance.
What matters if the rags that Misraim⁷ thrust on Joseph's kin,
When chains and bondage held the chosen people fast,
Be all thy earthly share? The soul that hath her lodge within
May rise above the purpled Pharaoh's at the last.

In countries yet unborn an empire tottering to its fall
Thy hand may rule, like his whose eyes in wonder saw
The fingers of a man come forth that wrote upon the wall
Belshazzar's doom in words that filled his breast with awe.
The instincts of that later Roman⁸ may be thine, who strave
By tongue and pen to foster gluttony and ease:
Or, yet again, thou mayst eclipse in virtue them⁹ who gave
Their nights to prayer, their days to labored ministries.
Thou yet mayst rival in the lust for empire—who can tell?—
The son of Philip,¹⁰ him that smote fresh terror to
Long-ravaged Ind, who crossed the sand to Lybia's oracle,
And countless treasures in the lap of Ammon threw.
A remnant of the martial fire the triple hundred¹¹ felt,
Thy bosom may inherit in the time to be;
Perchance a heart as soft as that young wife's who piteous knelt
Before stern Omar¹² when he spake his harsh decree.
Do thou, as did of old the Cappadocian martyr,¹³ slay—
Thy breastplate selflessness, and truth thy sword and shield—
The demoned error, heedless of what dragon guise it may
Assume to cow thy soul and fright thee from the field.
Be only this thy aim, that whatsoever duty bids
Thou wilt perform, insensible to greed or gain,
And thou shalt stand immovable as those grim pyramids
That centuries hence shall dot the self-same arid plain.
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The sum of all thy deeds thou art, I dare repeat:
To climb the heights the Rishis clomb it rests with thee alone;
Learn this, and in the eight-fold path¹⁴ conduct thy feet.

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If, on the second or third evening of the New Moon, the tips of the horns are indistinct, rain may be expected within a few hours.

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A red Moon at rising, in summer, indicates great heat.

A Moon that rises clear, sharp and bright, indicates a long clear spell.

A clean-cut New Moon also indicates clear weather.

These phenomena are atmospheric, the appearance of the Moon depending entirely upon the medium through which its light comes to us.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 743 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOCENTRIC ZODIAC.

POSITIONS OF THE PLANETS, ETC., FOR AUGUST, 1901.

Mercury—August 1st, in Aries; 6th, in Taurus; 11th, in Gemini; 16th, in Cancer; 21st, in Leo; 27th, in Virgo.

Venus—1st, in degree 11 of Libra; 13th, enters Scorpio. In degree 30 of Scorpio on 31st. Travels about two degrees a day.

Earth—1st, in degree 9 of Aquarius; 23d, enters Pisces, the twelfth house. Travels about one degree a day.

Mars—1st, in degree 17 of Scorpio; 28th, enters Sagittarius; 31st, in degree 2 of same, being degree 242 of the Zodiac.

Jupiter—1st, in degree 11 of Capricornus; 31st, in degree 14 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 14 of Capricornus; 4th, in degree 15 of same; 31st, same.

Uranus—In degree 16 of Sagittarius during the month.

Neptune—In degree 30 of Gemini during the month.

New Moon, in *Aquarius*, on the 13th, in the *direction* of Leo from the Earth—in the *house* of *Aquarius* and *sign* of Leo.

Full Moon, on the 29th, in both house and sign of Pisces.

The Moon enters the *Signs* the following dates, Eastern time: 1st, Pisces; 4th, Aries; 6th, Taurus; 8th, Gemini; 10th, Cancer; 12th, Leo; 14th, Virgo; 17th, Libra; 19th, Scorpio; 22d, Sagittarius; 24th, Capricornus; 27th, Aquarius; 29th, Pisces; 31st, Aries.

Sun in Middle States, on August 31st, rises at 5:28; sets at 6:33.

Evening Stars—Venus, Mars, Jupiter and Saturn.

August 31 is the 243d day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 6th, 10th, 14th, 18th, 26th, or contiguous days thereto. Extreme heat, natural fires and convulsions, cyclones and fierce storms.

EVENTS AND THEIR ASPECTS.

A News Record of Prominent Features of the World's Current History and Heliocentric Phenomena.

COMPILED BY WILLIS F. WHITEHEAD.

June 21.—**Planets' positions:** Mercury in Scorpio, Venus in Leo, Mars in Libra, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Gemini. **Earth enters Capricornus**, in conjunction with Jupiter and Saturn. Agoncillo, Filipino agent, closes his Paris office and starts for home. Explosion in N. J. kills 18. Nebraska cyclone kills 7. Riot in W. Va.

June 22.—Pittsburg storm kills 3; \$500,000 worth property lost. Bark Falkland founders; 6 lost. Horse plague in New York City.

June 23.—Awful floods in the Elkhorn River Valley, W. Va., destroys Keystone, Vivian and other villages; 100 lives lost. Widespread storms reported. Labor riots at Columbia, S. C.

June 24.—Hot wave. Filipino General Cailles and troops, 650, surrender; take oath allegiance. \$1,350,000 in gold dust arrives at Seattle on steamer Dolphin from Alaska.

June 25.—**Mercury enters Sagittarius.** Hot wave increases. Many killed by railroad wreck in Ind. Leipzig bank fails for \$17,000,000; creates panic.

June 26.—Hot wave continues. Police and strikers fight in Rochester, N. Y. Lightning destroys 50,000 barrels petroleum at Decatur, Ind. Steamer Lusitania wrecked, New Foundland. Increase of \$145,000,000 in U. S. foreign trade balance for year.

June 27.—Hot wave continues. Boers repulsed. Filipinos captured. Chinese rebels active. Italian troops kill 6 strikers.

June 28.—**Mars enters Scorpio.** Heat increases. Chinese rebels burn villages and kill inhabitants. Lightning bolt kills 4 in Ind. Italian troops kill 14 rioting strikers. Boers whipped.

June 29.—Heat kills many. Cyclone at Denver; terrible storm at Bar Harbor, Me. Steamers Armenia and Mohawk lost. In Pennsylvania over 30,000 iron workers go on strike.

June 30.—Hot waves, storms and floods in Europe; many deaths. Heat kills 24 in Pittsburg and New York. Last of volunteer army mustered out in San Francisco. Great steel strike grows.

July 1.—Heat kills 96 in New York City alone. Lightning bolt kills 11 in Chicago. Tug Fern Founders; 5 lost. 50,000 steel workers idle. Cyclone in Wis. Severe Boer losses.

July 2.—Heat kills 225 in New York City, 50 in Philadelphia and 50 in Pittsburg. Tornadoes in N. Y., N. J. and Wis. European heat and storms kill many. Frog shower at Minneapolis.

July 3.—Nearly 300 deaths from heat in 8 American cities. William H. Taft inaugurated at Manila as first civil Governor of the Philippines. Gen. Gomez entertained at dinner by President McKinley. Fatal labor riots at Colorado mine.

July 4.—The Flag waved around the world—United States, Porto Rico, Philippine Islands, Guam, Hawaii, Alaska. Deaths from explosives, 25. Dallas Center, Iowa, burns. Financial panic in south Russia. Tornado at Niles, Mich. Heat continues.

July 5.—Heat kills 22 in New York, Philadelphia and Pittsburg. Buffalo Fair flooded. Great downpour in New York City. Jacob S. Rogers leaves his fortune of nearly \$8,000,000 to N. Y. Metropolitan Museum of Art. Carnegie gives \$750,000 to San Francisco for library. Boers lose. Crops affected by heat.

July 6.—**Mercury enters Capricornus.** Filipino force of 254 surrender. Gen. Gomez declares Cuba will eventually become part of United States. Boers adopt guerrilla methods.

July 7.—**Venus enters Virgo.** Pierre Lorillard dead; he promoted archaeological researches in Yucatan and Central Am.

July 8.—Slump in stocks. Nearly 500 Filipinos take oath.

July 9.—Four-day storm destroys life and crops in Hayti, etc.

July 10.—Turkey settles U. S. claim. Ohio Dems quit Bryan.

Terrible heat. Boers lose badly. Railway wreck in Mo. kills 17.

July 11.—Middle States suffer from drought. White strikers battle with Japanese at Vancouver, B. C. Koreans kill 300 missionaries and converts. Boers burn homesteads; Boer leaders captured. Springfield, Pa., bridge accident; 9 killed.

July 12.—Corn and wheat injured by drought throughout West. President Errazuriz of Chile dead. Boers repulsed.

July 13.—Fierce heat. Organized labor will fight Steel Trust.

July 14.—General strike of steel workers ordered. Great heat.

July 15.—Drought partly broken in West. Strikers close big steel mills; over 50,000 workers strike; 1,000 iron molders strike in Chicago. Korean rebellion becomes serious. Russia fears famine through drought. Lemburg labor riot injures 100. Java volcano destroys 700. Boers surprised. Berlin weather hottest known for years. Fatal encounters in New Mexico and Mexico.

July 16.—**Mercury enters Aquarius.** Steel Trust accepts finish fight with labor unions. Filipino stronghold and prisoners taken. Steamer Fremont sinks. Boers on the run.

July 17.—Lightning bolt kills 7 at Arcola, Ill. Cloudburst at Winona Lake, Ind.; much damage. Bad railroad wreck in Mo.

New German steamship Deutschland makes Plymouth from New York in 5 ds., 11 h., 5 min., beating record. Baldwin sails for the North Pole. Religious riots in Spain injure 50. Boer cruelty in murdering British wounded authenticated. Pacific ocean bed has active volcano near Hawaii. Over 65,000 miners idle in Wyoming Valley; result steel strike. Allies to leave Pekin Aug. 14.

July 18.—Captured letters show Boer war near collapse; statement confirmed that Boer troops murdered British wounded at Vlakfontein. Petoskey, Mich., has \$500,000 fire.

July 19.—Mosquito plague in Texas. Steyn and Dewet fugitives. China asks Russia to give up Manchuria. Heat in Europe.

July 20.—Heat in U. S. breaks record; many crops ruined. Schlatter, "Divine Healer," sent to workhouse as a vagrant.

51,000 N. Y. garment workers strike. Siberian crops ruined.

July 21.—Heat again breaks record; intense heat in Europe; many deaths; crops wither. Boer commando captured; further sworn testimony that Boers murdered British wounded.

