

# ★ ★ ★ ★ ★ STAR OF THE MAGI

A Monthly Journal of Occult Science, Art and Philosophy.

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

Volume III.

CHICAGO, ILL., JUNE 1, 1902.

Number 8.

[Translated from the French for the Star of the Magi.]

## REINCARNATION.

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

TRANSLATED BY GEO. H. PEEKE. 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 builded, 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 Cæsar, 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 Eliphaz 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 éclat 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.

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 cellules, 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 Psychical 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 thoracics, 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 at its need; the other, superior, becomes that which Pythagoras calls the chariot of the soul, and envelops the spirit in its Astral evolution. 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

soul, found in the "Book of the Dead," but embraces within its symbolic truth what the Occultist of the eighteenth century of our era will tell us, and even that of the twentieth, all appealing to direct vision for the support of their sayings. Let us describe in detail, then, the departure of a spirit, beginning at the moment of agony. At that instant the cord between the physical body and the spirit begins to be severed, as in a swoon, and the Astral body stretches to be divided into two parts—one, inferior, which will remain in the physical plane; and one superior, which will evolve as far as the superior Astral plane. This struggle is manifested at the exterior, in normal cases, by the agony. The amount of Astral which will accompany the spirit justly depends upon the elevated aspirations of the human being during his incarnation and at the moment of departure the spirit endeavors to draw to its side the greatest possible astrality. It is aided in this task by the "ancestors," a term under which is included all the invisible beings which come to assist the soul at its departure, for terrestrial death is the Astral birth and, reciprocally, the "ancestors" are over there to receive the soul which comes to them as the parents are here to receive the child which is born to earth.

Before going further let us recall the expression which we employ of planes, to indicate clearly that it is not a matter of determined places, for time and space disappear from the Astral plane, and all there is at the time in the same plane.

Let us return to the spirit. The agony comes to an end. Every physical cellule, as far as attuned by the preponderant action of the Astral body, recovers its autonomy; decomposition of the body begins, and each of the smaller cellular beings which constitute it are attracted to their special affinities. On its part the spirit passes through a period of trouble, during which the consciousness seeks with anxiety to forsake the physical organs and vanish. That state of trouble endures for a longer or shorter time, according to the aid given from one side or the other, to the spirit for its evolution. Finally it comes out of its nightmare and finds that it is more really living than when upon earth, but that new organs, signs of faculties also new are born and that the physical communication with the material plane becomes rapidly more and more difficult, only the feelings serving for ties between the two planes. But the spirit takes note for itself that it has not yet reached its true center and advances for the better towards the second death, the death of the Astral plane, which will accelerate its evolution. This depends upon the moral elevation of the spirit and that should sustain the real struggles, with the beings of the Astral plane, who wish to wrest from him his inferior astrality. Progressively the spoilation proceeds, the glorified or spiritual body develops, atom by atom, to replace the superior Astral body, and the evolution towards the divine plane proceeds. All this path is ploughed with judgments, with trials, and divers questions, which Valentin has well summed up in his "Pistis Sophia." Let us then return to the cycle of the "Book of the Dead" and let us arrange

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 procedures, 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 analagous 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 or, we 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 those whom they evoke. In other cases, when there is a fraud of 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 practice 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 spiritually than a good thought, for you may have the thought but not the deed which 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.

TRANSLATED BY T. J. BETIERO, 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 depends 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 opposition to a certain point. This contrariety is more marked when one of the ruling planets is a malefic and the other a benefic. 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 astrological 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, without, 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 is 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 have only 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 astrologers by observation and, more particularly, by their directions.

It is known that in the state called conjunction the planets act upon us, 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.

### 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 studious hour did lose,  
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 scholared in the lore of ages lost,  
I push my worm-eat 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.

ST. GEORGE BEST.

### THE GREAT PROTAGONIST.

"And there shall come forth a rod out of the stem of Jesse."  
Isa., xi, 1.  
"And he is the propitiation for our sins." — I John, ii, 2.

