REINCARNATION.

An Instructive Martinist Chapter by Papus on the Ethics and Philosophy of Occultism.

Translatetl by Geo. H. PerleC. Concluded from the May Star of the Magi.

The Philosophy of Ethics, as understood by Occultists, is of the most rigorous and elevated character. It is based, in most of the schools, upon submission to all the burdens imposed, either by the social condition, or by the trials of life, the acceptance of which is so much the more indispensable since they are the result of previous errors. Occultism, as we have seen it, in effect teaches that the spirit is successively reincarnated in many physical bodies, and that we make amends, in a succeeding existence, for the sins not atoned for in a preceding life. After each incarnation the soul renders an account of all previous existences and their consequences to the point reached in its evolution. At the beginning of every descent upon the physical plane the spirit loses the memory of its past, which is necessary in order to prevent suicides, which would become almost inevitable, on account of sins which would burden the conscience and for which it must make expiation.

This doctrine embraces far more than the divine Unity, one of the most formidable mysteries of the ancient initiations, and was taught under the veil of a fable. The water of the river Lethe, which the soul drank in departing from the rivers of the Infernals, is a recognition of this mystery. The possession of power, or of riches, is considered by the Occultist as one of the most dangerous and most difficult of trials which can assail a man. If the powerful or the rich forget that they are only the simple depositories of vital force for society and make themselves the center, and dispose, exclusively for themselves and for their own, of that which has been confided to them, their punishment will be so much the more terrible. When a young student, deeply moved by the apparent unrighteousness of destiny, afterwards protests to his master against the persistent evil which crushes certain individuals, then the master instantly calls up to the light the real selfhood of such persons, which they have built, and the student, perceiving that the unhappiness of the former rich is due to lack of chastity and misuse of opportunity, understands and blesses his master.

Moral principles and Occultism have always been exclusively practical, and one rules out the advocates of suicide, not for their making philosophical discourses upon the nothingness of the act but for placing them face to face, in the Astral Plane, with the spirits of suicides, and for exhibiting the indescribable dread in the dissolution of the unfortunate. It is the same with death, of which all the phases are studied experimentally. Therefore the Occultist initiated otherwise than by the books, affects a sovereign contempt for the phenomena of passage from one plane to another, which he has seen realized and which, if he is sufficiently advanced, he has realized himself many times experimentally. Ethics based upon such practices are very powerful, above all when the personal researches have led the postulant to verify the exact character and the truth of the greatest part of the religious traditions, and, above all, of the Christian traditions. It is curious, also, to prove that the Rosicrucian illuminates have always been pointed out as the ardent apologists for Christianity, although manifesting great severity towards the clergy, accusing them of having delivered Christ to Cesar, for participating in the division of temporal power and gold. Therefore the church, at this epoch, is making the greatest efforts to check the Occult movement, which produces men of such faith and independence of character that she can see nothing in them but agents of Hell. We are able to sum up the rules of Occultist Ethics in a few propositions, which will be found developed in the works of Eliphas Levy. The Occultist should know how to abstain, to suffer, to pray, to die, and to pardon. There is still one thing which interests us in this system of Ethics, that it is not so much these rules, which will be found, more or less, with every system of moralists, as the practical way of demonstration by direct vision. This way demands masters worthy of the name, and these have the eclat and the fame and yet are only known by a few. Those whom the public accepts as the chiefs, generally, those who have been delegated to the works of propagandism, are the realizers, the men of action, the arm of the initiated organisms. Certain ones have believed or have affected to believe that masters did not exist except in the Orient. This is an error. Our knowledge permits us to affirm that there exist, not in Paris but in some cities of France, masters of different degrees, who live far from the din of publicity, who are unknown under their true character, even to their nearest neighbor.
STAR OF THE MAGI.

June, 1902

Such is the basis which Occultism gives to the problem of human destiny. Let us resume for the last time.

What are we? And, further, where are we going and from whence did we come? Has this life an end? Are we free or governed by fate? Is there a predestination towards our good or our evil actions? Is there no difference between actions which are good and those which are evil?

To this Materialism responds: We are the product of a material evolution. The aggregate of cells and, which constitute our selfhood, will disappear at death and will go to constitute other organisms. We come by chance and we go to nothingness. Our faculties, like our actions, depend upon heredity, our environment, and our organism. We should not consider ourselves more responsible than the wheel of the omnibus which crushes the careless, or the tile which falling from a roof slays one passing. Good and evil are words invented by our pride in order to satisfy our vanity. The gendarme is still the most elevated moral sanction. Man, thus conceived, is derived from a base source—the physical body.

Catholicism teaches us that we are composed of a body mortal and vile and an immortal soul. The body comes from the dust and will return to it; the soul comes from God and after death will go to Paradise to learn to sing with the angels and to contemplate an anthropomorphic God if he has been virtuous; or, if he has been wicked, to Hell for eternity. If he has been neutral and has committed a few venial sins, Purgatory holds out to him its torments merely for some thousands of years. All beyond this is in the future and capable of fully satisfying average intelligences. But the anatomist and physiologist still demands how this source, if pure, is able to produce impure physical results. Between these two extremes the philosophy called Spiritualism constructs history and criticism. It is here we find most wisdom.

But Occultism expects to bring forward a series of hypotheses capable of explaining rationally the constitution of man, as well to the psychologist as to the philosopher.

Existence, not as a metaphysical entity but as a physiologic reality, with a source of action intermediate between the physical organs and intellectual faculties, enables us to resolve simply the greater part of the proposed problems. The Materialist is perfectly correct in his reasoning but he stops at the study of the physical body; the Spiritualist is also correct but he only studies the opposite pole of the balance—the conscious mind. The Occultist seeks not to destroy but to unify the efforts of Philosophy and Science.

The end of life, he declares, is to build one's own future destiny, for man is free within the circle of fatality which holds him as the passenger of a steamer is free in its cabin.

All that exists has a right to our respect—the physical body as much as the spirit. Mysticism is a loss of moral equilibrium as great as sensualism. The sanction of our acts is ourselves who create them. It is ourselves who bear the errors of our evil actions, either in this life, for our material good, or in a future existence when we shall reincarnate.

