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STAR OF THE MAGI

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Volume II.

CHICAGO, ILL., SEPTEMBER 1, 1901.

Number II.

THE WORK OF REALIZATION.

History of Early Freemasonry in France and the Rise and Progress of the Martinist Order.

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

We are acquainted with Martines de Pasqually under his purely human character, and we have supported his work under its trials during many years. We have previously presented the strange experiences of which Martines is the most distinguished representative, and it is now necessary for us to extend our investigations still further.

Let us seek how this man, poor yet sustained by his hope in the truth and his faith in the Invisible, defied a society gangrened by the skepticism of the powerful and the Pharisaism of the priests; how the Initiate created that movement of Principal Ideas which surmounted the revolutionary whirlwind and expanded in the midst of the nineteenth century to fructify the threshold of the twentieth century, though as yet obscure to nearly all.

Let us proceed, at first, to determine with our best aid the character of the secret societies, considered from the social point of view. From thence, therefore, we will be able to comprehend the end pursued by Martines in the constitution of his groups of elect priests, who everywhere strove against the materialism of the lodges, atheistic and deprived of all tradition. Then we will follow the Master in that patient work of realization which did not cease at the tomb, and which even to-day astonishes the impartial worker by its majestic grandeur and its great social consequences. Faithful to our line of conduct, we will at first resume the most technical points; afterwards we will confine ourselves to an analysis of the daily and official correspondence of Martines.

THE SECRET SOCIETIES AND THEIR SOURCE.

In the human body all exterior manifestations are the effect of an interior, invisible work. To cling only to the verification of exterior facts is to neglect the influence of interior causes. It is to hazard never foreseeing anything of the future. In the same manner as the bark of the tree is only the result of the interior circulation of the sap, so many political deeds are only the exterior manifestations of a circulation con-

cealed from social life. One of the most active causes of the interior work in action in society is the Secret Society, the veritable Astral Body of visible society.

Historians frequently regard only exterior manifestations, which we may call the bark of society; on the other hand, the seekers after conspiracies, above all the religious writers of the present epoch, can only see everywhere the influence of secret societies. Between the two extremes the independent seeker should be able to take a judicious course. The secret society very generally gives the primordial impulse to the social masses, but these very often exceed the insight of the occult chiefs of the movement and produce those terrible reactions, brutal and impossible to foresee.

The duty of Initiates, of those able to anticipate social necessities, should be to make every effort to produce men capable of promoting useful movements, the evolution of imperfect forms, with the view of realizing eternal principles within society, in the path of evolution.

EPOCH OF THE FRENCH REVOLUTION.

The summary on some lines of French history within modern times will reveal this character of secret societies, effectual as an Astral Body, veritable and social.

The real society, wherever parliamentism has attained its apogee, is only the social manifestation of the organization of Masonic lodges (since 1773) entirely constituted after the principles of parliamentism—universal suffrage and elective tribunals.

The society to the Revolution was only the social manifestation of the organized religious orders, where the hierarchy held the first place and where submission to the omnipotent director was the first of duties.

The Church and Throne, in suppressing the Order of the Templars, knew perfectly well what was done upon the physical plane, but were ignorant of the powers which had come to endow the Astral Plane—the source of all realization in the future.

To-day, the Papacy, perceiving its weapons lost, hastens all its soldiers to the assault of the Masonic fortress. But the wrestling of these two powers matters little, the Gnostic spirit, characterized by the alliance of intuition and science, is henceforth the vanquisher of the clerical spirit and can shorten the length of the agony of the last footsteps of the Roman wolf.

But let us not leave Martines, nor forget that we are now at the epoch of the preparation of the Revolution. Let us view the state of the secret societies at this epoch and the history of their rapid rise.

THE STATE OF SECRET SOCIETIES AT THE EPOCH OF
THE REVOLUTION.

In the following statement we will make an effort to shun extremes as much as possible and, without entering into the very matter of the Revolution, we will study: First—The state of secret societies at the beginning of the Revolution. Second—The rapidly developed history and the beliefs and tendencies of each of these secret societies. Third—The sudden transformations of these secret societies immediately before the Revolution.

In 1785 there existed three great secret associations, reunited in appearance under the mask of Freemasonry, but each one having a spirit with peculiar tendencies.

First. The Grand Orient of France, constituted, since 1772, by the fusion of several Masonic centers, the history of which we shall see farther on. The spirit of the Grand Orient is distinctly democratic (but not demagogic). The end sought is, above all, the creation within the society of a regime practical and representative of the lodges. The war against clericalism is no longer prosecuted, at least in the lodges, since in about 629 active lodges, which comprised the Grand Orient in 1789, we find twenty-three members of the clergy, twenty-seven venerables (five at Paris and twenty-two in the provinces), and six deputies at the Grand Orient, among the highest dignitaries. The Grand Orient is, then, as to number and power the most important.

Second. The Grand General Chapter of France, formed by the fusion of the "Council of the Emperors of the Orient and Occident" and "Chevaliers of the Orient." The spirit of the Grand Chapter is revolutionary, but the Revolution should be accomplished, above all, for the benefit of the highest bourgeois, with the people as an instrument. The Grand Chapter, constituted under the regime of the higher degrees, is born of the Templar rite; that is to say, the most eminent members are animated by a desire to avenge Jacobus Burgundus Maloy and his companions, who were the victims of assassination by two tyrannical powers—Royalty and Papacy. The members of the Chapter are few in number, but they are generally much better disciplined and organized than the members of the Grand Orient. It is by confounding the societies born of the Templar rite (of Ramsay) with the following (of Martines) that the majority of historians commit the grossest errors.

Third. The Martinist lodges, created by Martines de Pasqually, and of which the center is now (1785) at Lyons, directed by Willermoz. The spirit of Martinism is aristocratic. Everything is subordinated to intelligence, and the researches followed bear almost entirely upon the highest philosophy and occult sciences. The Martinists are very particular in the choice of their members, and the preparatory labors are long and arduous. Therefore they busy themselves very little with politics, but, on the contrary, have a very great influence in the *intellectual* direction of Masonic labors. It was under the inspiration of Martines that, within the year (1785) there were held

two convocations or scientific congresses which had great influence, as follows: The convocation of Gauls, in 1778, and of Wilhemsbad, in 1782. These reunions were true academic assizes, where the highest questions were discussed.

It is useless to say that many individuals were members of two of these associations or, like Willermoz, of all three, the spirit of each was distinctive to it.

Such are the three great groups of which we now proceed to study the genesis. Though we have neglected, in this synthetic statement, the societies derived from these great sources, we will speak of them in the course of our work.

THE GRAND ORIENT AND ITS ORIGIN.

The Grand Orient of France sprang from an insurrection of certain members against the constitution and traditional hierarchy of Freemasonry. A few lines of explanation are here necessary.

Freemasonry at first had been established in England by men already belonging to one of the most powerful of secret fraternities of the occident—the brotherhood of *Rosicrucians*. These men, and above all, Elias Ashmole, had the idea of creating a central propaganda where they could mould it, unknown, to gain members instructed by the Rosicrucians. Therefore the first Masonic lodges had a mixed membership, composed partly of active workers and workers by correspondence (Masons at liberty). The first attempts (Ashmole) are dated 1646, but it is in 1717 that the Grand Lodge of London was constituted. This is the lodge which gave the regular charters to the French lodges of Dunkirk (1721), Paris (1725), Bordeaux (1732), etc.

The lodges of Paris multiplied rapidly and named, as Grand Master of France, the Duke of Antin (1738-1743), under the influence of whom was undertaken the publication of the *Encyclopædia*, as we shall now see. Here we perceive the real origin of the Revolution—accomplished at first upon an *intellectual* plane, before the granting of power by charter.

In 1743 the Count of Clermont succeeded the Duke of Antin as Grand Master and took the direction of the English Grand Lodge of France. This Count Clermont, too indolent to attend earnestly to the society, nominated as a substitute a dancing master, named Lacorne, a very intriguing individual of deplorable morals. This Lacorne introduced into the lodges a mob of individuals of his own kind, which caused a secession between the lodges constituted by Lacorne (Grand Lodge Lacorne) and the old members who formed the Grand Lodge of France (1756). After an attempt at reconciliation between the two rival factions (1758) the scandal became so great that the police interposed and closed the lodges of Paris.

Lacorne and his adherents aimed to profit by this repose and obtained the support of the Duke of Luxembourg (June 15, 1771). Strong in this support, they succeeded in re-entering the Grand Lodge, from which they had been banished, and elected a commission of control, the members of which were pledged to themselves in advance. At the same time the brothers of the Templar rite (the Council of Emperors) secretly

associated themselves in a plot with the Commissaries, and on the 24th of December, 1772, a veritable stroke of Masonic policy was accomplished by the overthrow of the rule that the presidents of lodges could not be removed and by the establishment of representative rule. These victorious rebels thus founded the Grand Orient of France. Therefore a contemporaneous Mason was able to write, "It is not too much to say that the Masonic revolution of 1772 was the preface and harbinger of the Revolution of 1789."

It is necessary to note carefully the secret action of the brothers of the Templar rite. They were the true fomenters of revolutions; the others were only the docile agents. Thus the reader is now able to comprehend our assertion that "the Grand Orient was born of an insurrection."

Let us now reconsider two points: First, the Encyclopædia (the Intellectual Revolution); and, second, the history of the Grand Orient from 1773 to 1789.

THE ENCYCLOPÆDIA.

We have said that the facts to which, above all, historians attach the most importance are very often the results of occult influences. Now, we think that the Revolution had not been possible if any reasonable efforts had been previously made to trim towards the new intellectual development of France. It is by acting upon *cultivated* spirits, creators of opinion, that social evolution is prepared, and we now proceed to find the peremptory proof of this fact.

On June 25, 1740, the Duke of Antin, Grand Master of French Freemasonry, delivered an important discourse in which was announced the then great project in progress, as witness the following extract:

"All the Grand Masters in Germany, England, Italy and elsewhere exhort all scholars and artisans of the fraternity to unite and furnish the materials for a *Universal Dictionary of the Liberal Arts and Useful Sciences*, theology and politics alone excepted. The work has already been begun in London and, by the union of our fraternity, we will be able to bring it to perfection within a few years. [Dated] June 24, 1740."

DISCOURSE OF THE DUKE OF ANTIN.

Messrs. Amiable and Colfavru, in their study upon Freemasonry in the eighteenth century, have perfectly grasped the importance of this project, since after having spoken of Chambers' English Cyclopædia they add: "Otherwise, in another way, the work published in France was prodigious, consisting of twenty-eight volumes in folio, of which seventeen were devoted to the text and eleven to the plates, to which were afterwards added five supplementary volumes, a work of which the principal author was Diderot, assisted, through all, by a cluster of choice writers. But it did not suffice for him to have these assistants in order to finish his work properly, he needed also powerful protectors. How could he have had them without Freemasonry?"

Nevertheless, the dates here are significant. The Duke of Antin delivered his discourse in 1740. It is known that from 1741 Diderot was preparing his great

enterprise. The indispensable privilege of publication was obtained in 1745. The first volume of the Encyclopædia appeared in 1751. In this manner the Revolution had already manifested itself at two points. First, the Intellectual Revolution by the publication of the Encyclopædia, due to French Freemasonry, under the high impulse of the Duke of Antin. Second, the Occult Revolution in the lodges, due in great part to the members of the Templar rite, and executed by a group of expelled Freemasons, afterwards reinstated (group Lacorne). The founding of the Grand Orient was under the high impulse of the Duke of Luxemborg (1773) and the presidency of the Duke of Chartres.

The obvious Revolution within the society, that is to say, the application to the society of the constitution of the lodges, was not delayed. Let us again resume the history of the Grand Orient at the point where we left it.

When once constituted, the new Masonic power made an appeal to all the lodges to ratify the nomination of the Duke of Chartres as Grand Master. At the same time (1774) the Grand Orient installed itself within the ancient novitiate of the Jesuits, rue Pot-de-Fer, and proceeded to the expulsion of many sheep. At first 104 lodges gave adhesion to the new order of things; afterwards 195 (1776); and, finally, in 1789, there were 629 lodges in active service.

However, one remarkable thing, in our opinion, had been brought forth in 1786. The chapters of the Templar rite were officially allied with the Grand Orient and had even worked their fusion with it. We have seen how the brethren of this rite had aided in the revolt from whence had issued the Grand Orient; let us, then, rapidly sum up the history of the Templar rite.

THE TEMPLAR RITE.

Freemasonry, as we have seen, was established in England by members of the fraternity of the Rosicrucians, who were desirous of constituting a center of propaganda and recruiting for their order. English Freemasonry comprised only three degrees—Apprentice, Companion and Master. After this example, French Freemasonry and the Grand Orient, which was the principal emanation from it, were formed of members invested only with these degrees. But soon certain men pretended to have received a superior initiation, more conformed to the mysteries of the fraternity of the Rosicrucians, and by these rites they made themselves awarders of degrees superior to that of Master, called High Degrees.