Thou great Protagonist in the chiefest fray  
The arena of the world has ever known,  
Who camest forth incarnified to play  
Thy dread patibulary role alone!

Who in the entrance of thy grand design  
The saying which thy antecessor made  
Approved'st that thou shouldst spring from Yesshe's line,  
A rod from Yesshe's stem, as it was said.

Yea, thou who tasted'st death for all, even death  
Crucigerous, 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 abbreviature and sum of perfectness;  
O Galilean, thou has conquered me,  
And at thy feet my sword lies masterless.

I ruminate my sin, myself abase:  
To make me rood-free thou didst suffer death;  
Wherefore I cry, who gibed thee to thy face,  
Be thou my daysman, thou my Kapporeth!

ST. GEORGE BEST

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:

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 Record*, 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 1898 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 patent agent in Berlin what his thermite would do, and half an hour later was under arrest.

The hypodermic syringe 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 aid of the hypodermic syringe and while under its influence they accomplished wonderful feats that require great daring and nerves of steel. The medical world afterwards adopted the syringe and thousands of lives are now saved annually by its aid.

Divers are enabled by the aid of the Johnson pump and helmet to not only descend to great depths in the sea but also to explore caves and turn six or seven consecutive sharp corners while under the water, which was impossible before the discovery of this invention. Arthur Johnson was a burglar and invented his pump and helmet to enable him to enter one of the largest London banks. He rented a house near the

bank and set to work. He discovered that a small spring ran under the bank's strong room. His plan was to work during the night in this spring which had been walled in and made to act as a sewer. From this tunnel he meant to chisel his way up into the strong room above, but it was impossible to stop long in the sewer without some safeguard against drowning. He then invented his pump and helmet, and although he failed in his attempt to rob the bank, his invention has enabled men to explore sea depths before unknown.

### CENTURY TABLE TO FIND DAY OF THE WEEK.

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 black 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.

	Nov.					
	March		Dec.	July	Oct.	
Aug.	Feb.	June	Sept.	April	Jan.	May
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
500	400	300	200	100	700	600
1200	1100	1000	900	800	1400	1300
1600	1900		1800	1500	1700	
2000	2300		2200		2100	
2400	2700		2600		2500	
2800	3100		3000		2900	
3200	3500		3400		3300	
3600	3900		3800		3700	
4000						

**RULE.**—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 date falls and multiply by 10, by annexing 0 to them, and divide this result by 8, 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 26th of October, 1844, fell on:

Day of month, 26+6 (time ruler of October)+4 (time ruler of 1800)=36, or Time Quotient; 44 (last two figures of 1844)×10=440÷8=55+36 (the Time Quotient)=91÷7 gives a remainder of 0=Saturday.

### THE PLANETS FOR JUNE, 1902.

**MERCURY.**—June 1st, 1902, enters Scorpio; 11th, enters Sagittarius; 22d, enters Capricornus. Moves about four degrees a day.

**VENUS.**—1st, in degree 17 of Aquarius; 10th, enters Pisces; 29th, enters Aries. Moves about two degrees a day.

**EARTH.**—1st, in degree 11 of Sagittarius; 21st, enters Capricornus. Moves about one degree a day.

**MARS.**—1st, in degree 17 of Taurus; 26th, enters Gemini. Has a motion of about half a degree a day.

**JUPITER.**—In degrees 7, 8 and 9 of Aquarius during the month.

**SATURN.**—In degrees 24 and 25 of Capricornus during June.

**URANUS.**—In degree 20 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.

**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 lines, columns, points, diagonals, borders, sums, and coordinate geometrical positions. We also showed that the first eight digits, from 1 to 8, were but sub-portions of 36, or a square of Nines. Thus, in themselves, the nine digits of number constantly express some exact part 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 10 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. If we change to 11 we now have 1, one invisible 9, and a 1 in place of the 0. Still keeping ahead we find that 19 expresses a 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, 3,587,962,041. 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 .....	1	
Four Nines, or four times 9 .....	36 and 4	
No times 99 .....	0 and 0	
Two times 999 .....	1,998 and 2	
Six times 9,999 .....	59,994 and 6	
Nine times 99,999 .....	899,991 and 9	
Seven times 999,999 .....	6,999,993 and 7	
Eight times 9,999,999 .....	79,999,992 and 8	
•Five times 99,999,999 .....	499,999,995 and 5	
Three times 999,999,999 .....	2,999,999,997 and 3	
Totals .....	3,587,961,996	45
Plus sum of digits .....		45
Gives original number .....	3,587,962,041	

