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Volume III.

CHICAGO, ILL., DECEMBER 1, 1901.

Number 2.

TRUE MAGIC.

An Important Paper of a Practical Character on this Little Understood Subject.

BY MARGARET B. PEEKE.

Certain words are used flippantly whose meaning is not thoroughly understood. Of these the four words, Magus, Mage, Magi, and Magic, are examples. They are used freely but their exact meaning is not always considered. When Moses was in Pharaoh's court, well taught in the wisdom of the Egyptians, the cradle of all magical and mystical knowledge, he had not yet become a Mage, for we do not read of his performing any so-called miracles until he had fled to the mountains of Midian and remained there forty years, after which he reappears upon his old scene, master of True Magic, which overthrew the magic of the Egyptians. He was now a true Mage, for he could use certain laws, not generally known, to produce wonderful results.

Even now, Moses was not a Magus, as far as we know, for a Magus is one who takes in hand the guidance of some soul, seeking light, and this we do not hear that Moses ever did. Neither did Elijah, though he was a Mage also. Nor Elisha. And even the great Daniel, whose magical works transcend any of whom we read, did not undertake the training of any one else, though we might be led to conclude that the unswerving friendship of the young men who were his companions in tribulation was based on such a relation. The Mages were the practical workers of magical law, while the Magus was one devoted to the training of others. Hence we find frequent allusions in the Old Testament to the School of the Prophets, and from that were sent out into the world, at transitional times, Magi, who were led by their inner light to set their seal on the advent of the Avatar. Such were they who came to the Babe at Bethlehem, having seen his Star in the East. The word Magi refers only to those who have passed beyond ordinary service to human souls, and, by persevering devotion, have been set apart to serve those divine beings who come to earth for a mission to humanity. To these the Magi are ever servers. When we consider these words in their proper meaning and remember that a Mage must be a practical worker of invisible laws, while the other two need never perform a single magical act (though they must understand the theory perfectly), we shall never use the words carelessly.

Magic is true wisdom. It differs from mere knowledge of the mind as day differs from night. There is true Magic and there is false Magic—the one called White Magic, and the other Black—but in reality there is but *one*, and the other is its reflection or shadow. The direction, or purpose for which it is used, gives the character to the work done.

When the work done is absolutely without a thought of self, it is Magic of the highest order. When it turns inward and is connected in any way with the *self*, it brings shadow and is perverted. Those who understand occult law know that the finer forces of nature can be used by a trained ego. A few centuries, even one century, ago our ancestors would have denied the electrical wonders of this age, yet time has produced them; so to-day the higher laws, under the control of *mind* and *will*, are only known by the few, while a few decades hence they will be universally recognized. To-day all that is done in this way is called Magic; then it will be known under a name as scientific as electricity.

Magic does not belong to the realm of mesmerism, hypnotism, or metaphysical science. These are different words for work done by human mind upon human mind. Whenever a *gradual* change is produced by one person upon another by repeated metaphysical treatments, it is to be traced to one mind acting upon another. Mesmerism and hypnotism is a more direct and intense action of one human mind, with the dynamic force of *will* added, upon another. These have nothing whatever to do with the realm of true Magic, as can be easily proven.

When a hypnotist attempts to bring under his mental control the mind of another, he is conscious of each step in the work. He proceeds with a determined will to attack and weaken and break down the opposing will until by reiterations he gradually takes control of the mind, and his thought or feeling becomes the thought or feeling of the other. Day by day he makes himself master of the identity of the other and ends by complete subjugation. The writer witnessed a most wonderful example of this in Paris that was the result of *eight years'* labor, where the mind could be made to enter that of another and be, for a time, neither its own nor the operator's but a *third party*. Would this be the *modus operandi* of a Mage, performing his work according to the rules of Magic?

The first principle of *true Magic* is *to hold sacred all that belongs to another*. What more precious than the *will*, which must ever be central force, and the mind

which must regulate and guide the will? Therefore a Mage, understanding nature's secret laws, wishing to accomplish certain results, would never interfere with the mind and will of his subject. What, then, will he do? Unless he can rouse the will of the other to act for itself, he can do nothing, and this he can never do by subjugating it to his own.

We read in the words of the *wisest* of men, "Wisdom hath builded her palaces, she hath hewn out her seven pillars." Man, the palace of wisdom, must eternally stand upon the seven creative principles (or pillars) of the universe; and they do not grow like strata of rock in the earth, they must be *hewn out*, cut and fashioned with great labor. Then they become the foundation of all he *will be*. Should, however, the inhabitant of this palace yield his *will* to another, as in the case of Sampson, his eyes are blinded, and, by his own act, the central pillar being seized, the entire palace falls. The recognition of *self* destroys all. Henceforth the soul is shorn of its power.

The acting Power is mind and will. If it dare not act for self, or subjugate another, what *does* it act upon?

There is a fine substance, known as Astral Light, through which and in which all higher strata of mind can act to produce results that seem miraculous, but upon which the thinking or rational mind cannot have any effect whatever. This is where Magic works. Instead of attempting to change a *human* mind, which is weak in itself and limited to a small range, he trains himself for months and years to rise into those higher realms of the subjective mind, through which he can touch the ether or Astral Light, and become at last a *Mage* or wonder worker.

It cannot be denied that great results can be obtained by a centered human WILL. This is the meaning of the Pentagram, where the center is fixed in the Microcosm, and there are to-day on the earth those who have devoted a whole decade to training their will to be held to a point, and when they have attained they find, alas! as did Moses in Egypt, that this is only knowledge—that Wisdom lies far beyond. Knowledge can effect a few results; Wisdom can do all things.

In coming to the subject of Magic, which is but another name for Wisdom, we find that it is always known *practically* by a true Mage; is always known theoretically, sometimes practically, by the Magus, and is known by the Magi in its highest and truest sense, for the Magi means, first, last and always, a collection of Mages who have retired from work among the people to do a greater work for the world in a more collective and universal manner.

Whenever a soul is awakened and starts out on the quest of Wisdom, there is one who knows his purpose and accompanies every step, leading him to books and teachers that will aid him in his purpose. This one is a Magus, and may be either embodied or disembodied, and will, sooner or later, reveal himself. He only leaves the Neophyte when, by growth, he passes into higher teachings, and needs additional guidance. Should, however, the Magus see at any time a faltering of the will or a vacillation of purpose, he will leave the pupil, never to return.

Magic belongs to two realms. It may be worthy the name and be under the control of the human will, or it may transcend this, and rise into the dignity of supernatural powers, by what is known generally as Theurgy or the ability to be used by the Divine Will for a certain end. In the former it is necessary to undergo long and severe training under a Master, that the human will may become absolute ruler of appetite, thoughts, affections and desires. It lasts seven years, and often much longer, before all the weaknesses of the ego are under perfect control. When this is accomplished its power is marvelous, yet always limited to human possibilities. Take a case of disease, pronounced incurable by ordinary methods, and place it in the hands of a Mage of the *will*, what will be his mode of procedure? I will describe a case that occurred a few years ago in Paris. The disease was cancer of the knee, in an advanced stage, and beyond the hope of relief by ordinary means. The first step of the Mage was isolation for three days, during which he fasted from all meats, wines, or any but the simplest articles of food. There was then made a wax representation of the diseased part—a perfect fac simile in color and contour. His *modus operandi* was never given to the public, but the connection of the diseased part with the consciousness was broken entirely; and the forces of blood and nerve force thus severed, it could not continue to feed on the system and had to die. Whether the strong will controlled the mind of the patient and dominated him entirely, and for how long, we were not told, but the cure was effectual. The same Mage to-day, having passed into the mysteries of Theurgic art, he would pursue very different methods, quicker and more efficacious. The former is symbolized by the Pentagram, the latter by Solomon's Seal.

In transcendental Magic the long training of the human will is a very important factor. Without it nothing can be accomplished. It corresponds in the spiritual realm to a steady hand in the physical realm, where a fine bit of delicate surgery is to be performed.

First of all, it is important to keep in mind the realms of being and manifestation. They are always *three*—divine, human, and intermediate; or, spiritual, physical, and moral or intermediate; or, again, creative, natural, and astral. All that is accomplished on the lower plane is really done in the cause world through the intermediate, for it is an immutable law that everything must have a medium through which to act. Mind cannot act without a physical instrument to perform its bidding, and spirit cannot act without mind as a medium between it and the physical. To know this law is not enough. We must be able to use it. To know that all changes on this plane are set in motion from the central world will do us no good unless we understand how to affect that world by something in ourselves.

In Alexandria, at the time of Egypt's greatness, Theurgy was taught and practiced in its perfection, and when Pythagoras was initiated into their mysteries, and in his own country instituted the same mysteries, he had but one object in view, *viz*, to bring the initiates or Caberei into conscious touch with the

Cause World, through the chain of wise men of all ages, known by him as the Caberic chain, by Homer as the golden chain, and by the Egyptians as the chain of the gods. This once accomplished, and the law of magnetism understood, a desire passing from the lowest, smallest, feeblest, or latest link was responded to by the mighty powers of a Moses or Daniel. Herein lies the power of amulets and prayers that have been in touch with the conscious magnetic currents of great sages. Herein lies the power of the great *Word*, for it has been used in all ages by all nations and cannot fail to bring forth its result. There are no forms of Magic more powerful than the Psalms of David, and the Druses on the mountains of Lebanon to day use them for natural results. Nothing can be done on these lines by one living an ordinary life. *Thoughts* must be held aloof from external things, desires must be withdrawn from this world and be entirely devoted to the spiritual, and the law must be known and understood.

To those reading this article I would say that I have told enough in these few lines to give every one untold power if they know how to use the knowledge. Beyond this I dare not venture. The first step is in living a life consecrated to the highest powers in man.

HELIOCENTRIC SCIENCE.

A Treatise on John A. Parker's Cosmic Problem of Three Revolving Bodies.

BY ZENO T. GRIFFEN.

J. Ralston Skinner's "Source of Measures, or Key to the Hebrew-Egyptian Mystery," published in 1875, is the most wonderful work of the last century. If I was to be sent to a desert isle for life, and had my choice of only three books, this would certainly be one of them. The other two would be the Bible and a 78-deck of Tarot Cards. It takes years of study to master Skinner's work, for it is real food for the contemplative mind, and a key to the Bible, so necessary in this schismatic age. I shall use ordinary and simple language in attempting to elucidate the "Trinity," as I call it, "in action." This problem, says Skinner, of the "Three Revolving Bodies," is that process of Mr. Parker, founded geometrically upon the elements of the circle and of the equilateral triangle. The circle is the primary of all shapes, and encloses the greatest area, and is formed of curved lines, while the triangle is the primary shape in nature of all geometrical figures formed of straight lines. The triangle is of equal sides and angles, and contains the least space of an integral value, and with which, to determine the value of a circle, that integral or least number is found to be 3.

By means of this shape and this integral Mr. Parker obtains the value of a circle, that shape of greatest extension as compared with the triangle, in terms of the square. The square root of the square root of this integer, or 3, is opposed by the square times the square of 3, or 81, which is the length of the side, and the diameter of his square. The area of this square is 81

squared, or 6561, in terms of his least integral numerically. The area of the circle enclosed in this square is 5153, a whole number also. Thus is found the great QUADRATE, 5153, which the mathematical world, since ancient times, has ignored.

To change area value into circumference value, in whole or perfect numbers, multiply this value of the enclosed circle, 5153, by 4; *i. e.*, quadrate it, and we have 20612 for the circumference of a circle that has for a diameter exactly 6561—the area of the square enclosing said circle. To recapitulate:

Area of first square	6561
Area of enclosed circle.....	5153
Diameter of second circle.....	6561
Circumference of second circle.....	20612

A practical mind asks: "Of what value is this Quadrature?" Here it is:

1. It unlocks the measures and mysteries of the Great Pyramid.
2. The sacred cubit was derived from it.
3. It gives the real value and meaning of the names of the Deity in the Bible.
4. Reveals the teachings of the Ancient Mystics.
5. Is the foundation of the British Measures.
6. And is, in short, a literary key to the comprehension of ancient learning.

The Problem of Three Revolving Bodies obtains:

1. Astronomical Time.
2. Distances of the Sun, Moon, etc.
3. Sizes of Sun, Earth, Moon, etc.
4. And Periods of same.

And all this more accurately than is possible with instruments, observations, or any modern invention.

PROPOSITION I of John A. Parker's problem is:

"The respective and relative motion of three gravitating bodies revolving together and about each other is as four to three, or one and one-third of one *primary* circumference."

This has baffled all attempts of mathematicians to solve, as also the Quadrature of the Circle, but it is daily performed right before our eyes. Parker reasons that whatever can be constructed by mechanics out of given magnitudes, can be *exactly* determined by numbers, for we cannot, out of the same magnitudes construct a square which is just twice as big as any other perfect square. So if this problem is a mechanical operation, daily performed in nature, it is hence a thing capable of being proved by numbers, by a display of diagrams, a safe mode. Mathematicians have demanded that the quadrature of the circle should be demonstrated by the properties of *straight* lines, well knowing at the same time that straight lines are inadequate for such purpose.

The following are given as the elements of which the problem is composed:

1. FORCE, which, being applied, impels motion, and which, with respect to the forces of these three bodies, at some point are made equal, and may be considered as but one force, and hence one element in the problem.