The spirit of the rites in these superior degrees thus created was well intended but differed from that of Masonry, properly speaking. In like manner, Ramsay had instituted, in 1723, the Scotch system, the basis of which was politics, and the instruction tended to make of each brother an avenger of the Order of Templars. From thence came the name of the Templar rite which we have given to this creation of Ramsay. The union of brothers derived from the high degrees took no more the name of lodges but of chapters, and the principal chapters established in France were:

First. The Chapter of Clermont (Paris, 1752), from

which the Baron of Hundt went forth as the creator of the highest germain Freemasonry or Illuminism.

Second. After the Chapter of Clermont appeared the Council of Emperors of the Orient and Occident (Paris, 1758), from which certain members, having separated themselves from their brothers, formed

Third. The Chevaliers of the Orient (Paris, 1763); and each one of these powers delivered up the charters of their lodges, and even the principal brothers (Tshoudy, Boileau, etc.) created special rites in the provinces.

In 1782, the Council of the Emperors and Chevaliers of the Orient united to form the Grand General Chapter of France, the principal members of which had aided towards the constitution of the Grand Orient by their intrigues.

Thus we see these brothers, in 1786, inducing the fusion of the Grand General Chapter of France. What was the result of this fusion? These members of the Grand Chapter, all well disciplined, all pursuing a precise aim and possessing intelligence, found themselves proscribed by members of the Grand Orient. We now understand the Masonic genesis of the French Revolution.

The greater number of historians confound these members of the Templar rite—the true inspirers of the Revolution—with the Martinists, of whom it is now necessary to speak.

MARTINISM.

In 1754, Martines de Pasqually, having been initiated into the mysteries of the Rosicrucians, established at Paris a center of Illuminism. The recruiting of these brothers was very carefully done and the work which followed was directed to the study of Ceremonial Magic, to the ritual for evoking spirits, and the absolute dominion of man over his passions and instincts.

Among the most celebrated disciples of Martines we will cite the Prince of Luzignan, Louis Claude de Saint Martin (the Unknown Philosopher), and Jean Baptiste Willermoz, the great Lyonise merchant, the true realizer of the Order.

Martinism expanded rapidly in France, and from 1767 many lodges of the west requested their affiliation with this rite; thus the correspondence of Martines, which we publish, bears witness.

The Martinist groups and centers of study derived from Martinism always laid politics aside in order to give themselves to scientific studies. It is to these groups that we owe the unions and conventions which have aided in the great development of Masonic science. Thus the Philatethes (1773), the Illuminists of Avignon, and the Academy of True Masons of Montpellier (1773), came directly from Martinism.

Note also the progress of Masonic rites at Lyons. In 1752 was founded the Lodge of Perfect Friendship, after the ordinary Masonic constitutions. In 1756 this lodge obtained the confirmation of its charter by the Grand Lodge of France. Willermoz was Master of this lodge from 1752 to 1763, or during ten years. But in 1760 the brothers invested with this degree of Master founded a Grand Lodge of Masters at Lyons, of

which Willermoz was the Grand Master, presiding until 1763.

In 1765 was established a chapter, formed from the brothers invested with the highest degrees—the Chapter of the Chevaliers of the Black Eagle. Jacques Willermoz, a physician and brother of Jean Baptiste Willermoz, was placed at the head of this chapter.

In 1767 the Martinist rite was introduced at Lyons, and the members were uniformly recruited from the highest degrees, which indicates the value of the Martinist rite and its membership.

SECRET SOCIETIES OF LYONS.

Note the greatest Masonic powers represented at Lyons in 1772:

First. The Grand Lodge of Masters, representing the French rite and presided over by Brother Sellonf.

Second. The Chapter of Chevaliers of the Black Eagle, representing the Templar rite, and presided over by Jacques Willermoz, physician.

Third. The Elect Priests, representing the Martinist rite, and presided over by John Baptist Willermoz himself.

Fourth. Sellonf, Jaques Willermoz and Jean Baptiste Willermoz formed a secret council, having authority over all the centers at Lyons. This was at the instigation of Jean Willermoz, who had held two great conventions—the convention of Gauls (1768) and of Wilhelmsbad (1782).

It resulted from the letters of Martines de Pasqually that the Martinists, far from supporting the Templars in their political projects, on the contrary always opposed them with all their forces. Contemporaneous writers refute the calumnies then put forth with evil purpose. Witness the following extract:

“The sect of Martinist Freemasons had its center in the lodge of de la Bienfaisance, at Lyons. This lodge merited the name which it had chosen by the abundant assistance which it had given to the poor. M. Robinson has said that the members and their correspondents were impious and rebellious. I have known many of the Martinists, either in Lyons or different villages of the southern provinces. Very far from being attached to the opinions of modern philosophers, they profess to despise their principles. Their imaginations, exalted by the obscurity of the writings of their patriarch, disposes them to all kinds of credulity. Although many are distinguished by their talents and knowledge, they have their minds occupied continually with spirits and prodigies. They do not limit themselves to following the precepts of the dominant religion, they occupy themselves with the practices of devotion in use with the less informed class. In general, their morals are very regular. A great change is observed in the conduct of those, who, having adopted the opinions of the Martinists, had previously lived in dissipation and the pursuit of pleasures. M. Barruel maintains that the Freemasons of this sect are Idealists; that is to say, they do not admit the existence of the body. This absurd system was never approved by these pious enthusiasts, but was attributed to them in order to accuse them of be-

believing that they could not render themselves criminal through the senses, and approved of prostitution. I do not hesitate to solemnly declare that this assertion is a calumny, of which the falsehood is shown by the following assured proofs."

See J. Mounier, "Influence attributed to the Freemasons in the French Revolution."

GRAND ORIENT AND ILLUMINISM.

Thus the Martinists directed their aspirations into a field far more elevated than political struggles. From 1786 the Martinists, allied to the Illuminists of Baron de Hundt, alone remained opposed to the amalgamation of the Grand Orient with the Templar rite. Therefore the Revolution was especially merciless to the disciples of Martines, but let us not deviate from our subject.

We have desired to indicate the respective situation of different secret societies and forces of Freemasonry about the year 1789. If we sum up that which precedes we will find: First, on the one hand, the Grand Orient (French rite), with which was amalgamated the Grand Chapter (Templar rite), possessing nearly all the lodges of the kingdom. The tendencies of these centers were purely revolutionary. Second, on the other hand, the Martinists, with purely scientific tendencies, but hating politics, and sometimes regarded as lunatics. A few lodges at Paris, Bordeaux and Lyons practiced the rite of Martinism, but, as a set off, it was very widely propagated in Germany and Italy.

We can hardly insist too much upon the manner in which authors for the most part have confounded the brothers of the Templar rite with the Martinists. The first worked with great violence, while the second suffered from the cruel reactions of the mob. Still we would not at any time pretend to remake the history of this epoch but simply make clear a point that many historians, even to the present, have left in the dark.

The aim of Martines was then far less political than theurgic. He desired, above all, to make men thoroughly regenerate, believing that afterwards they would learn to control their wills worthily.

The rite of Elect Priests, as we understand the letter of June 16, 1760, embraced eight degrees: Apprentice, Companion, Particular Master, Grand Elect Master, Apprentice Cohen, Companion Cohen, Master Cohen, and Master Grand Architect.

To these degrees Ragon (Masonic orthodoxy) added a ninth, entitled Chevalier Commander. Some explanations seem to us to be needed here. In many of his letters we see that Martines speaks of the degree of the Rosy Cross, which only obtained generally after having had many apparitions of spirits and great magical operations, duly verified at that time, to which the members of the Order greatly devoted themselves. The title of Rosy Cross seems special and quite independent of the other degrees of Elect Priests. Is it not to *this* title that Ragon wished to make allusion in his ninth degree?

On the side of the priests of the different religions Martines then desired to form groups of Elect, always in relation with the Invisible World, and properly able

to take the name of true Priests or Cohens. Here is seen what hierarchy controlled the establishment of these groups, and how they were ruled by a Sovereign Tribunal under the lofty direction of Martines (Grand Sovereign. Behold also the excellent results which we are now able to make known.

The letter of June 19, 1767, is consecrated to the recital of the mission of Martines in his visit to the lodges which he encountered upon his route and then of his voyage from Paris to Bordeaux. The Sovereign Tribunal of Paris was at this moment constituted, and to that the Master addressed the demands for affiliation. For the rest, note the analysis of this important letter, of which we now reproduce the secrets and the signatures:

TO THE GRAND ORIENT OF LYONS.

"From the Grand Orient of Orients of Bordeaux to the Grand Orient of Lyons, June 19, 1767.

"To the Name of the Grand Architect of the Universe. Amen. + Joy. Peace and Prosperity.

"From the Grand Orient of Orients of Masonic Chevaliers, Elect Priests of the Universe, the Masonic year 3, 3, 3, 3, 5, 7, 9, 4, 4, 6, 601; of the Renaissance of Virtues, 2448; of the World, 45; of Christ, 1767; of the Hebraic Era, 5727; from the last to the first quarter of the fifth and sixth Moon of the aforesaid year, June 19.

"To our Very Venerable and Very Exalted Master, our Inspector General, Chevalier, Conductor and Commander in Chief of the pillars of the Orient and Occident of our sublime Orders. Salvation; blessed be forever more our Very Venerable Master. Amen. +

+ o +
+

"The public and private conventions which I have held with my Sovereign Tribunal oblige me to write you and interest you, as a member, in all the circumstances which presented themselves to me in the different cities through which I have passed in my route from Paris to Rochelle, and from thence to Bordeaux. I will not recite any detailed circumstances, but a sketch in gross, for fear of wearying you with the many recitals of favors received from many Masons of good faith in the different secret lodges of all the provinces, within the environs of Paris, and afterwards at Ambois, Blois, Tours, Poitiers, La Rochelle, Rochefort, Saintes, Blaye and Bordeaux.

"They asked of me if I wished to place them under the protection of the Sovereign Tribunal of Elect Priests of Paris, or if I wished them to obtain constitutions either of it or of myself.

"I have, in consequence, rewarded the work of Brother Basset by conferring upon him the degree of Master Elect to the fifth receptacle, and upon three other brothers of the same lodge that of Small Elect to a single receptacle, in order to give them facility in presenting themselves at the Sovereign Tribunal to ask for constitutions, having left at my Sovereign Tribunal the power to give all kinds of constitutions, not wishing myself to do anything upon this subject, so I have promised it and it promises to hold their power with just reason, I having nearly always been

the dupe of my kind heart and too easy in disposition, as you have been able, indeed, to see and to say to a number of honest persons since you were at Paris and as you have been able to judge by yourself.

“The Venerable Master of the lodge, Basset, while speaking of the perfect union of La Rochelle, has, in consequence, gone on Monday last to present himself at Paris, with four brothers, to make a request before the Sovereign Tribunal. I replied to these excellent appeals that ‘to conquer without peril is to triumph without glory,’ and, following the maxim of my predecessors, I do not make my victory consist alone in the pardon of the guilty, and as I have done I will always do in like cases. Note, then, very Venerable Master, the history of my journey and my conduct at Bordeaux.

“In managing your power and authority, dear Master, you will admit and select for the knowledge of these mysteries only those whom you know to possess true zeal, as our general statutes require, as this is the only means of giving protection to the sublime sciences included within our Order, and concealed under the veil of Masonry.

“Your very affectionate and faithful Brother and Master,

DON MARTINES DE PASQUALLY, +
“Grand Sovereign. ++”
+

THE FORMALITY OF CORRESPONDENCE.

“One entitled to address a letter or parcel to the Sovereign Tribunal as a body should place at the beginning of the first page thus, as follows—‘To the Name of the Grand Architect of the Universe. Amen.’

“Then follows—‘Joy, Peace, Salvation.’

“Then—‘From the Grand Orient of Orients of Lyons; the Masonic year 3, 3, 3, 3, 5, 7, 9,—601; of the Renaissance of Virtues, 2448; of the Hebraic Epoch, 5727; of Christ, vulgar style, 1767; of the last and first quarter of the Moon’ (when it is towards the end of the Moon at her last quarter). And when the first quarter is begun one adds—‘the first and last quarter of the’ number of moons which have passed, to the antecedent months. Being at the last quarter of this Moon, I say—‘the last and first quarter of the ninth month, September.’ When one is well informed he need not add the month.

“Afterwards add the titles of the Sovereign Tribunal, as follows—‘To the Grand Orient of the Orients of the Sovereign Tribunal of Masonic Chevaliers, Elect Priests of the Universe, elevated to the glory of the Eternal within the Northern Region, under the very exalted and powerful constitutions of our very venerable, very exalted and very powerful Grand Sovereign, now presiding at the Grand Orient of Orients, Paris.’

“Afterwards—leaving a blank space of two lines—‘Very Exalted, Very Venerable, and Very Powerful Grand Tribunal Sovereign.’

“Afterwards—at four fingers’ distance—you affix what you desire to say to him. At the end you salute it with all the mysterious numbers known only to you, praying the Eternal that he will hold the Sovereign

Tribunal in his holy keeping; and the same for all the ‘chiefs in particular who may compose it for time immemorial. Amen. Amen.’ You then sign your ordinary name, and all your Masonic titles, or the highest degree you possess. If you write as a Rosicrucian be particular to add—‘To the name D. G. A. D. D. Amen. Joy, Peace, Salvation.’ Afterwards you add—‘From the Grand Orient of Lyons.’