The doctrine of reincarnation, either upon this earth or some other part of space, having been given as a moral sanction to our actions and as the origin of our situation, has always been taught by Occultism.

Certain points of the teaching of Occultism upon this subject would remain obscure if we did not state precisely the problem of death as it has been set forth by traditional Spiritualism. This will always enable us to differentiate Occultism from Spiritualism, with which it is often confounded.

Each of the elements constituting man comes from a different plane of action. The physical body comes from the physical world and will return to it. The Astral body comes from the Astral plane. The Psychological being is the result of the combination of the Astral body with the spirit—it is the spark of the real self which will be no more the ego of the next existence.

At death man changes his state and not his place. He realizes the ideal which he has forged during his last existence, and this ideal endures by so much the longer as it has been conceived with the greater intensity. Afterwards the spiritual entity is reincarnated and also follows its individual evolution, rising and falling in the social scale, but nevertheless progressing, for the entire system evolves towards final reintegration. Progress exists for the generality if it does not seem to exist for the individual.

But evolution to be real should be collective. The collective ties have the same laws of existence, of sickness, and of death as individuals. One man is to humanity what one cell of the human body is to the entire being. There exists then a science of the social realm, an anatomy and a physiology of nature, unknown to our contemporaneous politicians, and towards its reconstruction a great number of Occultists are working.

Society is a complete Being, having its organs, economics or abdominals, laws or thoracic, and teachings or cephalics.

The science of society, of its evolution and normal or pathological transformation, is the true key of history, which is to reconstruct for him who will know, how to apply to this branch of human knowledge the teachings of Occultism.

But let us insist upon Man. Of the three elements which compose the incarnate man the first, the corpse, returns to the earth, or some other element of the physical plane, which has lent its elements for an abode to the spirit. The second, the Astral body, is decomposed into two parts—an inferior, which is diffused into the universal life and aids to decompose the corpse as it has been conceived with the greater intensity. The third, the spirit, is destined only to subsist with entireness of consciousness, and is that which, in short, demands the most sustained interest. The Occultist theory has not changed upon this subject from the antiquity of Egypt and is still the history of the voyage of the
To stop there. But let us call to mind again that a new physical incarnation will often come to hasten a slow evolution, and let us speak a few words upon a special case, that of suicides. Afterwards we will occupy ourselves with the calling up the spirits of the dead.

Let us take, for example, the evolution of a highly developed spirit. Those men who, during the earthly life, have penetrated even to the threshold of the second death and are not compelled to stop on the way, and only return to reincarnate, upon their own formal desire, and as fulfilling a mission, preserving the memory of the past, and the power of conversing directly with the beings of the spiritual plane. These men are the only and legitimate masters, and we recognize them by their miraculous cures and also by their humility. The certainty of the acquisition of these mysteries has more attraction for an ennobled intelligence than the going out into the Astral upon earth or other artifices, purely magical, which always mask great dangers. But these exceptional evolutions are, in the minds of Occultists, very rare, and, on the contrary, the cases of failure are very frequent. Among these cases let us take, as an example, that of suicides, since it suffices to throw light upon all others. Already Dante shows us the unhappy suicide through love, after the death of his well-beloved, coming each day to the bounds of Heaven in order to hear himself say: "Thou wilt come; only to-morrow." But all the schools which are busy with the constitution of the invisible plane, even the more recent which possess no tradition, as that of Spiritualists, are in accord in describing identically the sufferings of suicides, which are only analogous to criminal assassins. In being awakened to his anguish, the suicide proves, by his fright, that he is closely although invisibly bound to the body which he believed he had quit forever. Even to the day marked for normal death he remains attached to that body, tortured by physical thirst and hunger and assisting at the decomposition of organs which alone have been able to serve him and which he has himself destroyed. To these sufferings, almost material, are added the moral anguish and terror of incessant wrestling against the specters of the inferior Astral, which come to reclaim their prey. Secretly attached to the earth, which they have not quitted notwithstanding their contrary desire, this kind of spirits obsess feeble minds and mediums, and many a case of sudden madness has no other origin according to the Occultists. When the epoch of natural death arrives the spirit of the suicide finds again his ancestors and very rapidly is reincarnated in a body deformed or crippled to re commence the struggle which he had previously abandoned. Those who have conscientiously practiced the contrary rites of black magic are punished with much greater penalties than those of criminals, being much beneath them.

We have said a word on the possible calling up of spirits and a few new details are indispensable to this subject. Occultists are justly distinguished from Spiritualists by the difficulty with which they admit real communications between the living and the spirits...
of the deceased. In order to give a good account of the objections raised by the Occultists on this subject it is necessary to remember the theory of Astral images, of which we have spoken at length.

All terrestrial deeds are engraved on, or may say, photographed in the Astral Light, and this rule is true for ideas as for individuals. It is as though a human idea is a force as dynamic and material as heat and light; from thence is the impulse of the will for the debutant. An idea leaves the trace of its good or bad activities in the Astral plane, and this trace is able to be recognized a long time afterwards. It is the same with the entire individual, who leaves in the Astral plane an image of his earthly passage. It is this image which, for the greater part of the time, the Spiritualists take for the real appearance of whom they evoke. In other cases, when there is a fraud in the medium, the deeds attributed by the Spiritualists to the spirits are, for the Occultists, the result of forces only emanating from the medium, and sometimes imposed by the aid of elementals.

It is none the less true, when the Occultists affirm the reality of communication between the two planes and admit communication is possible with a departed human spirit, they do it only by elimination of fraud and furnished with all the necessary proofs. Magic pretends it is able to put its adepts in a state to prac-
tice evocation of the dead, but the rites of necromancy are considered very dangerous, as well to the evoker as to the evoked spirits. There is only one exceptional way permitted of putting one's self in accord with the invisible plane without danger and that is the Theurgic. Only Masters, generally concealed under the mask of Theurgy, have the power to act consciously upon spirits in all the planes of Nature, visible or invisible.

In order to be exhaustive we should finally mention the theory of sister-souls, according to which the beings evolved upon the Astral plane are formed by the fusion of two terrestrial souls, which find one another again after ages of pursuit, each of the souls, however, conserving its wholeness of personality. This conception gives charming philosophical developments and has been much utilized by the poets.