2. **MAGNITUDE**, which includes the density, gravity, or otherwise of the bodies.

3. **DISTANCE**, which must be understood to mean the chosen distance from one another of these bodies as they perform their revolutions in space. They must take up their mean distance from one another in exact proportion to their respective magnitudes and forces; and in proportion as these are greater or less, the distances from each other will be greater or less.

4. **VELOCITY**, by which distances are to be performed or overcome by revolution, and which includes chosen distances, magnitude and force. In short, by the term velocity is included momentum, and every other quality, condition or effect of motion.

These four are all the elements necessary for the mechanical performance of the problem, and consequently all that are necessary for its determination by numbers. The whole constitutes but one problem or mechanical operation, in which four elements are concerned—Force, Magnitude, Distance and Velocity.

There is a difficulty of reducing imponderable things to a ponderable standard, generally, but not in this case for these elements may all be as truly represented by numbers and magnitudes as if they were palpable things in themselves, having the qualities of length, breadth and thickness. For instance, a force which can raise a stone, of any weight, one foot, and hold it there, is, in relation to the magnitude of stone, exactly equal to *one foot* of measure, so that it is evident that the *force* and *magnitude* have become equal at that point of elevation.

Parker now makes the following important statement:

"And therefore, *vice versa*, the magnitude, or stone, is, in its relation to the force, exactly equal to *one part* of measure, and consequently *distance* and *motion* are each also seen to be equal to one part."

This same principle exists in *three* bodies suspended in space and made to revolve about each other by forces inherent in themselves. If a disturbing force exists, it must find an equality.

THE SQUIRREL PROBLEM.

Out in Ohio, one morning, an old farmer took his favorite shotgun and repaired to the forest to hunt for black squirrels. These squirrels are the most clever and cunning, so to speak, of any, and therefore the most difficult to get a shot at.

The hunter at last came to a very large oak tree, twelve or more feet around, and, on looking up alongside of the tree a couple of rods, saw a large, fine black squirrel, just peeping around the tree at him. Only the tip end of his nose was visible, and as the hunter advanced around, close up at the foot of the tree, with his gun pointed at the nose of his crafty game, the squirrel slowly backed out of sight, thus keeping the same distance ahead of the hunter, until he stood at the same place he began at, with his gun still pointed at the squirrel.

Query: Had the hunter gone around the squirrel?

Certainly; for he had gone around the trunk of the oak and everything on it.

I only give this country tavern problem to more strikingly present what follows.

Mr. Parker says, after presenting a diagram:

"First. Let us suppose that we have three bodies revolving in space by their own gravitating power, and let the magnitudes of these bodies be exactly equal to one another; then, (if) their forces shall be equal, their distances equal, and their velocities equal, it will be seen that they cannot revolve about each other, but must follow each other around a common center, and their relative motion, in respect to any point in space, must be on the value of the circumference of a circle which passes through the center of each body.

"Suppose that each of the elements (*i. e.*, the four we have given) contained in this problem of three gravitating bodies, is an equal portion of the area of the circle which these bodies describe in a revolution, then the circle may be divided into four equal parts, with points at the ends of the diameter, and let each part equal *one*. It will now be seen that in each relative change of position (or aspect) each revolving body passes over an area equal to *one and one-third*. In other words, their relative motion is as *four to three*. So, also, if each element shall be an equal portion of the circumference of the circle, or an equal portion of the square of the diameter of said circle, the same result is manifest, and the relative motion of each revolving body is as four to three of such magnitude as is made the standard of measure.

"Second. Let the area of the circle inscribed in the equilateral triangle, whose sides make the distance between these three revolving bodies, be as *one*, and it will be seen that the circle, whose circumference these bodies describe by their revolution, is *four* times greater than such inscribed circle.

"Hence, again, their relative change of position is seen to be as four to three, or one and one-third of the primary magnitude which is made the standard of measure, and it is seen that the circle inscribed in the triangle forms the basis of the area of that triangle when it shall be measured by circumference and radius, which are the only legitimate elements of area in all shapes alike.

"In short, in angular shape, it will be seen that these bodies, in performing a complete revolution, describe a circumference equal to one and one-third the circumference of one diameter. In other words, their relative motion is as four to three of one primary circumference.

"The only circle in nature whose diameter and area form exact and equal portions, and the only circle whose diameter and area are equal to one another, is a circle whose outer circumference is *four*, and also when four is taken for a diameter the area of the circle is equal to the circumference. Hence the relative motion of these three bodies of equal magnitude, revolving together, can not be otherwise than as one and one-third of such parts."

Thus Mr. Parker seeks to set forth his opinions of nature in the construction of the solar system and of the cosmos, found in all bodies, as to their size, shape

density, motion, relation to each other, and relative motion to each other, upon an underlying law, capable of mental realization and geometrical setting forth. The base of this law is the relation of the geometrical elements of the triangle, the circle and the square; and then the second stage is the relation of the area and rectification of the circle in terms of the square, viz, $6561 : 5133 \times 4$, and none other; and from this form of his quadrature value, and the problem of three revolving bodies, Mr. Parker proceeds to the calculation of the time periods of the Earth and the Moon.

A point on the Earth at the equator performs a circle of time in what we call 360 degrees of space, or 24 hours of time, or 5,184,000 thirds of last subdivisions of time. Then 5184 is an index of this work done and of a circular value accomplished.

Mr. Parker demonstrates that 5153 is abstractly the area of a circle inscribed in a square of an area of 6561.

Skinner says: "The conclusion is irresistible that the numerical methods which we as mortals do possess, are, after all, but the very ones which some unseen Power has been working by in the very creation of our cosmos, and in some way has actually implanted in us for our use." Here is Parker's characteristic value of a solar day, as a circular admeasurement in its division of 5184: Abstract value of circular area, in mechanical construction, 5153. As the first is the solar day in thirds, the second (or abstract circular value in thirds), in like demonstrations, produce:

"The length [as a straight line] of one circular day is 5,153,000 thirds.

"The length of one solar day, 5,184,000 thirds.

"The length of one sidereal day, 5,169,846 thirds.

"Note the differences: $8' 36'' 40'''$, or $31,000'''$, and $4' 40'' 46'''$.

"So that the relation of area of square to that of inscribed circle is: Area of square, 6561. Area of inscribed circle, 5153.

"Which, being rectified or changed, is four times the area of inscribed circle (5153) for a circumference (20,612) of a circle with area of square for a diameter, viz, 6561.

"Now, calculating from the three revolving bodies, we have $20612 \times 4 \text{ ds} = 27482.666+$, and this multiplied by 4 ds = $36643.555+$, in which the base is the area of the inscribed circle, multiplied by 4, equals its rectification, which produces the solar year of $366.4355+$ divided by 100, plus one-third of itself.

"The first term, $27482.666+$, is the value of the Moon's lunation, plus one-third of itself. Reduce this $27482666+ \times 5153000 = 5184000\text{ths}$, and we have $273183.220164+$: Take this result as 27.3183220164+ solar days, and reduce to proper division of solar time, there results 27 days, 7 hours, $38' 23'' 1''' 20'''$. But this is too small for a sidereal lunation by $4' 40'' 46'''$, which added gives the exact time.

"So we may accept as true the following, obtained by Mr. Parker by means of his wonderful quadrature:

"A Sidereal Lunation—27 d, 7 h, $43' 3'' 47''' 20'''$.

"A Solar Lunation—29 d, 12 h, $44' 2'' 84-100\text{ths}+$.

"A Mean Year—365 d, 5 h, $48' 50'' 53''' 60'''$.

"A Solar Year—365 d, 5 h, $48' 6'' 1''' 6'''$."

These statements exhibit the use of the Quadrature of the Circle in connection with the problem of Three Revolving Bodies, as regards time of revolutions of the Earth around the Sun and the Moon around the Earth.

I have alluded to the measurement of the Earth's diameter, also. This the Quadrature gives as $7,926+$ miles, the decimal being a fraction of the equatorial diameter.

With this setting forth of the demonstrative value of Mr. Parker's wonderful problems the way is made clear for the presentation of planetary periods, which we will consider later.

LEO TAXIL, THE "ARCH LIAR OF THE AGE."

BY HELOISE COUNTESS D'ALEMCOURT.

(Paris Correspondent of the "Washington Post.")

Leo Taxil, arch liar of the age, is dying in this city [Paris], worth several millions of francs—all made in juggling with the truth. And, as he told one of his friends the other day, he will expire with a smile of triumph on his lips, because his life's work as a Munich-chausen has just been made the subject of a serious debate in the Austrian chambers.

Taxil was the man who "showed up" Masonry's connection with the devil; he invented "Satanism and Luciferianism," and reported gravely and learnedly on the cult of the Diabolists, who never had any existence at all except in his mind. The "Black Mass," with its maniacal ceremonies and Cagliostro hocus-pocus, was another of his impositions on the credulous that went the rounds of the world's press; he also sprung Diana Vaughn, "devil's bride and great-grandmother of the anti-Christ," upon an unsuspecting public, with the result of having accepted as a creature of flesh and blood a phantom that could not be produced for the combined fortunes of Morgan and Carnegie.

Finally, after keeping it up for twelve years, from April 1, 1885, to April 1, 1897, he called a meeting of his admirers at Paris on All Fools' Day and made this quaint little speech:

"Ladies and Gentlemen: Don't be angry with me. I have fooled you all these years. The stories of Masonry and devil-cult and devil-brides, etc., which I palmed off on you in a hundred books, pamphlets and lectures were all stuff and nonsense. They were lies, lies, and nothing but lies, invented for the purpose of testing popular credulity."

Then a broad smile, a polite bow—exit Leo Taxil, his pockets bulging with ill-gotten gain, every centime of which meant a ridiculous exaggeration of a highly colored caricature.

Taxil hails from Marseilles, and received an excellent education, but was disowned by his father when quite young for alleged connection with Masonry. He now says he attended only three lodge meetings, having been expelled for some yarn he told about the order shortly after his admittance. But inadequate knowledge of the rites and purposes of the society that kicked him out didn't hinder Taxil from writing a

number of books on Masonry to "expose" its wickedness.

One of his best selling books, of which 200,000 were struck off at 24 francs a copy—an unheard-of price in France—charged that every Mason was a murderer. Here is the proof offered:

"Before a man is admitted to the higher degrees he is blindfolded and taken into a room where a live sheep is lying on the floor. The animal's mouth and feet are secured and it is clean shaven, so that its skin feels to the touch like that of a human being.

"Next to the animal a man is placed, who breathes heavily, feigning to struggle against imaginary enemies. The candidate is given to understand that the sheep's body is that of a disloyal Mason who gave away the secrets of the order and must die, according to some ancient law, the candidate being made executioner, as a warning to him.

"Then he is given a big knife, and after some ceremonial is persuaded to 'kill the traitor,' that is, plunge the knife repeatedly into the body of the sheep, which he imagines to be that of an unknown human being, his brother.

"Thus every Mason is a murderer in spirit at least, if not actually, for sometimes treacherous Masons take the place of the animal."

This daring falsehood attracted wide attention, and even such men as Bismarck, Emperor William I, Emperor Frederick, and the Prince of Wales, who were, and are, respectively, Masons of high degree, raised their voices against the monstrous imposition. Taxil had long been aching for an advertisement of that kind, and immediately sprung another book against Masonry on the unsuspecting masses.

In this volume he "proved" to his own satisfaction that Masons were not of this world, but of that below; that they were devil-ridden and subject to the orders of the powers of hell. "They belong to the party of the Evil One," he cried, "and their very existence is a menace to society. Murderers and assassins, as a matter of course, they indulge in works of hatred and vengeance, such as only the devil can think out," etc.

In 1892 his book, "The Devil in the Nineteenth Century," made its appearance, which purported to give the actual experience of one Dr. Bataille with his satanic majesty in various parts of the world. Here are some extracts:

"While Dr. Bataille was a Mason of the lower degrees, he saw nothing particularly wicked in their conduct, except that they were frauds and liars, but when he joined the ranks of the highest Masons, the Palladists, his eyes were opened.

"At his inauguration, Luther and Voltaire were called from hell to preach to the brothers. Lucifer himself was expected, too, but before he could make his appearance, 'the brother sent to China' had to show up. At last he came, bringing a small white box. The box contained three human heads—the heads of missionaries, murdered especially for the purpose.

"Thereupon the Masons assembled round the heads, burying their knives into them while calling for Luci-

fer. Later the skulls were ground up in a mill, the mass being burned upon the altar of 'the Masons' idol, called 'Baphomet.' Finally, all the lights but one were extinguished and the master Mason read the incantation to Lucifer, at the conclusion of which he asked all the brothers to open their arms wide. Then subterranean rumbles, a windstorm ensued, and the light went out! Earthquake and thunder followed, the hall illuminated with indescribable radiance.

"Looking up, Dr. Bataille beheld Lucifer on the throne. He made a speech, walked among the brothers, looked each through and through, and finally shook hands with the brother from China. The brother indulged in an unearthly yell, darkness enveloped the hall, and Lucifer vanished. When the lights were relit the brother from China was found dead. The devil had taken him."

The book has 2,000 pages, and this is one story of 500 or 600, among them "hair-raisers" of this sort:

"The Devil-pope, Pike (an American gentleman, by the way) and his meetings with Lucifer to advise about acts of wickedness for the Masons to commit."