“Carefully note that you do not write in the body the Masonic year 3, 3, 3, 4, 5, 7, 9, 601; of the Renaissance of Virtues, 2448. You will follow my directions for the other part. Afterwards you will add—‘Very Exalted, Very Venerable and Very Powerful Master.’ After you have said what you wish to say, then add—‘Behold, Venerable Master, what you require of me.’

“This was made part of the reception of Brother Epernon, to whom I wish every kind of success and benedictions upon all his enterprises.” June 20, 1768.

TITLES OF WILLERMOZ.

“To our T. H. T. R. and T. Powerful Master of Willermoz, Inspector General, born of the universal order of Masonic Chevaliers, Elect Priests of the Universe, Sovereign Judge of the Seven Powerful Tribunals of Justice, of the lowest and highest classes of our Order, Commander and Conductor in Chief of the Pillars of the Orient and Occident of our Grand Mother Lodge of France, approved and particular lodge which will be exalted by him to the glory of the Eternal under the very powerful constitutions; of our Seventh T. R. and T. Puissant Chief of the entire Order, over the Grand Orient of Lyons and over the Eastern Department.”

IRREGULARITY IN THE RITUAL OF RECEPTION.

“I have had great satisfaction in learning about you and the Past Master, Universal Deputy as an excellent acquisition which the Order has gained in you, the same as towards the T. R. Masters D’Epernon and Sellon of your Orient; still I am not the less sore at heart at the horrid irregularities which were enacted during the course of the different receptions by the T. P. Master Du Guers, Rosicrucian. I ignore the motive which made him act in this manner.” June 20, 1768.

THE INITIATES.

“Observe the names of the Senior Brothers which I have had in my special temple since 1761, who were all initiated by me to be continued in the knowledge of the Order. The greater part are my country neighbors. I will make them members of the Sovereign Tribunal to judge and pass opinion upon the matters presented for or against the good of the Order. Hence before anyone transmits their opinion to Paris he should write to those named below concerning the petitions which the T. B. Brothers will allow to pass here:

“Messieurs D’Aubenton, Commissary General ordinary of the Marine. The Count de Maillal d’Abzac, Chevalier of Saint Louis. De Case, gentleman. De Bobie, Commissary of Marine, gentleman. De Jull Tafar, former Major of Royal Grenadiers, Chevalier

of Saint Louis. The Marquis de Lescourt, Captain of the King's regiment.

"I would inform you, T. P. Master, that the son whom God has given me was received Grand Master Priest last Sunday after his baptism at the seventh hour of the last solar horizon, conformable to our laws, there being present four of my Senior Priests, whose names are mentioned above."

THE MANUSCRIPTS OF THE DEGREES.

"Be careful to verify the degrees which he (De Guers) has sent you to aid your receptions of the Orient, and if they do not conform to the originals which I have given to the P. Master Deputy, return them to the Deputy that he may remit them to you conformed to the originals. I wish, in any degree, to receive only those who are genuine. It is necessary in this way to shun betraying any longer the confidence and good faith of the men of desire, as they have been, by a troop of would-be chiefs of the Lodge of Clermont. You should be able to judge of them by the fearful events which these men have recorded for us by their contemptible conduct and their evil lives and morals, as much in the spirit as in the writing.

"I would inform you, T. P. Master, that I will not adopt any writing which shall be given, either on the part of the T. Sovereigns of France or from one of my Rosicrucians, to some Grand Mother and Mother Lodge of France, the Temple and simple Lodge approving under pretext of instruction for the ceremony of receptions of the different degrees of the different classes of the Order, which may not be given according to rule by my Universal Deputy, signed by him, and by his Inspector General, his general secretary or secret secretary, and which may not be stamped with my seal. All which has not been thus stamped will be regarded by my secret tribunal as clandestine and refused by me as false and deprived of my instructions analogous to the order of lawful Masons, Elect Priests.

"Consequently I shall withhold my seal, which should be placed at the bottom of every page of writing which shall be given either by me or my T. Sovereign to my Universal Deputy, in order to establish a custom which must be observed." June 20, 1768.

SAINT MARTIN.

"I would inform you that M. de Saint Martin has written me that he would pass a part of the winter here, perhaps with the R. P. Master, de Grainville. I likewise expect the T. P. Master, de Balzac, who may come from Rochelle to pass some time with me for instruction, and to receive their proper licenses to organize a temple in the country, where they will go the last of September or first of October." April 15, 1768.

ORGANIZATION AT LYONS.

"With regard to the instructions which you seek for the establishment of your Grand Temple of France at Lyons, you can write to the T. P. Master Deputy, to whom I send everything to transmit it to all the chiefs of the temples of our affiliation.

"I would also inform you that T. P. Masters D'Aubentons, ordaining Commissary, and his brother, Cap-

tain of the high seas, Chevalier of Saint Louis, are prepared for admission to the degree of Rosy Cross at this present Equinox. They have been my disciples for ten years and deserve the recompense of their labors. I have had here M. Roze and two others from our brothers of Versailles."

THE DEGREES.

"The Universal Deputy Master is able to have you pass the degree which he has already passed, but the others will not be forwarded as he has not acknowledged the first, and his lack of punctuality annoys me greatly. A month has passed since they were sent."

THE COMING OF SAINT MARTIN.

"I would inform you of the arrival of De Granville in Bordeaux with M. de Saint Martin, who came upon personal matters. M. de Granville lodges and boards with me. I am expecting immediately the P. Master, Balzac, who is at Rochelle. I think they intend to embark at Bordeaux.

"I will say to you that I am determined not to write more to P. Master — —, of Chivalry, as I think that his affairs and his health do not allow him time to reply to my last letters, nor to acknowledge the reception of the first degrees, which I enabled him to pass, according to the general statutes of the Order. I know not what to think of all this, but I know how to limit the confidence which I have placed in him. Try to instruct me, I pray you, concerning his manner of action towards the Order and all its members."

"You can write to the P. Master, de Granville, that you greatly value his friendship and also that of the Venerable Master, de Saint Martin. They await your report of P. Master de Champoleon. It need not surprise us as we know what he will do in this matter. He awaits your report, but it will only be finished after three months, when the P. Master, de Granville, has promised it. They end the fifth of next month when we will write him and then inform you of that which we have said touching his absence from Lyons and why he has not returned to Lyons as he had promised."

November 25, 1768.

"Du Guers is expelled from the Order." (See all the history of first chapter.) January 23, 1769.

THE TEMPLE OF LIBOURNE.

"I would inform you, T. P. Master, that we have received from the Sovereign Tribunal the Constitution for the Temple of Libourne. I will instruct them when we shall have sent it to them to inform you of their being organized, so that you may make them understand that they are special co-workers with you.

"P. S. I am working with the P. M. Deputy to arrange matters after the form which the Order will finally adopt. For it is not all to establish lodges—it is necessary to give them instructions, etc. How zealous should every one be in particular for the good of the Order. I doubt whether each one of us is able to give personal instructions. It is then absolutely necessary that D. M. should go to Paris and there, under the eyes of T. S., he should work at first on a sym-

bolic line such as is necessary for the satisfaction of all the world. This work finished, he will be competent to instruct both new and old Rosicrucians. This transplantation of D. M. and his wife cannot be made without advances on the part of T. S. Don M. owes here about 1,200 Livres, which it will be necessary to pay before his departure, otherwise the creditors will make an uproar and it will cause injury to the Order.

February 19, 1769.

"GRANVILLE."

PROPAGANDA OF THE ORDER.

"I write you in haste to-day, Tuesday, since the arrival of a courier from Paris. I expect to receive from there this day the order of operations which I have sent to the P. M. Deputy on his passage to Bordeaux, that he may copy them at his house in Paris, and return them to me immediately in order to observe my present Equinoxes. Not having received them I am obliged to suspend my actual work. . . .

"I am quite ready to found any and every species of organization with ceremony, laws, instruction, and secret explanation, either for general and particular officers, or for the general and particular instruction of brothers, in the same manner as for the particular discourses for the reception of Apprentices, Companions and special Masters. I am actually at the instructions of Apprentice, Companion and Master Priest and the other degrees. I am anticipating you to found the organization of Bordeaux, with some president and counsellors of our court of parliament. The lodges here are moving to enter with us, but that will only come to pass with great caution and difficulty.

"I will say to you that M. Blanquet has lifted his foot from Bordeaux with the great ability which I know him to possess of paying no one. They forced him to sell his commission. He has escaped with his harlot, they say, towards Paris. Truth is only one; she is long coming out, but she herself always shows what she is. This conduct has broken up all our apocryphal lodges of error."

April 29, 1769.

BLANQUET.

"I would inform you that M. Blanquet and his chiefs of the Papal Bull against me and the Order have failed and have lifted their feet from this Orient. Blanquet should now be in Paris with his concubine, the woman Gauntemps. Thus truth is avenged." Aug. 8, 1769.

ORGANIZATION OF THE ORDER.

"I think you have made part of the arrangements, which I have assumed, with the P. M. Universal Deputy, which is that the Sovereign Tribunal will give the constitutions signed with my seal, and I will charge myself to deliver the ceremonies of receptions of the different degrees of the Order in the same manner as the different catechisms and the secret explanations of questions and answers, which are contained in said catechisms. Finally I will give from A even to Z and all the world will be content. The arrangement which I have made with the T. P. Deputy is because I fear his many domestic affairs occupy him so much that he has not sufficient time to give for the good of the Order or the satisfaction of the members.

"Finally, T. P. Master, you should go to Paris in April, and not risk harming yourself, neither on your own account nor that of your brothers, in receiving a constitution as the brothers of the Temple of Libourne have done, which in the beginning included six persons, not one of whom had been received at our house.

"I would inform you that I have taken a confidential secretary who produces copies from my registry of all the degrees as received, with ceremonies and particular instruction. In short, he is charged with the general and particular secretaryship. He is a brother whom I have had with me for more than a year, and is very intelligent. He has given up everything to follow *La Chose* under all circumstances. His name is Brother Fournier, a good bourgeois of Bordeaux. His own uncle is the Prior of the Grand Augustines of Paris. This brother not being very rich when he gave up his writing, which was necessary on entering a temple, was presented with certain fees that he might not absolutely lose his time. He is very competent.

"If you have the intention of ennobling your Grand Temple, make it known to me. I will prepare the work well for you, and there will be two months of writing to do, without much amusement, in order to advance *La Chose* rightly and intelligently." Jan. 20, 1770.

"You have been received by a man who had no right nor authority in this matter, the Universal Deputy Master not having himself the right nor authority to transmit the power to make any Rosicrucian nor give any supreme degree, except to transmit his authority for the degrees of Apprentice as far as to Master Priest and no more." February 16, 1770.

COST OF THE DEGREES.

"I would inform you that on the first day there should be received M. the Marquis de Segur, cousin of the blue cord, and M. the Marquis de Calvimont, uncle of the brother, Baron of Calvimont.

"I agree with the P. M. Deputy that the Sovereign Tribunal will give only the constitutions, and I am charged with giving all the ceremonies of the different receptions, my Sovereign Tribunal having neither the time nor health to give himself entirely to this work.

"All the brothers here with me, as all the brothers of your Orient, have paid for their degrees. They do not complain of the money which should be given for their constitution and furniture. They should not fear to invest their money in things so useful and helpful to the man of desire. The price of these constitutions amounts to two Louis-d'or for every degree. If you are the Grand Mother Lodge—as I have accorded you the title, verbally, at Paris—you will have the authority to confer as far as the degree of Grand Architect, which makes, in all, sixteen Louis-d'or, including the degrees of Apprentice, Compagnon, Particular Master, Grand Elect Master, Apprentice Companion, Master Priest and Grand Architect Master.

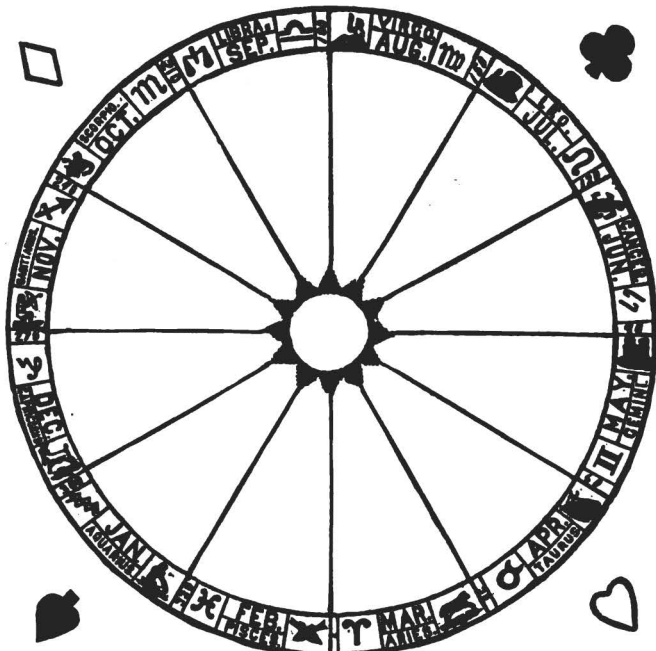
"I am making extracts for myself of all the ceremonies of all the receptions of the different degrees, the same as of the catechisms and different explanations, general and secret.

TO BE CONCLUDED IN OUR NEXT.

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 SEPTEMBER.