Such are the principal affirmations which the Occultists base upon the double authority of tradition and of vision direct upon the invisible plane. We can now understand the reply of a Brahmin, interrogated by a Jesuit father upon the origin of his ideas concerning transformations of the soul after death and who replied to the kind missionary, “But I have seen that which is brought forth after death,” and no revelation is of as much value as this certainty; above all, as we have many times verified these experiences and are able to give full accounts of details. PAPUS.

Creeds Will Not Save.

In exposing the utter uselessness of creeds to save, George Hepworth grandly and truly says: “Some men do right and keep the commandments with the hope of thereby getting to heaven. It is the principle of quid pro quo again and is not to be toler-
ated. The right is the right, and though you were damned for doing it, it would still be your duty. You have nothing to do with rewards or punishments, and the more largely they enter into your calculation the lower the moral level you will occupy. Goodness is goodness, and the result it produces in the development of character, in sturdiness of manhood, in the fine mettle of honor and nobleness, is the only reward you can honestly look for. No man ever went to heaven without having a heavenly heart. His creed has nothing to do with his getting there. A thousand creeds will not save you unless there is something behind them. Not what you believe is of consequence but your attitude toward whatever is good and true and noble. A good motive is far more effective spirit-
ually than a good thought, for you may have the thought but not the deed. This is its natural result, whereas if you have the motive the deed will follow without being urged.

[Prepared for the Star of the Magi.]

ASTROLOGICAL JUDGMENTS.

Extracts from “The Theory of Astrological Determinations,” by Morin de Villefranche.

TR A N S L AT E D BY T. J. BETTIERO, M. D.

When one planet only rules in one entire house, the condition of the essential significations of this same house is simple. More simple yet if the planet is found in its proper celestial house. And the most simple of all if, when found in its celestial house, it is at the same time corporally placed in the astrological house indicated. All the natural elements by which significations may be determined are then assembled in the same direction.

But when there are many planets which govern one house, the determination of these significations de-
pends upon divers factors, differing among themselves by their nature and by their relative power. It then results that diverse significations presented depend upon the mixture, balancing, and sometimes the oppo-
sition to a certain point. This contrariety is more marked when one of the ruling planets is a malefic and the other a benific. And this is manifested in a higher degree when the celestial state of one is bad and the other good, and the two are mutually in the aspect of quadrature or opposition.

Moreover, of the two ruling planets of the same astro-
logical house the one which governs the point of the house should be preferred to the other, which rules particularly the significations of the same house, with-
out, of course, neglecting the other.

The reason for which is: The point of the house is the place where the properties of the entire house are mostly manifest. (Page 80.)

**I conclude, then, by my own experience, that it is not proper to pass judgment upon the significations of any one house alone, nor upon the planet that dominates it. Thus, when the nativity is found in Libra, it is necessary to judge the character after Venus and Saturn according to their state.
In the same way, when Saturn is found in Libra, it is necessary to judge, not alone by reason of the circumstance by which it is exalted, but more by reason of the fact that it is governed by Venus, as also the other relations that may exist between them. For if Venus is favorably disposed and approaches a conjunction or trine aspect with Saturn, the latter would act more efficiently.

On the other hand, when the Sun is found in Pisces, it acts conjointly with Jupiter because this sign constitutes the celestial house of the latter.

However, all other things being equal, the ruler of the house first in importance is next the planet which is exalted; but it best to always take both into consideration.

The Arabs drew most of their predictions from the triplicities. And as the definition of triplicities had no real character of certitude among the astrologers, it is hardly a matter of astonishment that the predictions were often erroneous.

The method used by the ancients in determining the rulers of triplicities was, by chance, in accord with the true method which I have explained, which is founded upon the nature of things.

If we take, for instance, the predictions of Albohali, we find they are not based on triplicities, but could only have been made by reason and evidence of positions, the dominations and aspects of planets.

It is a commonly accepted opinion that a planet signifies by its domination, stability of things which it promises or things stable. From its exaltation, sudden changes and very remarkable events. By its trine aspects, combinations and associations.

Ptolemy says: Judge the education of a subject by the ruler of the triplicity of the horoscope. Cardan says: When the planets are scattered in a number of triplicities, it gives to men many talents; on the other hand, when gathered together in one triplicity, it shows talents restrained in number but remarkable in a certain direction. And it is true.

"A planet in a state of exile is said to be in a bad celestial state, and its action will be found vicious."

The power of planetary aspects is known to all as much so by virtue of their elementary properties as by their influence.

To know the quality of the effects produced by a conjunction, it will not suffice, however, to consider the nature of the planets which form it. It is necessary, also, to take cognizance of the manner in which the latter are affected by the nature of the sign in which the conjunction is found.

In regard to the quality of the effects, three lines must be observed, of which the following is the progression, when one planet may be as good as the other is evil:

**Favorable conjunctions:**
1. One of the two planets is fortunate in the sign in which the conjunction is formed, the other unfortunate. Example: Jupiter in conjunction with Mercury in Pisces.
2. One of the two is fortunate, the other an alien. Example: Jupiter in conjunction with Saturn in Pisces.
3. Both are fortunate. Examples: The Sun in conjunction with Mars in Aries; or Jupiter with the Moon in Cancer.

**Unfavorable conjunctions:**
1. The two planets are aliens. Example: Jupiter in conjunction with the Moon in Libra. 2. The one is unfortunate, the other alien. Example: The Sun with the Moon in Aquarius. 3. The two planets are unfortunate. Examples: The Sun with Mars in Libra, or Saturn with Mars in Cancer.

Above all it is necessary to pay attention to the sympathy or antipathy manifested between planets in conjunction.

Thus the conjunction of the Sun with Mars in Aries is one of the most unfortunate, as is also a conjunction of Saturn and Venus in the sign of Aries.

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**TO MY DAUGHTER, LEILA ST. GEORGE.**

Leila, in the years to come, when I am dead,
Do thou betimes these thoughtful lines peruse;
And as thou readest on, let memory muse
On him whose hand oft stroked thy sun-crowned head;
Wishing thee well, albeit no word he said.
Who many a time his staid hours held so
In teaching thee to mind thy p's and q's,
Till nightfall drove thee to thy drowsy bed.