Another: "The devil's workshops under the rock of Gibraltar, where hundreds of devils and Masons are at work producing paraphernalia used by the Masons," etc.

This book is illustrated with pictures of the devils "as they walk among us." We are introduced to Beelzebub sporting duck's feet, monkey paws, bat wings, long horns, ass's ears, and a cow's tail. Devil Moloch has the head of an ass, while the female devil, Astarte, wears a coquettish apron and has cat's paws.

"Out of compliment for my readers—there is no higher form of flattery than imitation—all my devils were fitted with donkey ears," said Taxil afterward.

Dr. Bataille devoted many pages of his book to a minute description of the Masons' temple in Charleston, U. S. A., depicting it as the abode of the devil's cult, with a devil pope as high priest, and though the Catholic bishop of Charleston took the trouble to deny this silly story in a letter to the papal court, Taxil maintained that his report was absolutely true, and that his pictures were made from actual photographs.

By this time Taxil thought his millions of admirers on the continent ripe for even wilder extravagances of his fancy, so the devil-cult was invented. His introduction of the "new religion," by the usual high-priced book, reads as follows:

"We all know that the kingdom of the fallen on this earth is divided into two camps, one of the Luciferians, who encircle the globe, who possess a pope, a curia, a college of cardinals, who are, in fact, a parody on the court of the Vatican. The other camp is composed of isolated groups, working alone or under the tutelage of some seer, following a personal end. There seems to be no relation between the great army of Luciferians and the cliques of Satanists."

The book divulged the contract between Satanists or Masons and the devil. As far as fit to print, it is here reproduced:

"I abjure baptism and Christian faith. I repudiate obedience to God. I deny the sacraments. I swear fidelity and vassalage to the Prince of Darkness. I will do as other Satanists do, and I will endeavor to bring others to this belief.

"Then the neophyte is baptized in the name of the devil.

"New godfathers and godmothers are assigned and the old ones banished.

"The devil receives a piece of the clothing as a gauge of possession. By faith and baptism he rules the spiritual welfare; by blood, the corporal; by children, the natural, and by the clothing, all worldly goods.

"The neophyte then says: 'Scratch my name out, O Satan, from the Book of Life; inscribe my name on the Book of Death.'

"Then he or she adds: 'I promise to make pleasing sacrifices to thee. I will slay magically each month, and every fortnight go so far as to even drink the blood of a young child.'

"Lastly, the newly initiated cries out: 'I will never confess my sins entirely, and I shall guard an eternal silence on my dealings with thee, O Devil!'

Thinking perhaps that the public might get too much of him, Taxil next invented Diana Vaughan—"some time the devil's bride and executrix of his unholy commands, but now reformed and eager to disclose the diabolical secrets she learned during her apprenticeship in hades and as high priestess of the Masons."

"On Diana," explained Taxil, "devolved the awful duty of killing the children intended for sacrifice and whose blood is drunk by the fanatics. To her also was given the task, after a certain novitiate, of enticing men to join the order and enrolling them under the devil's banner."

Of course, a person who did such things and saw such things had a story to tell, and presently Diana, too, blossomed out as an author of books on Masonry and devilry. From one of them this description of the famous "black mass" is borrowed:

"In a thick cloud of perfumes the priest ascends the altar of Satan's synagogue.

"On the table is seen a goat with a human face, already excited by some preliminary homages, intoxicated by perfumes and adoration.

"The priest opens a box and takes out some wafers.

"The rites performed and the words spoken during the continuance of the magical ceremony are blasphemous in character, and the sacred vessel and its contents are subjected to insult and mockery. The goat plays the infernal part, cursing and reviling, and, lastly, the following incantation is delivered: 'Master of the Esclandres, dispenser of the benefits of crime, intendant of sumptuous sins and great vices, sovereign of contempt, preserver of old hatreds and inspirer of vengeance and misdeeds.'

"At this ceremony the children of the choir are clad in red and wear scarlet caps surmounted by two horns. They hold black candles in their hands."

The above are some of the printable contents of Miss Vaughan's great book, but as a matter of fact there never was a Miss Vaughan. The mythical Diana was simply a *nom de plume* for Leo Taxil, who exploited his alter ego for all it was worth. Among other rubbish, he told his readers that the young lady had been dedicated to the service of Satan when scarcely fifteen years old. She rose quickly to the higher offices and soon became "the Vicar of Hell's" first assistant. "The vicar," said Taxil, was General Pike, of Charleston, S. C., which is called the "Infernal Rome."

While high priestess of the Masons, Diana—we are further informed—owned a private devil, named Asmodaeus, who executed all her commands with promptness and dispatch, and, small wonder, seeing he traveled about on a "monster, half lioness, half crocodile, fitted with tremendous wings." As for Asmodaeus, he had three heads, either of which he could use at will, an ox-head, a ram's head, and that of a crowned personage, spitting fire.

Before parting company with her subterranean friends, Miss Vaughan obtained from them a number of interesting documents with signatures attached. Of the latter, that of "Devil Bitru" is one of the most elaborate. It was signed to the following document:

"This is to testify that the most puissant and gracious Bitru recognizes Sophia-Sapho, also known as the great-grandmother of anti-Christ," etc.

"On the eighth day of the month of Paophy, in the year 000896, said Diana will give birth to a daughter, who will be the grandmother of anti-Christ," etc.

And this rot, and more of it, was eagerly swallowed by hundreds of thousands of Europeans during twelve long years at the end of the nineteenth century, for Taxil's books were translated into German, Italian, Spanish and several Scandinavian dialects as quickly as they appeared, the various publishers securing the right of translation long beforehand, outbidding each other in the matter of royalties.

"The public made me what I am, the arch liar of the period," said Taxil recently, "for when I first commenced to write against the Masons my object was amusement, pure and simple. The crimes I laid at their door were so grotesque, so impossible, so wildly exaggerated, I thought everybody would see the joke and give me credit for originating a new line of humor. But my readers wouldn't have it so; they accepted my fables as gospel truth, and the more I lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity.

"Then it dawned upon me that there was lots of money in being a Munchausen of the right kind, and for twelve years I gave it to them hot and strong, but never too hot. When inditing such slush as the story of the devil snake who wrote prophecies on Diana's back with the end of his tail, I sometimes said to myself: 'Hold on; you are going too far,' but I didn't. My readers even took kindly to the yarn of the devil who, in order to marry a Mason, transformed himself

into a crocodile and, despite the masquerade, played the piano wonderfully well.

"One day, when lecturing at Lille, I told my audience that I had just had an apparition of Nautilus, the most daring affront on human credulity I had so far risked. But my hearers never turned a hair. 'Hear ye, the doctor has seen Nautilus,' they said with admiring glances. Of course no one had a clear idea of who Nautilus was—I didn't myself—but they assumed that he was a devil.

"Ah," concluded Taxil, "the jolly evenings I spent with my fellow authors hatching out new plots, new, unheard-of perversions of truth and logic, each trying to outdo the other in organized mystification. I thought I would kill myself laughing at some of the things proposed, but everything went; there is no limit to human stupidity."

Great Pyramid Angular Basis of Measure.

The November number of that unique publication, *Notes and Queries*, contains the following article on the "Great Pyramid Angular Basis of Measure," by Louis H. Ayme, Guadeloupe, W. I. Mr. Ayme is a deep student of old Cheops and anything he has to say merits close attention by Occultists generally. We quote his article in full:

"How did the architect of the Great Pyramid divide the circle? Did he use our system of 360 degrees, divided into 60 minutes and each of these again divided into 60 seconds? Or, did he know and use some other system? I do not pretend to answer these questions. I think I have a new and very beautiful proof of several important things. I think I can bring forward a new proof that the architect knew perfectly every property of the circle and gave evidence of his knowledge, and of his intent to perpetuate it, by the use he made of straight lines.

"In my article on the 'Height of the King's Chamber' (*N. & Q.*, Vol. XV, p. 37), I showed that its chosen height was governed by the angle of the diagonal from one floor corner to the diagonally opposite ceiling corner, and that that angle was $29^{\circ} 58' 48''$, or the latitude of the Pyramid. It has been fully explained that, theoretically following out the builder's plan, one would have expected to find the Pyramid in latitude 30° exactly, and, also, why it was not there placed. My article just referred to asserted that the selection of the angle which expressed the *actual* latitude of the Pyramid was made purposely. But in that case one would expect to find somewhere the theoretic angle 30° as clearly indicated. Where better than in the Capstone? But how? I could not assume that the builder used our system of degrees. I had to assume that he knew all about circles and angles. It occurred to me lately that he should have known of the theoretical unit angle, what is now termed a 'radian.' Forthwith I calculated the number of radians in the King's Chamber's latitude angle. I found it to be .5232497. I recognized a familiar look in that number and turned to my discussion of Capstone measurements (*N. & Q.*, Vol. XV, p. 69). I did find a closely

similar number. Then I calculated the number of radians in an angle of 30° . Here are my results:

"Number of radians in an angle of 30° ,"	.5235988
"Volume of the sphere whose radius is the height of the Capstone in cubic inches."	523598.6562504

"Shall this, too, be called a 'fortuitous coincidence'? Or, does it not show that there was design and 'necessity' in every linear Pyramid measure. I no longer need such proofs, but this may interest some or induce some one to go on farther."

Revision of New Testament in Modern English.

In "tentative form," the Twentieth Century New Testament is now complete, part third having just been added to the two sections previously published in Chicago. The new revision, which has been translated by well known English scholars, is aimed to meet a demand for the Scriptures in modern English.

In this revision a suggestion offered to the English revisers, when the edition of 1881 was in preparation, has been adopted and is accountable for the "tentative" form. The new edition will circulate experimentally for two or three years, and it is announced that criticisms and suggestions will be welcome. The identity of the men engaged in the revision is not revealed, but, according to the announcement, criticisms should be sent to a certain "Treasurer" in England, who will receive but a few, as people, scholars especially, like to know who they are writing to. We regard this secrecy as altogether unwarranted, and such as might hide some other motive than that of rendering the Scriptures in modern English merely. It is well known that certain "cults," like "Eddyism," for instance, by forced translations of the Scriptures, do violence to their text; thus, to have a proper confidence in this "latest revision" the names of all concerned should be made public.

Public criticisms, however, may be expected, just as the STAR is here engaged. We note that the *London Evening News* says:

"In Chicago even the masterpiece of literature is not sacred. Twenty misguided inhabitants have just issued a translation of the New Testament into modern American. Such an atrocity almost make one sigh for a few hours of the inquisition."

From the fact that the new translation is the work, as announced, of "English" scholars, whose address is an "English" town that could be annexed to Chicago as a suburb without much notice being taken of it, it is safe to conclude that the whole matter is an enterprise of certain Englishmen who show good business sense by coming to Chicago to get their printing done, and where American proof-readers will correct their bad spelling. Besides, Mr. News, if one can translate, has not he the right? And "prent" it, too, if he have the coin? It is just such bigoted and senseless utterances as you here exhibit that cause American publications to sell so well in England. To take unwarranted flings at America is poor policy.

It is claimed that the translators have been at work

upon the revision for twelve years. In introducing it to the public the announcement says:

"Few English-speaking people of to-day have the opportunity of reading the Bible in the English of their own time. In the course of the last hundred years the Bible has been translated into the everyday language of the natives of most countries, but the language of our Bible is still the English of 300 years ago."

It is the colloquial character of the English used in the new translation which has brought down criticism. This is illustrated in the first letter to Timothy. A comparison of the old and new versions of one of Paul's writings concerning women, contained in this letter, will show the difference in the styles:

MODERN ENGLISH.

"I also desire that women should make themselves attractive by their discreet, quiet and modest dress. They should not indulge in wreaths or gold ornaments for the hair, or in pearls or in expensive clothes, but as is proper for women who profess to be religious—they should make themselves attractive by their good actions. Women should listen to their teachers and always show them deference. I do not consent to women becoming teachers or exercising authority over men: they ought to be quiet. It was Adam who was formed first, not Eve. And it was not Adam who was deceived; it was the woman who was so completely deceived that she fell into sin."

OLD TEXT.

"In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array."

"But, which becometh women professing godliness, with good works."

"Let the women learn in silence with all subjection."

"But I suffer not women to teach, not to usurp authority over the man, but to be in silence."

"For Adam was first formed and then Eve."

"And Adam was not deceived, but the woman being deceived was in the transgression."

If Paul ever has the good fortune to reincarnate in Chicago, and graduates from a common school, a very far different opinion of women as teachers will be his. As an authority on women, or most anything else, the writings of Paul, more than any other gospel writer, became obsolete a long, long time ago. We shall not cumber our book-shelf with the "revised version" even if it was translated by "English" scholars and read by American proof-readers.

A Wonderful New Light Discovered.

Professor Frederick P. Gorham, of Brown University, is engaged on the problem of producing the greatest amount of light with the smallest amount of heat, and he hopes to accomplish this by chemical means.