Mercury—September 1st, in Virgo; 3d, in Libra; 11th, in Scorpio; 21st, in Sagittarius.
 Venus—1st, enters Sagittarius; 20th, enters Capricornus, in conjunction with Jupiter and Saturn.
 Earth—1st, in degree 9 of Pisces; 23d, enters Aries, the first house, and autumn commences. Travels about one degree a day.
 Mars—1st, in degree 3 of Sagittarius; 30th, in degree 18 of same, being degree 258 of the Heliocentric Zodiac.
 Jupiter—1st, in degree 14 of Capricornus; 30th, in degree 16 of same. Now forms an important conjunction with Saturn.
 Saturn—1st, in degree 15 of Capricornus; 6th, in degree 16 of same; 30th, same.
 Uranus—In degrees 16 and 17 of Sagittarius during the month.
 Neptune—In degree 30 of Gemini during the month.
 New Moon, in *Pisces*, on the 12th, in the *direction* of Virgo from the Earth—in the *house* of Pisces and *sign* of Virgo.
 Full Moon, on the 28th, in both house and sign of Aries.
 The Moon enters the *Signs* as follows—2d, Taurus; 4th, Gemini; 6th, Cancer; 8th, Leo; 11th, Virgo; 13th, Libra; 16th, Scorpio; 18th, Sagittarius; 21st, Capricornus; 23d, Aquarius; 25th, Pisces; 27th, Aries; 29th, Taurus.
 Sun in Middle States, on Sept. 30th, rises at 5:54; sets at 5:46.
 Evening Stars—Venus, Mars, Jupiter and Saturn.
 September 30 is the 273d day of the year.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 4th, 7th, 13th, 19th, 26th, 28th and contiguous days. Some very severe storms, etc., may be expected.

EVENTS AND THEIR ASPECTS.

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

COMPILED BY WILLIS F. WHITEHEAD.

July 23, 1901.—**Planets' positions:** Mercury in Aquarius; Venus in Virgo, Mars in Scorpio, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Gemini. **Earth enters Aquarius.** Hot wave continues. Explosion on American ship, at Stockholm, kills 15. Japan seeks Chinese alliance.
 July 24.—Excessive heat in Kas., Mo. and Ia.; 40 deaths in St. Louis. Russian troops defeated by Chinese in southeast Manchuria. Austrian flood; great loss of life, etc. Floods sweep Yangtse Valley, China. Filipinos surrender; 518.

July 25.—Drought partly broken. French defeat Moors. Davenport, Ia., has \$1,000,000 fire. French submarine torpedo boat successful. London has great storm. Naphtha blows up Russian town. Earthquake in Utah and Nevada. Boer convoy taken.
 July 26.—**Mercury enters Pisces. Venus enters Libra.** Hot wave continues. Rains in corn belt. Boers captured.
 July 27.—Steel officials confer with strike leaders. Drought breaking; heat continues. Battleship "Maine" launched.
 July 28.—Louisville fire kills 6; heat kills 15. Boers captured from July 1 to 22, 1,068. British rout Mad Mullah. Rebellion reported at Panama. Peruvian congress opens.
 July 29.—Government land drawing opens in Ok. Ter. Boers defeated. Social Democrats lay Debs "on the shelf."
 July 30.—Arctic explorer Baldwin sails from Vardoe for pole. Big strike of dock laborers, San Francisco. Boers lose.
 July 31.—Steel combine rejects strikers' proposals. Venezuelan troops defeat invasion. British battleship Glory ashore.
 August 1.—**Mercury enters Aries.** English south pole expedition leaves India docks. Steamboat Island, Lake Superior, sinks from view. Boers murder native British scouts.
 August 2.—All union steel workers ordered to strike. American hot wave broken. Forests of Northern Ontario and Quebec burn; millions lost. Boers defeated.
 August 3.—Steel strike to be to a finish. Kruger approves the murder of natives employed by British. Steamer Acis wrecked. German forest fires destroy thousands of acres of timber.
 August 4.—Venezuelan government reinforces its border. Filipino insurgents routed. First rain in St. Louis since July 5.
 August 5.—Philadelphia gasoline explosion kills 20. Colombian insurgents and government troops fought 17 days. Boers lose.
 August 6.—**Mercury enters Taurus.** Colombian insurgents capture Panama train. Dowager Empress Frederick of Germany dies. Bulgarians and Turks battle. Boers lose.
 August 7.—France takes steps against Turkey; prepares her cruisers. Villages destroyed and thousands drowned by floods in Province of Kiangsi, China. Revolt in India; garrison at Kashmirkar raided; 7 killed. U. S. gunboat hurries to the Isthmus. Strikers close one steel mill while trust opens another. Prices for produce two to four times higher than one year ago.
 August 8.—Steamers Oceanic and Kincara collide in fog off Irish coast; Kincara sinks, 8 lost. Filipino insurgents defeated. French squadron on way to Turkey to enforce claims. Storm injures Portsmouth, N. H., navy yard; kills 2. Mother and three children killed by lightning; La. Warships to visit Panama.
 August 9.—Venezuela announces invasion of its territory by insurgents from Colombia under command of Colombian Minister of War. Rantoul, Ill., burns. Alaska has earthquake.
 August 10.—Half of corn crop reported lost. Venezuelans defeat invaders. Boers lose. Heat wave scorches Italy; vineyards shrivel; sea water too warm to bathe in.
 August 11.—**Mercury enters Gemini.** South Chicago and Milwaukee steel workers refuse to obey strike order; others will strike. Forest fires raging in several places west of Cascade Mountains, Washington. Colombian legation quits Venezuela. German Antarctic expedition sails from Kiel. Steamer Saturn sinks. Boers in demoralized condition. Recent conflagration at Witebsk, Russia, destroyed 1,000 houses and 100 lives. Crispi, Italian patriot and statesman, dies. Storm on Atlantic.
 August 12.—Steel strikers number 62,000, 14,000 obeying latest order. Spanish treasure, \$32,000 found in Miss. Steamer Halifax and passengers saved by running on shore. Atlantic storm continues. Boers lose badly.
 August 13.—**Venus enters Scorpio.** Philippine friars issue circular asking Catholics to unite against American government. Forest fires raging on British Columbia coast. Norwegian town burns. Atlantic storm continues; tidal wave met by Lucania.
 August 14.—South Chicago steel workers refuse to strike; lose charter. Fire at Cleveland water crib kills 8. Venezuelans win.
 August 15.—British, past week, capture 840 Boers. Alaskan steamer Islander runs into iceberg and sinks; 70 lost. Big tidal wave floods New Orleans and Mobile; tropical storm devastates gulf coast, destroys towns, life and ships. Arch Rock, Bay of San Francisco, blown up by 30 tons nitrogelatin. Rebels attack Panama. Three new U. S. torpedo boat destroyers launched.
 August 16.—**Mercury enters Cancer.** Wireless telegraphy successful at sea. Joliet steel mills close. Boers defeated.
 August 17.—Great famine in sight for Russian provinces; heat and drought. Kurds butcher Armenians. Storms in Ill., Mo.
 August 18.—Great forest fires raging in Oregon. Ecuador becomes aggressive to Colombia. Youngstown explosion kills 5.
 August 19.—Storm capsizes Ohio river steamer; 20 lost. Benzine tank, a cannon, and 5 tons of dynamite explode and kill 20.
 August 20.—Pierce City, Mo., drives out negroes. Grand Bourg, Island of Marie Galante, W. I., destroyed by fire; 3,500 destitute. Iowa sails for Panama. Boers surprised and captured.
 August 21.—**Mercury enters Leo.** French cruisers menace Turkey; relations severed. Great Philadelphia oil fire, which started on 19th, still burning; blazing tank falls and injures 100.
 August 22.—*Boer government wiped out*—nearly all members of the Transvaal Council and Legislature either dead or captured.
 August 23.—**Earth enters Pisces.** The October STAR will contain a summary of notable events of the Earth's transit through Pisces under the Sun in Virgo.

HEREDITY AND ENVIRONMENT.

That human life is acted upon by other controlling forces than the heavenly bodies, has been a conviction with me for some time. I have held and still hold that Astral forces, as shown in the horoscope, are but one-third of the total that affect us. Material forces, represented by Environment, represent another third. The basis of our existence and constitutional make-up, in what is known as Heredity, constitutes the remaining third of these triune forces.

A horoscope will indicate an accident at some particular time, but if the native will exercise every precaution, avoiding all risks, and preparing for his personal safety, he will almost invariably escape the danger that threatens him. This is not governing one's stars—it is making Heredity and Environment out-balance the astral forces—just as an umbrella protects one from the rain without dissipating the storm.

To rely on the stars to lift a mortgage would be the dream of a fool. A man, wholly fortunate in his astrological aspects, may yet commit financial suicide. One who labors under an adverse Environment cannot expect an astrological indication of a "streak of good luck" to be verified unless his Hereditary abilities and instincts are fully aroused to better his condition. Then, if he knows enough to do the right thing and does it, he almost certainly will win. He may not be able to abolish his racking Environments, yet, with stars favorably inclined, he may so shape them as to meet an indebtedness, mitigate a grievance, or avoid a collapse "in the nick of time." He succeeds because the preponderance of life's causes are enlisted in his favor. If, with the stars clearly in his favor, he is content to forego all personal effort and sits down to "wait for something to turn up" to avert or mitigate his troubles of Environment, confident in his horoscope of "good times ahead," the chances are that he will condemn Astrology, in the end, as a fraud.

Another one will feel tempted to quit his avocation in disgust; his neat and comfortable workroom becomes a prison cell; with every convenience, a fair income and no responsibility outside his daily round of duty, he suddenly feels the need of teaching "the fools in the front office" a lesson in strikeology. Or he feels that "life is too short" to work "all the time," forgetting his enforced vacation when "Cleveland was President and there was no work or trade or credit in the whole blessed country." When such "spells" as these take a man one does not need to cast a horoscope to see if "the planets are adverse." I know they are in such cases. Experience has shown that when the stars tell one to let go, cut loose, or strike against a "job" at a reasonable salary, with reasonable hours and duties, then is the time to hang on to your Environments, review all you have heretofore accomplished by such experiences, and tell the "walking delegate" to "go to Halifax." Stand off your astral influences. You can win this kind of a fight.

Mr. Walter K. Lewis says in *Coming Events* (August):

"At one time the celebrated St. Augustine was a firm believer in Astrology. After his conversion to Christianity, his argument against the starry science

was altogether ridiculous and unworthy of a great intellect. He states that an emperor and a chimney-sweep or tradesman might both be born at the same hour, on the same day, and in the same place, the emperor remaining an emperor and the tradesman a tradesman until the day of their death. This he considers as proof that there is nothing in Astrology.

"In doing so he entirely ignores the important parts played by Heredity and Environment in human life. A successful emperor and a prosperous tradesman might easily have the same horoscope. Of course the important events in their lives would be simultaneous and, to an extent, similar. But it is not at all necessary for the truth of Astrology, as St. Augustine asserts, that the chimney-sweep should occupy a throne. The sphere in life cannot be unerringly decided from a study of the natus. In some cases one can see that a man is likely to rise or sink to a certain extent in the social scale. Again, a man born into a wealthy family may inherit a fortune, whereas another, whose birth data coincides, but whose family is in reduced or humble circumstances, may under the same directions as the other either inherit or make a comparatively small sum. In each case luck will come at the same time. But its degree depends on circumstances, that is, on the horoscopes of ancestors or relatives. . . ."

"As regards Heredity, I am sure it plays an important part which the horoscope fails to show. Clever ancestors and foolish ones produce two children with the same horoscope. Their tastes will be identical, but their capacities very different. . . ." W. F. W.

COMING EVENTS AND THE ASTRAL NUMBER.

In regard to our opening remarks on the Astral Number, contained in the July *STAR*, *Coming Events* says:

"Mr. Whitehead . . . acknowledges that he is able to separate the constituent numbers of which the Astral Number is made up."

This is true when, *and only when*, we obtain the data upon which it is built up. To do so then will prove the work of analysis. This I did in the Astral Number of B, to which I refer my readers. As to the Astral Numbers of both A and B, we made but one mistake out of sixteen statements of fact.

Coming Events also says our explanation of the rule it offered (as something to be surpassed by the Astral Number to show that it was something more than a mere puzzle) "proves nothing." It proved that the rule was nothing more than "a mere puzzle," and my explanation of it may be readily comprehended by any one. On the contrary, analysis of the Astral Number defies all known mathematical methods of the textbooks, and our analysis of it—in the Astral Numbers of A and B—demonstrates beyond question that there is a true and valid science of occult mathematics, the result showing that the rule offered was eclipsed and that the Astral Number was more than the mere puzzle offered by *Coming Events* which is explainable by ordinary mathematical methods. In the face of this showing *Coming Events* asserts that my opening paper "does not seem to have advanced the discussion in any way." The demonstration, by results, of the existence of a science of occult mathematics is of such importance as to overshadow any personal considerations, and I hope that *Coming Events*, as an occult monthly, will be fair enough to its readers to the extent of *printing* the Astral Number tables and directions. W. F. W.

GEOCENTRIC SECTION.

[Edited by PROF. G. W. CUNNINGHAM, 5519 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.]

ASTROLOGY ADVANCING.

Evidences that the Most Ancient Mystic Science Is Steadily Gaining Public Recognition.