July 22.—Reports indicate corn crop greatly damaged through drought. Cereals advance. Yellow fever in Cuba. Boers lose.

July 23.—**Earth enters Aquarius.** The September STAR will contain a summary of notable events of the Earth's transit through Aquarius under the Sun in Leo.

THE ASTRAL NUMBER.

Replies to Our Critic—The "Final Digit"—The "Book of Time"—The "Y-Root"—Wonderful Demonstrations—The Mathematical "Word."

"The science of Astral Mathematics has existed on the earth for myriads of years. It is in the hands of no one cult, or sect, or organization. Individual Mystics only have access to it, and guard and transmit it only to worthy and well qualified successors. . . . As the general necessity of its revelation arises it will be given to mankind, and not otherwise."—*Thesaurus*, p. 45.

As we noted last month, the editor of *Coming Events* (June issue) further says:

"It now remains for Mr. Whitehead to show that it [the Astral Number] is something more, that it has an occult significance, and that he can extract from it something other than those data upon which it is formed; in short, that it is not a mere puzzle."

An analysis of this short paragraph shows three distinct things that I am now expected to perform:

First. Show that the Astral Number "has an occult significance."

Second. "Extract from it something other than those data upon which it is formed."

Third. That it "now remains" for me "to show" these first two things.

As an answer to the third proposition we will introduce what I said in the STAR for January. I stated there that I could not reasonably be asked to give any further information in regard to the Astral Number, etc., but that if *Coming Events* would publish the correct Astral Numbers of three people the STAR would publish the year of birth of each, and thus show that the Astral Number was not "balderdash." Here we find that the only thing that "now remains" for us "to show" is the year of birth of "C," whose number was first erroneously given by *Coming Events*. We recognize this obligation and will do so.

As a further answer to the third proposition above we will introduce what I said in the May STAR:

"I desire to test the persons A and B yet further, and the July STAR will contain additional matter in regard to them if my analysis of their Astral Numbers is pronounced correct by the June issue of *Coming Events*."

What I had in mind when I wrote the above was to establish the utility of a certain rule of esoteric Heliocentric Astrology, of which the Astral Number is an integral part. The object of this esoteric rule is to determine the time of day of birth. But *Coming Events*, possibly unwilling to admit anything to its pages that might prove Heliocentric Astrology to be something other than "balderdash," said:

"In the further test of the persons A and B, I need hardly point out that I should not consider an Astrological reading from the day of birth, or from the Solar sign as a test."

In other words, as I understand it, I must not give any evidence of an astrological character "to show" that the Astral Number "has an occult significance," or that there can be extracted "from it something other than those data upon which it is formed." As the Astral Number is not a "so called" but is a valid Astral Number, I shall not attempt to do the impossi-

ble—treat it as something separate and different from esoteric Heliocentric Astrology—for the two are one and inseparable, and I will admit of no obligation to treat of the Astral Number otherwise. Such being the case, it is not incumbent on me "to show" evidence as to the "occult significance" of the Astral Number—evidence which is rejected in advance by *Coming Events*—and this entirely answers all three propositions as to what "remains" for us "to show."

We have and shall keep a free hand in dealing with the marvelous Astral Number. We will submit to such tests of it as *Coming Events* may reasonably propose, if within our power, but the kind and the amount of such evidence must be determined by the facts. If we cannot submit such evidence as the Astral Number admits of we cannot be expected to furnish any.



Coming Events, may desire to suppress the Astral or valid Astrological character of the Astral Number, as it now editorially speaks of it as "the so called Astral Number," and also unfortunately omits its Astral features in attempting to explain it to its readers. We insert in brackets, in italic, such omitted Astral features:

"Now I must first explain that, to form the Astral Number, one must put down a series of complex numbers according to tables [which give the Astral Powers of the Planets, the Months and their Days]—thus if one's father is dead put down [the Astral Power of Jupiter], 482112; if mother dead [the Astral Power of Saturn], 241056; if single [the Astral Power of Mars], 542376; if married [the Astral Power of Jupiter], 482112, again—in all perhaps more than a dozen rows of numbers corresponding to the [Astral Powers of the] month and date of birth, and the year of birth is added, and the total sum makes up what is called the Astral Number."

It may be asked why I insist on preserving these Astral and Astrological features, since directions for casting the Astral Number can be made without naming the Planets in connection with "the conditions and culminations of life?"

I answer that the Planets must be named in order to explain the Number as being an Astral one, and *Coming Events*, in professing to explain it, however slightly, as an Astral Number should not have omitted its Astral features. Again, I hold that the Astral Number is not an invention but a discovery; that its discovery was made as a factor of Heliocentric Astrology; that every part and particular of the Infinite Cosmos has its own generic and special Astral Number, according to the doctrine of Pythagoras, who learned it from the Magi, the Wise Men of the East, whose profound knowledge excelled that of our present civilization. I do not profess to prove these things for the simple reason that the Astral Number, like Masonry, seeks no converts or adherents. Its disciples are born in the path pursued by Pythagoras, and, like him, press forward to the Astral Light of the Cosmos.



The editor of *Coming Events* further says, in regard to the "final digit" test of the Astral Number:

"In the April issue I spoke of the ill success of my attempt to test the number according to the rules laid down. Mr. Whitehead replies: 'Analysis is made by

means of elaborate books, and as the editor of *Coming Events* does not possess the elaborate books, it is no wonder that the Number would not stand the test. But in 'The Mystic Thesaurus' I read: 'To test the work, add the four figures of the year of birth together, and their sum to one final digit. This will also be the "final digit" [these quotations appear in the rule] of the Astral Number.' Can any of my readers make this test apply? I cannot. They have the necessary data."

Turning to page 221 of *Coming Events* (April) I read: "I tried the Astral Number and got others likewise to do so, according to the rules laid down, but in no single instance would the Number stand the test."

As the "final digit" is not mentioned in this first quotation I misunderstood the kind of test intended. Testing the Astral Number and testing "the work" of its casting are two different things. Again, a number's final digit may be its last digit or the sum of its digits reduced to one digit, which last is the kind and the only kind of "final digit" the rule quoted refers to; and this shows why it is put in quotation marks in the rule. The plain purpose of this rule is to test the work of casting the Astral Number. Thus:

Year of birth of A=1858. "Final Digit" = 4.
 For 1+8+5+8=22, and 2+2=4.
 Astral Number of A=4764226. "Final Digit" = 4.
 For 4+7+6+4+2+2+6=31, and 3+1=4.

As the "Final Digits" of the Year and Number are the same the work, thus tested, is proved correct.

This is so because the rule eliminates everything except the "Final Digit" of the year of birth.

Would not this rule show the year of birth?
 No. Take the correct Astral Number of C=2993406. Following the rule, 2+9+9+3+4+0+6=33, 3+3=6. Now, the years '06, '15, '24, '33, '42, '51, '60, '69, '78, '87, and '96, in the past century, all have the same "Final Digit." Which of the eleven is the one?

I propose to not only find the right year of birth of C, as promised, but show you how to do it!



The editor of *Coming Events* concludes as follows:

"As regards the 'elaborate books,' if Mr. Whitehead would kindly give me an opportunity of looking up the subject I should be glad. Though I probably have not the books myself, I have a library of a few million 'elaborate books' close at hand—I mean the British Museum."

The "elaborate books" that an analysis of the Astral Number calls for are three or four in number. To use them intelligently one must be an Initiate of mystic mathematics and coördinate knowledge. They are possessed by only a few, the editor of the STAR, Dr. N. E. Wood, among the number, and, through appointment, they will be shown to the editor of *Coming Events* or any one he may delegate for the purpose. They are not to be found in any of the world's great libraries so far as I know. I mentioned these books in the STAR for last January, and have but little to add to what I then said. For the purposes of this article I will briefly describe "The Book of Time."

In size, "The Book of Time," otherwise known as "The Time Book with Astral Culminations," measures

ten by twelve inches and is two inches thick. Its contents give, on its left-hand pages, corrected heliocentric horoscopes for January 1st for over one hundred and fifty years, starting with 1800. Each right-hand page gives the year whose horoscope occupies its opposite page, with the mean heliocentric longitude of the planets for the time given, tables of daily motions and corrections, etc. The left-hand pages are the only ones lettered or numbered, and the horoscope on each one of the numbered pages is that one whose year gives a Y-Root that corresponds with the number of the page it occupies. Thus, the year 1854 has a Y-Root of 6, as 9 goes in 54 just six times, and the horoscope for 1854 is therefore entered on page 6.



Now, in order to demonstrate that the Astral Number is something more than a "mere puzzle," we will operate with this most important mystic mathematical method, known to a few western occultists as the Y-Root, on the Astral Number of A, about which no mistakes have been made, either in its casting by the editor of *Coming Events* or in its analysis by myself. The Y-Root of any number is found by dividing it by nine, by long division, and annexing the "final digit" of its product to the right-hand side or after its remainder, if any, and the number thus formed is the Y-Root required. It is an easy and simple operation, plain as day, but look out or you will get mixed.

We will first cast the Astral Number of A—4764226.

Male=Power of Mercury	994356
Married=Power of Jupiter	482112
Dark complexioned=Power of Venus	964224
Also the Power of Mercury	994356
Father dead=Power of Jupiter	482112
Mother living, no powers	0
Born January=Astral Power	161624
On the 25th=Astral Power	683584
Year born=its own number	1858

Total, or Astral Number	4764226
Add the "Century Ordinate"	8331652
Grand total	13095878

We now correct this grand total by canceling its first figure, which gives us 3095878. This number represents, I believe, the heliocentric power of the seven planets upon A, as an individual, in his astral horoscope. Thus, ♄, 8; ♃, 7; ♀, 8; ♁, 5; ♋, 9; ♌, 0; ♍, 3. But this method may not be warranted by the "books."

By means of adding the Century Ordinate and the correction of the Grand Total through cancellation, we now have, as the working Astral Number of A, a number 1,668,348 less than his original number. Thus:

Original Number	4764226
Working Number	3095878
Less Original Number	1668348

What now becomes of the assertion that we separate the Original Number into its constituent parts?

Is this the prescribed method? Yes, sir; always.



We will now, with this working Astral Number, commence the work of analysis.