There is a kind of animal phosphorescence which is so far as known entirely devoid of heat. This is the light observable in glowing summer seas, in fire flies, in decaying vegetation, or decaying flesh. Science has long known that the phosphorescence of the seas, of wood, and meat was from minute animal and vegetable organisms. Professor Gorham obtained a quantity of these from a piece of decayed meat, which he transferred to test tubes containing gelatine. These tubes emit a vivid greenish glow. The professor said he had taken several photographs by the aid of the light, which is the result of oxidation, just as the heat

of our bodies is from oxidation; it is a chemical action. The organisms are sustained by three chemical salts, the principal one being ordinary table salt. He hopes to find a chemical to take the place of the organisms.

PRE-EXISTENCE.

The Theosophist to his Child.

"There is no Religion higher than Truth."

—Motto of the Maharajas of Ancient India.

Fresh comes thy spirit, child, from Devachan,
And thither, in our view, it will return:
Again, long ages hence, to wake and don
New life, in some new lamp of flesh to burn.

Thou art eterne: for untold ages back,
Broadcast upon the boundless ether sown,
This new-born soul of thine has left her track,
And likewise shall for centuries unknown.

Thou art eterne: the simplest deed or thought
Is graven on the astral fields of space,
And lo! in after time thou shalt be brought
With thy undying record face to face.

Thou art eterne, I say: and yet for some,
Whose lives no influence for good can boast,
Annihilation waits in opter gloom—
Avitchi they have won, Nirvana lost.

What might the seer in thy pure eyes divine,
What mystic tale of birth, and life, and death!
Thou mayst have been some Priestess of the Shrine—
To me thou owest nothing but thy breath.

What mayst thou not have been when time was young,
Before this wheeling orb e'er saw the light!
Some Circe, haply with an angel's tongue,
Or yet some Helen of barbaric night.

In thee might Sappho's pent-up fires have burned,
Or from thy lips Aspasia's wisdom flowed;
Thy former ashes yet may be inurned
In temples where the Pluvine God abode.

I know not, but thou mayst have sometime worn
With queenly grace the purple cloth of Tyre;
Or with the Thracian maids thyself have torn,
What time the loved Musician did expire.

Thy lips indeed may once have been as mute
As Memnon's pulseless, shattered image now;
Or like the Arcadian shepherd's rustic flute,
As tuneful as the bees on Hybla's brow.

Hast thou, like me, some glimpse of years forgot,
Some gleam of life pursued beyond the stars?
Some memory Lethe stupefieth not,
Of melodies oft played on golden bars?

I do remember me of some far youth,
Of skies unclouded and a siren's voice;
Of some Eurydice I lost—in sooth,
Of scenes that come and go without my choice.

Who knows, when our untiring souls have wrought
The ends of nature through a million lives,
When *Finis* has been said, who knows but what
The record of those wanderings survives?

It does! Like dusty papers laid away,
Remote from loss against the time of need,
These records yet shall see the light of day,
And we ourselves each entry made shall read.

Ay! That will be our Day of Judgment when
Awakened memory restores the past,
And yields to each his Book of Life again—
Be there no blot in thine from first to last!

ST. GEORGE BEST.

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 713 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 DECEMBER.

Mercury—December 1st, 1901, in Libra; 8th, in Scorpio; 18th, in Sagittarius; 29th, in Capricornus.

Venus—1st, in degree 25 of Aries; 5th, enters Taurus; 24th, enters Gemini. Travels about two degrees a day.

Earth—1st, in degree 9 of Gemini; 23d, enters Cancer, the fourth house, and winter commences. Travels about one degree a day.

Mars—1st, in degree 25 of Capricornus; 10th, enters Aquarius; 31st, in degree 13 of same, being degree 313 of the above Zodiac.

Jupiter—1st, in degree 22 of Capricornus; 31st, in degree 24 of same. Now forms an important conjunction with Saturn.

Saturn—1st, in degree 18 of Capricornus; 15th, in degree 19 of same; 31st, same.

Uranus—In degrees 17 and 18 of Sagittarius during the month. Neptune—In degree 30 of Gemini up to Wednesday, the 11th, when he enters the 1st degree of Cancer.

New Moon, in Gemini, on the 10th, in the direction of Sagittarius from the Earth—in the house (zodiacal area) of Gemini and sign (zodiacal circumference) of Sagittarius.

Full Moon, on the 25th, in both house and sign of Cancer.

The Moon enters the Signs as follows—(1st, in Leo) 2d, Virgo; 4th, Libra; 7th, Scorpio; 9th, Sagittarius; 12th, Capricornus; 14th, Aquarius; 16th, Pisces; 19th, Aries; 21st, Taurus; 23d, Gemini; 25th, Cancer; 27th, Leo; 29th, Virgo; 31st, Libra.

The Moon enters each Constellation the day it leaves its Sign.

Evening Stars—Venus, Mars, Jupiter and Saturn.

Sun in Middle States, on Dec. 31st, rises at 7:19; sets at 4:48. Christmas Day is Wednesday, December 25.

METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 3d, 7th, 11th, 18th, 21st, 26th, and contiguous days. Some sharp and heavy storms may be looked for, etc., and I expect present earth disturbances will continue. Whatever the weather, we wish a Merry Christmas to all, and to all a Happy New Year.

EVENTS AND THEIR ASPECTS.

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

COMPILED BY WILLIS F. WHITEHEAD.

October 23, 1901.—Planets' positions: Mercury in Pisces, Venus in Aquarius; Mars, Jupiter and Saturn in Capricornus (a triple conjunction); Uranus in Sagittarius, and Neptune in Gem-

ini. Earth enters Taurus. Colombian insurgents defeated; 100 killed. Gladstone statue unveiled. Hammond, Ind., fire; loss, \$500,000. Chile occupies territory claimed by Argentine.

October 24.—Admiral Schley tells story of battle with Cervera's fleet. Nearly a hundred poisoned at a Bath, N. Y., wedding.

October 25.—Philadelphia fire kills 19. Pa. mine explosion kills 5. Filipino conspiracy, Island Leyte, discovered. Advocates of ship subsidy active. [PREDICTION.—They will lose.]

October 26.—President Roosevelt 43 years old. Campania and Lucania, 170 miles apart at sea, communicate; wireless telegraph.

October 27.—Mercury enters Aries. Filipino insurgents, Panay, defeated. Chile and Argentine prepare for war.

October 28.—Race war, La.; 3 whites and 31 negroes killed. King Alfred, world's largest cruiser, launched at Barrow, Eng. [PREDICTION.—This cruiser will become famous in history.]

October 29.—Venus enters Pisces. Czolgosz, the Polish assassin, executed. Boers attack British and are repulsed; 40 Boers and 25 British killed. Chinese court arrives at Honan Fu.

October 30.—Snow at El Paso, Tex.; earliest on record. Boer reverses reported. Chicago has large fire. Bread riots, Mexico.

October 31.—Cebu Filipinos surrender; 500. Earthquake felt at Lowell, Mass. Plague cases in Glasgow; 1 death.

November 1.—Special envoy sent by Guatemala to U. S. to express sorrow of that government at McKinley's death. Yaqui-Mexican race war active; Indians massacre 30 ranchmen.

November 2.—Mercury enters Taurus. Pan-American Exposition closes. Chinese Empress escapes assassination.

November 3.—Sudden change to winter weather; snowstorms in Illinois, Wisconsin and Iowa. Samar Island blockaded by 14 American war vessels. Firemen make a living chain of themselves at Mount Vernon and rescue six families from fire trap.

November 4.—Chinese court rejects new Manchurian treaty with Russia. A great fog in London stops business. French squadron arrives at Turkish port of Smyrna.

November 5.—State and municipal elections show Republican gains; Tammany Hall defeated. French squadron seizes three principal ports of Island of Mitylene. London fog continues.

November 6.—LI HUNG CHANG DIES AT PEKIN; had stormy interview with Russian official. Fire at Hurley, Wis., kills 9.

November 7.—Mercury enters Gemini. France and Russia reach an agreement to force Turkey to make reforms in Armenia and other provinces. Schley inquiry ends.

November 8.—Turkey grants French demands. Dutch troops defeat Java rebels. Colombian rebels capture Tumaco.

November 9.—King Edward celebrates his 60th birthday. Earthquake at Brescia, Italy.

November 10.—Marine disasters reported. Diplomatic relations between France and Turkey restored. Earthquake wrecks houses at Erzeroum, Turkey. British gun bursts and kills 7.

November 11.—Filipino insurgents routed at Abra de Ilog.

November 12.—Mercury enters Cancer. British coast is swept by fierce gale that causes great damage to harbors and shipping; many vessels lost and sailors drowned.

November 13.—Mine cave-in at Oronogo, Mo., buries entire plant. Reports indicate that 116 lives were lost in storms now sweeping British coast; shores strewn with wrecks. Filipino rebels dispersed in Batangas by American cavalry.

November 14.—Earthquakes in Utah wreck buildings in many places; 20 shocks during the day; estimated loss, \$500; all parts of state affected. Many marine disasters, storms and fires; 5 killed and several missing by Va. mine fire. British gales destroy more vessels and lives.

November 15.—Leonids seen and charted in large numbers at many observatories; Carleton College more than 1,000 in one night. Vessels forced to remain in lake ports by a gale that has been raging for three days; many wrecks reported. Earthquake shock felt at Buena Vista, Colo. New 12-inch army gun a great success; its shell penetrated armor 11½ inches thick and exploded. Earthquake at Erzeroum, Turkey, kills 22. Four British ships founder in storm at the mouth of the Tyne.

November 16.—Venus enters Aries. London is again fog-bound; business at a standstill.

November 17.—Mercury enters Leo. Striking coal miners riot in Ky; fatalities result. Norwegian steamer Ella lost in

storm off Newfoundland coast; crew of 25 perish; other disasters reported. Meteor sets lake of oil on fire near Tulsa, I. T.

November 18.—Lord Pauncefoot and Secretary Hay affix their signatures to the new treaty for the construction of a Nicaraguan Canal; U. S. given control over waterway. Twelve persons shot by hunters in Maine woods who mistook them for deer; 5 die. Mont. R. R. accident kills 10 Japanese; 28 injured.

November 19.—Chicago fog causes many accidents. Steamer Kaiser Wilhelm takes \$7,000,000 in gold to Europe.

November 20.—Colo. mine fire imprisons 200 miners; over a score of bodies recovered; victims may number 100. Ariz. R. R. accident kills 7. Argentine troops invade Chilean territory. Three Samar insurgent camps destroyed. American troops land at Colon to protect traffic across the isthmus; rebels surprise Colombian forces and capture city.

November 21.—Riots in Athens over translation of Scriptures; 7 killed, 30 injured. Colo. mine yields 23 dead.

November 22.—**Earth enters Gemini.** The January STAR will contain a summary of notable events of the Earth's transit through Gemini under the Sun in Sagittarius.

THE ASTRAL NUMBER.

Under the above caption the November number of *Coming Events* prints the Astral Number as we have requested, and, having examined it carefully, I find it is correct in every particular. For giving the Number a "fair showing" in thus doing I wish to sincerely thank Mr. Evans Hugh.

I believe that the Astral Number is a key to some far-reaching and stupendous system of Astrological truth; that it was slowly evolved by illustrious Astrologers who have long since gone to their reward.

I have given what evidence I could concerning the working of the Astral Number, but there remains some matter for me to present relative to its analysis and history. Some of this is only a matter of belief with me, and, as such, is held subject to change; therefore, I ask no one to accept any opinion I may present except as a clue, a suggestion or a help to the real truth in the matter. "The truth, the whole truth and nothing but the truth" for all, wholly defines my position, for any personal motives do not and should not exist other than this end. Mr. Hugh views this problem from a different standpoint than I and naturally entertains different views. He thinks that the Astral Number is "an ingenious mathematical puzzle without any astrological basis whatever." This does not disturb me in the least, especially as he adds: "I want each one to form his own conclusions and thoroughly investigate the matter." I heartily accord with this.

If Mr. Hugh is wholly sincere in his invitation for a thorough investigation, and I now assume that he is, he will lay aside any possible prejudice, if he has any, in the matter, and frankly and fearlessly publish in his excellent magazine all and whatever evidence may be produced by anybody as to the Astral Number.

Thus, while Mr. Hugh and myself hold diverging opinions on the Astral Number, we occupy a common ground as to having a full and thorough investigation made of it. As for myself, I shall fully discuss the "detailed criticism" of Mr. Hugh on the Number. Incidentally, I shall also consider its probable origin and history, its analysis and uses, and whatever other points or matters may arise. My first paper will appear in the January STAR.

USEFUL TABLES FOR ASTROLOGERS.

There are a number of useful tables that the Astrologer wants occasionally but hardly knows where to look for them as they are not in his books. For instance, take the Obstetrical table below. For some reason a figure of the time of conception is desired; this table gives the day to an exact certainty in all ordinary cases of every-day life. It will be noticed that leap years are not allowed for. Should February have twenty-nine days during the period add or subtract, if necessary, one day as the case requires.

OBSTETRICAL TABLE.

Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
31	28	31	30	31	30	31	31	30	31	30	31
30	27	30	29	30	29	30	30	29	30	29	30
29	26	29	28	29	28	29	29	28	29	28	29
28	25	28	27	28	27	28	28	27	28	27	28
27	24	27	26	27	26	27	27	26	27	26	27
26	23	26	25	26	25	26	26	25	26	25	26
25	22	25	24	25	24	25	25	24	25	24	25
24	21	24	23	24	23	24	24	23	24	23	24
23	20	23	22	23	22	23	23	22	23	22	23
22	19	22	21	22	21	22	22	21	22	21	22
21	18	21	20	21	20	21	21	20	21	20	21
20	17	20	19	20	19	20	20	19	20	19	20
19	16	19	18	19	18	19	19	18	19	18	19
18	15	18	17	18	17	18	18	17	18	17	18
17	14	17	16	17	16	17	17	16	17	16	17
16	13	16	15	16	15	16	16	15	16	15	16
15	12	15	14	15	14	15	15	14	15	14	15
14	11	14	13	14	13	14	14	13	14	13	14
13	10	13	12	13	12	13	13	12	13	12	13
12	9	12	11	12	11	12	12	11	12	11	12
11	8	11	10	11	10	11	11	10	11	10	11
10	7	10	9	10	9	10	10	9	10	9	10
9	6	9	8	9	8	9	9	8	9	8	9
8	5	8	7	8	7	8	8	7	8	7	8
7	4	7	6	7	6	7	7	6	7	6	7
6	3	6	5	6	5	6	6	5	6	5	6
5	2	5	4	5	4	5	5	4	5	4	5
4	1	4	3	4	3	4	4	3	4	3	4
3		3	2	3	2	3	3	2	3	2	3
2		2	1	2	1	2	2	1	2	1	2
1		1		1		1	1		1		1
Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.

We shall print one of these useful tables in the STAR from time to time, and Astrologers who have found some particular table as useful to them on occasion, and not ordinarily in "the books," are invited to send the same to us for publication.

OUR OBSERVATORY.

Original Articles, News and Reviews, Opinion, Anecdote and Prophecy as discovered in the universal firmament of current Astrology. Edited by

NEWS E. WOOD, A. M., M. D.

Contributions for this section of our Astrological Department are respectfully solicited. All such will receive prompt and appropriate attention and acknowledgment. Unavailable manuscripts will be returned if requested.

INDICATIONS OR INFLUENCE; WHICH?

Seemingly as an answer to Professor Cunningham's article on whether the planets Cause or only Indicate, Frederick White says in his *Adept*:

"Astrology is the science of the stars—the unseen law of the universe which governs humanity.

"All that is known of Astrology is what has been observed by those interested in the study of these unseen forces for several thousands of years. Why the planets of our solar system, as well as the signs of the Zodiac and the fixed stars should have an influence upon all human, animal and vegetable life, no one knows, but years of observation and study have proved that this is the case. From the hour of birth, the Astrologer will tell the characteristics, mental qualities, business ability, and all that comes into the life of the individual as accurately (when the hour and minute of birth is known) as if it were written in a book instead of in the heavens.

"Many Astrologers claim that the stars influence but do not compel; others assert that the stars indicate but do not cause an event. As a rule, they make this claim to cover up their own errors. There is no Astrologer who is infallible in his judgment, yet there are many who, when they have made an error in their judgment, are too conceited to admit it and will assert that the will of the native overcame the influence.

"Astrology proves that one born under a certain sign and configuration of the planets will have a certain mentality, and certain traits of character with a love for certain things. Common sense teaches that one who has a love for one thing will have better success in that than in something he has an abhorrence for, and it has been observed that certain plants as well as certain types of men and women have different forms, likes or desires according to the place of the Moon; certain plants will not grow unless they have sunlight, others must have moonlight. To say that the Sun does not have an effect, regardless of whether it indicates, is to make a very ridiculous assertion which no one with common sense will make, therefore, if observation has shown that Jupiter in the ascendant of a nativity is followed by years of good health, it is not unreasonable to assert that Jupiter in the ascendant of a nativity causes good health.

"Astrology, as well as palmistry, phrenology, or any system of reading the tendencies of one's life, is Fatalism, clear and distinct! It is possible for one to change his likes or dislikes if he so desires, but can he do this without a cause, and what is a cause but a natural law which man has not made?

"It is so ridiculous and comical, that it is excruciatingly painful to a reasoning person, to see a wise Astrologer or Phrenologist tell how to make your own destiny, and they themselves a picture of poverty and

misery, most of them complaining of poor health, lack of money sufficient to clothe themselves decently, and often engaged in divorce suits or moving out of town between two days. Reader, just think of it. Master of their own destiny, and still soliciting business for a dollar a head! Even the Gods laugh at such consummate idiocy. When will some of the Anti-Influence and I Am people learn to set a good example and quit their begging if they have the world and the heavens by the horns?

"Now to the common sense part of Astrology. Observation has shown that one born under a watery sign with his ruling planet in a watery sign, will have best success in a place located near a body of water. If the native knows this and is so situated that he can take advantage of it, he will be benefited by living in such a place. Again, if one sees by their horoscope that they should not marry such a person as they may desire, that it will prove a failure, he need not marry unless he desires to do so, but I have observed that one who wants to marry a certain one will do so in spite of all planets and all Astrologers, and then be sorry for it. A certain Astrologer (who made Minneapolis his home for a time) who claims that marriage would always be a failure with him, but that the planets only indicated and did not cause it, married seven or more times, and has complained about his 'hard luck' in one sentence and asserted that there was no luck in the next one, that he was master of his own destiny. What a fine teacher he must be.

"I have found that when one has had a certain experience from a certain aspect or configuration of the planets, that like conditions did not cause like events, because, as one learns, he comes under higher laws. This is evolution, and evolution is fate.

"When one can control their circumstances, make their own destiny, etc., they can take a ten dollar bill and walk into the Chicago Board of Trade and carry away all the gold there is in the world. . . .

"What we need is some one who can demonstrate what he preaches in order to prove that Astrology is not fatalism, or that the stars do not influence their actions. Let some Astrologer pick out an evil period for speculation and let them show that their judgment and success is good at such a time; let some of these people who control their circumstances and who teach others to do the same thing, keep out of the clutches of the law a few weeks longer.

"All do as they are influenced to do. It may be a love of money that influences indirectly, or it may be that one does things for the benefit of humanity out of sympathy, caused principally by Venus; but whether by one or the other, there is the influence to excite the mind. According to the formation of the brain, so will the person think. It is possible that they might think differently if they desired, but that would necessitate a cause for the desire, and if the element was not present to cause the desire, then they could not desire to think differently.

"An idiot may be improved upon by a better mind, but it is not the idiot's mind that makes the improvement upon itself by any means."

CURRENT COMMENT.

THE *Metaphysical Magazine* for November contains a horoscope and general prediction of President Roosevelt's administration by Julius Erickson. He predicts that the President will be elected to succeed himself.

WE learn that Mr. U. G. Rison, of Milo, Ohio, one of Professor Cunningham's pupils in Astrology, correctly predicted, a second time, the election of Governor Nash of Ohio. Both the Professor and his pupil are to be congratulated.

THE *Horoscope*, of 3401 King street, Lorin Station, Berkeley, Calif., is a bright little Astrological publication which employs the Hindu system. Editor W. M. Pearsall makes some momentous predictions in the November issue, among which we notice that "Europe and Asia will meet with changes of a startling nature very soon, for Mars will shortly form a conjunction with Saturn and Jupiter, and the Moon is in opposition to them."

In a recent issue of that smart little publication, *Coming Events*, says Isidore Kozminsky in the *Harbinger of Light* for October, there is an interesting article by "Aquarius" anent the recent disaster to the English yacht *Shamrock II*. The writer mentions that the *Shamrock I* was rendered unable to help her successor on account of an accident to her sailing gear, and also that on the same day, on the Thames, a steamer bearing the name "*Shamrock*" met with an accident to her paddles, and was rescued from danger by another vessel, by name "*Prince of Wales*." So on the same day three vessels, all having the name "*Shamrock*," met with accidents to their propelling parts. Cases of this kind are by no means uncommon or strange to the student of that wonderful book known as the Qubalah. Numbers have wonderful virtues, the which (notwithstanding the repeated assertions of Pythagoras and the Greek philosophers that "the universe is built on numbers") find little favor with the ignorant critic of our days. But leaving these gentry to follow their own particular ideas, which little concern us, let us consider how the rules of the Qubalah regarding names and numbers will apply in connection with the recent deplorable accident to the ill-fated torpedo-boat destroyer "*Cobra*." The name *Cobra*, treated Qubalistically, equals the number 14, which signifies "The Two Urns," or "The Two Ways." According to the information given in our daily newspapers, the "*Cobra*" broke in two halves, "the stem and stern meeting together in the air." It is further stated that the name of the brave and noble Englishman who commanded the "*Cobra*" was Lieutenant Alan Wyldbore Bosworth Smith, which name Qubalistically equals 18—"The Twilight." It will be remembered that, a little time back, the "*Viper*," sister ship to the "*Cobra*," struck on a rock during the naval maneuvers and was destroyed. According to the Qubalah the name *Viper* equals 22, and symbolized as "The Blind Fool"! In leaving these points for consideration, I may mention the name of the United States warship "*Maine*," which, turned into numbers, equals 16—"The Blasted Tower"!

Symbol, ♐ THE SIGN SAGITTARIUS. Ruler, ♄

ITS SIGNIFICATION WHEN TAKEN ALONE.

[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.]

The ninth thirty degrees of the Zodiac are represented by the sign Sagittarius, symbolized by the Archer and ruled by Jupiter. It is a southern, common, hot, fiery, dry, masculine, humane, double-bodied, tall, medium sign; the celestial home and joy of Jupiter and the detriment of Mercury.

PERSONAL APPEARANCE.

Sagittarius denotes a tall, large, well proportioned figure; the complexion medium, also clear and healthy in appearance; the hair near a chestnut color; the eyes medium to light, usually handsome, expressive and oftentimes exhibiting a merry twinkle. The forehead is full and broad, and at the point where the hair is or should be parted, by a *mon*, it grows in such a way as to form a notch which is quite prominent.

DISPOSITION.

These characters are endowed by nature with a cheerful, jovial, happy, generous, humane, charitable disposition. They fully enjoy a good joke and a hearty laugh; they are kind to all humanity, also animals, and are especially fond of fine horses. Hunting is one of their favorite pastimes. They do not belong to the conservative class of people, for they are daring and intrepid. They usually drift into some large and important enterprise. Their ideas do not find their limit in a small business. They are apt to get entangled into the meshes of the speculative net, and if they do they usually make a reputation as a plunger; this will pan out all right if Jupiter, and the houses of money, business, or speculation are not afflicted, but if they are they will at times make large amounts of money and then lose it quickly. If this happens they are not the people to brood over it; they would be more liable to laugh about it and then start out to recuperate their losses. They are endowed with a certain kind of good luck which does not fall to the lot of others for they may be on the very brink of a financial precipice and just ready to plunge over, when something will turn up in their favor which will enable them to pull through in far better condition than for a time appeared possible. They are natural leaders in anything they become interested in and will generally become closely allied with the financiering part of any business or enterprise with which they are associated. They are generally elected presidents of clubs, lodges, etc., and these honors come without solicitation on their part. They are usually the people who supply or command the money to promote various kinds of colossal enterprises. Many people who were born at a time when Sagittarius was rising will be found among ministers, surgeons, physicians, orators, attorneys, politicians, presidents, treasurers, general managers, editors, and in various other kinds of leading positions.

PROF. G. W. CUNNINGHAM.

STAR OF THE MAGI

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NEWS E. WOOD, A. M., M. D.,

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EDITORIAL SECTION.

CROOKED sticks fit close to a pot.
He who slanders carries a pitch-pot.
OPPOSE the elements to conquer them.
WHEN fools agree wise men get insured.
IT'S the empty bucket that goes to the
well.

THE leaner the turkey the higher the
perch.

A CLOCK that stands still is right twice
every day.

A FEW of the Leonids gave us a call as
intimated.

A JUG without a handle may hold just as
much good wine.

WHEN you get "saved," let us know
what it was from.

WE notice that Eddyites go insane some-
times, "for keeps."

WHAT a man uses and not what he pos-
sesses fixes his rank.

MORNING is Hope, noon is Duty, evening
is Faith, night is Rest.

THE fellow who often hits the bull's-eye
can't always saw wood.

SHELTON the Slick has quit bragging he
is bigger than Uncle Sam.

A HARP unstrung is equal to a church
organ six days in the week.

NOW that the crops are in, it is about
time to start the "revivals."

YOU will never learn how to do it by
watching others; get a "move" on.

ADVICE is good in its way but it takes
the occult power of ***** to move things.

WE notice that the man who "knows it
all" is sometimes worried over another
man's opinion.

EVERY man knows a whole lot of wisdom
that is unknown to the balance of man-
kind; don't you?

FUNNY, isn't it, that we so easily detect
the weaknesses of others and remain blind
to virtues more prominent?

It is said that "pride goeth before a
fall." How about the man who has not
pride enough to keep out of bad company?

THE liver of a bat, the heart of a toad,
and the tongue of a snake, all stewed in a
skull, will not cure the smallpox, but vac-
cination will prevent it.

A "MONIST" has discovered that the
egg antedated the hen—it was more easy
for the "Great Dynamis" to make it.
Thus are we again betrayed into the un-
scientific grasp of vile superstition!

THE ASTRAL PLANE.

Everything in the known universe has
its astral double. The term astral comes
from the word "astro," meaning star;
thus astral light means literally the light
which has been rendered magnetic by the
stars.

