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Volume III. AUGUST, 1902. Number 10.

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STAR OF THE **MAGI**

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CHICAGO, ILL., AUGUST 1, 1902.

Number 10.

[Written for the Star of the Magi.]

WHAT IS MARTINISM?

An Answer by Margaret B. Peeke, Inspectress-General of the Order in the United States.

Less than a decade ago the name of St. Martin was not known in America except to a few who had studied along lines of mysticism and illuminism, and then it was known as one knows the name of any special and great writer. Since that time it has been introduced and promulgated by a few propagandists until now we are continually met by the questions, "What is Martinism?" and, "How does it differ from other secret and symbolic orders?" It is to answer these questions, in as few words as possible, that the present article is written.

In the STAR OF THE MAGI (the official organ of Martinism), beginning with March, 1901, and continuing till the next November, was published a translation from the French of Papus, Grand Master of the Order, giving the history of its organization in the eighteenth century. For the benefit of those who were not interested in the subject at that time or who did not see the articles mentioned, there will be allusions to facts therein given, before proceeding to answer questions as to the nature and motive of the society, or points of difference between it and similar orders.

Secret societies are divided into those merely symbolic, ritualistic and ceremonial, and those of the Illuminati, whose origin belongs to a higher and invisible plane. Of the latter, the one best known before the time of Swedenborg is the fraternity of the Rosy Cross, whose fraters have gathered and preserved through the ages the teachings of arcane wisdom of all nations and times. While it is to them that more modern secret orders owe their origin, there can never be any conflict between the different centers. Free Masonry, belonging to the human world, seeks to *know and do*; the Rosicrucians, belonging to the divine world, seek to *be*. Both have the honor of being conservators of the ancient wisdom-religion, but to the one belongs theory only, and to the other practical knowledge that can produce results. When a Free Mason desires to use his knowledge he must join a fraternity of the Illuminati.

In the latter part of the seventeenth century Emanuel Swedenborg was born. That he was one of the most remarkable seers and savants of the ages is seen by his work of *realization*, through which the divine world

became a living truth, and from this was established a lay brotherhood as devoted to the Christ, as were the Chevaliers of the Holy Grail. Swedenborg's work was in direct touch with the divine world and was divided by him into three sections: 1st. That of instruction. 2d. The ritual application of these instructions. 3d. Symbolic and practical tradition.

The latter was again divided into three sections: 1st. Masonic and elementary. 2d. Illuminism. 3d. Active.

It was among the initiates of Swedenborg that we find the name of Martines de Pasqually, who was made Master in London and entrusted with the honor of spreading the truth throughout France and establishing the order since known as Martinism. He was a man of rare gifts of realization on all planes, and he taught that through earnest and severe training the latent powers of the soul might be evoked by which a man could enter into direct relation with the invisible world and perform works impossible to ordinary mortals. He selected his disciples with the greatest care and spared no labor in aiding their development. Once having attained this realization *alone* they became members of the Rosy Cross. To the careless reader of the life of this man it might seem that his long training and initiations resulted in experiences similar to the materializations of the Spiritualistic seances of to-day, while, in fact, nothing could be farther from the truth. On the one hand, absolute devotion to Christ and the divine world, constant prayer, the observance of astronomical times and seasons, resulting in appearances in broad daylight, giving utterance, as in the case of the Unknown Philosopher, to teachings of eternal truth; and, on the other hand, darkness, closed cabinets, an unconscious medium and utterances ridiculous and puerile—where is the resemblance?

Pasqually never changed names or rites given by Swedenborg. He selected his disciples largely from men entitled to higher Masonic degrees, but sometimes also, as in the case of his famous pupil, Louis Claude de St. Martin, by direct action. He admitted women to initiation on the same basis as men if they possessed the same spirit of desire and consecration. All those initiated at one time joined together for work and their reunions were held at astronomical epochs suitable for their purpose. To him there was no aristocracy but that of intelligence and higher development, and all degrees were conferred according to this rule. He was a man specially raised up for the great work

he performed, and his active powers won the admiration of all his students.

Initiation at that time looked forward to man's becoming a king and priest unto God, but instead of requiring three degrees, as at the present time, it was necessary to take seven before reaching the priesthood.