We first find the Y-Root of the Astral Number. The mathematical work results as follows:

9 3095878	[343986 = 3+4+3+9+8+6 = 33 = 3+3 = 6
27	
39	
36	
35	
27	
88	
81	
77	
72	
58	
54	
46	

6 is "final digit" of quotient.

We annex this "final digit" to the right-hand side of the remainder—4—to find the Y-Root required.

This gives, as the Y-Root or Key to the Year of Birth of A, 46 = the number 46.

Using this Key, we turn to page 46 of the Time Book, where we find the heliocentric horoscope for the year 1858—the year that A was born.

But we can find the year of birth from the Astral Number of a person without the material Book of Time by using one of its astral principles. Take the Astral number of C, 2993406. The addition of the Nineteenth Century Ordinate, and subsequent correction through cancellation, gives 1325058, the Y-Root of which, 66, gives the year of birth of C as 1860—unerringly found among the eleven years of the past century having in common C's "Final Digit." For the Y-Root of the last two figures of 1860, or 60—and 66 is such Y-Root—shows the page of the Time Book on which the planetary aspects of January 1 of the year of birth of C are recorded. (Or, with C's 66, $9 \times 6 + 6 = 60$, giving the year he was born. With A's 46, $9 \times 6 + 4 = 58$.)

Going back to A, the Quotient 343986—obtained in finding the Y-Root that shows his year of birth—is known as his "Mean Heliocentric Horoscopolical Astral Power Before Birth," and is the number to be used in the next operation to determine his month of birth. But this operation is of so intricate a character as to require the opening in these pages of the "elaborate books" referred to—a thing "impossible for me to perform." Our demonstrations therefore cease at this point, having done all things proposed by us.

★

Mr. Zeno T. Griffen, author of the able article on the "Quadrature of the Circle" in the STAR of last November, and an expert along these lines, says:

"There is a peculiar relation shown when we come to dissect the Astral Number. For instance, to find the basis of time coördination, let us multiply the number of months in a year, 12, by the square of nine, 81, and we have 972. Then multiply this sum by the number of days in the longest months of the year, 31, and we have 30,132, or the circumference of a circle whose diameter is 972 in whole numbers. [Mr. Griffen here means 3,013.2 as to 972, no doubt.] Now let us see the factors of 113, the diameter of Man, or the Microcosm. These are 2, 4, 8, 16, 18, 32, 33, and represent the seven planets by 2 for Neptune, 4 for Uranus, 8 for Saturn,

16 for Jupiter, 18 for Mars, 32 for Venus, and 33 for Mercury; and these equal 113, each unit of which represents 30,132. So that to get the astral power of Mercury upon Man we multiply 30,132 by 33 which gives 994356. The astral powers of the rest are obtained in a like manner by their several factors. The Astral Number of each planet is said to give the number of vibrations it has per second, for, according to one of the makers of the Astral Number books, 'they record the number of vibrations per second of the astral magnetism of all the planets and the Sun, which measures of vibration express the arithmetical value of the polar angles of the earth at all points of its orbit for all months and days, etc., and constitute the Astral Logarithms used in Heliocentric Astrology.'"



I cannot close this brief in behalf of the validity and integrity of the Astral Number without issuing an invitation to every astrological publication in the world, worthy of notice, not fully satisfied as to the genuineness of the Astral Number. If any such will publish the full directions for casting the Astral Number, as contained in the present issue of the STAR on page 18 (permission for so doing being extended through me by Mr. Zeno T. Griffen, who copyrighted the same for the protection of all genuine Occultists), and will submit the Astral Numbers of three people for analysis, as a test of the same, and will further publish the answers to such public test, we will, through the STAR, furnish them with such evidence as we have given *Coming Events* in this connection.



Like all other things, *Geocentric Astrology*, in its every particular, has its true, valid and certain Astral Numbers. Because as yet undiscovered is no proof that they do not exist. My Geocentric friends—and I have quite a number of them—are always pleased to refer to their worthy Art as a Science. It is but partly so, at present, though the absolute Science is there. I repeat, it is there—seek for and discover the Astral Number System of your beloved Art, my friends, for then, and not until then, will your Art be an absolute Science, producing, like every other Science—CERTAIN RESULTS.

I do not invite you to the performance of this work without putting within your hands a tool full able to aid in its accomplishment, although I cannot give but few directions for its use. Here your own intelligence must work. This tool is a WORD as expressed in a NUMERICAL DIGIT. It is THE MATHEMATICAL WORD:



LET THERE BE LIGHT — 9 — AND THERE IS LIGHT.



This numerical Word will unlock all Astral Numbers and, inversely, will build them. It is known to a few as the "Golden Y," and we testify to you that *esoteric Heliocentric Astrology*, through its Astral Number System, is an exact and absolute Science, and its Results are mathematically certain.

Now, then, I shall go no farther as to the RESULTS that the Astral Number will produce. My work is an empirical one. I choose, for the present, the Art of

Heliocentric Astrology rather than its Science. For this we have good and imperative reasons.

Our object, therefore, is not to extend the influence of the Astral Number except as its purity and preservation may demand at our hands. We inserted it in "The Mystic Thesaurus" to keep it pure from the misrepresentations of one, and we have now fully and finally replied to the mistaken criticisms of another.

No; the Astral Number is not "balderdash," nor is that Astrology of which it is an esoteric part.

WILLIS F. WHITEHEAD.

GEOCENTRIC SECTION.

[Edited by PROF. G. W. CUNNINGHAM, 519 Monroe Ave., Chicago, Ill., to whom all communications relating to this section should be addressed.]

When a personal reply is necessary one or more stamps should be enclosed. Brief articles of a suitable nature relating to experiences in the study of astrology which are of general interest will receive such attention as they merit, and, if published, full credit will be given the author.

Questions of general interest relating to astrology which can be clearly and intelligently answered will receive our full attention in the earliest possible subsequent number. Write plainly, and on one side of paper only.]

ASTROLOGERS AND ASTROLOGY.

BY PROF. G. W. CUNNINGHAM.

We wish to impress the fact on the minds of our readers that there is a vast difference between the true science of Astrology and that which some self-styled, over-enthusiastic, under-educated "Astrologers" are pleased to call Astrology. Owing to the lack of proper and sufficient knowledge relating to the intents and purposes of Astrology, the general public is unable to discriminate as to the difference between the genuine and the spurious, consequently all who style themselves "astrologers" are most likely to be classed the same, and the natural presumption is that when a prediction is made public by some "Astrologer," no matter how youthful, inexperienced or over-enthused he may be, it will generally be supposed that it is made in accordance with the scientific rules of Astrology. In this way much discredit has been brought to the science by students. Predictions are frequently made from horoscopes calculated from an estimated time of birth which should not and would not have been made if the student had been properly instructed. No student should make predictions which relate to certain houses in any horoscope unless he is absolutely certain that the time of birth from which he bases his calculations is accurate. If he does he is most certain to fail and in that way bring much discredit to the science as well as himself.

Students of Astrology must keep the fact in mind that when they make a prediction which is published in the daily press, it places them and Astrology at once before the critical eyes of thousands and possibly millions of people who are ever ready to find fault with Astrology and all things pertaining to it from the standpoint of what they have been educated to believe, and not from what they know about it. Furthermore, these readers do not realize that mistakes can be made by an "Astrologer" who will risk making a prediction from a horoscope made from an estimated time of birth, consequently they will not be as charitable as they should be in their judgment.

Astrologers are the only people who must not make errors. If they do they bring more or less ridicule on

the science they represent from various sources. If a medical student, who may be a graduate of some system of medicine, makes an error and his patient dies, it is taken as a matter of course, for it is not expected that he is perfect as he is only a beginner. His mistake is buried and the science of medicine is still as good as ever, but the error of an "Astrologer" is held up in the glaring light of public ridicule and, as a result, the science of Astrology is assailed from all directions. It matters not if the prediction was made by an amateur or not, the error brings the same result every time.

A youthful "Astrologer," who is twenty-five years of age, recently made a prediction which was first published in the *New York Journal*. Among other things he said:

"Saturn is retrograding at the present time (May 28, 1901) in Mr. McKinley's second house, which, according to Astrology, is his wife's eighth house, the house of death. Mrs. McKinley will not die this year, but there is great danger of her passing away by next April, when Saturn will go direct again and pass over his own place in the second house, indicating Mrs. McKinley's death. The imminent attempt on the life of President McKinley in June (1901) is due to the evil planet Uranus, which is in the tenth mansion of the heavens, indicating trouble for the Government and its ruler."

He further remarked:

"I also predict strikes in *all trades* between now (May 28) and the month of August, 1901. The diagram for the New Moon for the month of June predicts for the people of the United States great strikes, much bloodshed, loss of life and many riots."

In the first place, no Astrologer should publicly predict the death of any one, even if he has come to that conclusion in his own mind. It might have a depressing effect on the mind of the sick one, and the prediction could certainly be of no particular benefit to anyone. If he is capable and wishes to prove the science by such predictions let him make his prediction and seal it and place it in the hands of some editor to be used after the person's death. In the second place, at the time mentioned, Saturn was not transiting in the second house in President McKinley's horoscope but was in the third house. This goes to show that the horoscope from which this "Astrologer" drew his conclusions was made from an estimated time and therefore if these predictions should be fulfilled to the letter it could not be credited to the true science of Astrology. On the other hand, if the predictions should fail no discredit should come to the science of Astrology. Let us give the credit or discredit, as the case may be, to the individual and not to the science of Astrology. Many people are gifted as prophets and if this "Astrologer" is so endowed, I say all honor and success to him, such as he may merit and deserve; but in the future I trust that he and all students of this sublime science will keep their predictions within the limits of the true science of Astrology and strictly in accordance with well established rules.

Leo—♌

THE SIGN LEO.

☉—Sun

ITS SIGNIFICATION WHEN TAKEN ALONE.

[Students cannot become too familiar with the following introductory remarks.