It is spoken of in the sacred books of the
Hindus as the living ethereal fluid that re-
sponds to the will of the Creator, and, as
man contains within himself a part of the
divine spark, the human soul. The astral
light also responds to the will of man, pro-
vided that will is strong and concentrated
and emanates from a determined being.

The astral light forms the delicate, in-
tangible covering for the soul and is taken
into the body with the first breath of a
new born child.

The astral light exists everywhere and
permeates everything. It is much more
ethereal than either air or ether.

One of the old occultists endeavors to
explain it by saying that a glass may be
thoroughly filled with sand, even so it will
receive yet a considerable quantity of wa-
ter; also a vessel may be filled with water
and yet receive a considerable quantity of
air, which rushes in to fill the interstices
of the liquid. Going still further, a jar
may be filled with air, yet receive quite a
lot of ether, which, on account of its rar-
ity, can easily fill the interstitial spaces
of the air.

Now, as rare as we may try to conceive
the ether, we must draw still further upon
our imagination before we can form any
idea of the rarity of the astral light.

The astral light has many properties,
some of which may seem strange to those
whose experiences have been confined
wholly to the realm of the physical. As
clear water reflects with artistic perfec-
tion the overhanging limb of a tree, or
the face and form of a psyche, so does the
astral light reflect within itself every act,
situation or condition of mankind.

Unlike the reflections of a mirror, or the
clear and silent water, the images do not
fade, although they pass away or move
about in this great storehouse of the infi-
nite. Thus everything that exists now
upon the face of the earth, or ever has ex-
isted in ages past, has indelibly impressed
itself upon the astral light and may, under
proper conditions, be called up ages hence
to the view of unborn nations.

This fact has been proven in many ways,
one of which we may mention is the art of
psychologizing stones or fossils or even
implements unearthed by the geologist.

The psychologist places to her head the
article in question, and becomes quiet and
quiescent. The whole scene of former
conditions, which may have surrounded
the object hundreds or perhaps thousands
of years ago, comes vividly before the
reader.

Some such relics bring forth pictures of
huge reptiles and gigantic vegetation, or
gloomy scenes of the glacial period may
appear. Some call forth happy reflections
of primitive life, while there are others
that call up scenes of battle and bloodshed
where man strove to kill man, for not
since the golden age have we reason to
believe that this planet was ever perfectly
at peace.

To prove that such scenes are not fanci-
ful creations of the negative's mind, if an
object thus read be taken to another psy-
chologist of equal skill and training, about
the same scene will be reproduced, show-
ing conclusively that each object, whether
animate or inanimate, carries with it for-
ever the most forceful scenes of its exist-
ence.

As the land has its earth-bound crea-
tures, the air its denizens, and the sea its
myriads of strangely formed creatures, so
has the astral plane its beings or inhab-
itants. By a wise provision of nature, the
inhabitants of each plane are confined by
certain laws to their own realm, yet if we
note the lower forms of animal life we
shall find ample cause to believe that they
greatly transcend the ordinary man in
their power to receive communications
from the great astral plane.

Observe, if you will, the regularity with
which the wild ducks and geese migrate.
How certain fish seek fresh water for
spawning at certain periods of the season.
Going still further, we might ask why do
rats desert a doomed ship? or why does the
family watch dog howl so piteously when
the angel of death approaches? To say
such things are merely coincidences is an
easy explanation, however, not accepta-
ble to the sincere investigator who seeks
to know the truth. One of the most un-
reconcilable peculiarities of human nature
is to hear men calling loudly for proof of
occultism and slurring the testimony of
reputable persons, when the same so-called
materialist will accept without question
almost any flimsy explanation of what
may be a glimpse into the unseen world.
That the lower animals obtain informa-
tion through avenues closed to the mass
of humanity cannot be doubted. I will re-
late a case in point, from my own experi-
ence, where a horse showed by his strange
actions, a cognizance of the astral plane:

I remember once, when a boy and going
to school, that just in the rear of our yard,
a woman was found murdered one morn-
ing. The mystery of the crime was never
solved. Some time after the finding of
the body it became necessary for me to
ride a distance on an errand. I arose

about four in the morning, mounted my horse and started. The path leading to the highway took me directly past the spot where the body of the murdered woman had been found. I was riding slowly along, when my horse suddenly gave a bound that very nearly unseated me. The ears of the animal stood erect, it trembled all over most violently, and gave vent to loud snorts of alarm. I tried repeatedly to urge him past the spot but was unsuccessful. Finally, he lunged to one side, ran furiously around the spot and became almost unmanageable for at least a mile. At that time the actions of the horse were nearly incomprehensible to me, but later, through the study of occultism, I learned that the astral body of one who has departed this life may hover around the house or spot for some time, especially if the death be sudden or violent.

During life the three bodies of man should be about equally developed, that is, the physical, astral and psychical.

The physical body is developed according to the food we eat and the exercise we take, while the astral body may be developed by proper breathing, and the soul or psychical body by meditation upon the Divine Creator. All men, however, do not possess a properly developed physical, neither do all of us have fully developed astral bodies, and we find less of those who have fully developed their soul forces.

The astral body is composed, as before stated, of astral light, and as this fluid exists everywhere, one should keep their astral body sufficiently replenished by frequently taking long, deep breaths.

When one has a good, strong physical body they must of necessity have a fairly developed astral. When one has suffered for weeks or months with some wasting disease, their astral body likewise becomes weak. When the end comes under such circumstances there is just sufficient cohesion to the astral body to bear away the soul to its proper realm, providing the subject has a soul left; but when a man is struck down suddenly, from accident or the assassin, a strong astral body is liberated. This is what is sometimes seen by sensitives and others, and known to the vulgar as "ghosts."

There is another important property of this fluid which can only be mentioned, as explanation is beyond the power of man: The astral light is said to have been that which existed before the dawn of creation. It was this substance that yielded to the Divine Thought which brought forth the worlds. It has the peculiarity of moulding itself according to concentrated thought. Thus the man who fears ghosts, hobgoblins, etc., as he passes a lonely graveyard, may easily create one or more specters for himself by keeping his mind upon such things.

The Society of Psychical Research relates an experience of a man who dreamed that he was being attacked by a huge baboon. When he awoke he found his hair standing erect and the cold perspiration like beads upon his forehead. Just as

he was about to congratulate himself upon the happy termination of his horrible experience, he glanced over to one corner of the room and, behold! there sat a monstrous baboon! He arose and dressed himself, all the while casting side glances at his unwelcome visitor. Just as he was about ready to leave the room it disappeared. He was in this case much like Job, who said: "That which I most feared has come upon me."

Another thing which often holds the astral shells within the earth plane, is desire. People allow themselves to worship money, jewels, relations, homes or pets of any kind. They are cultivating a most dangerous folly. They are binding themselves with the chains of desire. Do not understand these statements to apply to the holy passion of love or the natural sentiment of affection. I refer to those persons who become idolatrous in the flesh, those who adore some material thing, and value it above all else. Such persons are worshipping idols. Some men will sacrifice their souls for money, others for a woman, and yet others for pride. They have dwarfed the grandeur of their being into a thing purely material. Such persons are held in the astral plane, bound by the chains of desire.

For instance, if a man has an estate, a home, we will say, which he worships, many years after death his astral shell can be seen, keeping a gloomy and silent vigil over his once cherished idol; therefore the Orientals who seek the highest attainment, first purify themselves by crushing out all desire save that for the Eternal. They neither love nor hate, they look upon the material, and justly so, as a temporary abode from which they are likely to move at any time.

Occult science also teaches that an astral body, liberated by violence, can move about in the earth sphere, but is constantly attracted to and in sympathy with the deserted body. It is even claimed that for a time the astral shell can feel any injury inflicted upon the dead body. Now, with these statements, many will ask to know what proofs we have of the existence of the astral body, etc. We might relate much that we consider positive proof to ourselves, and also refer to the experiences of others, yet such statements would not be proof to you. Any one, however, who has lost an arm or a leg can bear positive witness to an astral experience. When the physical arm is severed from the body the maimed individual can yet feel the hand and fingers as plainly as before the accident; and if the severed member be buried in a cramped position, the cripple has been known to suffer intense pain until it has been exhumed and straightened out.

To those who would wish to go further into this subject, we refer them to a book issued by the Royal Society of Psychic Research, entitled "Phantasms of the Living." All statements therein are recorded in a brief, scientific manner, with affidavits attached. You will learn that

the astral shells of the living can be seen more readily than the astrals of the dead. When one is in great peril, or about to die, the astral is frequently projected to some one whom they love, even though thousands of miles may separate them.

To develop the astral body so it may be projected at will, is one of the highest occult attainments, and many who know but little of occultism unconsciously project the astral during sleep.

This feat is always attended with more or less danger, as, if a loud noise occurred or the physical body was shocked, death would undoubtedly result; stormy weather also increases the danger.

T. J. BETIERO, M. D.

UNMASKING A "DIVINE HEALER."

"Dr." John Alexander Dowie is charged with fraud in his business dealings. His accuser is his brother-in-law, Samuel Stevenson, who has asked the Circuit Court to appoint a receiver for the "Zion" lace industries at Zion City. He also requests an order restraining Dowie from selling any more stock in the corporation, requiring him to make an accounting of his transactions in connection with the factory, and dissolving all contracts between the plaintiff and defendant.

The petition is unique in the annals of the court. It deals largely with the alleged piety of the general overseer and touches on religion, matrimony, personal friendship, and business, in all of which it is alleged that Elijah II is a fraud.

The suit is based on agreements following the transfer of Stevenson's lace industry at Beeston, Nottingham, England, to Dowie nearly two years ago. The petitioner says he first met Dowie in Montague, Michigan, in January, 1900, and was approached at once on the subject of selling his business.

"The defendant came to your orator," says the petition, "in meekness and humility, as he claimed, with his heart bleeding at every pore for humanity, and appealed to your orator in the name of our Savior, Jesus Christ, our Lord, to come to the defendant and join with him in the noble and glorious work of leading men and women to Zion, the Kingdom of God."

The plaintiff admits he was "carried away with the description of the work as held out by the defendant," and was "led into what he believed to be the vineyard of life."

Stevenson declares he spoke to "Dr." Dowie about moving to a strange country and breaking home ties, and thereupon, the bill says, "the defendant, with a voice that was like unto the gentleness of a dove, but with a wisdom that has been likened unto that of the serpent, said to Stevenson, 'in all things we are one,' and promised him that he would appoint him a deacon in his church."

Consenting to bring his factory to this country, the petitioner says Dowie agreed to incorporate a company with a capital of \$1,000,000, make Stevenson general manager and overseer, deed to the corpo-

ration twenty-five acres of land near Waukegan, and to give the plaintiff \$50,000 in cash and \$100,000 worth of full paid stock in the corporation in payment of his business.

The petition also intimates that Dowie was a coy assistant to Cupid in addition to his other undertakings. Stevenson alleges that about this time in their negotiations he was asked by Dowie if he had any one in view for a wife. But Mr. Stevenson says he wouldn't tell. Thereupon, it is alleged, Dowie replied that he believed the plaintiff wanted to marry the general overseer's sister, but that "he could not have her." Notwithstanding this declaration, the bill says, Dowie later arranged a meeting between his sister and Stevenson, and their engagement and marriage followed.

Stevenson asserts that near midnight on August 8, 1900, after having spent the evening with Dowie, he was induced to sign two papers which he thought were copies of the original agreement, and did not learn to the contrary until June of the present year. Then he discovered, he alleges, that he had signed an agreement by which he was to receive \$100,000 worth of common stock instead of the same amount of capital stock, and which relieved Dowie from carrying out his contract in regard to turning over to the corporation the property and assets purchased from Stevenson.

Stevenson states further that Dowie has removed him from the position of superintendent of the lace factory, and that he has placed the business in the hands of incompetent persons. The cost of running the plant, however, it is alleged, is nearly \$3,000 per month. *Chicago Tribune*, November 19, 1901.

HOW MUCH ARE YOU WORTH?

One custom which the business man observes, says Mr. Hepworth, may well be imitated in our spiritual concerns. At certain seasons of the year he wants to know just where he is financially, what his profits have been in the past and what his prospects are for the future. He can do this by taking what is called an account of stock. If he has a good deal of cumbersome material on hand, occupying storage room which is needed for more attractive goods, he sets his wits to work to get rid of it. Whatever is outside of the popular demand, whatever is useless for future trade, he sacrifices without a murmur. In this way he finds out what he is worth in hard money, what he can and what he cannot count on in his aim to expand his business.

We seldom do this spiritually. It is not often that we set up the standard of true manhood or womanhood and face the fact that we have qualities of character and tendencies which we must banish from the soul if we are to achieve the highest success, and other qualities and tendencies which we must foster and cherish. This review of the situation, "taking account of stock," getting rid of the worthless

and adding to the worthy, if made with severe and impartial judgment, would produce results which would make the world blossom like a rose and fill the air with the perfume of good deeds and noble thoughts.

Human nature is not bad; it is thoughtless. The majority of our impulses are good, but selfishness checks them, and the love of gain turns the current the other way. If it were a universal habit to retire to solitude for thirty minutes each day, to seriously think of what it is best to do and why it is best to do it, to examine our motives as we examine a specimen under the microscope, we should change the whole complexion of life, and the acts to be regretted would be greatly diminished in number. Give the soul an opportunity to work out its destiny with perfect freedom. Take an inventory of yourself.