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 71,280 inches, and the Coffin in the King's Chamber, according to Mr. James Simpson, contains 71,280 cubic inches, thus holding the entire pyramid in inch outline. In 71,280 we have 7,920 Nines, and 7,920 is an occult number with some pyramid students. If we take the square of Nine, 81, and divide it to obtain the mystical measuring numbers, 33 (3x11) and 48 (4x12), and multiply the *five* points of Cheops with them (33x5x48), we again obtain 7,920. And I further find that the square of the Grand Gallery's roof-stones (36x36=1,296) gives a number that goes into 71,280 exactly  *fifty-five* 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 *pi* value 3.1415+. The Great Pyramid constantly presents this *pi* value, and the sum of the Astral Numbers of the planets is exactly  *11 1/2* times 30,132—a great Nine diameter unit.  *Were all the universe wrecked, 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  *how*. The one who knows why alone truly knows how. To witness a demonstration one does not know the whyfore of is of small value as it cannot be applied. As a student one should persevere, as a spectator one should desist. To pursue Occult Science for the pretty things one occasionally finds is to gather an armful of toys with which one can only be temporarily amused. Such an end would only pervert the purpose of our inquiry.

Our purpose is a higher end than mere amusement or the satisfaction of a childish curiosity. 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.

WILLIS F. WHITEHEAD.

## STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,  
ART AND PHILOSOPHY.

CHICAGO, ILL., U. S. A., JUNE 1, 1902.

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Assisted by a Select Staff of Able Contributors.

Entered in the Postoffice at Chicago, Illinois, as  
Second-class Mail Matter.

Published at No. 617 La Salle Avenue, Chicago,  
Illinois, on the first day of each month.

Subscriptions, \$1 per year, payable in advance  
Not sent any longer than paid for.

Clubs of Ten, \$7.50, and an Extra Copy to the Or-  
ganizer.

Foreign Subscriptions, including postage, within  
the Postal Union, \$1.25, or Five Shillings.

Foreign Subscription Agents:  
W. Poulsham & Co., 4 Pilgrim St., Ludgate Hill,  
London, England.

Lucien Bodin, Libraire, 8, Quai des Grands-  
Augustins, Paris, France.

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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 6 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, St. Pierre, of the island of Martinique, was overwhelmed by the volcanic bursting of Mont Pelee 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 Pelee 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, has had considerable experience, and possesses the gift of seeing accurately and at once the proper steps to take in ex-

traordinary and critical cases. He is the right man in the right line of duty and deserves promotion. Besides this, he is a scholar and writes occasional articles of deep interest and value along lines of original research from the standpoint of a thorough and thoughtful mathematician. The article on "Cycles," in the STAR for last April, is an example of this. Were Mr. Ayme to write a history of the Martinique disaster it could not help but be a standard contribution to science. His literary and scientific abilities are such that we feel confident he will not only undertake this but that his work will aid in definitely solving the as yet occult or unknown causes of volcanic phenomena, for science has much to learn in this respect.

### 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 can choose his materials and take his time." However, this is an impossibility if we view life according to the "one-life-theory." If we get our characters and the circumstances into which we are born "ready made from God," then is man a creature of chance. Born with a character he did not make, into circumstances he does not like, and of parents he did not ask for, he is certainly unfairly handicapped at the start. Assigning these things to "heredity," the scape-goat of modern scientists, 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 enraged or propitiated deity,—the latter regards all nature as a realm of law—inexorable yet beneficent. Thus the idea that paralyzes 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 shrink from the idea of the inflexibility of law; the wise welcome the idea as a strong ally. The recognition of law does not mean that "such and 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 Fah-

renheit. This does not mean that water shall never boil at any other temperature (fatalism). For we have learned that, by changing the atmospheric pressure, the temperature may be made to vary. Thus by altering conditions we may control results.