Though I be steeped to the lips in arcane writ,
And scholar'd in the lore of ages lost,
I push my worm-eaten books away, and sit
Disciple-wise, to learn what I lack most.

Me, child, in one thing dost thou far excel—
The power to weave round all love's potent spell.

**THE GREAT PROTAGONIST.**

"And there shall come forth a rod out of the stem of Jesse."

1. Isa., xi, 1.

"And he is the propitiation for our sins."
1. John, ii, 2.

Thou great Protagonist in the chiefest fray
The arena of the world has ever known,
Who camest forth incarriphed to play
Thy circud patitubiesa role alone;
Who in the entrance of thy grand design
The saying which thy antecessor made
Approved'st that thou shouldst spring from Yesho's line,
A rod from Yesho's stem, as it was said.
Yea, thou who tasted'st death for all, even death
Tragious, as one did prophesy,
And who becam'st, as other scripture saith,
The world's propitiation, lest it die;
The unbloody victory I yield to thee.
The abbreviation and sum of perfectness;
O Gallilean, thou has conquered me,
And at thy feet my sword lies masterless.
I ruminate my sin, myself abuse;
To make me road-free thou didst suffer death:
Wherefore I cry, who gilded thee to thy face,
He thou my dayman, thou my Kapporoth!"

**A CHINESE PROVERB.**—Shortly before his death Li Hung Chang, busy with the troubles of his country, but full of cheerfulness, said, "The Chinese have a proverb which I commend to all, in all conditions:

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You can not prevent birds of sorrow flying over your head, but you can keep them from stopping and building nests in your hair.

CRIMINALS AS INVENTORS.

It is a remarkable fact, says the Patent Bureau, that some of the greatest inventions have been brought forth by men of the underworld. At the present time the principal European countries are using a coin-making machine in their mints which was invented and used with large profit-making results by a Manchester (England) coiner known as Henry Harvey, who is at present in Portland prison. If his coin-maker had not been so perfect he might still be living handsomely on its earnings.

The attention of Scotland Yard was attracted by some beautifully made coins in circulation which far surpassed those turned out by the mint, with the result that Henry Harvey was soon after lodged at public expense. But his coin-maker was so perfect the continental powers all adopted it, and if Mr. Harvey had only patented his invention instead of working it himself he would now be drawing over ten thousand a year in royalties.

The discoverer of thermite was Fritz von Schmidt, known to the European police as Count Ether because he was a scientist who, when wanted for burglary, always vanished as quickly as that volatile spirit.

During the early part of 1888 nearly $2,000,000 was stolen from the strong rooms of the London, Paris and Berlin banks. In every case the burglar attained his object by melting holes large enough to pass either his body or hands first through the metal door of the strong room and then to the safe inside. No noise was made and no tools were necessary except a small heating apparatus such as painters use to warp old paint, but by using thermite in place of the ordinary spirit, such a heat was obtained that the best steel melted like wax.

Von Schmidt was discovered by his efforts to patent his invention. He explained to a latent agent in trial that Henry Harvey was soon after lodged at public expense.

The following table is sent us by Mr. Zeno T. Griffen who found it, some yearsago, in an old magazine, the name of which is lost. The figures in brackets are the "time rulers" of both the centuries and months. In the final result Sunday is denoted by 1, Monday by 2, Tuesday by 3, Wednesday by 4, Thursday by 5, Friday by 6, and Saturday by 0.

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The table was invented by a medical genius named Du Chaillon, whose criminal tendencies barred him from all intercourse with self-respecting men. He sank lower and lower and finally, founded a school of crime where he taught and employed the Paris gamins to do the dirty work. Stimulated by the profit-making results by a man who found it, some years ago, in an old magazine, the name of which is lost.

The following table is sent us by Mr. Zeno T. Griffen who found it, some years ago, in an old magazine, the name of which is lost. The figures in brackets are the "time rulers" of both the centuries and months. In the final result Sunday is denoted by 1, Monday by 2, Tuesday by 3, Wednesday by 4, Thursday by 5, Friday by 6, and Saturday by 0.

RULING.-Set down the day of the month, the time ruler of the month, and the time ruler of the century, and add together for a Time Quotient. Take the two last, or right hand figures of the year in which the last, or right hand figures of the year in which the date falls, and multiply by 10, by annexing 0 to them, and divide this result by 7, disregarding fractions in finding the result, to which add the Time Quotient. This last sum, divided now by 7, will give a remainder which will show the day of the week.

Example: Required, the day of the week that the 29th of October, 1841, fell on:

Day of month, 29 + 6 (time ruler of October) + 4 (time ruler of 1841) = 39, or Time Quotient; 44 (last two figures of 1841) x 10 + 440 + 8 = 55 + 36 (the Time Quotient) = 91 + 7 gives a remainder of 0.—Saturday.

THE PLANETS FOR JUNE, 1902.

MERCURY. June 1st, enters Scorpio; 11th, enters Sagittarius; 25th, enters Capricornus. Moves about four degrees a day.

VENUS. 1st, in degree 17 of Aquarius; 19th, enters Pisces. Moves about one degree a day.

MARS. 1st, in degree 17 of Taurus; 20th, enters Gemini. Has a motion of about half a degree a day.

JUPITER. In degrees 1, 8 and 9 of Capricornus during June.

SATURN. In degrees 21 and 25 of Capricornus during June.

URANUS. In degree 30 of Sagittarius during the month.

NEPTUNE. In degree 2 of Cancer during the month.

MOON. As a rule the Moon is heliocentrically the same as the Earth, and geocentrically as shown by any almanac.

Use a Pappus Planetarium in keeping track of the planets.
STAR OF THE MAGI

June, 1902.

THE DIGIT "9" AND THE ASTRAL NUMBER.