THE MISSING LINK.

That the United States, in its absorption of the Philippines, may have annexed a pithecanthropus colony, exemplifying the missing link in the evolution of man, is a possibility already attracting the attention of anthropologists and men of science.

In Washington men connected with the National Museum and the Smithsonian Institution, especially, are saying that it is high time that the government send an expedition to the Philippines for the purpose of investigating the geology, paleontology and anthropology of those islands. Of prime interest to these institutions is the anthropology of the islands. They call attention to the fact that in this field of endeavor the best work so far done has not been American, but has been collected by the German professors Virchow and Bleumentritt.

Conceding that the anthropological history of the islands should be looked into first, it is urged that the geology and paleontology of the group, properly investigated, would be only of the most advantageous character and of greatest interest in the United States.

As prompting this investigation, the chief speculative feature is that in the great island group, of which the Philippines are but a handful, the original Garden of Eden stood, and that there was the cradle of man, according to the Darwinian theory.

Geologists have shown that this whole East Indian Archipelago is nothing more than a submerged continent that sank beneath the waters in comparatively recent times, and that the islands of Borneo, the Philippines, New Guinea, Java, Sumatra, Celebes, Ceylon and Madagascar are simply the higher or mountainous parts of this former continent. Later, Milne Edwards and P. L. Schlater, the former French and the latter German, showed that the lemur—an animal that stands in the same relation to apes and monkeys as these in turn stand to humanity—is confined strictly to the islands of this group, and to no other quarter of the globe. Further, that the aboriginal races of these islands are the small, dwarfish negroes known as the

Todos in Ceylon, the Mincopies in the Andaman Islands, Aetas in the Philippines, and Papuans in New Guinea, and, on the strength of this, two scientists erected the theory that this ancient and sunken continent, which they named "Lemuria," was the original birthplace of man—the Garden of Eden, as it were—where man was first evolved from a lower and pithecoïd form.

They had for guidance the proof that in the lemur they had found the prototype of the monkey and the ape, showing that these islands had been evolutionary in tendencies; that if the lemur there could become a monkey, why not the monkey there become a man?

For a long time this theory of Edwards and Schlater was ridiculed by scientists, but when Dr. Eugene Dubois of Holland discovered the cranial inferior bone, the femur, and a tooth belonging to the pithecanthropus, buried in rock of the tertiary age at Trinil, on the island of Java, in 1894, the attitude of scientists toward this theory experienced a change. At the Congress of Anthropologists in 1898 these fragments discovered by Dubois were acknowledged and accepted as being from the framework of the Darwinian "missing link."

Since that time so generally have these findings of the congress been accepted that in 1900 two expeditions were sent to Java to add further proof of the link between the pithecanthropus and man.

One of the first of these to go was David J. Walters, a Yale student, who was outfitted by George Vanderbilt to make a still hunt of Java. He left New Haven in September of last year. A month later Professor Haeckle of the University of Jena, one of the foremost scientists of Europe, left on the same quest. Neither expedition was successful in Java, despite the stories frequently told by natives from the jungles.

Nothing more than the remains of the pithecanthropus is considered likely to be found in the Philippines. But in that group, just as in Java, Sumatra, Borneo and New Guinea, the gondawana and nardada rock formations are plainly marked, and it was in the first named of these that Dr. Dubois discovered the prehistoric bones of this first ancestor of man.

Now, recognizing the existence of this tertiary rock in the whole chain of the East Indies, the scientific institutions at Washington are anxious to undertake a search to prove still further the existence of this mammal. The theory is that the animal roamed the jungles before the sinking of the former continent and that the rocky bases of the Philippines should be as good scientific hunting ground for Americans as is any other island in the whole chain.

BICYCLES are generally considered a very modern invention, but some of the Egyptian obelisks, it is said, bear figures mounted on two-wheeled vehicles resembling the old velocipedes.

MYSTICAL EXPERIENCES.

Most people, says a correspondent of the *New Zealand Christchurch Star*, when asked if they have any glimmer of a belief in things occult will emphatically repudiate the intellectual weakness which, to their thinking, an affirmative answer to the question would imply.

And yet many of the same people, inconsistent though it be, will, after you have gained their confidence, tell you of some unexplainable occurrence which either they themselves, some member of their family, or some intimate friend has experienced.

Many such stories have, from time to time, been told to the present writer by persons whose truthfulness he could not question. The present article will deal with three decidedly mysterious experiences, two of which were told the writer by a well-known New Zealand police inspector, who lately died. The third was narrated by a civil engineer, who resides in the vicinity of Auckland. An intimate acquaintance of many years with both gentlemen enables the writer to vouch for their integrity. Here is the first gentleman's statement, as nearly as possible in his own words:

"While stationed in a northern city, I one morning found myself standing in the center of my bedroom, looking at my own body lying upon the bed. I was fully conscious of where I was, and could see my body distinctly. A desire came to me to re-enter it, which I immediately did, but I cannot describe to you the sensation of returning. On another occasion I again found myself out of my body, but I could not realize where I was till a strange sound reached me. It was somewhat like the roll of the ocean upon the beach, but a much more musical sound. It was so musical that I remember saying to myself, 'This is no earthly ocean; I must be in the spirit world.' I felt that I was a tremendous height from the earth. This thought filled me with fear, and I returned to my body with indescribable speed."

The experience of the civil engineer was told the writer some years since, but the facts are easily recalled:

"When I was a young man," said he, "I was engaged upon a survey in the bush a good way north of Auckland. We had two tents, one occupied by my assistants, the other by myself. They were pitched close together. One bright moonlight night I was lying wide awake, thinking of the morning's work. It was somewhere between one and two o'clock, and nothing was further from my thoughts than ghosts or specters, but as I was looking through the doorway of the tent, the covering of which was folded back, because of the night being so fine, I suddenly became aware of the presence of a young lady, dressed in white, like a bride, standing in the doorway and looking at me intently.

"I saw her features distinctly, as the moon shone upon her face. She looked so natural that I had no fear, but I did not speak, as I was wondering where the lady

could have come from at that hour of the night, as our camp was many miles from any habitation. She seemed to have been looking at me for about two minutes when she slowly withdrew. As soon as she disappeared the thought flashed upon me that it might be someone who had lost their way in the bush. I jumped up, hurriedly dressed myself, and followed her, but could see nothing of her. This I thought very strange, as for some distance around our tents the view was fairly clear. I next went to the assistants' tent and found them fast asleep. In the morning they assured me they had played no trick upon me, and knew nothing whatever of the visit of the mysterious lady.

"Some weeks after my strange experience I returned to Auckland, and was told by my sisters that they had an invitation for me to spend the evening with some of their friends, who were quite unknown to me. Upon going to the house the first lady I was introduced to was, to my intense astonishment, the young lady I had seen at the doorway of my tent. There was no mistaking the same calm features I had seen in the bright moonlight. We became very fond of each other, and married. We were a long time man and wife before I ventured to mention my experience to her. She could in no way explain it, but said that when I was introduced to her, she experienced a strange shock, for which she could not account."

To those versed in occultism the writer will leave the task of throwing light upon the above remarkable experiences.

MYTHOLOGY OF TREES.

The ancient custom of planting tribal trees is still perpetuated in many parts of the old world. The village was built around the tree, and as the settlement grew, often developing into a city, the original circular plan was preserved. This tree was supposed to have some mystical connection with the life and well being of the people, and before any important action was undertaken the aid of the tree was invoked in a variety of ways. Thus the village tree of the German race was originally a tribal tree, and in the center of the great city of Vienna the stock and eisen still stands, marking the last vestige of the sacred grove around which the city has grown up. At the present day, apprentices often drive nails into the tree or strike it with their hammers, believing that the action will bring luck. Aretes hung the golden fleece upon a sacred tree, while the oracle of the Dodona grove was supposed to guide the lives of men.

A singular idea is carried out by the totem poles of the Alaskans and South Sea Islanders. They consist of a tall, straight tree, the red cedar usually being selected in Alaska, and on this sometimes as many as six generations are represented. The center tree records the totem of the clan, such as the raven, brown bear, the thunder bird, etc., while those in front of the dwellings are family records. As the child takes the totem of the mother a variety

of tribes are represented on each pole, which gives the grotesque appearance to the tree. Aretes was not the only one who hung the materials for weaving on the sacred trees. It is related that Minerva, who with the graces wove the garments of the gods, banished one of her handmaidens until she could produce some new cotton fabric. Ceres, the Goddess of Agriculture, took pity upon her distress and caused a tree to bear cotton, which she taught her how to weave. This tree was ever after known as the cottonwood, and each year produces its store of cotton for the looms of the gods.

A CENTURY OF ASTRONOMY.

The regular progress of astronomy in our time along the old no less than the new lines of research, has been largely due to its adoption of photography as an ally. The services which this wonderful art has proved capable of rendering have distanced hope. The staying power of the chemical plate, its faculty of waiting upon time and integrating infinitesimal impressions, has led to the partial abdication in its favor of the human eye. It has the further prerogatives of sensibility to invisible light, of swiftness in procedure, and of affording permanent and absolutely truthful records. There is no imagination behind it.

Celestial photography is predominately employed in four departments of inquiry—in direct portraiture, in the discovery of new objects, in star charting, and in the delineation of spectra and spectral forms. A daguerreotype of the corona of 1851 is still extant; and coronal photography has grown to be an art in itself, practiced, weather permitting, with added success, each time that the mysterious solar nimbus starts into view from behind the interposing Moon, and the instructive details of its intimate structure can be studied only by means of such authentic records.

Comets and nebulae are slow in self-portraiture, which was, indeed, rendered practicable only by the invention of dry plates with their attendant facility for long exposures. Hence, the first comet successfully recorded was Tebbutt's in June, 1881. Photographs of the great September comet of 1882, at the Cape Observatory started and exemplified two broad streams of inquiry. Taken with a portrait lens, their perfection showed the advantages of the wide field of view and strong concentration of light afforded by that type of instrument; and the richness of their star-sprinkled backgrounds irresistibly suggested the use of the camera for the preparation of stellar charts and catalogues. No brilliant comet has appeared since 1882, but between 1892 and 1894 several minor apparitions were photographed by Professor Barnard of the Lick Observatory, with excellent results.

Dr. Henry Draper obtained a promising photograph of the Orion nebula in 1880, and Dr. Common's classic pictures of the same object, by which the future of nebular self-delineation was assured, followed

in 1883. Dr. Roberts next entered a field in which he has won signal success. A plate exposed for three hours with his 20-inch reflector, October 8, 1888, disclosed the Andromeda nebula in its true annular or spiral shape.

Professor Barnard undertook in 1889 the task of photographing the Milky Way. The star sprays constituting it can neither be seen nor depicted with an ordinary telescope. They must be taken in the mass, not bit by bit. The special lens, however, proved equal to the occasion, and a series of astonishing galactic views were produced, in lucid piles and drifts of sawdust and singularly interrupted by dark chasms, cracks and vacuities.

The eye sees at once, or not at all; the camera sees by degrees; hence its effectiveness as an engine of discovery. It brings into cognizance the contents of depths of space unsounded by the telescope, as well as objects hidden by their intrinsic faintness, or by the quality of their radiations.

The first photographic detection of a comet fell to the share of Professor Barnard, October 12, 1892. It proved to have a period of six years, and seemed to have exhausted its vitality. In asteroidal discovery, by the same method, the number found brought their total up to about 370.

The only photographic star catalogue as yet existing is Dr. Gill's "Cape Durchmusterung," the first volume of which, containing one hundred and fifty-two thousand and five hundred entries, has been issued from the press. In all, about three hundred and fifty thousand stars, measured from the Cape plates by Professor Kapteyn, are enrolled in this comprehensive survey.

With the apparatus in use at Harvard College, star spectra can be photographed by the score together; and, as a result of these expeditious proceedings, the "Draper Catalogue" of ten thousand three hundred and fifty-one stars, referred to fifteen spectral subdivisions, appeared in 1890. At Potsdam, when the same kind of work was executed with a slit spectro-scope instead of with an objective prism, a few bright stars were made the subjects of a stricter examination.

Christian Doppler, of Prague, announced in 1842 the principle of an alternation in the refrangibility of light emanating from a source retreating or advancing relatively to an observer. It is, indeed, tolerably obvious that the ethereal waves must be virtually lengthened in the first case, and shortened in the second; and the rate, no less than the direction of radial movement, can be fully ascertained, as Fizeau showed in 1848, by measuring the displacements of lines, bright or dark, in the spectra of the moving bodies. Twenty years, however, elapsed before any attempt was made to realize the indicated method. It was reserved for Dr. Huggins, in 1868, to apply it practically to stars and nebulae.

Dr. Vogel, director of the Potsdam Observatory, ably seconded by Dr. Scheiner, initiated, in 1888, the spectrographic

measurement of radial movements, and the details of his model investigation were published in 1892.

The conclusion of this review of astronomical progress during the nineteenth century will appear in the January STAR, and will treat of the discovery of "spectroscopic binaries," one of the most striking fruits of the "line-of-sight" method. The great suns and dark stars of space, the planets and their moons, and special information in regard to our Sun and Moon will also come within the scope of the article, and will illustrate how rapidly and grandly this science is developing in our present age.