BY PROF. G. W. CUNNINGHAM.

It is pleasing to all students of the divine science of Astrology to note the substantial, rapid advancement it is making. It is steadily gaining favor in the assembly halls, where some of our lawmakers meet, as well as in the editorial columns of the press, also in the minds of a multitude of others in various walks of life. This is to be expected as the masses become more enlightened as to the full intents and purposes of the true science.

As a matter of design and necessity, truth must be brought to light at the proper time to serve its highest purpose in the divine plan of the universe. It is generally accepted that events do not happen by chance, and that when they appear it is by design of a higher power for some specific purpose, although the why and wherefore may not be apparent to us at the time.

At this writing various kinds of happenings are in evidence. Some of these seem good and some appear to be very evil and distressing, yet it is safe to presume that in time the ultimate result will be found in its proper place in the benefit column of humanity's journal of accounts. Probably Alexander Pope referred to such things in his noted "Essay on Man" when he sang:

Submit—in this, or any other sphere—
Secure to be as blest as thou canst bear;
Safe in the hand of one disposing Power,
Or in the natal, or the mortal hour.
All Nature is but Art, unknown to thee;
All chance, Direction, which thou canst not see;
All discord, Harmony not understood;
A partial evil, universal Good;
And, spite of pride, in erring reason's spite,
One truth is clear—*Whatever Is, Is Right.*

Students of Astrology, and all others, will find Pope's "Essay on Man" and "Universal Prayer" replete with wise, prophetic, wholesome and devotional thought-food.

When the Ohio Legislature passed a law against astrologers, which made it a misdemeanor for anyone to practice Astrology in that State, I wrote a letter to Mr. U. G. Rison, of Milo, Ohio, who was an earnest student of Astrology. He concluded that it would be a good thing to have it printed and send a copy to each member of the Ohio Legislature; also to the editors of about two hundred newspapers. This list included many of the large dailies throughout the United States. The letter was handled quite extensively by the press, and it will not be out of place to reproduce it here as then published in circular form with the following headlines:

ASTROLOGER ON THE WARPATH.

HURLS SARCASTIC INVECTIVES AT OHIO LEGISLATURE.

Says: "Acme of Ignorant Infamy Has Been Reached."

Prof. G. W. Cunningham, the well known astronomer, astrologer, author and editor, who, previous to the nomination, predicted President McKinley's election, writes an interesting letter relating to the recent bill passed against astrologers in Ohio.

Men, women and children should commit every word of it to memory:

"Chicago, Ill., March 28th, 1900.

"U. G. RISON, ESQ., Milo, Ohio:

"Dear Sir—Your new chart or 'Diagram of the Solar System' received in good order, and I am highly pleased to note the progress you have made. The chart contains a vast amount of information condensed into small space. It is a valuable lesson to all who will devote a little time to its study. It exhibits to any one that you have devoted considerable time so study and research. In that way you have acquired, during spare time, certain knowledge of both astronomy and astrology, such as any teacher might well be proud of. Should it be possible that you would never rise one step higher, this attainment is far more creditable to you than if you had idled away your golden moments in pursuit of various kinds of worthless amusements. It would be well if the general public could understand the importance of Astrology, as well as its favorable, moralizing influence. When the great majority take up the study we will soon discover many evil places closing their doors for want of patronage. It must be placed to the credit of Astrology that it has lived on the vitality generated by its own merit, and also that it has come down to us from antiquity, not by and through the assistance of all good people, but in spite of the persistent efforts of many so-called good people to suppress it.

"Astrology does and will continue to thrive like a young giant. While it is the oldest science known to history, it is yet comparatively only an infantile genius that lies cooing and prattling in its swaddling clothes, laughing at the imbecility of the age. When this infant comes to the age of maturity, and receives proper public appreciation, no feeble-minded, ulcer-breeding bacillus will ever be elected as a member of our legislatures.

"The passage of the recent bill against astrologers in Ohio is evidence that the acme of ignorant infamy has been reached, and as we listen we hear the echo of the loud laugh of vacant minds. Let the people of the grand old Buckeye State hang their heads for shame and cover themselves with sackcloth and ashes until that monument to disgraceful ignorance has been completely effaced. Long after the names of the champions of that infamous bill have been forgotten, Astrology will survive and grow and flourish.

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

"Wishing you a full measure of success, I am

"Very Truly Yours,

"PROF. G. W. CUNNINGHAM.

"Principal National College of Astronomy and Astrology."

It has recently come to my knowledge that the New York State Senate passed a bill last spring, which, according to the report of it in the *New York Sun*, is intended to prohibit the practice of clairvoyance, palmistry, etc., in that State. The *Sun* does not say anything about it but it is quite probable that twenty-six members of that august body were obliged to order new hats after voting in favor of that bill, for most likely their heads immediately enlarged from size six to eight. I will venture the opinion that none of them could properly define the meaning of the word clairvoyance. Were it not for lack of space I would have something further to say about this exhibition of rank

ignorance. However, from the *Sun's* report (April 4, 1901), Astrology seems to be held in some esteem in New York for "the bill does NOT apply to persons engaged in the practice of PRACTICAL ASTROLOGY, or psychology, nor to the legitimate practice of any religious sect or denomination, nor to any incorporated scientific educational institution."

A GLOBE GIRDLER.

Starting From India a Postal Card Comes to One of Our Staff, Who Sends It On Its Way.

Professor G. W. Cunningham, who conducts this department of the STAR, received a postal card on August 18 which was on its way around the world. The card is dated 89 Muntri street, Penang, Straits Settlements, June 1, 1901, and contained three separate addresses, which represent the three places to which it has so far been sent on its long journey. Across the top of the card is written: "This post card is traveling around the world." It contains this letter:

DEAR FRIEND—I am sending this card around the world to as many countries as possible, and you will do me a great favor by helping me send it round.

All you are required to do is to send this to one of your friends or relatives living away from you and pay the postage. Should you receive this card when it only requires to be sent home to complete its journey, kindly send it to the above address.

Your prompt attention will oblige yours truly. L. K. LAY.

The postmarks show that it left Penang on June 1 and arrived in Leeds, England, on June 26, addressed to Walter Button, 2 Earnest avenue, Beeston Hill; he sent to Miss Ray Broughton, 126 East 101st street, New York City, arriving there July 4. Miss Broughton is a daughter of Dr. Broughton, a noted astrologer, and she forwarded the card to Professor Cunningham. In turn, he has forwarded the card to Captain George W. Waldron, an astrologer in the Opera House Block, Denver, Col. The card bore a 3, a 2, and 1 cent stamp.

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 12; October 1 to 23; December 1 to 12; December 27 to January 20; March 27 to April 20; May 29 to June 10; June 28 to July 23.

PROF. G. W. CUNNINGHAM.

Virgo—♍ THE SIGN VIRGO. ♀—Mercury

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 sixth thirty degrees of the Zodiac are represented by the sign Virgo, symbolized by the Woman and ruled by Mercury. It is a northern, earthy, barren, feminine, nocturnal, humane, scientific, tall, dark sign; the celestial home and exaltation of Mercury, the detriment of Jupiter and the fall of Venus.

PERSONAL APPEARANCE.

Virgo denotes a tall, straight, slender figure, medium to dark complexion, hair and eyes; the complexion usually has a dark tint called "olive," the eyes are quick and restless; the general appearance is that of an intellectual character.

DISPOSITION.

These characters are endowed by nature with a refined, modest disposition, and when young they are very bashful until they become well acquainted; they will always be reserved, and will not push themselves forward as they should, consequently will not be recognized and appreciated to the full extent of what their abilities should command. It will be well for people born at a time when this sign is rising to cultivate self-esteem. They are very much inclined to the scientific and all that pertains to the cultivation of the intellect, have good command of language and never lack for words to express their thoughts; they are swift in all movements, quick to make decisions, also quite changeable; they are apt to change their business or location too often to secure the best financial results obtainable; they do not remain in one position long at a time, and appear to be nervous, owing to shifting their position so often. When Virgo persons call at a friend's home it will be observed that when they are ready to leave they are off like a rocket, while many others would remark, "Well, I must be going," and it will be an hour or more before they get started. They are apt at learning anything they become interested in, especially the languages; however, if Mercury is afflicted, they will always find some obstacle to hinder or prevent a finished education. They belong to a class who are energetic, industrious and most contented when busy with something. Many Virgo people are found in the literary and editorial walks of life.

PROF. G. W. CUNNINGHAM.

STAR OF THE MAGI

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EDITORIAL SECTION.

IT has been urged that Reincarnation is not true because "the 'sperets' do not know anything about it" when consulted on the subject through a "medium."

★

THE question is sometimes asked us whether we believe in "spirit return" and "materialization." We certainly do, but in a slightly different manner from the common idea on this subject. As a spirit we have "returned" or reincarnated on this earth many times, each time "materializing" or growing a body that you can see, shake hands and converse with, in full sunlight, any time you may feel disposed to drop in at the STAR office and see us. "Seances" are held daily, whenever we are not away on our usual summer vacation, and no charge is made for admission.

★

LAST June Colonel Robert Ford, one of the oldest pioneers of Colorado, died at Denver, from hemorrhage of the brain. At his bedside were two experts of mining corporations anxious to catch a secret that he developed before sickness and which was to be sold for a million dollars. The experts went there to get the details of extracting gold from ore without the necessity of going to the smelters. The day before their arrival Ford was stricken and the experts watched hourly at his deathbed hoping that a lucid moment might reveal the priceless discovery. It was in vain that they watched, however.

★

HERE is a great opportunity for some "medium" to not only prove the truth of spiritualism but also win a fortune besides. But will some "genuine" spirit "medium" succeed in rounding up the ghost of the financially lamented Col. Ford, induce him to disclose his much desired million-dollar secret, and thereby demonstrate to

the world the "grand truths" of spiritual "foolosophy?" We think not; even if the Colonel's spook was given a hundred-thousand-dollar monument to mark his barren grave, for he "was practically a charity subject" when he "passed over" to "the beautiful home over there, over there."

★

THERE is a "whole lot" that the spirits know nothing about besides Reincarnation that, as excarnated intelligences, they should know. For instance, they are unable to furnish us with even a crude map of either "the beautiful home over there," or any unexplored region of the earth. There is no spiritual geographical society.

VIBRATION.

"Vibration is a motion to and fro in a medium proceeding from a cause." In the study of Cosmogony the student is confronted with spirit and matter. Some daring minds have even attempted to define the term "creation," upon which so much mystery hinges and confounds the finite mind of man. The Bible states that "God created the heaven and earth and all things therein." If the translated words of this great book are literally true it would mean that God brought forth the world from nothing.

Be that as it may, we are all confronted in our ultimate analysis of things by the great Unknowable, beyond which man cannot penetrate. To begin with, from a finite point of view, matter and spirit are found existant.

Something else also confronts us, and upon that something is dependant the movements of all bodies. This great motive power is termed Force.

We have, then, Spirit, Matter and Force. If the latter manifested itself spontaneously the harmony of Cosmos would be at once destroyed. But, like all of Nature's great mysteries, Force operates only according to exact law. The existence of perfect law is one of the most comforting proofs of the Supreme Intelligence from which it emanated. This law through which force exerts itself is Vibration, and vibration embraces all things, whether physical, psychical or spiritual.

Vibration may be generally divided into harmonious and inharmonious.

The former leads to the orderly movement of all things, whether in the mineral, vegetable or animal kingdom. It also applies to man, and the attainment of harmonious vibration brings all other good things with it. It is the Philosopher's Stone and the Elixir of Life, which have been sought in all ages.

Where there is light we must have its opposite or darkness. Where there is good there must be elsewhere evil, etc. So if we have harmonious vibrations we shall find opposing the inharmonious vibration which tends to disorder, chaos and death. This also enters, unfortunately, into the life of man and causes misery, unhappiness and death. So we are confronted by vibration of two kinds—Constructive and Destructive.

Every act, word, thought or deed of our lives sets in motion vibrations which tend to life or death. Construction or destruction is inevitable. And, as previously defined, vibration is a motion to and fro, it must of necessity return to the point of emanation. Thus we see the importance of good acts, good words and good thoughts.

If we think evil of our fellow man, say harsh words concerning him, or do him an injury, even in secret, we have set in motion destructive forces which must, according to the law, rebound upon us like a boomerang to our utter confusion.

If, on the other hand, we think peace for all, speak a good word when possible, and practice the Golden Rule, we shall constantly reap our reward in the happiness and success that will redound to us.

Next month I will write about Vibration in the Orient. T. J. BETIERO, M. D.

EDDYISM EXPOSED.

On the evening of August 1, in Tremont Temple, Boston, Frederick K. Peabody, a prominent member of the Suffolk bar and counsel for Mrs. Woodbury in her libel suit against Mrs. Mary Baker G. Eddy, recently tried there, delivered a strong address on "Christian Science, or Eddyism—Its Absurdities, Its Frauds, Its Crimes, and Its New-Old Witchcraft."

"So-called christian science," he said, "is a sham and a fraud and an imposition from beginning to end, in that it falsely pretends to be a revelation from God, and communicated directly to its founder, Mrs. Eddy."