To two of his most remarkable disciples was committed the work of the Order after his death, Jean Baptiste Willermoz and Louis Claude de St. Martin. While he was doing his early work as Initiator, the former was at the head of the lodge of Perfect Amity at Lyons, a post which he filled for eleven years. He was afterward placed at the head of the lodge of Elect Priests, formed by special selection.

There are documents still existing in the hands of the Grand Master to prove that these Elect Priests were worthy of the title of Illuminati. The meetings were consecrated by prayer, the highest spirituality prevailed, and the results were such as could not be mistaken for mere phenomena; but, accustomed to Masonic ceremonials, Willermoz always sought to establish Masonry upon the solid and high basis of his Master, and sought to have the lodges centers of selection for future Illuminees.

Louis Claude de St. Martin gave himself almost entirely to the work of personal initiation and instruction, as Willermoz did to the formation of lodges. For this he was specially fitted by the thorough course of instruction he had received from that invisible Being whom he always designated as the Unknown Philosopher, and whose instructions were contained in one hundred and sixty-six books or manuals. Nearly half of these had been destroyed by the agent himself, in 1790, to prevent their falling into the hands of the servants of Robespierre. The book known as "Truth and Error" is almost entirely from this source.

When St. Martin was directed to make certain changes in the Order, certain writers concluded that he gave his name to it. This is a great error, and all members should understand the facts of the case. As far back as the reign of Catherine the Great, Martinism was widely known in Russia.

Coming down to the twentieth century, when it seems destined to gain a strong following in the United States, we are asked its "*raison d'etre*" and how it differs from other secret societies.

First. There are neither dues, fees, nor payment for teachings. This keeps its membership of the true aristocracy, designated by the Unknown Philosopher as "Men of Desire." Mercenary motives cannot enter into the minds of the Initiators and *quality* is sought for in initiates rather than numbers.

Second. There are no election of officers and appointments are made by the Grand Master, who is guided by the Invisibles.

Third. The truths taught do not conflict with any previous belief, or enforce any new creed. The philosophy taught is that Ancient Wisdom on which all religions and creeds rest.

Fourth. Women have the same rights as men.

Fifth. The teachings are those given by the Un-

known Philosopher, and lead to Illumination and Adeptship. Every member has an equal opportunity to develop spiritual powers and latent possibilities.

Those who belong to Masonic fraternities need not violate a single obligation to their Order, and, in lodges of their own brethren, may study the higher spiritual signification and application of their symbols, as given by Martinism.

The work is largely carried on in Groups of a few, as in the times of Martines de Pasqually. It has been thoroughly proven that better results have been reached in this way, and to those devoted to spiritual development time is a valuable factor.

The crowning glory of Martinism is the absolute freedom it insures to each member. There are no old creeds to be laid aside, no new creeds to be taken up. There is no money to be paid for degrees or teachings. There is no necessity that any one should know who are members. The truths and symbols it holds are those which have been held by highest teachers of the ages, and, resting as it does on man's need of regaining his pristine powers by discipline and training, it offers to its Initiates the greatest good that can be attained by the earnest soul.

MARGARET B. PEEKE.

Inspectress-General of the United States.

LINCOLN'S FAVORITE POEM.

The poem, "O, Why Should the Spirit of Mortal be Proud?" by William Knox, was a particular favorite with Abraham Lincoln. It was first shown to him when a young man by a friend, and afterwards he cut it from a newspaper and learned it by heart. He said to a friend, "I would give a great deal to know who wrote it, but have never been able to ascertain." He did afterwards learn the name of the author.

William Knox was a Scottish poet who was born in 1789 at Firth, and died in 1825 at Edinburg. His "Lonely Hearth and Other Poems" was published in 1818, and "The Songs of Israel" in 1824. It is from this last volume that the following favorite poem of Abraham Lincoln is taken.

O, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

O, why should the spirit of mortal be proud?

- Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
As the young and the old, the low and the high,
Shall crumble to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The father that mother and infant who blest—
Each, all, are away to that dwelling of rest.

The maid on whose brow, on whose cheek, in whose eye,
Shone beauty and pleasure—her triumphs are by:
And alike from the minds of the living erased
Are the memories of mortals who loved her and praised.