Occultists tell us there are three fundamental laws underlying the phenomenal workings of what is called karma, and that he who would become the conscious maker of his own destiny must learn how these laws operate:

- 1st. "Thoughts make character."
- 2nd. "Desires make opportunities."
- 3rd. "Actions make environment."

(See Theosophic manuals "Karma" and "Reincarnation," also "The Ancient Wisdom," by Annie Besant.)

There are many modifications and ramifications of these laws, but a brief survey of the three fundamental principles may do something to clear away some confusion in the minds of many regarding the teaching of karma. *Karma is not fatalism; it is cause and effect.* "Man is master of the cause but slave of the effect," says Mrs. Annie Besant. Thus man forges the chains that bind him, but, by the exercise of his will, he can file through these chains. *Aejions* are the last expression of a series which begins with thoughts. When a man has thought along one line long enough the action is inevitable; if he would avoid the action he must control the thought. When the mental solution has become saturated, as it were, the action must crystallize. No man ever committed a murder who had not thought murder many times before; no man ever committed a theft who had not many times entertained and welcomed covetous thoughts. The action merely crystallized when the opportunity offered. We hear people say, "I did not mean to," "I could not help it," intending this to be an excuse. What does this mean? It means that the man is no longer "master of the cause;" he has become the "slave of the effect."

As long as we have the power to stop and think before acting, the danger line has not yet been reached.

Desire is the evolutionary prod without which man would not evolve, but 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 desire into will.

One important point to remember is that the more advanced the ego, the less important is the part played by environment. An advanced soul will dominate an 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.

Fatalism 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 propelled in a certain direction, must it always go in that direc-



tion? Can not a counter force be introduced and the direction of the object altered or even reversed? "But," you will say, "this takes knowledge." So it does; knowledge of the varying dynamics of nature's laws. Here, as elsewhere, "*knowledge is power*." Then what must those do who have not yet acquired that knowledge? Learn to obey the great ethical and moral laws first, whether as expounded by Shri Krishna, Zoroaster, Lao-Tze, Confucius, Buddha or Jesus—the fundamental teachings of all are the same. These Great Ones were knowers of karma. If we refuse to learn by precept, then we must learn by experience. But learn we must!

The average man is as driftwood, tossed hither and thither upon the great ocean of circumstance. In proportion to his knowledge will be his power to become the conscious maker of his own destiny; in proportion to his knowledge does he understand and value the words of St. Paul: "Be not deceived, God is not mocked; whatsoever a man soweth that shall he surely reap!"

MARCUS JULIAN.

#### THE METRIC SYSTEM.

A large number of Occultists, especially students of the Great Pyramid, are unalterably opposed to the metric system becoming a legal standard in this country. It is a question that, on account of its many and extended ramifications, we have felt some hesitancy in entering upon, although it hinges close upon the occult science that we serve. But in view of the injury it would work through its enforced adoption to the people at large we present the following common sense views of the *Medical Brief* on the subject as embodying what everyone should know:

"The bill introduced into Congress to make the metric system the legal standard of weight and measure in this country has been favorably reported by the committee and will probably pass.

"This is unfortunate. We do not want the metric system. It is bad enough to suffer from the fads produced by Continental Europe, apparently for the benefit of American health boards as they are not taken seriously at home, but to legalize the metric system, something so foreign to the English-speaking race, passes endurance.

"There is no especial advantage to this country in adopting the metric system. There is not one single scientific reason why we should substitute it for our own. There is nothing to gain. The metric system is much more complicated than that in use. Calculations based on it are more liable to contain errors. It is not adapted to our way of thinking and computing. If the medical profession tries to jump suddenly from one system to another we shall kill at least twenty thousand people before we become accustomed to using the metric system. . . . We cannot do better than to proceed along Anglo-Saxon lines of development, through the use of Anglo-Saxon methods and standards."