At all times when considering the description of the personal appearance and characteristics denoted by this or any other zodiacal sign, students should keep the fact in mind that the descriptions are given to show the indications of the sign when taken alone without regard as to whether the ruling planet and the Moon are placed in dark, light, short, tall, stout, or slender signs at the time of birth. Also without considering the indications of the planet elevated above all others, and those in aspect to the ruling planet, Moon, and rising degree. It must be remembered that all planets may be likened unto a sensitized plate in so far as they partake of the nature of, or partly symbolize, the indications of the signs in which they are placed at the time of birth. When less than the sixth degree of a sign is rising at the eastern horizon, it is then necessary to consider some of the indications of the preceding sign and blend them with the testimonies offered by the Rising Sign. It often happens that a sign is intercepted in the first house, and in such cases the indications must be properly blended and judgment rendered accordingly. When planets are in the first their indications must also be considered. Each sign is divided into sections, called "terms," and care should be taken to notice as to the proper "term" in which the rising degree belongs. All these points can be determined accurately only when the horoscope is calculated according to the date, place, and exact minute of birth, Sun-time. Many of them can be determined when the time is quite near to the exact, and some of them from the date alone, without the time. When considering the characteristics it is always well to pay attention to the sign in which the Sun is transiting at the time of birth or, from a Heliocentric standpoint, the sign opposite to that in which the Earth is placed.

At any rate, people should study their horoscopes in accordance with the most complete and accurate data to be had, and in that way arrive at every point they can which will be to their advantage to know.]

The fifth thirty degrees of the Zodiac are represented by the sign Leo, symbolized by the Lion and ruled by the Sun. It is a northern, fiery, hot, dry, diurnal, masculine, fixed, commanding, talking sign, the only celestial home of the Sun and the detriment of Uranus.

PERSONAL APPEARANCE.

Leo denotes a tall, slender, wiry, muscular figure, with wide shoulders in proportion to the rest of the body. The first ten degrees are less indicative of tallness than the remaining twenty degrees. The complexion is florid; hair and eyes light; the eyes are large, and, when the native is not taking part in a conversation, they will have rather a fierce expression; the hair is fine and grows thin and in many instances will be near the color of pure gold.

DISPOSITION.

These characters are naturally endowed with great pride, ambition, perseverance and independence, coupled with a dignified, commanding, magnetic and majestic presence. No business is too large for them to manage; they are self-reliant and do not hesitate to take the responsibility of any large enterprise and will carry it forward to success if such a thing be possible. They become restless and impatient when placed under restraint and are not busy with something. They are natural leaders and will not be satisfied with a subordinate position, yet will accept one rather than be idle, after which they will soon manage to be the head of their department. They are kind, sympathetic, too generous for their own best interests and will be tempted to give away their last penny to assist one in distress when their sympathies are aroused. They insist on having things their own way and will only yield after a struggle for supremacy. They are apt to talk considerable about what has to be done and often seem to be crossing bridges before they come to them. To one who does not understand them they will seem to be fretful, irritable and high-tempered, but, as a rule, their deep anger will be aroused but a few times during their lives. At such times they become very fierce, and the cause of this disturbed mental equilibrium

will get the full benefit of their opinion, be he king or peasant. They belong with a class of people who do a great amount of talking, and one born when Leo is rising, the other testimonies concurring, will be a natural orator with the ability to sway and completely capture his audience.

PROF. G. W. CUNNINGHAM.

EVIL TRANSITS NOW FOR CERTAIN PEOPLE.

When, by their progress in their orbital transits, Saturn, Mars, or Uranus reaches certain points in the Zodiac—at which they come to within five degrees either forward or backward from the exact degree of the conjunction, square, or opposition to the place of the SUN in a Geocentric, or the EARTH in a Heliocentric horoscope—it is a warning of an evil, or at least an annoying, period for people born any year on or between any of the dates given below. This does not take into consideration the transits in cardinal houses of the Geocentric horoscope, favorable or otherwise. Here is a point in which the two systems harmonize and agree as to the time of an evil period, especially during transits of Uranus and Saturn. If people drift blindly during these periods they are apt to do something which will cause them financial losses, or mental worry from other sources. Do not understand that some dire calamity awaits you if your birthday happens to be mentioned in the following list of dates. "Forewarned is forearmed," and by knowing the time in advance when the evil is indicated and then being extra careful of your health and financial matters, and also being particular to see that your conduct is such as to be above reproach, it is expected that you will counteract at least the greater part of the evil indicated. At any rate you will be better able to understand yourself and the condition of affairs surrounding you, and become a philosophical master of the situation. Those born with a very fortunate nativity will notice that much less evil will be in evidence for them than for others whose horoscopes are proportionately less fortunate. The following birthdays, inclusive, are the ones to which the above remarks apply:

September 1 to 10, September 27 to October 15, December 1 to 10, December 26 to January 15, February 23 to March 10, March 26 to April 15, May 29 to June 9, June 27 to July 15.

PROF. G. W. CUNNINGHAM.

MISCELLANEOUS NOTES, QUERIES AND ANSWERS.

We are pleased to acknowledge the receipt of "The Planetary Hour Book," published in vest pocket form by Ernest S. Green, 1804 Market St., San Francisco, Cal. In this he gives the hours of the day which are ruled by each one of the different planets. The matter is arranged simply and concisely and is readily comprehended. It is designed to determine good and evil hours. Issued monthly; price 10 cents.

The article on "Astrologers and Astrology," on the opposite page, was intended for the July number of the STAR, but owing to a lack of space it was crowded out. Taking a retrospective view of the situation we see that the "imminent attempt on President McKinley's life in June (1901)" failed to materialize. Strikes have developed in some but not "all trades," the great steel-workers' strike being foreshadowed by conditions previous to the prediction made. And, so far as we are informed, no extraordinary "riot and bloodshed" was in evidence during the month of June, 1901, as predicted.

S. Issi, of Des Moines, Iowa, refers to a notice relating to "fortunate days" which appeared in the May STAR, and wants to know "how those certain days can be fortunate for everybody," and further declares that "the idea that any set of days can be either lucky or unlucky for all the world is something very unscientific." By referring to Mr. Whitehead's notice relating to "fortunate days"—page 22, column 2, May number—you will see that he agrees with you, for the notice was well seasoned with sarcasm and should not be considered as an endorsement. Fortunate days can only be determined by certain calculations made according to each individual's horoscope. The idea that fortunate days can be and are given indiscriminately by self-styled "Astrologers," has been the means of doing great and lasting injury to the true science of Astrology.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
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NEWS E. WOOD, A. M., M. D.,

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EDITORIAL SECTION.

THE phrase, "watered stocks," should be relegated to the dust-heap of worn-out things and in its place the more appropriate phrase, "christian scienced stocks," should be substituted. The reason is self-evident and needs no explanation as all people with an ordinary amount of common sense know that "watered stocks" are composed of 100 per cent of "mind" less enough "matter" to make a showing.

AT Paris, on July 13, with a steerable balloon—cigar-shaped and supporting a triangular-shaped frame-work furnished with propelling and steering apparatus and a petroleum motor—M. Santos Dumont, its inventor, made a test trip. The distance covered was nine and three-eighths miles, at a speed in round numbers of nearly fourteen miles per hour, half of the trip being "almost in the wind's eye." The stiff wind, however, proved too strong for the machine and it met with an accident from which its inventor luckily escaped unhurt. The occult problem of aerial navigation seems in a fair way of being solved in the near future.

THE degenerate cult that misnames itself "christian science" is theological insanity. It is at once not only the most fanciful, the most absurd and the most monstrous view of God, his creation and his revelation, but is productive of the most extreme cruelty and inhumanity to the weak and helpless. Its disciples seem to be those who had their umbrellas up when the good Lord was raining common sense. Every so-called "church" of these fool fanatics is really an insanity incubator where the most dangerous degenerates of christendom gather together in order to debauch reason and crucify the truth. One of these incubators has lately been

"dedicated" in Chicago, the cost of which is said to have been \$150,000, but much of this amount, it seems to us, is "christian science" so-called "mind."

AIMING to break the terrible drouth of July in their particular section, down in Denison, Texas, on the 14th, nearly every "sky pilot" publicly prayed for rain in the morning. In the afternoon a storm came—mark this answer to prayer—and *wrecked a new church!* Hereafter petitions for rain in that locality will probably contain ample specifications that no damage result therefrom to life or property, and especially as to churches.

OCCULT POWERS OF MOHAMMED.

Although the world has millions of Moslems, but few who are not of that faith know upon what its teachings rest or what was the nature of development exercises to which Mohammed applied himself.

Moslem writers are unanimous in ascribing many marvelous happenings to the prophet of Islam. Yet, according to the words of Mohammed himself, he performed but one miracle, which was the production of the Koran.

His early life was but little different from other Arabian boys, although it is claimed that he walked at the age of three months, and talked at the age of seven. All accounts unite in ascribing to him an honorable and truthful character.

It was by this fair reputation together with a comeliness of person that he succeeded in infatuating the widow Kadijah, whose wealth enabled him to pursue without interruption his occult development exercises.

Although deprived of an early education, he was a good listener and had an unusually retentive memory. Thus his mind became filled at an early age with the folk-lore of his tribe, resulting from long evenings spent around the fireside when the caravans were at rest.

He also learned the stories of Christ from the wandering monks whom he often met in his travels. However, his real development was undertaken according to instructions received from the Magi.

When he was about to enter upon his life work, a tent was constructed for him in the suburbs of Mecca. To it he would repair at night, and spend hours lying upon his back, gazing at the firmament and meditating upon things divine. As he continued his exercises he became reserved and diffident. He was often seen walking about the sacred city alone, with hands behind him and head bowed down.

But to no one, not even his faithful wife, did he communicate his ambitions and aspirations.

Later he refused to eat the flesh of the camel, and soon after restricted his diet to fruits, grains and vegetables. Shortly afterward he attained the trance state, and in this condition would lie motionless for several days at a time.

Finally he gave his confidence to his admiring wife, Kadijah, who at once gave to

him her earnest support and encouragement.

His development was kept a secret until the forces with which he sought commerce became too strong for his debilitated physical nature. It was at this time that he began to fall into the trance without warning and without regard to place. It might be in his home, on the streets of Mecca, or even at the Caava, the sacred spot where all of the tribes offered up their prayers before the birth of Mohammed, and where offerings are made even to this day.

His enemies were unkind enough to say that he was suffering from epilepsy, and even hinted that he was insane when he began to tell of his psychic experience. When he finally proclaimed himself a prophet of God he met with violent opposition from the various tribes, and history tells how his most bitter assailants were his own relatives.

At length a decree was issued forbidding the prophet or his adherents the privilege of trading with so-called loyal Arabians. So bitter became the opposition to him that he was forced to take refuge in a castle provided by his father-in-law, where he remained for one year.