Mr. Peabody then said that the woman Eddy is now 85 years old, in a feeble physical condition, but had become rich and powerful through the fees for teaching and practice of her misnamed "science." He then cast a bright white light on her peripatetic and variegated past:

"Mary Eddy was born in Bow, N. H., eighty-five years ago. The first fifty years of her life were lived in complete insignificance. Before her alleged discovery of so-called christian science Mrs. Mary Eddy picked up a precarious existence as a spiritualist 'medium,' so-called, giving public 'seances' for money in and about Boston." Confirmatory evidence of this fact has since been published in the *Progressive Thinker*, the leading Spiritualist journal of America.

"In early womanhood she married a man of the name of Glover, by whom she had one child. Mr. and Mrs. Glover went to Wilmington, N. C., where Glover soon died. A recent communication from a woman living in Wilmington informed me," said Mr. Peabody, "that the remains of this Mr. Glover repose in the Wilmington potters' field."

"As a second matrimonial venture Mrs. Eddy allied herself with one Patterson, who, in her autobiographical sketches, figures less. She was divorced from him.

"Then Mrs. Eddy made a third venture into married life and conferred upon Dr. Asa Eddy, M. D., the happy distinction of successor to the lamented Glover and the

departed Patterson. Dr. Eddy died finally and many believe that in the course of time Widow Eddy became and is to-day the wife of C. A. Frye."

Frye is her footman, servant, man of all work, etc. Mr. Peabody said Frye owned everything Mrs. Eddy possessed, title being legally vested in him.

Mr. Peabody said that Mrs. Eddy claimed to have discovered "christian science" through a revelation from God in 1866, "while," he said, "it is shown to be false by evidence that she knew all there is to it in 1864, and received it from Dr. Phineas P. Quinby, of Portland, Me."

Mr. Peabody then stated that Mrs. Eddy has never given away anything—lands, buildings, publications, etc.—without a good sized rope was attached to it, reserving to herself or her heirs the right to re-take possession of all such property at any time she wishes. A very charitable and liberal female philanthropist, indeed!

Coming down to a discussion of the fact that Mrs. Eddy teaches there is such a thing as "malicious animal magnetism," Mr. Peabody quoted liberally from her writings and then said:

"Her personal teachings to her students were even more extravagant than the language of her published works, and it was a common occurrence for her to frighten nearly into fits women, young girls and children with the dreadful fear that a malicious mind was seeking to cause them unspeakable disaster.

"I affirm and charge that this Mary Baker G. Eddy, the founder of 'christian science,' and the pretended successor to Jesus, has again and again sought to exercise this power—malicious animal magnetism,—which she calls the highest degree of human depravity; that she herself has repeatedly sought to cause sickness, sought to cause death, sought to cause disaster, and this I will prove by legal evidence any time Mrs. Eddy may be pleased to require it.

"Some years ago it was the desire of Mrs. Eddy that Daniel A. Spofford, formerly a 'christian scientist,' and then believed by Mrs. Eddy to be her enemy, should be disposed of, and to that end she solicited person after person, 'christian scientist' after 'christian scientist,' to employ his or her mind to cause disease to Daniel A. Spofford. In December, 1878, after a hearing in the Police Court, where he was held in \$3,000, and after an examination by the grand jury of some six or eight witnesses, Asa G. Eddy, the third husband of Mary Baker G. Eddy, then living with her as her husband, was indicted by the Suffolk grand jury for a *conspiracy to MURDER by physical means*, and this was the same Daniel A. Spofford Mrs. Eddy had solicited her followers TO KILL BY MENTAL MEANS."

It has been nearly a month now since this terrible charge and its preceding exposures were made in public by one of the leading members of the Suffolk bar. So far we have not heard a "peep" in reply from Mrs. Glover-Patterson-Eddy-Frye.

ASPIRATION.

As rise the mists from sun-kissed sea
So rise aspiring thoughts to Thee;
No depth so deep but Thou canst see
And stretch Thy Hand to succor me.

Still must I climb if I would rest:
The bird soars upward to its nest:
The young leaf on the treetop high
Cradles itself against the sky.

I cannot in the valley stay:
The great horizons stretch away:
The very cliffs that wall me round
Ate ladders unto higher ground.

And heaven draws near as I ascend:
The breeze invites, the stars befriend:
All things are beckoning to the best—
I climb to Thee, O God, for rest.

LUCY LARCOM.

ARE SOULS SEXLESS?

Theosophic Views of the Belief In "Twin Souls."

The following question and answers, in regard to the idea of twin souls, lately appeared in *The Theosophic Messenger*.

"I have heard that some have what they term Twin Souls, which they believe appear on earth as two different persons, and finally, after passing through various other stages on other planes, become one complete being. Others speak of something similar under the name of companion souls, or counterparts. There must be some fundamental truth underlying all these ideas; what is this truth?"

G. R. S. M. replies: "The mystic Greeks of the Orphic tradition had some theory that the original male-female soul, as a punishment for its daring, had been divided by God, and now each part went about in the cycle of necessity seeking for its fellow. This theory, when worked out on the lines of the Gnostic Sophia-mythus and applied to spiritual things, explains in admirable fashion the passion of the individual soul, its salvation, and much else, but when taken in its grossest form and applied to the mystery of sex, it simply exalts that impermanency from the rank of the Lesser to that of the Greater Mysteries, and so degrades the 'Divine Marriage' to a psychic debauch of the most insidious nature."

This is unsatisfactory. To say that sex, in any form, is "impermanent" is to make an assertion for which no provable ground of scientific fact exists. We conceive that the worst and most degraded form of psychic debauchery is to become a sexless "it." But this is not possible. Sex exists in every atom of matter in some of its infinite forms. Of all the mysteries it is the greatest and most profound.

A. W. replies: "The beautiful allegory of the Twin Souls is found under many forms in much of the best literature of the world. Most of us are familiar with its presentation in the writings of Plato and in the Upanishads. We are all more or less conscious of the duality of the contending interests of the higher and lower self, of the individuality and of the personality. In some high moment of aspiration—perchance in an initiation in one of

the olden mysteries—the spark from the Divine, shut off in the darkness of a body and chained down by that body's personal karma, has yet beheld its glorious twin, the radiant Augæides, and knows of a certainty that the two are one. Once seen and known, this can never be completely forgotten, though the connecting consciousness may not yet be sufficiently built up for an intelligent appreciation of what has been perceived to be possible; and that soul wanders hereafter seeking in its prison-house of flesh that glorious mate, never content until, after ages of upward striving and purification, it is united to the object of its devotion and the two are one again."

What a cheerfully indefinite answer this is. First, the idea of Twin Souls is a very "beautiful allegory;" then, "perchance" it is a "radiant" vision, and then a "certainty." We view the "certainty" with suspicion when tied to an "allegory" or a vision. And then, it will be "after ages" before the "certainty" becomes a fact. How sad! Just as if *mates* could be kept apart for any good purpose when the exact contrary is the truth of the matter.

After giving the Greek mythology once more as to Twin Souls, E. L. replies that the idea seems to be a "modern version" of it, and concludes:

"There is a fundamental truth underlying all these ideas, and it is that the present division into sex seems to be a temporary stage in evolution, that it was preceded by an androgyne or sexless period, and may be, in far ages to come, followed by a similar period, but with the additional experience of all these vast intermediate periods crowning it. Duality, in whatever sense, is imperfection. Unity is the bedrock of things."

Hence, as sex is dual (matter and spirit, length and breadth, odd and even, round and square, magnetic and electric, or any of its forms "in whatever sense"), being thus imperfect, it must finally lapse into a perfect unity. The logical sequence of this is *Nirvana* with a vengeance—there will be but one atom, one atom of space, and one atom of time. This one "bedrock of things" will then become extinct and the everything will be a perfect no-thing. A fine prospect, surely, to be perfected into a unity of absolute nothingness! No; sex is not "a temporary stage in evolution;" it is an eternal necessity of the infinite.

Another long reply, by A. L. B. H., contains little worthy of notice. "There is no authority worthy the name for the idea that the ego has sex." There is no authority, we would reply, that can point to any ego of whatever class or kind in all creation and show that it is destitute of sex in some one of its infinite forms. The assertion is also made that "the true complement," or Twin Soul, "is to be found in our own 'buried self,'" meaning the conscious and the sub-conscious being. But both these phases of being can only be satisfied by a bond of love with one of the opposite sex, which conclusively proves that the inner ego must possess sex.

A sexless thing cannot exist. As sex is debased so is the thing itself. There is a reasonable basis for the belief in Twin Souls in that it is as natural as the belief in God and Immortality. M. O.

ROTHSCHILD'S MAXIMS.

Baron Rothschild is credited with the following alphabetical list of maxims. It will be seen that they are essentially ethical in their nature.

- Attend carefully to the smallest details.
- Be prompt in all things.
- Consider well, then decide positively.
- Dare to do right, fear to do wrong.
- Endure trials patiently.
- Fight life's battle manfully.
- Go not into the society of the vicious.
- Hold integrity sacred.
- Injure not another's reputation.
- Join hands only with the virtuous.
- Keep your mind from evil thoughts.
- Lie not for any consideration.
- Make few acquaintances.
- Never try to appear what you are not.
- Observe good manners.
- Pay your debts promptly.
- Question not the veracity of a friend.
- Respect your parents and their counsel.
- Sacrifice money rather than principle.
- Touch not intoxicating drinks.
- Use leisure time for improvement.
- Venture not upon the threshold of wrong.
- Watch carefully over your passions.
- 'Xtend a kindly salutation to all.
- Yield not to discouragement.
- Zealously labor for the right.

The elder Rothschild broke no less than seven of these maxims when he laid the basis of his great fortune by reporting that Napoleon had won at Waterloo. We believe in these maxims but we do not believe that Rothschild wrote them.

CRYSTAL READING.

A London correspondent writes that for some time during January the newspapers were concerned over the disappearance of Mr. Foxwell, a well known London broker. He was a staid and domesticated man, went to his work regularly and had, according to the testimony of his family, not an enemy in the world. When the police failed to find any track of him his wife, who believed in clairvoyance, consulted a crystal. She told the coroner's jury that she was able to not only see in the crystal the drowned body of her husband but to even roughly identify the locality where it was afterwards discovered.

PREHISTORIC CITY FOUND.

The Santa Fe land department has been furnished with the particulars of the discovery of an immense prehistoric city on the Navajo Indian Reservation, between Durango, Col., and Farmington, N. M.

The Hyde Mercantile Company, which is controlled by two brothers from New England, has been exploring the territory in question for some time, and found a palace of prehistoric age, containing, it is stated, about a thousand apartments, some being

in a most excellent state of preservation. Another stone castle unearthed is said to contain a hundred separate apartments. In some of the rooms inspected were found the finest of woods and other relics of a most valuable character, specimens of which have been gathered and sent to the Smithsonian Institution at Washington.

The find is pronounced to be exceptionally valuable from a scientific and ethnological standpoint, and the government has ordered experts to proceed to the scene and make a detailed report of the real value and extent of the new treasures which are believed to antedate the time of the Aztec occupation.

CAHOKIA MOUND.

A Description of the Greatest Work of the Mound Builders.

For many years it has been the general belief that Cahokia Mound, located near Madison, Ill., contained many relics of the original inhabitants of the region, a race that antedated the Indian by hundreds of years. The mound has never been thoroughly explored, but the researches that have been made thus far in a desultory way have resulted in unearthing some rare specimens of a primitive semi-civilization that have proved of rare interest to archaeologists. Men of science generally are anxious to see the mound purchased by state appropriation on account of the general interest taken in it and its historical value. Many relics of former American races have been preserved by public purchase in other states, including the Serpent Mound and Fort Ancient of Ohio, but the Cahokia Mound has as yet remained open to desecration.

The mound lies near the Collinsville road, six miles northeast of East St. Louis, and near the border line of Madison and St. Clair counties. It is midway between the river and the Illinois bluffs and is rectangular in shape, being 1,180 feet long and 750 feet wide, with an average height of 100 feet. Exactly who were the builders of the mound is unknown, but it is believed that exploration in its depths will reveal many matters most important to the archaeological history of the country.

That the mound is centuries old is regarded as certain, as is the fact that it was once the center of a prosperous settlement. Examinations of the soil in the neighborhood have resulted in the discovery of thousands of flint implements and of earthenware vessels in fragments, seeming to indicate that the mound was once inhabited as a fort or that great gatherings were held there.

Its immense size has heretofore prevented any careful examination being made of its interior, the difficulty of exploring it being increased by the fact that it is heavily timbered on the summit.

Several years ago a party of scientists run a shaft into the side of the mound and several interesting relics were found. The shaft was run along the surface with a depth of but a few feet for about fifty

yards only. It is thought that the main portion of the mound will certainly be found to contain finds of great value.

It is estimated that the mound contains over 1,500,000 cubic yards of earth, and as it is the largest artificial earthwork in the United States, if not in the world, its history is regarded with the greatest interest. Its probable purchase by the state and its subsequent exploration by authorized scientists may solve some problems as to the objects of the mound builders, who evidently spent many years in past ages in erecting their vast heaps of earth.

The mound itself is an imposing structure, fronting due south, and with its profile slanting down toward that end, due to the summit being terraced toward the south. The summit has an elevated table of earth at one end.

All around the central mound are other mounds, some of which are conical and others square. Some of these have been opened and numerous relics discovered, but as many are 200 feet square even the smallest have not been well explored.