Our last article showed how the nine numerical digits, when taken in a perfect square of eighty-one figures, expressed the number Nine in its line, column, point, diagonal, border, sum, and coordinate geometrical positions. We also showed that the first eight digits, from 1 to 8, were but sub-portions of 9, or a square of Nines. Thus, in themselves, the nine digits of number constantly express some exact portion of Nine and Nine only. When we go beyond Nine and wish to express Ten, we are obliged to start with the digit 1 again, placing it before an 0 to give it a new geometrical position. Thus posited, what does it signify? Its visible figures only express 1, but the geometrical position of the digit indicates that an invisible Nine is present. The 0 does not denote the Nine, as a reversal of the figures will show, but does denote geometrical position. The 0 is the only figure that is not a digit. It cannot have 1, one invisible 9, and a 1 in place of the 0. Still keeping ahead we find that 9 expresses 1 and two Nines, one invisible and one visible. With 20 both become invisible, the 2 showing the number of Nines thus concealed. We find now that Nine is the only digit that becomes invisible, and it follows that every digit in an extended number expresses not only so many visible Nines and sub-portions thereof, but the infallible existence of an invisible series of Nines as well. These are what I call the invisible Nines of all Number.

Let us illustrate this: I take the ten figures and set them haphazard and obtain this number, 3,587,902,041. What have we here? You answer, "One unit, four tens, no hundreds, two thousands." etc. Expressed decimally, you are correct, but stating the number by its visible digits and invisible Nines, as it really is, we further say that there is:

First, the digit 1
Four Nines, or four times 9 36 and 4
No times 99 0 and 0
Two times 999 1,900 and 2
Six times 9,999 59,994 and 6
Nine times 99,999 899,991 and 9
Seven times 999,999 6,999,992 and 7
Eight times 9,999,999 79,999,992 and 8
Five times 99,999,999 499,999,991 and 5
Three times 999,999,999 2,999,999,990 and 3

Totals 3,587,901,996 45
Plus sum of digits 45

Gives original number: 3,587,902,041

I think that we may now conclude that Nine is the "Master Digit," as held by the esoteric system of the Astral Number, which I conceive to be an astrological application of an elaboration of the occult properties of the digit Nine. Thus its visible digits must necessarily coordinate with the occult Nines of all number, both finite and infinite, and "Libra's" objection is found to be an argument in its favor. These unseen Nine properties of universal number show that its Occult Key is the Master Digit. Nine is the Word of Number.

This Word is sublimely shown in the Great Pyramid. Cheops, as the mathematical symbol of the Infinite Arch of Heaven in the thirty-six roof stones of its majestic Grand Gallery, wherein each of the four quarters of heaven are represented by Nine stones. The cubical contents of the Grand Gallery also repeat this sublime symbolism in its thirty-six million cubic inches.

The eight arris lines of Cheops, as a perfect building, approximate to 71,290 inches, and the Coffin in the King's Chamber, according to Mr. James Simpson, contains 71,290 cubic inches, thus holding the entire pyramid in inch outline. In 71,290 we have 7,920 Nines, and 7,920 is an occult number with some pyramidal students. If we take the square of Nine, 81, and divide it to obtain the mystical measuring numbers, 33 (3×11) and 45 (4×12), and multiply the rév points of Cheops with them (33×5×4), we again obtain 7,920. And I further find that the square of the Grand Gallery's roof stones (30×30=1,290) gives a number that goes into 71,290 exactly fifty-four rév times. These elaborations and analogies could be extended much further. It appears to me that these features of Cheops indicate that the building possesses something out of the ordinary and that, though it is largely a sealed book, it should command our earnest attention and study.

There is no inharmony between the Astral Number and Pyramid Cheops. On the contrary there is a common ground of agreement between them as shown by the Metius Quadrature ratio of 113:355 and the π value 3.1415+. The Great Pyramid constantly presents this π value, and the sum of the Astral Numbers of the planets is exactly 1/4 times 30,152—a great Nine diameter unit. Were all the universe wrenched, Nine would still exist, and existing would reconstruct the cosmos.

We will not here pursue this occult Nine branch of our inquiry further. He who cares to dig in its rich soil will find inexhaustible treasure if he aims to expand his soul by knowing why instead of simply satisfying a childish curiosity of seeing why. The one who knows why alone truly knows how. To witness a demonstration one does not know the whyfore of is small value as it cannot lie applied. As a student end would only invert the purpose of our inquiry. He who cares to dig in Its original number for mouths. If our present purpose is to aid in uncovering what can be known regarding the origin, purposes, and laws of the Astral Number. We are not dealing with a toy, we think, but with a mystic stepping stone that possibly leads to some Grand Gallery of the ancient Magian wisdom. We will not here pursue this occult Nine branch of our inquiry further. We put away our toys some time ago. Our present purpose is to aid in uncovering what can be known regarding the origin, purposes, and laws of the Astral Number. We are not dealing with a toy, we think, but with a mystic stepping stone that possibly leads to some Grand Gallery of the ancient Magian wisdom.

We have not seen coming events for months. If our friends choose to refrain from any suggestions I have made in regard to the great Lilly's connection with the Astral Number I shall not complain the time for it may not be ripe. But I hold that they should investigate if they really desire the truth.

WILLIAM F. WHITEHEAD.
STAR OF THE MAG! A MONTHLY JOURNAL OF OCCULT STUDY, ART AND PHILOSOPHY.

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EDITORIAL SECTION.

What may be termed an earthquake cycle has resulted in several terrible disasters which we briefly notice.

The great earthquake that commenced in Guatemala on April 18 continued three days and killed over ten thousand people if we accept the press reports.

Recent earthquakes have been numerous. On May 8, earthquakes visited Spain and France in many places. Unalaska was next visited by shocks. On May 8 the southeast of Spain was again shaken.

The British Island of St. Vincent, W. I., was visited by a terrible volcanic eruption early in May. Sixteen square miles of the northern half of the island, with its villages and plantations, represent the area destroyed. Over 1,500 lives were lost.

At precisely ten minutes to 8 o'clock on Thursday morning, May 8, as shown by the hospital clock of the city of Philadelphia, on the island of Martinique, was overthrown by the volcanic bursting of Mont Pelice and its thirty thousand people were destroyed. The sudden rain of fire also annihilated everything in its path, whether villages, plantations or the shipping in the harbor. The eruption of Mont Pelice was preceded, on April 23, by three distinct earthquake shocks. Besides St. Pierre three smaller cities were overwhelmed by the eruption.