During this time he and his followers were often reduced to hunger. This severe training, induced in part by necessity, was all that was required to complete his development and give to him the gift of second-sight or illumination.

It is interesting to note in regard to the meeting of Mohammed and the genii, as related by himself, the coincidence of his experience with the precepts of the Magi. He states that while he was preaching in the desert the elementals or spirits of the air were attracted to him by the wisdom of his utterances. In describing them he said, "Some of these beings are good, others are evil. The latter seek places of darkness, where they prey upon and annoy the lonely travelers of the desert."

He is said to have taken great courage from this meeting, as he remarked, "I need not despair, though man hearken not, if the spirits of the air find good in my words."

His first demonstration of occult power was made or exhibited at his trial before Habib, the leader of the Koreshites.

When he was summoned before this powerful tribunal, the venerable Habib received him graciously and at once propounded to him the pointed question:

"They tell me thou dost pretend to be prophet sent from God. Is it so?"

"Even so," answered Mohammed, "Allah has sent me to proclaim the veritable faith."

"Good," rejoined the wary sage, "but every prophet has given proof of his mission by signs and miracles. Noah had his rainbow, Solomon his mysterious ring, Abraham the fire of the furnace, which became cool at his command; Isaac, the ram, which was sacrificed in his stead; Moses, his wonderful working rod, and Jesus brought the dead to life and ap

peased the tempests with a word. If, then, thou art really a prophet, give us a miracle as proof."

The first miracle demanded of Mohammed was to reveal what Habib had in his tent, and why he had brought it to Mecca. At this Mohammed bent toward the earth and traced upon the sands the powerful pentagram or five-pointed star. Around this he drew a circle and stood in the middle thereof. He then went into the self-induced trance and, upon awakening, replied:

"O, Habib, thou hast brought thither Satiha, deaf and dumb and lame and blind, in the hope of obtaining relief of Heaven. Go to thy tent, speak to her and hear her reply, and know that God is all powerful."

When the judge hastened to his tent he found the words of the prophet verified. Thus all prophets of the divine world have made the healing of disease a crucial test. But such power is one of God's gifts to humanity, and may be attained by those persons who will cultivate a pure physical by proper diet, a pure astral by proper breath, and a pure psychical by proper meditation.

T. J. BETIERO, M. D.

AN OCCULT SIXTH SENSE.

Nearly a hundred years ago M. Flourens, a French scientist, noticed that doves whose inner ears were cut in certain places showed a strange uncertainty of movement. The said cuts did not in the least affect the hearing of the birds, but as soon as the latter tried to move they began to make violent pendulous motions with the head, lost their equilibrium, turned somersaults, staggered, etc.

Since then innumerable observations and experiments have corroborated the thesis then enunciated that the ear is not only the organ of the sense of hearing but also that of a distinct sixth sense—the sense of location, of equilibrium, or, to express it scientifically, the static sense.

The function of the ears as the organ of static sense is explained thus: Within the ear are three small globular protuberances covered, on their inner side, with innumerable minute cells, each containing a fine hair, surrounded by lymph. If an individual makes a slight motion the hairs follow the motion, while the lymph, subject to the law of inertia, endeavors to retain its former position; thus the hairs are bent in a direction opposite to that of the movement made, and the irritation thereby produced is immediately telegraphed by the nerves to the brain, thereby causing consciousness of the movement.

If one rotates rapidly until the lymph moves with the body, and then suddenly stops rotating, the hairs will bend in the opposite direction and produce dizziness.

The function of the minute hairs is supplemented by minute crystals which swim within the cell-lymph. When a movement begins, the crystals, subject to the law of inertia, remain a little behind, pressing upon the cell-walls, and causing supplementary reports to the brain.

WHERE DREAMS COME TRUE.

Far over some mystical river, and under some wonderful sky,
Where the rain never blots out the sunshine, and our loves never weary nor die,
Where the flowers never fade, but in changing, their magical sweetness renew,
Is a glorified realm of enchantment. 'Tis the land where our dreams come true.

By mystical visions and tokens we learn of that marvelous land.
But, alas! on mortality's threshold the frail clue slips from our hand
And the river of death runs before us till it brings the bright portal in view
Of the haven of rest that awaits us in the land where our dreams come true.

—Adapted Selection.

THE RELIGION OF HUMANITY.

An Important Essay on the Inherent "Intelligence of Nature."

Man's best lessons are learned close to the heart of Nature. A sympathetic observation of Nature's methods renews man's inspiration and gives him fresh hope, faith and courage, by bringing home to him, in some subtle way, a certainty of the existence of an all-embracing Divinity which makes for immortality.

That Nature is intelligent is beyond question. Everywhere man sees instinctive foresight, wise purpose and providence. Witness the care with which plants provide for their propagation. The witch-hazel, for instance, projects its seed for a considerable distance from the parent bush that it may fall upon fertile ground and have the advantages of sunlight and air.

The intelligence of flowering and fruit-bearing plants is shown in making those developments attractive to birds and insects that the latter, in gathering honey and pecking at fruit for their own advantage, may carry away pollen and liberate fruit-seeds. Plants will throw out new roots and travel long distances in search of water and food. Bury a bone some distance away from a given plant and in a comparatively short time it will have found and twined innumerable fresh rootlets about it.

The instincts and senses of plants and animals are naturally finer and truer than ours because they are more dependent and limited. Animals can divine the existence of water at long distances. Their sense of locality is so strong it cannot be confounded. When carried miles in a basket or bag, or when driven through a new country at night, they easily find their way back home again. Their wonderful accuracy of hearing and smell is familiar to everyone.

Animals and plants are endowed with intelligence amply sufficient for their wants, and adapt themselves to their environments more readily and harmoniously than man. But Nature has not failed to provide for the stimulus and cultivation of their intellectual faculties by making plants and animals the prey of each other. Plants have parasites which live upon them and would absorb their strength but

for this intelligence, which stimulates the entity to increase its powers, to grow stronger, hardier and more resistant.

The same truth applies to the animal. Craft, cunning, strength, speed, endurance, persistence, and similar qualities are evolved and developed by the exercise of the predatory instinct. These qualities, with the habits which they engender, modified by environment, go to foster the individualistic principle, so that we associate certain traits and characteristics with a distinct species.

But we must not confound cause and effect. Animal instincts and habits are evolved under the leadings, guidance and direction of natural intelligence. The animal or plant is not the result of natural forces alone, but the temporary incarnation or materialization of an unknown and unfinished life quantity, manifesting itself through certain instincts and habits. These instincts and habits are merely the processes of growth and development. An insect will sit on a twig for hours at a time, reaching out a leg until it comes in contact with the branch, then drawing it back, repeating the process over and over and over again, and thus cultivating both the sense of touch and the power of motion. What patience and obedience this suggests!

Plants and animals illustrate or represent a certain stage in the evolutionary development of form, just as the crude pottery of ancient Egypt represents the status of the potter's art in that age of the world.

We continually make the mistake of confounding the shell of the entity—the thing we can see, hear and feel, and which eats and moves and temporarily manifests life—with the entity itself, which, for a time, occupies this shell.

Once admitting the temporal and changing nature of every form of organized matter, and seeing that the all-pervading Intelligence of Nature pursues its ends eternally, after an orderly, progressive fashion, appropriating and adapting matter to its uses and purposes in various combinations and arrangements, we get an awe-inspiring view of man's destiny.

If Nature's God is so wise, so strong, so purposeful, nothing can be impossible to man's God. Our grounds for belief in the Universe being so stimulated and vivified, we take new heart, despise not the day of small things, seek to improve every opportunity and make the most of each lesson.

The danger always lurking in a high degree of material civilization is that it tends to blunt the delicate sense of intuition, which sympathizes with Nature; to encourage disbelief, to choke up the fount of inspiration, and to lessen the universal sense of human brotherhood. Man thus becomes more artificial and loses some of his native independence and integrity. Then corruption begins to show itself on all hands.

We can successfully combat this danger by continually returning to Nature, re-studying its first principles and bringing

our faculties and powers into sympathetic harmony with the great Intelligent Source of all life.—*Medical Brief.*

YOUR ASTRAL NUMBER.

We here produce the necessary tables and instructions so those of our readers who desire may ascertain their Astral Numbers. The matter was copyrighted in 1898 by Mr. Zeno T. Griffen, and is re-published by his permission.

Every person has an Astral Number which represents the conditions and culminations of life. It is formed from the Astral Numbers of the day and month of birth, the year born, and the planetary forces operating on the individual, as denoted by personal history and constitutional make-up. Following are the Tables of Astral Powers:

POWERS OF THE PLANETS.

Mercury.....994356	Saturn.....241056
Venus.....964224	Uranus.....120528
Mars.....542376	Neptune.....60264
Jupiter.....482112	

POWERS OF THE MONTHS.

January.....161624	July.....491294
February....266438	August.....324859
March.....334154	September..353675
April.....499637	October.....227963
May.....597728	November...217433
June.....693380	December...188192

POWERS OF THE DAYS.

1...157732	12...622348	23...386152
2...213136	13...491128	24...468772
3...256876	14...361852	25...683584
4...358936	15...236464	26...524176
5...461968	16...186892	27...362824
6...533896	17...169396	28...269512
7...616516	18...154816	29...246184
8...656368	19...221884	30...198556
9...722464	20...233548	31...163564
10...881872	21...274372	
11...719548	22...376432	

CENTURY ORDINATES.

19th Cent'y. 8331652	21st Cent'y. 8331632
20th Cent'y. 8331642	22d Cent'y. 8331622

These tables are *correct*, being the only ones that will work out according to rules and books that relate to them.

You can cast your Astral Number by observing the following

DIRECTIONS.

Set down in regular order, under each other, the powers of the planets, etc., as follows:

1. If a male, set down the power of Mercury.
2. If a female, the power of Venus.
3. If single now, the power of Mars.
4. If never married, or a virgin, the power of Uranus also.
5. If married now, the power of Jupiter.
6. If single through divorce, the power of Neptune.
7. If light complexioned, the power of Venus.
8. If black hair and eyes, the powers of both Mercury and Venus.
9. If medium complexioned, set down no powers.