The head of the king, that the scepter hath borne;
The brow of the priest, that the miter hath worn;
The eye of the sage, and the heart of the brave—
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread—
Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we see the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers did think;
From the death we are shrinking our fathers did shrink;
To the life we are clinging our fathers did cling,
But it speeds from us all like the bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumbers will come;
They joyed—but the tongue of their gladness is dumb.

They died—ah! they died—we, things that are now,
That walk on the turf that lies over their brow,
And make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain,
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye; 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud;
O, why should the spirit of mortal be proud?

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

THE HUMAN MACHINE.

The Physical System as Viewed by Dr. Papus from an Occult Standpoint.

TRANSLATED BY T. J. BETIERO, M. D.

The first question which arises in the mind of one who sees a machine is, "What is it used for?"

After having learned the object of the machine the observer seeks to learn its functions and the details of its construction. We shall seek to follow in this description the way indicated by the above questions.

We can see at a glance that the true man, the Man of Will, rises above the organism and, for that matter, above the external world also, by means of certain forces placed at his disposition by means of this organism.

The human machine uses these forces in a certain order. But it differs from all of the other machines such as are invented by man as it follows out unconsciously its own constitution on account of the fact that it is a machine or a series of machines composed of living elements. It is also composed of two general parts. One is to furnish the forces and means of action for the Man of Will. The other is to repair and build up without ceasing the machinery used, in proportion to its measure of action.

In order to conceive a proper idea of the human organism one must divide it into three different kinds of machinery: The inferior machinery called the stom-

ach; the intermediate machinery of the chest, and the superior machinery of the head.

The entrance for the material used by each of these machines is found to be through the superior one, which is called the face.

At the lower part of the face one finds the entrance to the stomach called the mouth, where the aliments (primitive matter to be transformed by the stomach) undergo the first modification. It is here ground up by a series of *lèvres* (the teeth) after having been torn apart by the canines and afterwards crushed by the molars. A liquid secretion known as saliva aids in this work and produces the first fermentation. This primitive matter then descends by way of the oesophagus to the stomach.

In the middle of the face one finds the entrance to the chest, which is called the nose. Through two passages the air is inspired and expired by the lungs. This is the primitive matter acted upon by the lungs. After having been warmed in a series of chambers especially constructed in the form of cones, the air reaches the chest directly by means of the trachea, so arranged as to reach both lungs.

In the top of the face one sees the entrance to the head called eyes. These two organs receive impressions of light which are at first transformed by passing through diverse chambers (chambers of the eyes). From these they are acted upon by delicate and complicated organs which are analagous to the electrical mechanism of other machines before it finally reaches the central machinery.

Two other organs, placed by the side of the head (the ears), also aid the eyes in establishing a relation for use of the central organism.

Now, to fix these ideas, one should consider the mechanism of the stomach as hydraulic machinery, inasmuch as it is, comparatively speaking, gross. The chest mechanism may be compared to pumps, with reservoirs, motors and a great number of pipes.

And, finally, the mechanism of the head is an electrical contrivance, with its dynamos, accumulators, commutators and its great number of wire conductors.

Further downward the organs of excretion are found, from whence all effete material is eliminated.

These foregoing divisions will give to the reader a fair idea of the human machine and its parts.

To consider them further we find the stomach changes the organic matter into chyle. In fact, it may be said, by way of comparison, to create the wheels and other organic material to support the rest of the body. The depots are called lymphatic ganglions.

The intermediate machinery, the chest, takes charge of the materials sent from below and dynamizes it by the action of the inspired air. On the other hand, the chest restores to the elements which it scatters throughout the organism the globules, the force which these elements have lost. This force carried by the globule is the origin of nervous force. Thus with the magician, if he should know the principles of physiology without knowing the above, it will be impossible to apply the special rules to the ailments, and others

to the respiration, with a view of modifying the globe of the blood and the nervous force.

To return to the function of the chest. The two lungs, respire the air and separate the dynamic elements, above all the oxygen, so as to hold together the vital force which animates the whole organism.

The superior mechanism, the head, utilizes the force borne by the blood, and a special organ, the cerebellum, after the theories of D. Luys, gives birth to a new force, called the nervous force.

This force is spread out through all the nervous ganglions and is especially condensed in the ganglions of the grand sympathetic, where it acts as a true electrical accumulator; and it is from the grand sympathetic that all the movements of the human machine originate.