The first news of the Martinique horror was transmitted by Mr. Louis H. Ayme, United States Consul at the French Island of Guadeloupe, W. I. Through his energetic action aid was promptly forwarded by our government for those injured and made destitute. Mr. Ayme is an ideal consul, highly competent, and possesses the gift of seeing accurately and at once the proper steps to take in extraordinary and critical cases. He is the right man in the right line of duty. His service is a model. Besides this, he is a scholar and writes occasional articles of deep interest and value along lines of original research, both a thorough and thoughtful mathematician. The article on "Cycles," in the STAR for last April, is, as far as I know, the only discussion of the subject. Mr. Ayme, in writing a history of the Martinique disaster it could not help but be a stupid and most undesirable thing to do. He, in the very next line.

ON THE CONTROL OF DESTINY.

Probably no one will dispute the assertion that a man's destiny depends upon his character and his circumstances. The vital question is, then, can a man make his character and his circumstances what he wishes them to be? The answer doubtless would be, "Yes, if he ever comes to understand and take his time." However, this is an impossibility if we view life according to the "one-lifetime theory." If we get our characters and the circumstances into which we are born "ready made from that," then is the creature a slave. Born with a character he did not make, into circumstances he does not like, and of parents he did not ask for this, is certainly unfairly handicapped at the start. Assigning these things to "heredity," the average man of material science, does not solve the problem; it merely pushes it further back. Let us take the theory of reincarnation, just as a working hypothesis, and see how it solves our problem.

Reincarnation is the theory of repeated earth lives: with a Devachanic or Heaven period of rest and spiritual assimilation between periods on earth; and it implies its companion theory of karma (cause and effect).

The great difference between an ignorant man and a scientific man is in the attitude of his mind towards nature. While the former sees around him only disconnected events, or where he has any conception of law at all, it is only something to be dodged—something whose course can be altered or even reversed by an engaged or propitiatory deity; the latter regards all nature as a realm of law-inexorable yet beneficent. Thus the idea that paralyzed one, upholds and strengthens the other. The man of knowledge realizes that natural law is an expression of what is, not of what must be; that power of nature is in proportion to knowledge of her laws. The ignorant shrimp from the idea of the inflexibility of law; the wise welcome the idea as a strong ally. The recognition of law does not mean to submit to such a thing must be; but "under such and such conditions this will be the result." Thus by altering conditions we have the power to change results (karma). Water boils normally at 212 degrees Fahrenheit.

The discussion of the second and third law, which is the evolutionary prod without which man would not evolve, but which when it has served its purpose in one stage it becomes a clog, a fetter, that must be gotten rid of. Man's progress is marked by the transmutation of desires into wills. One important point to remember is that the more the environment that would crush one less evolved. The true student of Theosophy regards all experiences as opportunities whereby the soul, the ego, the real man, gains connected, coherent inner experiences.

Reincarnation is the result of a distorted view of karma, just as transmigration (that human souls can inhabit animal bodies) is a distortion of reincarnation.

If an object be reproducible in certain direction, most always go in that direc-
OCCULT SENSIBILITY OF PLANTS.

Science advances slowly through the vegetable world, says Camille Flammarion, in its endeavor to solve the great enigma which still hides itself under the transparent veil of leaves and flowers. But from day to day the abyss which seems to separate the animal and vegetable kingdoms is being filled up by the progress of observation.

The genius of Descartes was great enough to allow him to admit that animals were not simply automata, set up to accomplish a certain number of acts. With still greater reason certain scholars have believed themselves right in not considering plants as creatures moved exclusively by mere material laws.

We cannot assign the phenomena of vegetable life to either simple physiological-chemical processes or to a supreme intellectual direction. It is evident that they are governed by a vital force which connects all the vital phenomena. Plants enjoy a life quite as active as many animals and possess traces of sensibility and of contractibility. Each, in his important work on "Life and Death," admits it without hesitation.

Numerous experiments prove that there is evidently in plants a sensibility analogous to the sensibility of animals. Electrical disturbances there; and narcotics paralyze or kill them. Sprinkling some sensitive plants with opium puts them into a profound sleep, and Prussic acid poisons plant life as rapidly as animal or human.

It is not the scientific student alone who has noticed the singular movement which takes place at the least touch upon the leaves of the sensitive plant. At the slightest shock, or upon simply touching it, its leaves drop on their supporters; the little stems of the leaflets bend upon their common stalk and the footstalk itself falls against the stem. If we stroke the extremity of one leaf the other leaves close rapidly together. The leaves of this plant are digitated — that is, formed of rays disposed like the fingers of a hand. It is these long and narrow leaves that at the least shock drop down and fasten themselves to each other, so that only the upper surfaces show. They assume this same position at night or when they are subjected to too cold an atmosphere, for it is in this case that they do better to reach a condition of most perfect unfolding. A cloud passing over the sun disturbs their foliage, and they close, gradually, as day-light disappears. But, strangely enough, though they are closed at night, a touch even then brings them more tightly together.

At the point of the insertion of the leaf on the stem, and at the insertion of each leaflet on the footstalk, can be seen a little gland which is the most acute point of irritation. It is only necessary to touch this with the point of a pin to make the leaf close. If the shock is a severe one all the leaflets close, making the same movement successively, two by two, in regular order. The leaf itself falls only after all the leaflets are closed, as if the principal member of the family must watch until all the others are safely asleep.

According to Dr. Hooker, the young cups of the East Indian pitcher plant reach up to the aerial game and serve as a trap of it while the older ones spread their snare for earthly creatures. In the small sacs of the aquatic bladderwort little shellfish will be found. The urns of the most beautiful East Indian pitcher plant are able to reach up a foot and a half to engulf a bird or some little snail.

These poor victims of vegetable rapacity are drawn into the traps where they are to perish by means of ingenious and almost irresistible artifices. Edward Moren, to whom we are indebted for most interesting studies on this curious subject, states that the buttercup is neither as pitiful or as odor much like that of mushrooms and thus attracts to its sticky leaves the little flies which ordinarily infest the mushrooms.

The Venus flytrap, which does not secrete honey as both Ellis and Linnaeus believed and reported with future crudity and intelligence. As soon as an insect excites one of its traps the two valves, already open, approach each other rapidly. At the same time its fringes of hairs, like eyelashes, drop down and interface from one another in the other, and there is the little beast, taken as in a vise that is, if the prey is not too feeble or too strong.