10. If own father is dead, the power of Jupiter.

11. If own mother is dead, the power of Saturn.

12. Set down power of month of birth.

13. Set down power of day of birth.

14. Set down the year of birth.

15. Add together. The sum total is the Astral Number required.

To test the work, add the four figures of the year of birth together, and their sum to one final digit. This will also be the "final digit" of the Astral Number.

Our issues for January, May, July, and pages 11, 12 and 13 of this number, contain articles on the Astral Number, which see.

OCCULT HISTORY.

Mexico and Central America Visited in 499 by Buddhist Priests.

If we follow down the official chronologies to 499 A. D. we will find an account of one Hwui Shan, who in that year returned to China with the statement that he had come from a country lying a great distance to the east. His story so excited the interest of the government that the imperial historiographer was commanded to enter it upon his official records. Although the Chinese and Japanese both are thoroughly familiar with the story of Hwui Shan's discovery, the celebrated Chinese scholar, Ma Twan-lin, searched the original records and made a copy of the imperial historiographer's original digest that it might be proved beyond doubt.

Hwui Shan was a Buddhist missionary priest. With five brother missionaries he left China, sailing north by the peninsula of Kamchatka, to the Aleutian islands, eastward to Alaska, and thence to Fusang, which is the name of the country he tells the most about. He describes the people he encounters on his voyage. The Aleutian islanders, he said, were a happy, joyous people, having the custom of tattooing their bodies, and they received the stranger with great hospitality. East of these islands was the country he called the "Great Han," whose inhabitants had no implements of war, nor carried on a war with any one, but were content to live by hunting and fishing. This description of a people applies truly to the inhabitants of Alaska, the Eskimos, who are a peaceable people, never having been known to have had wars of any kind.

Fusang, literally "The Land of the Mulberry Tree," is described as being situated twice 10,000 li to the east of "Great Han." By a glance at the map it will be seen that an easterly course from that part of Alaska nearest the Aleutian islands would bring the navigator to British Columbia, but then the old Buddhist missionary may have been careless in regard to his sailing directions, or east for southeast may have been substituted in the record.

"Twice 10,000 li" is figured variously between 6,000 and 7,000 miles, and that distance in a southeasterly direction from Alaska nearest the Aleutian islands, would bring the navigator off the coast of Mex-

ico. Now, Hwui Shan's account of Fusang and its people, where he appears to have tarried some time, applies to Mexico. His particular attention was called to the fact that the inhabitants of the country had no walled cities or towns, which would naturally be the observation of a Chinaman arriving in a thickly-populated country from one where everything is encompassed with a wall, as in China.

Hwui Shan describes the houses of Fusang as being constructed of adobes or sun-dried bricks, similar to those of the Pueblo Indians of the present day, and then he gives a faithful description of the Mexican agave, that most useful of all plants to the native Mexican. He said they made cordage and paper from its fiber and ate the tender sprouts of its young roots. He speaks of a milk which was probably the fermented juice of the maguey, the pulque of the present day, and calls the tuna, the fruit of the cactus, which we call a prickly pear, a red pear, which, if not plucked, remains on the tree throughout the season. The people had no iron, but used copper in a variety of ways, and gold was of no value. Speaking of the inhabitants, he said the children married at a very young age, which is true of the aboriginal tribes of Mexico.

The religion of Buddha was founded in Central India about the beginning of the Christian Era, and he commanded his followers to go forth and preach his doctrines in every part of the world. Thus with religion East Indian arts were carried into China and Buddhism was eventually accepted as a religion by the Chinese, who preserve in their records accounts of journeys made by various Buddhists in 385 A. D., 399, 518 and 629. These accounts are all written by the Buddhists themselves where the account of Hwui Shan is chronicled.

After the destruction of the dynasty of Tsin in 420 China was divided into two empires, that of the north and that of the south. Li Yen Chen, a Chinese historian, who wrote a history of these two empires about the beginning of the seventh century, gives an account of Fusang, and describes how the land is reached by sailing along Kamchatka, the Aleutian islands and the coast of North America. By this route the navigator is out of sight of land but once, and then but for 200 miles.

We have it that when Hwui Shan returned to China he had left behind him his five companions to carry out the missionary work commanded by Buddha. What became of these is not known, but they may have been the means of instructing the natives of Fusang in building the cities found by the Spaniards a thousand years later, and in other arts as well.

The Mayas of Yucatan had attained a greater degree of civilization than the Aztecs, as the remains of their cities attest. The Spaniards, in their blind zeal for the Romish faith, destroyed everything that showed the civilization of this people. Whence came this civilization?

The Toltecs appear to be the first of the aboriginal races who had attained to any

degree of civilization. They inhabited the valley of Anahuac (the valley of Mexico), built cities and temples and were a peaceable people. The Aztecs, a warlike tribe, came down from the north, desolated the cities of the Toltecs and drove them south into Central America and Yucatan, taking to themselves some of the Toltec arts and industries. So the civilization of the Toltecs became diffused. The remains of the Mayas in Yucatan are evidently Toltec, and what do we find?

In the National Museum at Madrid is preserved one of the books of the Mayas which escaped the general *auto da fe* of the Bishop Landa, who burned these books whenever found. Its paper resembles very much that of the Chinese, and consists of a long strip doubled in folds between two boards like their early books. The text consists of hieroglyphics and picture writing and does not resemble Chinese text.

In Mexico exist traditions of the visit of a people who taught them many things.

When we come to search the remains of the Toltecs, or whoever the builders of those cities were, now scattered in ruins throughout lower Mexico and Yucatan, we find in many places the counterpart of such Buddhist temples as are found in Java and many other Asiatic countries to which the Buddhist religion was carried. M. De sire Charnay, in his "Ancient Cities of the New World," gives a drawing from a photograph of the "Temple of the Sun" at Palenque, and opposite, a picture of a Japanese temple. One is almost a counterpart of the other. He also compares the stucco bas reliefs on the ruined nunnery at Chichen Itza to Chinese carvings. If we examine a drawing of the restored palace at Palenque and compare it with the temple at Boro Budo, in Java, we will find that they resemble each other. Waldeck found the old temples of Yucatan analogous to those of the Buddhists at Ava, Pegu, Siam, and the Indian Archipelago, with the same niches in which the cross-legged god Buddha sits in Java. How are we going to explain these things to the contrary of the Chinese records?

MYTHOLOGY OF TREES.

Trees have always been closely associated with man, both in his every day and religious life. He has inherited a sort of ancestral worship for stately forest trees that has become as much a part of him as his later and broader ideas of spiritual things. Every race has a tree of life or a form that either accounts for the origin of the race or else possesses some wonderful properties closely connected with human welfare. Thus there is the primeval ash or world tree of the Scandinavians; the Hindoo soma tree, with its divine branches and life-giving sap; the sacred tree of Buddha, imparting wisdom; the world tree of the Iranians, producing its immortalizing drink, and the South African tree of life, which gave birth to bushmen, oxen and zebras. The Hebrew tree of life, written of in Genesis, conveys the same idea as the others. It was probably

obtained, as was most of the Hebrew mythology, from Egypt or Assyria, where ancient sculptors portray such a tree, by whose fruit the votaries of the gods were worshiped and prepared for immortality.

One of our most familiar and rapidly growing trees is the poplar, so called from the fact that it composed the grove in which the populus of Rome assembled. It also formed the grove of Archimedes. It was in memory of the cure of a snake bite by poplar that Hercules erected pillars joined by a serpent. This legend still exists in the symbol of the dollar, \$, yet how few would look in this direction to find the source from which this mark originated?

STAR HEAT MEASURED.

Astronomical Instruments Invented at the Yerkes Observatory.

Means by which the heat of the stars can be measured has been discovered at the Yerkes Observatory, at Williams Bay, Wis., of the University of Chicago.

For years scientists and astronomers have conducted a scientific war over the problem as to whether or not the stars gave any heat at all along with their light, and for two years careful experiments have been going on at the Yerkes Observatory to attempt to settle the dispute. The result of these experiments is the announcement that the stars not only give heat but their heat can be measured.

The instrument by which starlight is measured is so delicate that it will record the strength of light of a candle a mile away. For the successful outcome of the experiment here scientists will be indebted chiefly to Professor E. F. Nichols of Dartmouth College, who leaves his own institution frequently to work at the Yerkes Observatory, being assisted in this particular work by Professor Charles E. St. John of Oberlin College, and A. L. Colton, formerly assistant at the Lick Observatory. G. W. Ritchey aided in the instruments.

The instrument which can record such an infinitesimal amount of heat is called a radiometer. Though based to some extent upon the same principle as the dolometer and radiomicrometer, which have been so successfully used in measuring heat rays, in construction it is essentially different, and for this purpose has proved far more effective. As a basis of measurement an ordinary paraffin candle was used. By comparison and mathematical reductions, Professor Nichols ascertained that the heat coming to any point of the earth's surface from Arcturus, one of the nearest fixed stars, is something greater than the heat which would be received at a given point from a candle six miles distant, if none of the candle's heat were absorbed by the atmosphere. Observations on Vega, another fixed star, showed about one-half the quantity of heat received from Arcturus. The planet Jupiter sends to the earth twice as much heat as Arcturus, and from Saturn comes only heat enough to equal the unabsorbed radiation of a candle ten miles away.

The apparatus used in these experiments was so sensitive that the heat of a candle sixteen miles away could be detected, if no air intervened to absorb the heat rays. The sensitive portion of the instrument is suspended in a block of bronze which is bored out to receive it. A whip of fine-drawn glass, hanging by an almost invisible fiber of quartz, suspends a small plane mirror. About two-thirds of the way to the top a delicate cross-arm of drawn glass was fastened, bearing at its extremities the radiometer vanes, which were coated with lamp black. These vanes were small circles, stamped out of thin mica. The distance between them was four and one-half millimeters, or nearly two-tenths of an inch.

The block was sealed so as to be as nearly air tight as practicable. A window of the transparent substance, flourite, was made to admit the rays of light upon the instrument, while a glass window was used to permit the deflections of the vanes upon a scale to be read with a telescope.

The observations with this instrument were conducted in the heliostat room of the observatory. By a system of three mirrors, made for the purpose by Mr. G. W. Ritchey, astronomer and superintendent of the instrument making department of the observatory, a ray of light from the star under examination was thrown directly upon the radiometer. The mirrors served to concentrate the heat of the star as well as to direct its rays into the radiometer, where they were allowed to pass through the window of flourite and fall upon one of the vanes.