HEALTH AND HYGIENE.

To Enhance Beauty.

The too-brown maid will find peroxide a friend to her beauty. A little in the water will whiten her skin and incidentally act as a fine deodorizer.

Lemon juice is best to use for removing stain from the fingers. A teaspoonful of lemon juice in a cup of black coffee will relieve a bilious headache. An excellent tooth wash is made by a dash of lemon in water. It removes tartar and sweetens the breath.

"Rich blood makes beautiful women," but rich blood never came from greasy or indigestible foods. Girls who value their complexion, eyes and figure will cut out fried food and made dishes. Lobster (at night) insures a sallow skin next morning, and if continued all season will ruin any complexion.

A homely neck is woe to a pretty girl. She has caverns in front and blades in the rear and anxiety is hers. Here is her salvation. Deep breathing first; head movements night and morning—thirty minutes per diem. Then the nightly use of the all-helping lanoline. Persevere, and do not expect too much at first, the muscles must develop as well as the flesh. A tight cloth around the neck, so much affected, will not only ruin its graceful contour, but will ruin its muscles as well.

Pulling the Ears.

The German law forbids teachers in the schools to pull the ears of their pupils. Many cases of deafness have been shown to have resulted from such punishment, and the other day a prominent medical man declared that a case of lupus under his charge had been caused by the tuberculous nails of a teacher who had pulled the ears of the patient at school.

Sick Headache.

Nausea has its seat in the brain and not in the stomach, and relief may be obtained by cooling the base of the brain. A physician claims to have tested this often and thoroughly in the case of sick headache, bilious colic, cholera morbus, and other ills in which the nausea is a distressing symptom, without a single failure, says *Health*, also, that he once relieved the nausea resulting from cancer of the stom-

ach by the application of ice to the back of the neck and occipital bone. The ice is to be broken and the bits placed between the folds of a towel. Relief may be obtained by holding the head over a sink, or tub, and pouring a small stream of water on the neck.

Microbes and Good Health.

The number of distinct species of microbes living in the body of a man in good health is between sixty and seventy. More than thirty species have been found inhabiting the cavity of the human mouth, others are found on the skin, and a variety of forms live in various parts of the digestive organs.

A Cologne for the Skin.

A good many years ago there was a certain Madame Hutin, a French actress, the beauty of whose skin caused the critics and public to rave. When she was growing old she gave away her secret of preserving the softness and brilliancy of her skin. She never bathed it in water alone, neither did she use soap, but always washed her face, arms and shoulders with a sort of cologne water, which is made as follows: Oil of lavender, 18 parts; oil of lemon, 18 parts; oil of rosemary, 6 parts; oil of cinnamon, 1 part; alcohol, 2,000 parts. Mix and dissolve.

Repose and Health.

We cannot write or talk too much of repose, in this busy, hustling world, where people are keyed to such high nerve tension. More mental quiet is an unconscious demand of the race to-day.

On every side we meet with this mental unrest, this struggle with burdens of some variety or other, until from the expenditure of nerve force a large number are among the never well, always tired, class; after which follows the morbid and finally the insane.

The marvelous power of the nervous system to wreck or build is startling. Where the mind force that rules the body is scattered and disorderly, the consequent lack of repose is almost sure to result in disease. This mental unrest is most subtle, and therefore a sure health destroyer; it may quietly work for years, yet it will accomplish in time, with no apparent effect, some form of bodily disorder.

The majority are not trained to mental quiet; even the children are not receiving such discipline.

Every healthy child is brimful of active life, but it is not restless, only under artificial conditions. If repose is power, then we cannot too early train the child to observe times of daily silence—short intervals when both body and mind rest.

Our public schools should cultivate more repose on the part of both teacher and pupil, for in the school lies much of the moulding of the race. The schools would send home fewer tired nerves if relaxation and energizing were more frequently alternated during the day.

The way to secure the principal repose of the day is to adopt an inflexible rule to seek sleep at a certain hour.

QUAINT AND CURIOUS.

THE Chinese used the first paper money. A bank note, issued during the Ming dynasty, about A. D. 1390, has been found.

AT Kalamazoo, Mich., lately, a daughter was born to Mr. and Mrs. Edward Kasteed, and a son to Mr. and Mrs. Frederick Kasteed. Both babies weighed twelve pounds each, and both were born in the same house at exactly the same hour. The fathers are twins, as are also the mothers, and the couples were married a year ago last November and have lived together as one family.

AT Pekin, on November 11, in conformity with a notice which the foreign office sent to the legations, all the Chinese officials gathered at the Board of Rites to "rescue the Sun," which was suffering from a partial eclipse. The rescue was accomplished by prostrations, the burning of incense and the beating of drums. A few foreigners, for the first time in history, were permitted to witness the quaint ceremony.

EACH individual, says a Chicago musician, has a certain key or pitch which must harmonize with the keys surrounding him in order to insure his complete happiness. Not only are human beings individualized by their voices, but one can tell each person's nature by ascertaining his particular key. A man who is pitched in C, for instance, is amiable, and a man in D is also cheery. But a person keyed up to A is fretful and one in B is timid.

IT is not generally known that, size for size, a thread of spider silk is decidedly tougher than a bar of steel. An ordinary thread will bear a weight of three grains. This is just about fifty per cent stronger than a steel thread of the same thickness. How small a spider thread is may be inferred from Leeuwenhoek's estimate that "10,000 threads spun by the full grown spider when taken together will not be equal in substance to the size of a single human hair!"

A TABLE with growing legs is owned by a Donegal farmer named O'Brian. It has been varnished and revarnished many times. It has never been out in the open air and has not received any excessive amount of sunshine; nevertheless, a few months ago tiny buds formed on two of its three legs, and vivid green sprouts grew from them. These sprouts have now become slender branches which are covered with leaves. The table's age is unknown by the O'Brian family.

NEWS comes from Berlin that one of the most extraordinary natural phenomena in the world has been discovered in a valley watered by a tributary of the river Moselle. The air at different points of this valley vibrates with three distinct musical notes—C major at the entrance, E toward the middle, and F at the upper end. The sounds are like those of bells, but as there is no bell within miles of the valley this cannot be the cause of the sounds, and no satisfactory explanation of the phenomena has yet been made.

AMONG the villagers on the Volga in the province of Samara a curious sect of women has made its appearance. It was originated by an elderly peasant woman in Soznovo, called the "Blessed Mother." These women have fled from the villages around into a remote district, where they live singly in holes dug out of the face of the hill. They lead a life of fasting and prayer, and believe themselves called from the world, which they think is shortly about to perish in a general conflagration. The "Blessed Mother" has "ten wise virgins" as a sort of bodyguard, and the sect believes that these eleven women are possessed of miraculous powers.

EDITOR'S TABLE.

Shelton the Slick.

Last month we had this to say: "Eddyite grafters are getting a 'think' on. Even Shelton the Slick has 'fired' his typewritist and moved into his garret."

Shelton the Slick quotes our remark and replies as follows:

"Why is it that people who deal in astrology are always making asses of themselves by speaking slightly of other people? The term 'slick' is applied to thieves, gamblers, bunco-steerers and, sometimes, to certain Spiritualist mediums. It does not apply to me. I am a publisher and editor and live in the world of sunlight. The planetary prophets are always attacking somebody. They are trying to prove the doctrine of reincarnation by showing the tiger, the wolf, the coyote and sometimes the hyena, in their own characters."—December "Christian."

No, Brother Shelton, the issuing of a monthly circular labeled "a journal of christian science," which you mail *free gratis* to most anyone who will accept it from the postoffice without protest, in direct violation of the laws and regulations of Uncle Sam's Postoffice Department, hardly constitutes you a legitimate editor and publisher, especially as your so-called "journal" is issued for the sole purpose of advertising and promoting your "absent healing" graft, from which about ninety-eight per cent of your income is derived. It is true your monthly circular is got out in imitation of a periodical, is issued regularly, with price, etc., printed at the heading, but those in position to know do not believe you receive enough *bona fide* subscriptions in a year to pay for the ink used in printing one issue. This you virtually acknowledge in your latest announcement wherein you plainly admit you have been "slick" enough to bunco Uncle Sam all these years in getting him to distribute your *private personal advertising matter* at about one twentieth his regular cost price for such work. You pretended to have a *bona fide* list of subscribers, and when the aforesaid Uncle Sam demanded that you submit proof you could not produce it; and we notice you have quit bragging that you are "a bigger man than Uncle Sam."

We are glad to learn that you have resolved (you admit forced) to reform and be honest with the Postoffice Department in

the future and publish a legitimate periodical. We believe you are *slick* enough to do this and make it a success, and we will gladly welcome you to the sunlight *when you get in it*. The planetary prophets are not attacking any one who is striving to do good and trying to benefit and uplift humanity; but they are out with a club after the "Eddyites," "Dowieites," and all other *slick, smooth schemers* who are deceiving, deluding and defrauding the people. We stand for honesty, truth, justice, integrity, true science, real religion and humanity, as against all fakes, frauds, hypocrisy, mock science and intellectual tommyrot, and if Brother Shelton chooses to classify himself among the latter, so be it—we do not select his company for him.

A Letter from Hazelrigg.

We have received the following letter from Hazelrigg, editor of *Hazelrigg's Astrological Almanac* and author of "Metaphysical Astrology," a notable work which we take pleasure in reviewing in its proper place. We print this letter, which is self-explanatory, that proper credit may be given, however tardily, to whom it is due.

★

NEW YORK, November 6th, 1901.

MR. NEWS E. WOOD, Editor STAR OF THE MAGI, Chicago:

Dear Sir—The bound volume of STAR OF THE MAGI received. I regard it as a treasure of occult lore. I am pained, however, to note Ernest S. Green's free use, without proper credit, of my article on "Inductive Astrology," in your July, 1900, issue. If you will compare with that essay in "Metaphysical Astrology"—which my publisher is sending you to-day—you will note the *exact* parallel in many places. I appreciate the fact that editors are imposed upon too frequently in this particular.

I shall send for Vol. II in a week or so. I do not think any student along these lines can well afford to dispense with the STAR: it is broad, comprehensive, thorough, and entertaining.

I trust you will find my "Metaphysical Astrology" a pleasant, though humble, addition to your library.

Faternally yours, HAZELRIGG.

★

We find that the matter in the STAR complained of is an article by Ernest S. Green entitled "Uranus, the Historian of America," and published in the July, 1900, STAR. Mr. Green not only used about all the historical matter gathered by Mr. Hazelrigg but went further. Even a brief examination will show this. We regret proper credit was omitted, and assure our esteemed correspondent that we printed the article in good faith as being wholly original. Our readers must not confound Mr. E. S. Green with Mr. H. S. Green, as done sometime since by the *Astrological Magazine* of Madras, India, which took pointed exceptions to E. S. Green's "Challenge to Mr. Maunder," and criticised Mr. H. S. Green for writing it. We published in the last STAR an article by Mr. H. S.

Green (from *Modern Astrology*) on "Numbers and Astrology," which has elicited much favorable expression among "our Chicago people," all of whom regard him as being a correct and leading exponent of astrological science and philosophy.

★
THE man who wrote "Twinkle, twinkle, little star," had the satisfaction of seeing the little star follow his instructions.—*New York Sun*.

Similar happiness was vouchsafed the author of "Roll on, thou dark and deep blue ocean, roll!"—*Boston Globe*.

Nor must the equally delighted gentleman who cordially said, "Blow, ye wintry winds," be forgotten.—*Cleveland Plain Dealer*.

But, alas for the person who wrote, "Backward, turn backward, O, time, in your flight!" Time didn't do it.—*Chicago Tribune*.

Yet, in the measureless realm of eternity and the countless numbers of rebirths, he will get precisely that result.

★ Volume Two of the Star.

Volume Two of the STAR is now out and ready for delivery. It will be sent, postpaid, to any address on receipt of \$2.00. The edition is limited to one hundred copies, of which twenty have been sold in advance; it is uniform in style with Volume One. No more acceptable gift for the holidays can be had than this volume of the STAR. See second page of cover for particulars.

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.

★
A TITLE-PAGE for Volume Two of the STAR, for binding purposes, will be sent to all who request the same, free, on receipt of a 2-cent stamp for mailing.

★
WE have two copies left, we find, of Dr. Dutton's "Etiopathy," which sold originally at five dollars a copy. It is a work that should be in every library and will make a beautiful holiday present. Notwithstanding the price in our advertisement elsewhere is \$4.00, we will send the work; postpaid, for but \$2.50 to close out. This is big value for the money.

★ "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.

★
WE have received Frederick White's Geocentric and Heliocentric Ephemeris for 1902. It may be obtained of him.

As a prognosticator of coming events, "Old Moore's Almanack" takes first rank among the prophetic annuals. We invite the sceptical to compare its monthly forecasts with current history and see, for themselves, the truth which we assert. We are out of "Old Moore's Almanack" for 1900. We can supply this notable annual for 1901 and 1902 at 10 cents a copy or the two for 15 cents. We have just received a large supply from the publishers in London and can fill all orders at once.

★ 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.

"METAPHYSICAL ASTROLOGY." By John Hazelrigg. Published by the Metaphysical Publishing Co., 465 Fifth Ave., New York. Frontispiece of author; five chapters; has large, clear pages; full cloth covers; \$1.

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