The stomach is charged to transform the aliments, but without the chest, which sends to it the necessary amount of blood, and the head, which sends to it the necessary amount of nervous force, it could in reality accomplish nothing.

The chest is charged to dynamize all the organic elements, but if the stomach failed to support it by fresh chyle the former would be powerless to act.

And, lastly, the head (or, better, the posterior-inferior nerve centers, together with their dependencies) would be powerless were it not for the blood furnished by the chest, which is the primal material of nervous force.

With these considerations we must not lose sight of the fact that we are considering the human machine for which we might employ the expression, the man machine.

It is that portion of the human being which pursues its function during sleep, or at such times when all of the rest is in repose. That is why we must consider it as a machine, the living machine which is the most delicate of all.

The quality of the blood depends in a great measure upon the quality of the chyle, and the quality of the nervous force depends immediately upon the quality of the blood.

Therefore we see that the alimentary regime modifies for better or worse the nervous force which determines the state of the human machine.

How to Tell Hidden Spots on Three Dice.

Turn around, and, with your back to the table, ask somebody to throw the dice. Then tell the person who threw them to double the number of spots on the dice on the left and keep the number to himself. Tell him to add five, then multiply by five. To this figure have him add the number of spots on the dice in the middle, and multiply the product by ten. Then ask him to add the number of spots on the third dice, and give you the aggregate sum. From the amount subtract, mentally, 250, and the remainder will show in the three figures the number of spots thrown on the three dice. For instance, take five, three and two as the various spots thrown. Double the first, supposed to be on the left in this case, $5 \times 2 = 10$. Add $5 = 15$. Multiply by $5 = 75$. Add the number of spots on the

next dice, $3 = 78$. Multiply by $10 = 780$. Add number of spots on last dice, $2 = 782$. Subtract 250, and 532 remains, which are the numbers on the dice.

THE OCCULT PENDULUM.

Camille Flammarion to Repeat Foucault's Test Proving that the Earth Moves.

Camille Flammarion, the noted astronomer, is preparing to entertain the scientific people of Paris with another practical demonstration of the fact that the earth is a revolving body. On the fiftieth anniversary of a similar test made by Jean Bernard Leon Foucault, Flammarion will repeat the experiment to show by means of the oscillation of the pendulum that the earth maintains a rotary motion. Flammarion has sent out invitations to his friends inviting them to be present at the Pantheon and "see the earth turn," and he will carry out to the letter the unique demonstration made by Foucault in 1851.

What is more, Foucault's pendulum, which has been reposing for fifty years in the Museum of Arts and Crafts, will be brought once more into play. This will be attached to a wire more than seventy-five yards in length, and will swing from a point just beneath the top of the dome of the Pantheon, marking its various passages across a small circular ring of white sand on the floor beneath the dome. After a quarter of an hour, if the demonstration meets with the same success that characterized the efforts of Foucault, the four-inch ring will be wiped out.

Foucault's experiment created much comment among astronomers and scientific men when it was performed fifty years ago. He clearly demonstrated the rotation of the earth by means of a graduated disk which was seen to turn while the pendulum, weighing sixty pounds, freely suspended above it, maintained its plane of oscillation. The gyroscope was Foucault's own invention and has always been regarded as a wonderful contrivance. Commenting some time before his death upon the outcome of his experiment, the celebrated physicist said:

"The numerous and important observations which hitherto have been made upon the pendulum are especially relative to the time of its oscillations, while those upon which I have touched have reference principally to the direction of the plane of oscillation [its occult movement], which, being gradually displaced from east to west, gives a sensible proof of the diurnal motion of the terrestrial globe.

"I will suppose the observer to have established at the pole a pendulum of the greatest simplicity, composed of a heavy homogeneous and spherical mass, suspended by a flexible thread from a point absolutely fixed. I will moreover suppose at first that this point of suspension is exactly in the prolongation of the axis of rotation of the globe and the solid masses which support it do not participate in the diurnal movement. If under these circumstances the mass of the pendulum is drawn aside from its position of equilibrium and abandoned to the action of gravity with-

out having any lateral impulse given to it, its center of gravity will pass again through the vertical and, by its acquired velocity, will rise upon the other side of the vertical to a height nearly equal to that whence it came. Arrived at this point its velocity dies out, changes its sign and brings it back, causing it to pass again through the vertical to a point a little below its starting place.