Another valuable and important instrument is now being constructed at the observatory from designs drawn by Mr. G. W. Ritchey. It is a horizontal reflecting telescope.

The concave mirror, the basic part of the telescope, is two feet in diameter and has a focal length of 165 feet. The apparatus is designed, however, so that another mirror of sixty feet focal length may be used in its stead by being placed correspondingly nearer the laboratory. A rectangular tube, five feet high, nine feet eight inches wide at one end, and four feet wide at the other, connects this mirror with the laboratory.

The rays of light from the object under observation are received at the larger end of this tube by a coelostat. This is a mirror mounted so as to be moved by clockwork to correspond with the motion of the earth and reflect the rays constantly to the same point. This is a plane mirror thirty inches in diameter.

Another mirror, which is adjustable to allow for the position of the star or sun, receives the rays and reflects them through the 165-foot tube to the concave mirror at the other end. This second mirror is also a plane one and is two feet in diameter.

The concave mirror forms an image of the object at its focus, a point near the coelostat. In direct photography the image is received upon a photographic plate which is mounted upon a pier and furnished

with an eye-piece and adjusting screws, by means of which the astronomer keeps the image constantly in the same position on the sensitive plate.

In other work the image is received into a spectroscope, where its spectrum is observed and photographed on a large scale. When used in connection with the large spectro-heliograph (an instrument designed by Professor George E. Hale, director of the observatory), the corona, prominences, and other solar phenomena may be photographed, a thing hitherto impossible except at a total eclipse.

The mirrors are of silvered glass and were made by Mr. Ritchey. The details of the instrument and its accessories were worked out by Professor Hale and Mr. Ritchey to a satisfactory completion.

REPRESENTING AN ECLIPSE.

An extraordinary representation of an eclipse of the Sun was lately hit upon by some ingenious Englishman in the course of his experiments with light as affected by water, especially when made semi-opaque by various colored substances. A total eclipse of the Sun is so rare a spectacle that, when one occurs, it excites a more widespread interest than almost any mere sublunary event, and we here give precise directions for representing such an unusual phenomenon. The notion of presenting this beautiful representation of an eclipse of the Sun in a modern parlor is certainly novel and somewhat remarkable, considering the wholly artificial means employed, for nothing is made use of that owes its existence to a genuine eclipse of the Sun, not even a photograph of one or its reproduction.

A rectangular tank of glass is the principal feature of the apparatus employed in this striking yet simple experiment, and which may be made by any person inclined to entertain his friends who will undertake the small amount of outlay required. If you happen to have a small aquarium it will answer for the purpose of the required tank. Fill it with clear water, and then add a tablespoonful of alcoholic solution of gum mastic, which, being thrown down in a fine precipitate, will give to the water a milky appearance.

Now take an ordinary six-candle-power incandescent lamp, and pass the wires that lead to it through a short glass tube, and fasten the lamp to the tube with sealing-wax so that the joint is water-proof. The lamp, thus joined, should be at a right angle to the tube. Next, firmly attach a metal disk to the tip of the lamp; see that its diameter is a little larger than the lamp so as to conceal the latter.

Now immerse the affair in the aquarium so that the metal disk closes flat against the center of the front glass of the tank. Darken the room, seat your friends closely together in front, and turn on the electric light. Immediately—the metal disk representing the Moon—a beautiful representation of a total eclipse of the Sun will burst into view, with an exquisite corona which is caused by the diffusion of the

electric light of the lamp by the small particles of gum mastic suspended in the water.

To render the effect perfect, a small quantity of solution of malachite-green aniline dye may be added to the water, giving to the sky—represented by the water—the peculiar and weirdly greenish tint that characterizes the real sky on the occasion of the Sun's eclipse. This, also, brings out with greater distinctness the corona, which extends its misty streamers of pearly luster and exquisite texture far out into the background of the heavens. The effect is made more startlingly like an eclipse by draping the corners of the tank.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

In the publications of Quatuor Coronati Lodge, London, may be found an account of the last gavel stroke of Frederick the Great. Frederick's initiation as Crown Prince of Prussia has often been told, and much has been written about the "Royal Lodge" which he constituted, and over which, at times, he presided in the Palace at Potsdam. The following is alleged to have taken place at the last meeting at which the King presided as "G. Master."

Shortly after the close of the second Silesian war, Prince Kaunitz, the Minister of Maria Theresa, opened a correspondence with Major-General G. C. von Wallrawe, Chief of the Engineer Corps, and induced him to "betray" the plans of the Fortress of Neisse. The correspondence with the Minister of Queen Theresa was discovered in the post and unassailable proof of the betrayal laid before the King in the shape of a certain letter from Wallrawe to Kaunitz. Wallrawe was not only a man whom the King had personally trusted as an intimate friend, but he was a member of the Royal Lodge, and Frederick saw himself betrayed in every quality—as King, friend and Mason. The Royal Lodge had not been called together for four years, but after full consideration the King ordered it to be summoned once more for the 10th of February, 1748, at Potsdam. At the conclusion of the order of proceedings the Royal Master spoke as follows:

"One of the brethren here present has offended against the laws of the Craft, his duty to the State, his oath, his fealty and gratitude to me as his Worshipful Master and King, and deserves death. As King I do not want to know it, as Master I would wish to pardon him, as a brother I desire to give him my hand and help him to raise his fallen self, and as a man I will forget the past. I only demand that he shall acknowledge his crime here and now repent. In this case everything shall be *strictly kept among ourselves*, and never again mentioned. Should, however, he be silent and not seize the pardon here offered him, then I must point out to him that, as Master, I shall feel obliged, on account of his acts, to close this Lodge forever, and as King

and ruler of this realm to hand him over to justice."

The brethren were naturally much disconcerted, but as Wallrawe had no previous suspicion that his treason was discovered, no reply was made. The King repeated his adjuration a second and a third time, still there was no response. Then, with a tremulous voice, and tears in his eyes, he solemnly closed the Royal Lodge forever, and, passing into the antechamber, ordered General Winterfeld to arrest the traitor. The condemned brother was imprisoned for life in one of the fortresses which in earlier days he had constructed for the defense of the kingdom.

ENGLAND'S NEW GRAND MASTER.

H. R. H., the Duke of Connaught, was elected March 6, at the regular quarterly communication of the United Grand Lodge of England, to succeed King Edward VII as Grand Master of English Freemasons, and was installed as such on July 17. The Duke of Connaught was already a Past Grand Master and has been for many years Provincial Grand Master of Sussex and District Grand Master of Bombay. He was admitted to the Craft in 1874. He is now the fifth Grand Master of the United Grand Lodge of England. The Prince of Wales, now King Edward, ruled the fraternity for over twenty-six years. The Duke of Connaught, who takes his place, is King Edward's only surviving brother.

THE KNIGHTS TEMPLAR

of the United States will hold their Triennial Conclave in Louisville, Ky., August 28 to 29, inclusive. The city raised one hundred thousand dollars for their entertainment, and it is expected to be the most brilliant affair in the history of the Order in this country. The parade will be the largest and most imposing ever witnessed. Templars from all over the world will be there, including the editor of the STAR, who, with his "better half," will go with his Commandery (Apollo, No. 1, of Chicago), and be quartered at the Hotel Louisville.

THE INFLUENCE OF WOMAN.

The sweetness of a pure-minded woman sheds a fragrance upon all around her. She has a comforting word for a sorrowing heart, a helping hand for a needy sister or brother, a cheerful smile for the sad and disheartened, a forgiving look for the weak and erring. She brings sunshine into the darkened household, and by her example brings dead hopes to life again. She looks only for the good in life and rejoices in it. She shuts her eyes to evil, prays for the victim, and follows up her prayers, as did Abraham of old, and seeks to save the evil-doer by appealing to the good that is in his nature. Her voice is raised in praise and commendation for all good works, and is never heard in canting fault-finding. Her words are gentle, kind and loving, never harsh, stinging or bitter. When she cannot praise her lips are silent. She has a good word for every one, for she beholds in every character some trace of goodness.—*Masonic Standard.*

QUAINT AND CURIOUS.

ONE of the queerest known fish is the archer, that lives in Javanese waters. It shoots a stream of water at insects and brings them down within reach. The Javanese keep it in jars for their amusement and cause it to show its marksmanship by placing insects within range.

A YOUNG man at Hallstead, Pa., named Frank McCroy, claims to have discovered the lost art of the ancient Egyptians, the tempering of copper. Chemists and scientists have labored to discover this lost art for years. The Government is said to have offered a reward of \$6,000 for a formula that would bring the temper of copper up to the desired hardness.

A SOLID silver cross was recently found by an Indian while digging in the Lake Lemargarningue district, Canada. It has two bars and is recognized by a Jesuit as one of the fifty silver crosses presented to the Huron Indians in the early part of the sixteenth century to bribe them to fight for France against the Iroquois Indians, who were then friendly to England.

AN entire town has recently been discovered in the dominions of the Czar of the existence of which no one seems to have had any idea. Deep in the forests of the Ural lies a flourishing city, the inhabitants of which speak a curious language of their own and seem to form a sort of ideal commonwealth in which taxes and other troublesome things are unknown.

A PECULIAR phenomenon was noted during a severe thunder-storm by the attendants at a recent picnic near Wausau, Wis. During the progress of the storm several persons pulled their knives from their pockets simultaneously and threw them upon the ground, asserting that they were too hot to carry. It is supposed that the knives became heated by reason of the electrical conditions of the atmosphere.

A STRANGE case of inoculation is that of H. L. Carpenter, Algona, Iowa, who, while traveling with Barnum & Bailey's show a few years ago, was attacked by a pet leopard. From the virus introduced through the wounds made by the animal's teeth and claws, Mr. Carpenter's body and face are covered at certain times with leopard spots, as plainly marked as those on the skin of the beast, which remain for a little while and then fade away. They cause a frightfully disagreeable sensation.

A LITTLE creature found in South America by a party of naturalists is a relic of bygone ages. It is known as the crested hoatzin, and the adult bird is about as big as a peacock. The young birds have four legs when hatched, the front pair being reptilian in character, and have strong claws. This makes the creature look like a bird, beast and snake, all in one. As the birds grow older the claws fall off, the legs become fattened, feathers grow on them and they develop into wings. The nestlings are the nearest approach to a reptile that can be found anywhere among birds, and they can climb and dive and swim with great facility.