It is here that the intelligence which has presided over the structure of the plant manifests itself. If the prey is puny it will pass between the bars of the grate of the Venus flytrap prison; if it is too strong the plant will open the trap, but if the game is of good value, if it is a nice plum, it will be sacrificed pitilessly. The vise which presses it, concave at first, straightens itself and presses closely upon the victim. Soon all the glands of the surface become active and commence to secrete a juice which runs over the insect and the plant probably absorbs its victim while it is still alive, with no more compunction than we have in eating a radish.

The snares of the East Indian and American pitcher plants act like traps. The edge of the urn, close to which is found the sugar, is glossy. The insects slip on this without being able either to keep back or to escape and usually fall into the corrosive liquid at the bottom of the apparatus.

The vegetable digestion is really much
STAR OF THE MAGI.

June, 1902.

THE FIRST SUBMARINE BOAT.

The father of the submarine boat idea was Cornelius Drebble, philosopher, alchemist, seeker after perpetual motion and scientific inventor, who constructed a submarine vessel, in or about 1820, that was successfully navigated under the Thames from Westminster to Greenwich.

It was a quaint old craft, with accommodations for twelve rowers and several passengers (for gasoline engines and storage batteries were unknown quantities in those days), and it apparently embodied the principles common to the underwater craft of to-day.

Respiration was obtained by means of a wonderful liquid, invented by Drebble himself and called "Quiescence of Air." This liquid had the properties of purifying and regenerating vitiated air. Internal illumination was provided by means of a phosphorescent substance.

Drebble submerged and navigated his boat from Westminster to Greenwich, a distance of four miles. After this, James 1, the English king, was anxious to test the boat for himself and was disappointed from doing so by his superstitious friends and courtiers.

Drebble jealously guarded the secret of his invention, and died in 1834 without having been able to perfect it. The fate of the boat is a mystery, but a curious little book, the "Chronicles of Alkmaar," published in 1845, states, in noticing this distinguished native of the town, that "not long ago the remarkable ship was yet to be seen lying on the banks of the London Thames."

NERVES AND THE DIVINING ROD.

Sir Thomas Lander Brunton delivered a lecture before the Medico-Physiological Association in London last winter, and there he declared ridicule of the divining rod as an agent in discovering the presence of water to be a mistake. He based his statements on experiments made by two extremely sensitive English women, who had great success with hazel plant, commonly used as a divining rod, did not itself contain any qualities influencing the involuntary muscular motion in the human being produced by the presence of water in the vicinity of the experimenter. The scientist cited the casel in the desert, which detects water miles away, and asked: "Why may not the human organism involuntary detect its presence a few feet away and impress the fact on the divining rod?" The effect of the proximity of water on the sensory nerve fibers of a human being, he said, is no stranger than the cracking of chairs and tables under the influence of moisture. He found another illustration in the effect of the approach of thunder-storms upon delicately organized people.

The Oldest Man in the World is said to be the Rev. William, of His Majesty's authentic documents showing that he is now in his 19th year.
STAR OF THE MAGI

NEAR Diamond Springs, Ky., in a large beech forest, is a tree that is known throughout the neighborhood as the “jug handle,” from the peculiar growth of the first limb. This unusual formation, which is properly known as a “natural graft,” is 6 or 8 inches in diameter, 6 feet in length and about 18 feet up the trunk of the tree, which is 14 or 15 inches in diameter. As the graft is practically the same in size at both extremities, it is likely that the upper end is the original point of growth. The extremity of the limbs, dropping close against an accidental break in the bark of the trunk, received nourishment from this new source, and grew rapidly thereon.

HEALTH AND HYGIENE

Never try to feed your brain by going hungry.

Never force your muscles to the point of straining.

Never take a meal under a feeling of exhaustion.

Never suddenly chill yourself in an overheated condition.

Never mistake violent gymnastics for healthful exercise.

Never use a summer diet in the winter; eat plenty of meat with your vegetables.

Never use a winter diet in the summer; eat plenty of vegetables with your meat.

Never try to live like a sun-worshipper in the winter; temperate zones don’t need it. If you want potatoes and meat they are necessary for your wants; eat them.

Avoid Extremes.

It is observed by the Medical Board that extremes are obstacles to progress.

Because a little exercise is good for a man, makes him eat better and sleep sounder, it does not follow that unlimited exercise is a panacea. Healthy fatigue makes the bed feel good; quiet and rest are grateful. Just sufficient muscular exercise sharpens appetite and encourages the secretions. The man who over-exercises will speedily find that he can neither eat nor sleep; that instead of building up tissue he is breaking it down. He has disturbed the balance of his nature and its parts no longer work together harmoniously for the good of the whole. In exercising for health, when a man gets into a good persuasion he has done enough.

Because vegetables in the dietary are helpful, and because times arise when a purely vegetable diet does best temporarily, it does not follow that a man will do well to abjure meat altogether. Experience demonstrates that a mixed diet is best for people in health.

Sleep is a good thing, but too much sleep will make men dull and fat; too little keeps them thin and irritable.

Bathing may be made a source of weakness or strength according to the judgment with which it is done.

Every good and useful thing may be perverted by running it to extremes and we should make no progress at all but for the fact that evil tends to correct themselves.

FADS IN MEDICINE

From the days of Hippocrates until the present time, says Moreau Roberts Brown, M. D., in the Chicago Tribune, the mission of medicine has been to find out the truth as to physical well being and by applying it to benefit mankind. It has studied with scientific interest or viewed with pity whatever “pathies” or fads have risen in its domain, flourished for a time and then fallen into decay. If by fads in medicine we are to understand (as the definition of the word implies) a trivial fancy, adopted and pursued for a time with irrational zeal, or a matter imperfectly understood and urged with more real than sense, we will find less fads in medicine than in any of the other sciences.

In fact, medicine, as I understand it in its strict sense, is free from fads, but has been cursed with some of the irregularities bordering on or embraced in quackery it must be admitted that it abounds in fads. Experiments carried on with almost irrational zeal by some enthusiasts in medicine have not been done as a fancy but as a search after knowledge or as a means of benefiting mankind, and therefore cannot rightly be considered falsid. If a new principle is enunciated, a new remedy discovered, or a new method of treatment worked out, patients flock for a longer or shorter time to the physician concerned, and such a practice is often called a fad. But the fad in medicine does not apply.