"Thus a movement of oscillation is excited in the arc of a circle whose plane is clearly determined, to which the inertia of the mass gives an invariable position in space. If, then, these oscillations continue for a certain time, the motion of the earth, which does not cease turning from west to east, will become sensible by contrast with the immobility of the plane of oscillation, whose trace upon the ground will appear to have a motion conformable to the apparent motion of the heavenly sphere; and if the oscillations could be continued for twenty-four hours the trace of their plane would have executed in that time a complete revolution around the vertical projection of the point of suspension. Such are the ideal conditions under which the motion of rotation of the globe would become evidently accessible to observation.

"But in fact we are obliged to take our fixed point upon a moving base. The part to which the upper end of the pendulum thread is attached cannot be withdrawn from the diurnal movement, and it might be feared at first sight that this would alter the direction of the plane of oscillation. However, theory shows us here no serious difficulty, and, on the other hand, experiment has shown me that, provided the thread be round and homogeneous, it may be turned with considerable rapidity around its axis in either direction without influencing sensibly the position of the plane of oscillation. This is a description of such an experiment performed at the pole.

"When we descend to different latitudes, however, the phenomenon becomes complicated by an element of considerable difficulty of appreciation. In proportion as we approach the equator the plane of the horizon assumes a position more and more oblique to the axis of the earth, and the vertical, in place of turning on itself, as at the pole, describes a cone of greater and greater angle, whence results a retardation in the apparent motion of the plane of oscillation, a motion which becomes nothing at the equator and changes its sign in the other hemisphere."

Foucault's first experiment along this line is described by him as in the following way:

"At the crown of a vault of a cellar a strong piece of cast iron was secured to give support to the suspension wire which hung freely from a small piece of tempered steel, whose free surface was perfectly horizontal. The wire was of steel, strongly compressed by the action of the drawing-plate. It was about seventy-nine inches long and carried at its lower end a ground and polished sphere of brass, whose center of gravity had been made to coincide with its center of figure. This sphere weighed ten pounds and carried a sharp projection which appeared to be a continuation of the suspension wire. When it was desired to try an ex-

periment we began by destroying the torsion of the wire and stopping the turning of the sphere. Then, to draw it aside from its position of equilibrium, it was included in a loop of organic thread whose free extremity was attached to a fixed point in the wall at a small height above the ground. Before proceeding it was necessary to destroy, by an obstacle gradually withdrawn, the oscillating motion which the pendulum had in its restraint by the two threads.

"Then, when we had succeeded in bringing it to rest, the organic thread was burned at some point of its length. Its tenacity then ceasing, it broke, the loop fell to the ground, and the pendulum, obeying gravity alone, began to move and gave a long series of oscillations whose plane quickly experienced a sensible displacement. At the end of half an hour this displacement was such that it was evident to the eye."

Flammarion's revival of Foucault's novel test is to be made under the auspices of the French astronomical society in connection with the celebration of the fiftieth anniversary of the original demonstration.

THE RIGHTEOUS JUDGE.

BY COUNT TOLSTOI.

An Emir of the East, while strolling about the bazaars of his capital one day, heard the merchants there extolling the wisdom of a certain judge in a town some distance off, who understood how to detect the true from the false in a wonderful way. Of all rogues brought before him, not one had been clever enough to escape detection and punishment.

The Emir on that determined to discover if these reports were true. Disguising himself as a merchant, he mounted his horse and set out for the town where the judge sat in judgment. As he was riding through the gates of the town a beggar approached and begged alms of him. The Emir gave him a coin and was about to ride on when the beggar seized upon the hem of his garment.

"Art thou not satisfied with the gift thou hast received, that thou preventest my going on my way?"

"Thou hast, indeed, ministered richly to my necessity," returned the beggar, "but I have yet another boon to beg of thee. Grant, I pray thee, that I may mount behind thee on thy steed and ride to the great square within the city, for I am lame and fear that the horses and camels may tread me underfoot in the press thither."

"Good," answered the Emir, and helped the beggar to mount behind him.

When they reached the great square of the city the Emir drew rein, expecting his companion to dismount and go on his way, but the beggar sat still.

"Why dost thou not dismount, now that we are at our journey's end?" asked the Emir, astonished.