#### GIVE AS YOU WOULD RECEIVE.

There are loyal hearts, there are spirits brave.  
There are souls that are pure and true.  
Divided both among master and slave.  
Who give value received to you.

Have faith, and a score of hearts will show  
Their faith in your word and deed:  
Then give love, and love to you will flow,  
With force in your utmost need.

Life is a mirror of master and servant.  
It is just what we are and do;  
Then give to the world love most fervent,  
And the same will come back to you.

MRS. E. G. LONGLEY.

#### 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 automatons, 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 physico-chemical processes or to a supreme intellectual direction. It is evident that they are governed by a vital force which connects all the vital organs. Plants enjoy a life quite as active as many animals and possess traces of sensibility and of contractibility. Bichat, 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. Electricity disturbs them 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 supports; 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 the warm, calm weather they 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 seize hold of it while the older ones spread their snares 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 mammal.

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 Morren, to whom we are indebted for most interesting studies on this curious subject, states that the butterwort gives out an 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, acts with more cruelty 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 interlace from one border to 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. And 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 grating 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, plump fly, 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

like that which is carried on by the gastric and pancreatic juices in animals. It acts on the albuminoids, the fresh or coagulated albumen, the fibrine, and on the cartilage. All these foods are in part absorbed and assimilated.

The length of time for the digestion of food varies with the plants, the nature of the food and various circumstances. The sundew dissolves and makes transparent in eight or ten hours the white of an egg. The Venus flytrap has a lazy disposition, like the serpent's. Each of its repasts lasts from eight to twenty or even thirty days. Mr. Balfour counted twenty-four days spent in the digestion of a big blue fly. During this time and for some days after the leaf was in a state of stupor that resembled a siesta.

There are some facts, concludes Flammarion, that modify, singularly, our old ideas. Will they not discover some day plants with a true nervous system? And do there not exist on certain worlds trees that think and speak?—*Chicago Tribune*.

#### BIRTH AND DEATH OF THE STARS.

Although, to superficial observation, it might seem that the great bodies of the universe could radiate their light forever, the modern generalizations of physics show that such cannot be the case, writes Simon Newcomb of Washington in the *International Monthly* for April. The radiation of light necessarily involves a corresponding loss of heat and with it the expenditure of some form of energy. The possibility of such a restoration completely transcends our science. How can the little vibration which strikes our eye from some distant star, and which has been perhaps thousands of years in reaching us, find its way back to its origin? The light emitted by the sun ten thousand years ago is to-day pursuing its way in a sphere whose surface is ten thousand light-years distant on all sides. Science has nothing even to suggest the possibility of its restoration, and the most delicate observations fail to show any return from the unfathomable abyss.

It can be said, with the confidence of demonstration, that the energy generated by the sun's contraction could not have kept up its present supply of heat for much more than twenty or thirty millions of years.

It will suffice to say, in a general way, that the study of earth and ocean shows evidence of the action of a series of causes which must have been going on for hundreds of millions, quite probably for thousands of millions of years.

Moreover, the commencement of the geological operations of which we speak is by no means the commencement of the earth's existence. The theories of both parties agree that, for untold aeons before the geological changes now visible commenced, our planet was a molten mass, perhaps even an incandescent globe like the sun. During all those aeons the sun must have been in existence as a vast nebulous mass, first reaching as far as the

earth's orbit, and slowly contracting its dimensions. And these aeons are to be included in the physicist's estimate of twenty or thirty millions of years.

Granting the evolutionary hypothesis, every star has its lifetime. We can even lay down the law by which it passes from infancy to old age. All stars do not have the same length of life; the rule is that the larger the star, or the greater the mass of matter which composes it, the longer will it endure. But no cautious thinker can treat such a subject with the ease of ordinary demonstration. How can he essay to describe what may have been going on hundreds of millions of years in the past? Can he dare to say that nature was the same then as now? Who knows but that the radiant property that Becquerel has found in certain forms of matter may be a residuum of some original form of energy which is inherent in great cosmical masses, and has fed our sun during all the ages required by the geologist for the structure of the earth's crusts.