IN narrating "Some Remarkable Cases of Double Personality," Dr. Osgood Mason cites the case of a "young ecclesiastic of Bordeaux, France, who was in the habit of getting up at night in a condition of somnambulism, going to his study and composing and writing his sermons in the dark. When he had finished one page he read it over carefully and properly corrected it. A broad piece of cardboard interposed between his eyes and his writing made no difference to him. He wrote, read and corrected just the same as if there had been no obstruction. Having completed his work to his satisfaction, he returned to bed; in the morning he knew nothing of it."

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****WHAT A PUNDITA SAYS.**

Pundita Ramabia, a high caste Indian woman, who visited America a few years ago under the auspices of the missionary societies, returned to New York lately. When told about the Christian Science fool fad she said: "The same degenerate philosophy has been taught among my people for four thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. It means just this—the philosophy of nothingness. You are to view the whole universe as nothing but falsehood; you are to think it does not exist—you do not exist; I do not exist; the birds and beasts that you see do not exist. When you have degenerated enough to feel that you have no personality whatever, then you have attained to the highest perfection of what is now called Christian Science in America. You draw on the blackboard a zero, you add a zero, multiply by zero, divide by zero, and it equals zero. Christian Science is just like that—nothing more."

HUXLEY ON VEGETARIANISM.

In order to give more weight to vegetarian claims, says Madame Sophie Leppel, tables are given of the respective properties of the various vegetarian foods. These tables are assumed to be drawn up by scientists of the greatest eminence, before whom ordinary people must bow down in worshipful adoration. But I desire to quote to you the opinion held of such tables by the most distinguished scientist of his day, Professor Thomas Henry Huxley. He says: "It may be worth while to point out that mere chemical analysis is, by itself, a very insufficient guide as to the usefulness and nutritive value of an article of food. A substance to be nutritious must not only contain some or other of the above food-stuffs, but contain them in an available, that is digestible form. A piece of beefsteak is far more nourishing than a quantity of pea-pudding containing even a larger proportion of proteid material, because the former is far more digestible than the latter. And a small piece of dry hard cheese, though of high nutritive

value as judged by mere chemical analysis, will not satisfy the more subtle criticism of the stomach."

QUEER RECIPES TO MAKE THE HAIR GROW.

How to grow hair is a problem that has puzzled the sons of Adam for years. Expensive lotions are often advertised; some stimulating, some injurious, others indifferent. Many who have grown beards and luxuriant heads of hair have homely recipes of their own, but of course these recipes are not guaranteed to act on every face and scalp with a like result; wherein they differ from the lotions wrapped up in bottles with revenue stamps on them.

A man who lived long in Ireland used no other hair dressing than a fluid made up of onion juice and castor oil, to which a little rum was daily added. Although not supplied with the usual amount of hair at the age of thirty, at fifty he was a hairy wonder. His beard was twenty-seven inches in length, and his mustache from the base of his nostrils to its extreme tip was nearly six inches on either side.

Possessing a beautiful head of hair, which, when unfastened, hung far beyond her waist, an old lady told that her recipe had come from a fisher-woman residing in the Shetland Islands. She declared that in her girlhood days her hair was miserably thin. In making her hair tonic a fresh herring was heated over the fire-grate, no dripping or butter added, and the fatty matter procured from the fish was poured into a small pot, mixed, and reboiled with the water in which common box leaves had been steeped.

A man of fifty whose beard reached far below his knees declared that he owed its luxuriance to constantly treating it to a wash wherein the berries of the deadly nightshade formed a principal part. People laughed at him at first, but found afterwards that he was not entirely without sense. This formidable herb is a great hair grower, in cases where the roots are not destroyed. This man had a peculiar method. He boiled the berries and some of the twigs of this dangerous plant in a large, disused pepper-box. No other ingredients were added.

An actress, whose hair is a perfect wonder in its wild, undressed beauty, says that 20 cents will furnish her with hair tonic for a year. Rum is the most expensive ingredient. The spirit is first boiled and a little pulverized sage then added.

It has generally been assumed hitherto that the hair of the human head grows about an inch and a third per month, or sixteen inches a year. But an investigator who has made minute measurements at various times of life finds that his own hair grew only a little more than half an inch a month in his twentieth year, and rather less rapidly in his sixtieth. He made some other interesting discoveries. In contradiction to the common belief, he says that cutting retards instead of promoting the growth of the hair, and that the normal rate of growth is not restored until a considerable interval has elapsed after cutting.

EDITOR'S TABLE.

THE extraordinary hot weather seems to have "floored" the Volunteer Brigade in common with everything else. That's right, friends, take a vacation—and so will we. So far, results do not justify the expense of issuing the private lessons proposed, but we will do so later on. In the meantime try and see what you can do to aid the STAR in the matter.

IN a list of works given by *Notes and Queries* on "Numbers and Their Symbolism" we find that "The Mystic Thesaurus" is noted among the forty-three presented. It is a book that one finds himself consulting quite frequently, and should be in every occult library. *Notes and Queries* also favorably notices the series on Martinism now running in the STAR, and states that many articles we publish "are of especial interest to the esoteric Mason and mathematician." We note some very fine articles in this unique publication for July and August (double number), among which are "Modern Mystics," "Genesis Chapter Fifty-One," "Prayer of Zoroaster," and a generous number of arcane matters.

WE have received a circular from our esteemed friend, J. Houston Brixey, 1007 W. Harrison St., Chicago, which informs us that he will cast horoscopes with delineations of two to five years in advance for \$2. We speak from personal experience when we say that Mr. Brixey is a first class and thoroughly reliable Astrologer.

THE most noteworthy "new thing" of the past month is the initial appearance of *Hazelrigg's Astrological Almanac*, published monthly by the Gilbert Printing Co., 141 W. 24th St., New York City; \$1 a year. We welcome it to our sanctum and wish it an abundance of success. We regard its name as falling short of its scope and general character, for it is something more than the word "almanac" implies to the ordinary astrologer. The present August issue contains several very fine articles of general interest. We commend it.

ONE of the best occult publications of England is *The Spiritual Review*, edited by J. J. Morse, 26 Osnaurgh street, Euston Road, London, N. W., at \$1 a year. We always view its arrival with deep interest.

WE are in receipt of some interesting photos sent us by Mr. George M. Bacon of 1431 Lawrence street, Denver, Col., which represent his ingenious Astro-Card Chart. The chart has two interlaced pentagrams, to each point of which is assigned some one of the principal bodies of the solar system and also four cards as the rulers. The whole is superimposed on the Zodiac, the signs of which are governed by the remaining twelve cards. He intends to publish the chart with an explanatory book.

WE are out of "Old Moore's Almanac" for 1900. We can still supply this notable annual for 1901 at 10 cents a copy. We

expect to receive a supply of the edition of "Old Moore" for 1902 by August 15th. Advance orders will be promptly filled.

OUR "Pappus Planetarium" is a splendid thing for those interested in astrology in connection with current and coming events, also as an educational adjunct in the science of astrology and astronomy. We recommend it strongly. See advertisement on last page.

New Work on Reincarnation.

THE very best work on this subject in the world has lately been published by the editor of the STAR. It has 160 pages, is beautifully printed and bound, and is just the work you desire as it is complete in every particular, plain, logical and convincing. It is, in fact, a handy and perfect text book on the subject of repeated lives. See advertisement elsewhere for chapter headings, etc. Price, postpaid, in handsome leatherette covers, 50 cents; in heavy paper covers, 30 cents.

The July number of *Suggestion*, the leading magazine of its class, says:

"Reincarnation: Immortality through Repeated Lives, is a new edition of Walker's celebrated work on this subject. It is revised, edited and brought down to date by News E. Wood, A. M., M. D., editor of the STAR OF THE MAGI. Dr. Wood has also added liberal quotations, giving the central thought, from Franz Hartmann, Annie Besant and other writers, on the subject. Those familiar with the doctrine of rebirth, or reincarnation, express the opinion that this work is the best exposition of the theory now before the public. Authors, scientists and philosophers, ancient and modern, are quoted in support of reincarnation and its companion theory, Karma. The price is much lower than previous editions of Walker's book, and is thus placed within the reach of all interested in the subject."

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WE have made permanent arrangements to keep *Coming Events*, the English astrological magazine, on sale. We can now supply all numbers from last October, at 12 cents each. *Coming Events* is full of rare, original, curious and wonderful things. Send us \$1.25 and we will mail you the magazine for a year, each month, as soon as received. See advertisement.

THE July issue of this able magazine appears in a new cover, specially designed by Steven Hawels. Its contents are unusually attractive, embracing as a new feature the opening chapters on "The Hall Marks of Individuals," showing how to judge character by personal appearance. The serial on "The Garden of Eden; Its Theory and Symbolism," is continued and keeps up the interest earlier chapters awakened. The second installment on "The Book of the Dead and Its Occult Symbolism," is also intensely interesting. A contribution by "Aquarius" on the Shamrock disaster suggests that "names contain in some mystic sense a forecast of

the future." Cabalists are quite in agreement with "Aquarius," and will read his communication with interest. The usual departments are well represented, and the "Notes and Comments" of the editor will be found well worth your attention.

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.

"REGENERATION." By F. B. Dowd, author of "The Temple of the Rosy Cross," of which mystical book this present volume is the second part. Cloth, 158 pages; price, postpaid, \$1; The Eulian Pub. Co., Salem, Mass.

THIS work, it is claimed, will prove to be of unusual interest and importance to all seeking unfoldment and attainment on the higher planes. Through a clear understanding of Sex—its nature, use and control—man has ever come into largest realization of power to be and to do in accordance with his highest ideals, overcoming the obstacles of environment, disease and circumstance. Such an understanding is presented by the author in this volume.

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"THE POWER OF THOUGHT in the Production and Cure of Disease." By Wm. H. Holcombe. Paper; 17 pages of "reading matter;" price, three nickels; Purdy Pub. Co., McVicker's Bldg., Chicago. As we do not believe that "mind is everything" we cannot endorse the 17 pages of double-leaded "hot air" here presented. This kind of rot should be confined to garbage barrels and retreats for confirmed so-called "scientists" of the further so-called "christian" brand, each one of whom, no doubt, will hail it with a shout of joy.

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