OCCULT FORCES OF NATURE.

The learned Hindu Jain, Virchand R. Gandhi, delivered a lecture on "The Occult Forces of Nature" some years ago when he was visiting this country. The following report of it gives a good idea of the occult philosophy of the Jains:

We are to consider the problem of the why and wherefore of existence. It has been the fashion in these days to regard religion as a mere matter of faith and sentiment, and to turn for all rational explanation to science. But it is doubtful how far science is true to its own principles, for true science never can be different from true religion. I am no partisan of one or the other, but I believe in the mutual convertibility of the two, and I am also of the belief that religion is not entirely a matter of sentiment, or science altogether a matter of reason. Religion and science are two aspects of one thing.

Mr. Gandhi said he would consider the occult forces of Nature under three divisions—physical, mental and moral. The highest force being the spiritual, which underlies all the rest. At present scientists had failed to reach a unitary view of the physical world, since they excluded the ether from the category of the spiritual, and yet believed it to be different in its properties from those of matter.

In the monistic view, all the properties of both matter and ether could be classed under the term "energy;" in fact, they were simply classes of energy. Now, there were many energies in matter and spirit so latent that we had not developed them and were not able to see them.

The phenomenon of "levitation," as often witnessed in India, showed not that gravitation was destroyed or set aside, but that through the development of a spiritual force in the body, producing a change in the polarities of its atoms, it was simply counteracted.

Then there was the phenomenon of the

projection of the astral body to a distance from the physical body, and the power to thus project the astral body was possessed by the soul, and could be exercised by the will. But while this projection took place the astral body did not wholly quit the physical body, but remained attached to it by a kind of elastic connection.

Next comes the phenomenon of thought transference. Every thought, word and act produces a certain impression on the subtle ether, and the thought-forms thus produced, in the shape of vibrations, are translatable into thought within the human mind. In this way mind-reading by those sensitive to the vibrations becomes possible.

Then there are the communications said to come from spirits; but, granting that there are spirits, the question arises, why should not human beings on a high spiritual plane be able to see and do what the spirit is said to be able to see and do?

All depends on the development of the human being. Here the question arises of the methods under which we can obtain these higher psychic powers. There are two methods. One is that of natural magic and the other that of transcendental magic. In the former case we seek to get certain powers in order that we may control a variety of things; in the latter, we seek so to live as to come into harmony with those things, with the result that it will not be necessary to control them.

The methods are physical, mental, moral and spiritual. The moral forces are more efficacious than the physical; they can destroy diseases, effect cures, and control many other powers. But before trying to obtain these psychical powers we must investigate the different phenomena, find out the reasons for their existence, and study the different ways in which the various forces work.

MYTHOLOGY OF TREES.

One form of tree worship had its origin in the belief that the trees planted over graves will absorb or incorporate the souls of those who have been buried. Hence the custom of planting trees in churchyards, the cypress and the yew seeming to have been the favorite forms.

The light color of the silver poplar leaf is accounted for by the fact that when Hercules descended into Hades he bound his brow with the leaves of the poplar, the perspiration making the under side of the leaves white while the smoke of the lower regions turned the outer portions dark.

Among the useful and venerated trees the oak has always occupied a high position. The Hebrew El, or oak, is substantially the word signifying deity, the proper name Eli being derived from it. It was under oak trees that Abraham and Gideon conversed with angels, for which reason it is believed that lightning will not set the oak on fire. The name of Druidism is a proof of Celtic tree worship, the old chant of "Hey Derry Down" being the remains of a Druid song, meaning, in a circle the oak moves around. These old priests paid

especial reverence to the mistletoe, as they believed that because it retained its freshness throughout the year it held the soul of the oaks, in which it grew, in its keeping after all the branches were seemingly bare and lifeless.

According to Scandinavian mythology, Loki, the evil spirit, made from the mistletoe the arrows with which he wounded Baldur, the son of Frega. Upon the restoration of Baldur the plant was placed under the control of Frega, the goddess of love. Hence the pleasing custom of kissing under the mistletoe is a tribute to her. The word kirk is said to be derived from quercus, the generic name of the oak.

SOLAR SIGNALS.

Reasons Why the Earth and Mars Cannot Communicate.

In a late paper on the "Impossibility of Signaling to Mars," and published in the *Chicago Tribune*, Sir Robert E. Ball says:

It was the remark of the great Sir William Herschel that the resemblance of Mars to this earth is one of the most striking features of the solar system. The observations of the planet which have been made since the time of this incomparable observer have tended to illustrate the truth which he then laid down.

Mars is not so large as our earth, of course, but, like our earth, Mars is surrounded by an atmosphere. At the poles of Mars are vast white tracts which become greatly extended during winter on the planet, but which shrink again during its ensuing summer. To deny that these white tracts on Mars consist of snow or ice now seems to me a supposition so fantastic that I think we need not discuss it seriously. There was a time when it might be pleaded that the materials of which Mars was constituted were in all likelihood different from the materials of which our earth is made. At that time it might certainly be conjectured that this white material which accumulates so mysteriously during the winter in either hemisphere on Mars and which disappears again during the summer was formed of some material unknown to terrestrial chemists. But this view can be entertained no longer. The most interesting astronomical discovery of the last century assures us that the elements of which our earth is constituted are the same elements as those of which other bodies in the universe are constructed.

It has been proved by recent observations that the large dark objects on Mars, long believed to be open oceans, can no longer be so described. By the excellent telescopes now available these dark tracts have been shown to be traversed by marks of a nature so permanent as to be wholly incompatible with the supposition that in looking at the dark regions we are looking at sheets of liquid. For the demonstration of this point we are indebted to the labors of many astronomers, but we must specially mention Mr. Percival Lowell's study of this planet.

With the help of a powerful telescope at

his observatory in Flagstaff, Ariz., Mr. Lowell has largely extended our knowledge of the canals discovered many years ago by Schiaparelli. Mr. Lowell has given us some excellent reasons for his belief that these so-called canals do indeed mark the courses along which water is conducted from the melting snows at the poles of Mars to the more arid parts of the planet.

Discoveries such as these raise once again the perennial question as to the existence of intelligent inhabitants on Mars. And here we are sure to be asked what telescopes have to tell with regard to this matter of interest so unending. It is sometimes heedlessly supposed that our instruments, erected with the expenditure of so much skill and trouble, and often at vast expense, ought to be able to accomplish that which a little consideration would show to be impossible. Let us briefly consider the conditions under which alone signaling to Mars could be effected.

When, upon certain occasions, which do not recur frequently, Mars comes nearest to the earth, the distance of the planet from our globe is still about 35,000,000 miles. Now, what can a telescope show at the distance of 35,000,000 miles? It requires a good telescope to reduce the apparent distance of an object to a thousandth part. That is to say, it is a good telescope which will show an object as clearly as we could see it with the unaided eye if it were at a thousandth part of its distance, and if we dispensed with the assistance of a telescope. It is therefore impossible to hope for any signaling to Mars unless these signals were on a scale sufficiently great to be visible to the unaided eye even at a distance as great as 35,000 miles. This consideration suffices to prove the utter futility of human endeavor to make any demonstrations on a sufficiently large scale to be perceptible to the inhabitants of Mars.

The largest city that the earth has ever known would be altogether too small to be visible to a being dwelling on the planet Mars, even if that being were endeavoring to see it with a telescope as powerful as the greatest and most perfect instrument in any observatory on this globe.

If the whole extent of Lake Superior was covered with petroleum, and if that petroleum was set on fire, then I think we may admit that an inhabitant of Mars who was furnished with a telescope as good as that which Mr. Percival Lowell uses at Flagstaff might be able to see that something had happened. But we must not suppose that the mighty conflagration would appear to the Martian as a conspicuous object. It would rather be a small feature, but still I think it would not be beyond the reach of a practiced observer in that planet. On the other hand, if an area the size of Lake Superior on Mars was to be flooded with petroleum and that petroleum was to be kindled, we should expect to witness the event from here, not as a great and striking conflagration, but as a tiny little point of just discernible light. The disk of Mars is not a large ob-

ject, and the conflagration would not extend over the 300th part of that disk.

It is sufficient to state these facts to show that the possibility of signaling to Mars is entirely beyond the power of human resources.

ASTRONOMICAL STUDY AND LIFE.

Speaking recently, Camille Flammaron, the great French astronomer, said that astronomical study had a noticeable tendency to prolong human life. Discussing this occult fact further, he said:

"I hold fast to the theory that the study of astronomy tends to prolong human life. I have put my theory before the Astronomical Society of France, an organization numbering 2,500 members, and many of them agree with me. The contemplation of the heavens ennobles man. It helps to carry him away from earthly passions. These latter, if allowed to run riotously, shorten the span of human life.

"The cold, calm study of astronomy makes the student rise to higher things. Besides, we have many examples of longevity in our astronomical society. Our dean is one hundred and five years old, yet is in excellent health. There are at least twelve members over ninety, twenty over eighty, and ever so many have passed the Scriptural limit.

"Comparatively speaking, the latter are mere boys in everything except learning. My theory is that the contemplation of the heavens, while freeing the student of astronomy from earthly passions, at the same time procures for him serenity and longevity."

In other words, the serenity and calmness or self poise that is induced by such a study as astronomy, cannot but result in an evenly-tempered life, which naturally will run longer than one exposed and accelerated by undue or intense excitements.

LIGHT GENERATES ELECTRICITY.

Fulton Gardner, a Chicago inventor, has found, he claims, that two beams of sunlight traveling in opposite directions and paralleling each other will generate a current of electricity. He says:

"Securing two mirrors, I fastened one to an iron rod firmly planted in the ground and to another iron rod attached the second mirror, with a galvanometer between the mirror and the ground. As I moved one of the mirrors the needle in the galvanometer—which may be tried by putting a wire around a compass—moved with the light rays of the mirror, clearly demonstrating that I had secured a current of electricity.

"The principle shown by this experiment accounts, I believe, for the electricity in the clouds, and thunder storms are the result of overcharging Nature's battery. The clouds, laden with moisture, refract the rays of light. The rays from the Sun traveling to the clouds and the refracted rays, traveling toward the Sun, reproduce my experiment. The clouds, containing moisture and being insulated from the earth by distance, which is the

best of insulators, act as a condenser of electricity, or Leyden jar, and when these clouds come together in opposite polarities—one negative and the other positive—we get the flash and crash of lightning and thunder.

"I think the Northern Lights are produced in the same way. Also that when no clouds intervene between us and the Sun its beams, being refracted from the earth, produce identically the same result so far as electricity is concerned, but with the difference that the generated current is grounded, and that such grounding of the earth causes the magnetism of the earth."

Mr. Gardner's theory deserves attention.

THE MYSTIC CRAFT.

Symbolism, Discovery and Legend Drawn From Masonic Sources.

At the annual festival, this year, of the Provincial Grand Lodge of Gloucester, Eng., the Dean, in the course of an oration, pieced together a little "Tapestry of Masonic Lore."

"Some eighteen hundred years ago there existed in Rome and in other mighty cities of the Empire, colleges or guilds composed of workers in different crafts. The Guild of Architects and Builders was an influential one, and had many secrets which were not divulged outside their members. The glorious, matchless piles we read of, the ruins of some of which we gaze at still with wondering admiration, in the Eternal City, were their work. Into that great popular Guild which created those immemorial piles fell the seed of the preaching of the Cross, and many of the Guild became Christian brothers. When Diocletian, the emperor, who hated the Christians and bitterly persecuted them, reigned, a little group of painters and sculptors, members of the Collegium or Guild, refused to exercise their art and craft for the Pagan, and they were in consequence cruelly put to death. That persecution of Diocletian apparently began the dispersion of that famous guild. Not quite a century later the troubles from the barbarian invasions fell on Rome, and for several hundred years the metropolis of the world was an unsafe dwelling place, successively pillaged and burned by different hordes of invaders. Nothing was heard after that troublous period began of the Collegium or Guild of Architects, but, strangely enough, it reappeared in the little Isle of Comacina, on the Lake of Como, in the sixth century. It was to this little town that the guild seemed to have fled, and there, in silence and obscurity for a period, preserved their legendary knowledge, handed down to them from Greek and Roman sources, some said even from Solomon's builders of the Great Temple of Jerusalem.

"One of the conquering races who settled in North Italy, the Lombards, in the sixth century, adopted Christianity as their religion, and alone among the northern invaders who ruined the Roman Empire became zealous as church builders. The Lombards had among them the old

Masonic Guild of Rome, and the term is to be found in the architectural history of the 'Comacina Masters.' These were the inheritors of the secrets of the Craft we have been tracing.

"Under the Lombard sovereigns the Guild of Masons became powerful and highly organized. There seemed to have been at the head of the order a Grand Master. The order was divided into many lodges, with a Master ruling over each lodge. Each lodge had three classes of members—Master Mason, working brethren, and novices. The whole organization and nomenclature with which we are so familiar was in actual and working form in the Comacina Guild under the Lombards in the sixth, seventh and eighth centuries.

"They began to be termed Freemasons because they were builders of a privileged class, absolved from taxes and servitude, free to travel where they pleased in the times when feudal servitude everywhere prevailed. The term was largely applied to them both in England and in Germany after the time of Charlemagne. They spread with curious rapidity over most of the countries in Europe.