#### THE VISIBLE UNIVERSE.

An interesting question which often occurs to the astronomer and the physicist is that of the magnitude and the material of the visible universe. While science is unable at present to give a decisive answer to this question, it is nevertheless competent to correlate the observed facts to such an extent that a possible, if not a probable, answer is already attainable. The latest contribution to this subject is due to the indefatigable labors of Lord Kelvin, who contended that the part of the universe visible to us may be considered to lie within a sphere having a radius so great that the light would require about three thousand years to traverse it. The number of stars, luminous and non-luminous, within this sphere, Kelvin estimates to be something like one thousand million. Now, if these thousand million suns had been uniformly distributed within the sphere in question, and had started from a state of rest twenty-five million years ago, they would have acquired, under the law of gravitation, about such velocities as the stars are now observed to possess: or, if thousands of millions of years ago they started from a state of rest at mutual distances asunder, very great in comparison with the radius of the supposed sphere and so distributed that they would now be temporarily equally spaced in that sphere, their mean velocities would be of the same order as that actually observed.

That there would be plenty of room for a thousand million suns in the assumed sphere is shown by a striking calculation made by Kelvin. Thus, if the suns were placed severally at the centers of the thousand million cubes into which their enclosing sphere may be supposed to be divided, then each sun would be about as near to its six nearest neighbors as the nearest fixed stars are to our solar system. Thus there can be no question as to the proper amount of space required by the stars in their motions and courses.

#### THE FIRST SUBMARINE BOAT.

The father of the submarine boat idea was Cornelius Drebbel, philosopher, alchemist, seeker after perpetual motion and scientific inventor, who constructed a submarine vessel, in or about 1620, 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 Drebbel himself and called "Quintessence of Air." This liquid had the properties of purifying and regenerating vitiated air. Internal illumination was provided by means of a phosphorescent substance.

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

Drebbel jealously guarded the secret of his invention, and died in 1634 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 1645, 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 Lauder Brunton delivered a lecture before the Medico-Physiological Association in London lately, in which he declared ridicule of the divining rod as an agent in discovering the presence of water underground is a mistake. He based his statements on experiments made by two extremely sensitive English women, who had proved that while the witch hazel plant, commonly used as a divining rod, did not itself contain any qualities influenced by water, it was valuable in giving signs of the involuntary muscular motion in the human being produced by the presence of water in the vicinity of the experimenter. The scientist cited the camel in the desert, which detects water miles away, and asked: "Why may not the human organism involuntarily 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 Bruno Cotrim, of Rio Janeiro, authentic documents showing that he is now in his 150th year.

**QUAINT AND CURIOUS.**

RED haired people seldom go insane.

IN Lapland they sometimes make fire-places of hard-packed snow.

THE baya bird of India spends its spare time in catching mammoth fireflies, which it fastens to the side of its nest with moist clay. On a dark night the baya's nest looks like a lantern hung in a tree.

THE smallest engine ever built is made of gold, silver, copper and steel, and covers a space about the size of a penny. It is a horizontal engine and runs as accurately as the best engine ever built.

THE Maoris of New Zealand cook their potatoes and other vegetables in volcanic heat. There are a few volcanoes in New Zealand and some of the Maoris live up in the mountains near them. They make the volcanoes do several useful things for them but the queerest is the cooking.

A HOUSE built of buttons is the latest thing in architecture and a certain French musical celebrity is building it. The walls, the ceilings, the doors, the exterior and the interior are all ornamented with buttons of every description. Every country has been ransacked and some very curious specimens have been brought to light.

THE new dead sea discovered by Dr. Henin, in Thibet, is described as enormous in extent, but so shallow that to navigate it one must wade half a mile to reach the boat, which must be dragged another half mile before it will float with a load. But the sea's most remarkable characteristic is the almost incredible amount of its salt. Boats and oars quickly become as white as chalk; even the dress of the rowers soon becomes whitened, while drops of water sprinkled upon a dry surface leave globules like candle drippings.