"Dismount!" screamed the other, "dismount from my own steed? It is rather thou who shouldst dismount. Away with thee or I will drag thee to the judgment seat."

A crowd gathered about them, attracted thither by the screams of the beggar.

"Go ye to the judge," cried one in a loud voice, "and he will decide between you."

On that the two went together to where the judge sat in judgment, in the midst of the square. Two persons already stood before the judgment seat, and the Emir, drawing aside, listened to what was going on between them and the judge.

Two men, a scholar and a peasant, claimed the same woman for wife. When each had made an end of speaking, the judge kept silence a few moments, then said: "Let the woman come with you before me here to-morrow morning at this hour."

The next to appear before the judgment seat were a butcher and an oil merchant. The butcher's garments were stained with blood; the merchant's were greasy with oil. The butcher carried a purse in one of his hands, while the oil merchant grasped in both of his the hand of the butcher.

"I bought oil of this merchant," cried the butcher, "and when I drew out my purse to pay for it, he caught hold of my hand, crying that the purse was his and accusing me of robbing him. The purse, however, is my own; it is he who seeks to rob me of it."

The oil merchant spoke in his turn:

"This man came to me to purchase oil, asking me at the same time to change a gold piece for him. I drew out my purse to give him silver for his gold when he snatched it from my hand and was about to flee away with it. Then I caught him by the hand and dragged him here to thee."

When the oil merchant had made an end of speaking the judge kept silent for a few moments and then said: "Leave the purse here, and come ye at this hour to-morrow again to me."

It was now the Emir's and beggar's turn to appear before the judgment seat. The Emir spoke first, and then the beggar was called upon:

"This man has lied," said the beggar. "It was he who begged to ride with me to the city square. I gave him permission to do so, but when we had entered the square he refused to dismount, insisting that my steed was his own."

The judge kept silence for a few moments as before, then said: "Leave the steed here, and come ye at this hour to-morrow to me."

The next day, as before, a great crowd was gathered around the judgment seat to listen to the judgment.

The scholar and the peasant were the first to be called. "The woman is thy wife," said the judge to the scholar, "take her away with thee. And thou," to the peasant, "for thy knavery, shalt now receive fifty strokes with a stick upon the soles of thy feet."

The scholar departed, followed by his wife, but the peasant was given his judgment in the presence of the judge and the people.

The next to appear before the judge were the oil merchant and the butcher. "The purse is thine," said the judge to the butcher. "And to thee, for thy roguery," he said to the oil merchant, "will now be given fifty strokes with a stick on the soles of thy feet." The butcher therefore received his purse and the oil merchant his punishment.

And now it was the Emir's and the beggar's turn to appear before the judgment seat.

"This is harder to decide," said the judge. Turning towards the Emir he inquired: "Wouldst thou know thy horse among twenty others?"

"Certainly," replied the Emir.

"And thou, likewise?" he asked the beggar.

"Of course."

"Come thou with me," commanded the judge of the Emir. The two went together to a stable near by where, among twenty others, the Emir at once pointed out his steed. The judge thereupon sent for the beg-

gar who, in his turn, pointed out the steed from among the twenty others.

The judge, followed by the Emir and the beggar, again returned to the judgment seat.

"The steed is thine," said the judge to the Emir, "and shall straightway be given to thee. And thou," he continued, turning to the beggar, "shalt receive for thy knavery fifty strokes with a stick on the soles of thy feet."

When the judge was about to leave the judgment hall, he perceived that the Emir kept close to him.

"What wilt thou?" he inquired. "Wast thou not satisfied with my judgment?"

"Fully satisfied," returned the Emir, "but I would fain know how thou didst discover that the woman was the scholar's wife and not the peasant's; that the purse belonged to the butcher and not to the oil merchant; and, lastly, that the steed was mine and not the beggar's."

"Listen, and I will tell thee," replied the judge. "I commanded the woman to be brought to me this morning before the judgment hour. Giving her an ink pot, I requested her to clean and fill it with fresh ink. She did it at once quickly and deftly, showing that the task was one she was accustomed to. Had she been the peasant's wife, never having done it before, she would have bungled at the work. This proved to me that the scholar had spoken true when he claimed her for his wife."