As instances of real fads I would mention osteopathy and mental therapies, including in the latter term, Eidolism, faith healing, Dowism, mind cure, etc.

The former owes its recent origin to an obscure physician in western Missouri. It had an earlier origin from Borelli, who flourished in Naples in the early part of the seventeenth century. Borelli held that the brain should be heated, the mind studied, and, like massage, of which it is an improved form, it has or may have a limited use. To maintain it as an exclusive system of healing is an aversion of a part for the whole, and the present pursuit of it is clearly fadism.

Mental therapies, especially in its most fashionable form of Eidolism, is only a revival, with Christian symbols, of the old pagan worship of the god Esculapius in pre-Homeric days. The faith healers of that epoch, who were called ‘Esklepiads and who were better opponents of Hippocratic or scientific medicine, reputation drugs and healed, or claimed to heal, disease by sacrifices, prayer, and moral avenge. This seems to be the most rampant “medical fad” of the day, but it will, like its ancient prototype, run its course and be forgotten, for if disease is mere imagination and medicine a delusion, then all experimental science in all the practical departments of life is equally so a conclusion which common sense refuses to accept.

Medicine will endure and be a power for good only as its adherents refuse to suffer or decay. Like its mistress Truth it is everlasting. It is not omniscient nor infallible. It is subject to the limitations of
human nature. Its field of work, the human body, is still mysterious and obscure and affected by all manner of influences from the vast world outside. Not medical science is honest and unselfish and pursues its steadfast course, confident that faith will prevail and that the truth will endure.

EDITOR'S TABLE.

Our leader in the present issue on "Reincarnation," by Pagan, is a splendid article and well worth perusal. Mrs. Pecce will answer many inquiries concerning Martinism in the STAR for July.

Theosophy is not Tingleyism.

A prominent Theosophical leader writes us as follows:

"All true Theosophists deplore the sorry spectacle at Point Loma, and the discredit attached to Theosophy is largely due to the vulgar sensationalism of the Tingleyites. We do not seem able to make the distinction between Theosophy and Tingleyism. Probably some souls needed this lesson in discrimination.

The STAR agrees with the foregoing. Theosophy is not Tingleyism.

The Star of the Magi.

With this issue, and for the balance of Volume Three, the STAR will consist of 16 pages, its original size. This is due to the fact that we are now busy, and will be for some months to come, in the improving and enlarging of our Sanitarium and Medical Dispensary. The demands of our professional business have grown upon us to a considerable extent, and we are therefore obliged to devote less attention to the STAR than formerly. The journal is one of which we are proud and it will still continue to be worth its full subscription price.

In order to place the STAR in the hands of new readers, and for the purpose of securing new subscribers, we will, during the month of June, and July, give, receive subscriptions for the whole of Volume Three, commencing last November of the STAR, from new subscribers, at fifty cents each. Those whose subscriptions expire may renew for the balance of the present volume at twenty-five cents each. Please remember that this offer is for June only.

We are now receiving orders for the bound Volume Three of the STAR at 82, postpaid. Send cash with the order and the volume will be sent as soon as issued.

See our summer book bargains elsewhere on this page. Write your order today.

A Big Bargain.

We have two copies left, we find, of Dr. Dutton's "Khoory," which sold originally at five dollars a copy. It is a work that should be in every library and will prove a valuable addition to the family. Notwithstanding the price in our advertisement elsewhere is $4.00, we will send the work postpaid, for $3.50 to close. This is big value for the money.

Summer Book Bargains.

Examine the following extraordinary bargains and order while we can fill orders which will be for a short time only.

For twenty-five cents we will send, postpaid, to any address: One copy "Heliocentric Planetarium," by Mr. E. S. Green, price $2.50, one copy "Old Moore's Prophetic Almanac for 1902," one copy "Pythian of the East," and three back numbers of the STAR (our selection).

For fifty cents we will send, postpaid, to any address: All the foregoing, and in addition, one copy of "Reincarnation" ($1.00), and one copy White's Guide to Astrology with Ninety-Year Ephemeris ($1.00).

For one dollar we will send, postpaid, to any address: All the foregoing and, in addition, one copy of The Mystic Thesaurus ($2.50), and one copy White's Guide to Astrology with Ninety-Year Ephemeris ($1.00).

We will not send those additional under our 50-cent bargain offer for 25 cents more, those additional under our dollar offer for 50 cents. If you have any of the list on hand you can easily dispose of the extra copies that these bargains afford.

New Work on Astrology.

"The Horoscope and How to Read It" is the title of a new hand-book by Alan Leo, editor of Modern Astrology, being the second of the "Astrological Manuals" now in course of publication, each being a complete work in itself. Its instructions for casting the horoscope are clear, concise and accurate, while its rules for reading the same are such that one unacquainted with astrology will be readily able to obtain satisfactory results. No one interested in astrology—whether as a student or practitioner—should be without this valuable contribution to the science. We have imported several copies of this valuable work for our patrons, and will mail it to any address for thirty-five cents. It is of good size, beautifully printed, illustrated with diagrams, and substantially bound in dark-green linen-covered boards, being stitched so as to open flat. Order this book today as our supply is limited and will not last but for a short time.

Heliocentric Planetarium.

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

Pamphlets Received.


This appears to be an excellent hand-book and well worth the price.

A Catechism of Po-Hive, Scientific Monism," by John Mashock. A very small pamphlet with a very long name, which tells us that we should have "faith" in the "Great Dynamic," whatever that may be. Materialists may like it as it denies the existence of the soul or of God.

"Old Moore" for 1902.

It is not too late to obtain a copy of Old Moore's Prophetic Almanac for 1902 if you have not already got it. Read the following extracts from Old Moore's Predictions for May and see how startlingly true they are in the light of the month's events:

"The fiery and warlike planet Mars is very powerful, particularly at the beginning of the month, and will produce many strange and terrible accidents." "There will be sudden deaths to an alarming extent, and great disasters. From our colonial possessions unfavorable news will arrive." "The evil planet Uranus, being near the horizon, denotes trouble in the labor market and probably a great strike of workmen."

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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 were sold in advance; it is uniform in style with Volume One. 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.

All single copies of Vol. Two, 10 cents each. Vol. Three, same price. Six, 50c.

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

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