TAKE a hard-boiled egg and a common water bottle. Shell the egg. Light a bit of twisted paper and drop it while burning into the bottle. The air in the bottle expands from the heat and partially escapes from it, leaving only rarified hot air behind. Now set the small end of the egg on the mouth of the bottle, like a cork, but do not press it in more than to make it fit snugly all around. The paper burned the imprisoned air commences to cool and contract subjecting the egg to the normal air pressure without, which forces the egg inside the bottle with a loud report.

THE aborigines of the Malabar Islands employ a perfect whistling language, by means of which they can communicate with each other over long distances. A stranger wandering over the islands is frequently surprised to hear from a hill-top the sound of loud whistling, which is quickly repeated on the next hill, and so is carried from summit to summit, until it dies away in the distance. But perhaps the most curious means of communication in the world is the drum language of the Congo tribe. These queer people can talk to each other with large drums made of bamboo hoops, over which the skin of some animal is stretched. The drum is used only on important occasions.

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 limb, dropping close against an accidental break in the bark of the trunk, received nourishment from this new source, and grew rapidly thereto.

**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 over-heated 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-worshiper in the temperate zone; don't be a dunce. If you want potatoes and meat they are necessary for your wants; eat them.

**Avoid Extremes.**

It is observed by the *Medical Brief* 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 perspiration 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 evils tend 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 zeal 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 when confused 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 fadism. 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 definition given does not apply.

As instances of real fads I would mention osteopathy and mental therapeutics, including in the latter term, Eddyism, faith healing, Dowdism, 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. It is a mechanical theory of medicine 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 is illogical, is a substitution of a part for the whole, and the present pursuit of it is clearly fadism.

Mental therapeutics, especially in its most fashionable form of Eddyism, is only a revival, with Christian symbols, of the old pagan worship of the god *Asclepius* in pre-Homeric days. The faith healers of that epoch, who were called *Asclepiads* and who were bitter opponents of Hippocratic or scientific medicine, repudiated drugs and healed, or claimed to heal, disease by sacrifices, prayer, and moral agencies. 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 so long as men have bodies 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. But medicine is honest and unselfish and pursues its steadfast course, confident that fads will perish and that the truth will endure.

### EDITOR'S TABLE.

OUR leader in the present issue on "Reincarnation," by Papus, is a splendid article and well worth perusal. Mrs. Peeke 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 the word Theosophy is largely due to the vulgar sensationalism of the Tingleyites. We do not seem able to make the world understand the difference 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 June only, 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 \$2, 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 to-day.

#### A Big Bargain.

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 prove to be invaluable to the family. Notwithstanding the price in our advertisement elsewhere is \$4.00, we will send the work, postpaid, for but \$1.50 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 Perpetual Planetary Hour Book, by Mr. E. S. Green (price, 25c); one copy Old Moore's Prophetic Almanac for 1902; one back number of *Coming Events*, 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* (30c), and one copy *White's Guide to Astrology with Ninety-Year Ephemeris* (50c).

For one dollar we will send, postpaid, to any address: All the foregoing and, in addition, one copy of *The Mystic Thesaurus* (#1), and, while they last, one copy of *Raphael's Book of Fate* (35c) or *Raphael's Pythoness of the East*.

We will not send those additional under our 50-cent bargain offer for 25 cents, nor 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 to-day 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 astrology and astronomy. We recommend it strongly. See advertisement on last page.

#### Pamphlets Received.

"Astrology Made Easy," by Ernest S. Green. Paper; 72 large pages; diagrams; published by Fredrick White, Minneapolis, Minn.; price, 50 cents.

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

"A Catechism of Positive, Scientific Monism," by John Maddock. A very small pamphlet with a very long name, which

tells us that we should have "faith" in the "Great Dynamis," 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:

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#### 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 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.

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PUBLISHED MONTHLY BY

News E. Wood, A. M., M. D., Editor and Proprietor,  
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