"As regards the money, I did thus: When I reached home last night I poured the coins from the purse into a cup of clear water and left them there. This morning, when I looked into the cup I saw no grease floating about on the surface of the water. Had the seller of oil had the purse about him it would have been greasy and the grease would have clung to the coins. The clearness of the water proved to me that the butcher had spoken the truth when he asserted that the purse was his."

"As regards thy matter, the truth was not so easy to be detected. The beggar needed no more time to point out the steed among twenty others than thou didst. For that reason I took you both to the stables, not to see which of you could recognize the steed, but which the steed would recognize. When thou drew nigh the horse turned his head in thy direction, but he paid no such attention to the beggar's presence. This showed me that the steed was thine and not his."

"I am no merchant," now explained the other. "but the Emir Banakas. I came hither to see for myself if the reports which I heard in the bazaars of my city of thy wisdom were true. Now that I see how wise and just in truth thou art, ask what thou wilt and it shall be thine!"

"I ask for nothing more," returned the judge. "than the praise from thy lips; nor could I receive greater reward."—*Jewish Spectator*.

THE PLANETS FOR AUGUST, 1902.

MERCURY.—August 1st, 1902, in Gemini; 3d, enters Cancer; 7th, enters Leo; 13th, enters Virgo; 20th, enters Libra; 29th, enters Scorpio. Moves about four degrees a day.

VENUS.—1st, in degree 24 of Taurus; 5th, enters Gemini; 24th, enters Cancer; 31st, in degree 12 of same. Moves about two degrees a day through the Heliocentric Zodiac.

EARTH.—1st, in degree 9 of Aquarius; 23d, enters Pisces, the 12th house. Moves about one degree a day.

MARS.—1st, in degree 20 of Gemini; 23d, enters Cancer; 31st, in degree 4 of same. Moves about half a degree a day.

JUPITER.—In degrees 13 and 14 of Aquarius during August.

SATURN.—In degrees 26 and 27 of Capricornus during August.

URANUS.—In degree 21 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.

"BORN ON THE EARTH" ASTROLOGY.

In the July STAR I said that the stock-in-trade saying, "I was born on the Earth and not on the Sun," means, plainly (by inference), two things: That the geocentric system applies entirely to the Earth and to the *entire* Earth, for if it does not apply to the whole Earth it is but a part of true Astrology. Second, that a Sun-centered system of Astrology cannot apply to the Earth or any part of it."

If the foregoing is not what this oft-reiterated expression means let some astrologer define it on behalf of the so-called geocentric system of Astrology. So far I have failed to discover any such definition. If it can be shown that my rendering of its meaning is "a stack of straw," I will cheerfully take it down, apologize to my geocentric brethren, and proceed to *attack* their "authoritative" rendering of its meaning.

But if they choose to treat with "silent contempt" my rendition, as above, of this unthinking phrase they must not complain as to the judgment that the general reader may form in the matter.

Heretofore I have only smiled when some one has put forth this stock saying as an "annihilator" of Heliocentric Astrology for the reason that it is perfectly harmless of execution when analyzed. It is only considered now for the reason that it has been presented to me in such a way that it can be represented that I have no reply to make to it, though brought direct to my attention by Mr. Hugh, if I keep silent.

Let us examine the meanings of this stock phrase:

Does the geocentric system apply *entirely* to the Earth? It does not appear so to me. This view is a narrow and unjust conclusion to entertain of the Uranian Art of the great Kepler and the illustrious Lilly. Should any other planet of our solar system be inhabited (which I agree may be the case with *both* Venus and Mars) it is reasonable to hold that they know something about Astrology, as well as we, for these reasons: The laws of planetary indications or influence, or both, must operate on the people of Venus or Mars, or any planet of our solar system, as well as on us who are "born on the Earth," just as all other natural laws must operate; to deny which would make astrological science a dealing with forces it would be an absurdity to declare the existence of! Second, as Astrology is man's earliest intellectual possession, from evolutionary analogy (granting that some other planet or planets may be inhabited), they also must have astrologers among them. The laws of Astrology operating on other inhabited planets, these laws formulated and used by astrologers, and the same placed on a planetary instead of a Sun basis (and analogy shows that this result would also follow in the natural evolution of the science)—the solar system has just so many—not geocentric (the Earth only) but Planetary—systems of Astrology as inhabited planets, which systems agree, I believe, in their main points, and only differ by reason of the particular planet inhabited. It follows from this broad view of so-called Geocentric as Planetary Astrology that it does *not* apply *entirely* to the Earth, and the stock saying so kindly handed down to me by

Mr. Hugh should now be amended by him so as to read, "I was born on a Planet and not on the Sun."