"The Comacina Guild ceased in the fifteenth century. A few great spirits, such as Brunelleschi of Florence, and Michael Angelo of Rome, had learned the traditions of the glorious past and worked on. But they died, as you and I shall die, and then the lamp went out. The new learning killed it, and men did other things, beautiful things, perhaps noble things, useful things. But they did not build; they have never built since!

"We of the craft inherit their traditions, though we use them now in a different way. We keep alive a memory, a very glorious memory. We bear a great name: we are heirs of a noble inheritance; we are entrusted with a great work. We have a task before us—a fair example of faith and patient industry to follow."

ANDREW JACKSON AS A FREEMASON.

Among the many stories told of Andrew Jackson and his connection with Masonry the following is indicative of his fearless attitude toward the anti-Masonic crusade then at its height. In 1828, when Jackson was on his way to Washington to take his seat as President, he stopped at a hotel in Brownsville, Pa., where two pronounced anti-Masons had been anxiously waiting to interview him on the then burning issue. One was a minister of the neighborhood and the other had come direct from the North three days before for the purpose. While the three were conversing during the evening, a committee of past masters from the local lodge, which was holding a regular communication, waited upon our venerable brother and invited him to visit their lodge. With joy and animation he replied: "With pleasure, gentlemen, with pleasure," and, making ready, he said to his interviewers: "Gentlemen, please excuse me; my brothers of lodge No. 60 have invited me to visit them, and I always take great pleasure where I can make it convenient to join in the labors of the Craft."

QUAINT AND CURIOUS.

RED is positive, green is negative.

A WHITE disc a foot in diameter can be seen with the naked eye at a distance of 17,250 feet.

DEW falls on a yellow surface more readily than on green. On red and black it will not usually form.

THE smallest incorporated city in the world is Fenton, Mo. It has been an incorporated city for twenty-five years, but has a population of but a hundred persons. This little city is about fifteen miles from St. Louis.

ONE of the queerest streets in the world is a street in Canton, China. The street is occupied exclusively by dentists and apothecaries. It is entirely roofed over with glazed paper and contains more billboards, signs and cards than any other street in the world.

NO fish known has as large or as peculiar a mouth as the pelican fish, specimens of which were brought up from the bottom of the sea by the German deep sea expedition. The fish is supposed to engulf small fish in whale-like fashion, but at the bottom of the sea instead of the surface.

THE author of "Table Talk," published in 1836, tells a curious odd-number story. In Islington a wealthy cow-keeper, named Rhodes, made many futile attempts to keep 1,000 cows on his premises in a thriving condition at one time. He could, however, keep 999 without experiencing any loss of stock.

WHILE working in her garden last summer, Mrs. William Hawley, of Kokomo, Ind., lost a valuable gold finger ring. Recently she dug up some parsnips in the garden, and while washing them she found her lost ring, tightly bound around a parsnip, which was large at each end, having grown through the ring, and in shape resembling a wasp.

ONE of the most curious mines worked is in Tongkin, China, where, in a sand formation, at a depth of from fourteen to twenty feet, there is a deposit of the stems of trees. The Chinese work this mine for the timber, which is found in good condition, and used in making coffins, troughs, and for carving and other purposes. The stems are about three feet in diameter and forty-five feet in length, and apparently belong to fir trees which were buried thousands of years ago by an earthquake or other similar convulsion.

THE big tree of California is unique in the world. It is the largest, oldest and most majestically graceful of all trees. Scarcest of all known tree species, it is the best living representative of a former geologic age. It has survived through the ages simply by reason of its superb powers of defense against hostile conditions. The bark is sometimes as much as two feet thick and is almost non-combustible. The oldest specimens felled are still sound at the heart. Yet with all their advantages the big trees do not seem to have increased their range since the glacial epoch.

A NEW invention, described as "an improved automatic or self-acting gravity wheel," has been recently patented all over the world. It is really a perpetual motion machine, and consists of a wheel with concentric rings which are secured to arms radiating from the center. These arms or weights act as balance and driving levers, and are so nicely arranged—those on the downward grade being two-thirds heavier than those on the upward grade in action—that a natural falling of the weights on the downward grade insures perpetual motion. Taking a wheel forty feet in diameter it is estimated that the driving power can be used practically.

HEALTH AND HYGIENE.**Medical Advice on Matters of General Interest.****GOING TO BED HUNGRY.**

This is a relic of the misconception of the laws of hygiene following physiological investigations in the early part of the last century. Man is the only animal who was ever foolish enough to voluntarily go to sleep while hungry. Judging from the advice now given by thinking physicians, the senseless practice will soon become a mere tradition.

A HARMLESS COSMETIC.

The following formula makes an application as nearly harmless as can be had. It has considerable covering power: Zinc oxide, 13 parts; bismuth oxychloride, 2 parts; glycerine, 1 part; rose water, sufficient to make 100 parts; mix. Shake before using. Violet water, or, in fact, any other perfumed water may be used. If a deeper rose color is desired, a trifle of ammoniacal carmine may be added.

WHANGDOODLE REFORM.

There are reforms and reforms. The first kind supplanted many of the old ideas and practices with new discoveries, improved skill and perfected remedies; the second kind of reform is whatever opposes what the first kind of reform produced. Thus we have "Eddyism," "Dowieism," and many other reforms of the whangdoodle variety. One of the most stupid, senseless and sophistical specimens of the whangdoodle breed is the anti-vaccination crank; he is actually insane in his logic, his mouthings and his misrepresentations. You can always tell the doodle reformer by his idiotic and sniffling whang.

HOW THE BLIND MAY SEE.

Dr. Dussand of the Psychological Institute of Paris has recently perfected an apparatus by means of which people who are stone blind are enabled to enjoy the sensation of seeing moving scenes. It consists of a machine which passes under the fingers of the blind, a series of reliefs representing the same object in different positions, as, for instance, the bough of a tree as it is swayed by the wind, or a bird in flight. The delicate nerves of the blind are quick to catch the changing forms as they pass under the fingers, and the blind person has the illusion of seeing a flying

bird or a storm-shaken tree. Dr. Dussand has also arranged an electrical vibration for the use of people who are totally deaf, which gives them the sense of musical rhythm, and for those who are not altogether deaf he has invented an "amplifier of sounds" which supplements the organs of hearing and sometimes improves them.

ANTIDOTES FOR POISONS.

Knowledge of how to deal with poisons should be obtained by every one. This is especially true in cases where the poison has been administered by accident and where the nature of the drug is known. The poisonous substance should be ejected at once, and this can be accomplished by vomiting. Mustard mixed with salt will produce the required effect. In any case, haste should be regarded as a most necessary factor, for it is important that the poisonous substance be ejected before it begins to work on the system. When vomiting has once begun it should be continued until all the drug has been removed.

In cases of acid poisoning, soap and milk, given warm, will frequently form a powerful emetic. Weak soda water in large quantities, lime water or powdered chalk will also be found effective remedies. Melted vaseline by the spoonful, or vinegar, followed with olive oil, will also be found helpful. Alcoholic poisoning in a child may be overcome by giving a small dose of table salt every five minutes for an hour.

Sweet or olive oil, magnesia, or strong doses of Epsom salts are useful in lime poisoning. In lead poisoning, Epsom salts with strong lemonade is good. Magnesia in copious draughts prove effectual in phosphorous poisoning.

If iodine has been taken, starch should be eaten in plentiful quantity, and a thin batter, made of wheat flour and milk, should be drank.

In creosote poisoning, the whites of three or more eggs should be hastily swallowed and much milk be drank. This is also the best antidote for zinc poisoning or where bismuth has been taken. In copper poisoning, the whites of eggs should be taken, followed by strong coffee.

In poisoning by opium or laudanum or other narcotics, strong coffee is useful, together with cold douches, followed by extreme heat and constant exercise to prevent sleep and stupor. This also applies to poisoning by gas: the douches being followed by constant friction.

In any poison case a doctor and his stomach-pump should be sent for immediately, but it is a good thing to know of something we can do before he arrives.

For insect bites freely apply ammonia. In the case of a bite by a mad dog or serpent, wash the wound with strong alum water, or pure carbolic acid applied at once, or else it should be cauterized by a doctor or druggist as soon as possible. When distance prevents this last named course being taken, the wound should be seared with a red-hot iron. This should be followed—if the bite is that of a serpent—by liberal and frequent doses of whiskey.

EDITOR'S TABLE.

VOLUME Two of the STAR will be complete with the next issue. This is a good time to subscribe for Volume Three. Get in line, friends, for the good things that Volume Three will contain. It will be the foremost occult journal of the day.

★

SO that the series of papers on Martinism might be finished in the present volume, we give a double installment of Mr. Peeke's valuable translation in the present issue. The series will conclude in the October STAR. It is the most notable production on Martinism ever published on this side the Atlantic.

★

WE have a few second-hand copies, in good condition, of Raphael's Astronomical Ephemeris—one copy each for the years 1835, 1860, 1865, 1866, 1868, 1869, 1881, 1882, 1897, 1899—ten in all. The regular price is 25 cents each. Will sell the lot, postpaid, for \$1; any two for 25 cents; or 15 cents for any one copy while they last.

★

THE name of *Immortality*, Mr. J. C. F. Grumbine's quarterly magazine, has been changed to *Universal Religion*. The current issue contains a scathing editorial on "The Decline and Decay of Sectarian and Organized Spiritualism." As this "ism" is Mr. Grumbine's old stamping-ground, he is able "to speak right out in meeting" on the subject of what true Occultists regard as "the black magic movement of America and modern times."

★

WE are out of "Old Moore's Almanac" for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy.

★

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."

In a review *Equity* says: "With the present widespread interest in the problems and mysteries of life, this clear statement of the doctrine which teaches immortality through repeated lives ought to speedily find its way into the library of every person who wishes to keep abreast of the times and know what the best minds of the age are giving to the world. It is a work for the truth seekers who are reaching out after a larger and fuller revelation, and the great masses, as well, would be benefited by a careful perusal of this handy volume of 156 pages."

★

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.

★

"Coming Events and Occult Arts."

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.

★

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.

"ISIAIC TABLET." A reprint of a hieroglyphic design of Egyptian character, "mysterious in its conception, of unknown origin, and peculiar workmanship." The design is nearly 8 by 10 inches in size and is printed on a sheet suitable for framing. Published by Robert H. Fryar, 2 Prospect Terrace, Claremont, Bath, Eng. Price, 10 shillings, 6 pence.

An 8-paged circular, which goes with the design, gives a history of the work of art from which the design is drawn. It quotes Eliphas Levi, who identifies the original tablet with the Tarot cards, as follows:

"Absolute hieroglyphical science had for its base an alphabet in which all the gods were letters, all the letters ideas, all the ideas numbers, all the numbers perfect signs.

"This hieroglyphical alphabet, of which Moses made the great secret of his Kabbalah, and which he recovered from the Egyptians; for, according to the Sepher Jetzirah, it came from Abraham; this alphabet, we assert, is the famous book of Thoth, suspected by Count de Gebelin to be preserved to our days under the form of those strange cards which are called the Taro, existing still, really, amongst the ruins of the Egyptian monuments, and of which the key, the most curious and the most complete, is found in the great

work of Father Kircher, upon Egypt. It is the copy of an Isiac tablet."

By the Taro cards Eliphas Levi meant the twenty-two cards of the old 78-card-pack which corresponded to the twenty-two letters of the Hebrew alphabet whose numerical and mystic values form the spirit of the Cabala. The symbols of these twenty-two Tarot cards, printed on one sheet, is presented, free of charge, to each purchaser of the "Isiac Tablet," so as to afford every facility for an "analogical study" between the cards and the tablet. We can discover no connection, in the least, between the two, and no such connection is pointed out by either Mr. Fryar or Eliphas Levi beyond the mere assertion of the latter. If such a connection exists, which we very much doubt, we would be very glad to learn what it is, for it would establish an important fact in regard to the occult science of the tarot cards.

THE ESOTERIC EPHEMERIS FOR SOLAR Biology—1901." Esoteric Publishing Co., Applegate, Cal. Paper, 25 cents.

This publication is the most *esoteric* thing we have ever come across. In fact, it is so *very* esoteric that if the good Lord who made the planets should go by it he would not be able to find one of them within over a hundred and fifty degrees of where this so-called and severely-scientific ephemeris says it is "heliocentrically" placed. For instance, it calls the attention of its readers to "the cusp transit of Neptune on Dec. 9th of the present year, when it passes over the line between *Sagittarius* and *Capricorn*." As it *usually* takes Neptune about 164 years to travel once around the zodiac, and as she is now in degree 30 of Gemini, according to the United States Naval Ephemeris, she will have to hump herself pretty lively to cover over half the whole zodiac and reach Capricornus by the 9th of next December. "Solar Biology" seems to consist—as each planet is generally placed in the opposite sign from the one it actually occupies—in the "esoteric" places the planets "most ain't." Go to, thou dunce, and study astronomy.

★

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★

Volume One of the Star.

Our readers who have not secured the bound volume of the STAR for its first year, do not know what a good thing they are missing. There is yet opportunity for them to come in with those more favored as we have a few copies left. The price is two dollars, postpaid. See list of contents and particulars on second page of cover.

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