Were you, indeed! It was *this one*, I suppose, as J. Pierpont Morgan has not established a trans-planetary transportation route, as yet—the sea and land surface of the Earth seems to be *all* that he wants at present. There's a modest American for you! But excuse me, Mr. Hugh, I do not mean to slight you. What particular part, parcel or portion of *this* planet has the honor of being your birthplace? Was it at the North Pole? No; for you possess a geocentric horoscope of your latest incarnation, and my geocentric friends tell me (three first-class geocentric astrologers among them) that a geocentric horoscope cannot be cast for the North Pole. A "Table of Houses," made necessary by the "telescoping"—or some such closing-in of the heavenly machinery as one departs northward from the temperate zone—cannot be erected for the North Pole, where all the geocentric "houses" merge and melt into one common point, "pool their issues," and eradicate "rising signs"—from which *alone* so-called geocentric Astrology finds the "ruling planet" of the "native," however snugly such "ruling planet" may be hidden away at the time in some inferior angle of the "geocentric" heavens, and however powerfully some other planet may be aspected, geocentrically or heliocentrically, at the time. Thus, if one's "ruling planet" depends *entirely* on the "rising sign" at his birth, at the North Pole, or anywhere around it, where there can be no "rising sign," one *cannot* have a "ruling planet." And it follows from this that so-called Geocentric Astrology is *practically inoperative within the Arctic Circle*. It is no off-set to this to say that no one is born at the North Pole. Many are born at Matochkin Shar, within sixteen degrees of the Pole. (See "Town Nearest to North Pole," April STAR.) Where is the "Table of Houses" that can be used for this town? Mr. Hugh will not hold, I suppose, but that the astral forces of Astrology will operate and *do* operate even at the "stamp" of the Pole itself, and that no man can escape death by perching himself upon it, where, in logical accord with the tables of so-called Geocentric Astrology, his "killing" planet could not "geocentrically" get at him. If the Garden of Eden was located at the North Pole, as per an account in the March STAR, will Mr. Hugh kindly tell us under what particular evil "geocentric" transit it was that Adam bit into the fatal pippin. If Astrology is a true science its laws, self evidence, must be operative at the Pole as well as at the Equator. True Geocentric Astrology must apply to *every point* of the *entire* surface of the Earth. As Mr. Hugh's so-called "geocentric" Astrology *does not* so apply, he is now obliged to once more remodel the "geocentric" stock phrase he so courteously handed down to me and say, "I was born on a Planet—at some distance from its Poles—and not on the Sun."

In this more logical form the geocentric stock saying sounds rather like an apology than a boast. Yet, as Mr. Hugh does not, like a priest, confine himself to candles in the daytime, he may have cause to further amend this silly phrase. WILLIS F. WHITEHEAD.

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EDITORIAL SECTION.

FROM the sayings of Sree Rama Chandra
Deva:

On truth the world is based.

Both sages and gods esteem truth.

Grief and crying do not tend to the wel-
fare of the deceased.

The chief element in virtue is truth as
virtue always rests on truth.

Truth and mercy are immemorial char-
acteristics of a king's conduct.

People are subject to their actions of
previous existence and Time aids them.

Time is the prime cause in this world
and the source of the accomplishment of
actions.

It is conduct that marks a man to be
noble or ignoble, heroic or a pretender to
manliness, pure or impure.

He that, renouncing righteousness and
the good, devotes himself to pleasure only,
is like a man that falling asleep on the top
of a tree falls when he hath fallen down.

FROM the sayings of Yudhistira Rajarshi:
Forgiveness is the greatest of virtues.

The speech, the mode of propagation,
the birth, the death of all mankind are
alike.

Behold, my queen, the Himalayas; how
beautiful they are. I love them. They
do not give me anything, but my nature is
to love the grand, the beautiful, therefore
I love them.

The most wonderful thing in the world
is the persistent belief of mankind in their
own deathlessness, in spite of their wit-
nessing death everywhere around them
every moment of their lives.

I never act solicitous of the fruits of
actions. I give away because it is my
duty to give; I sacrifice, I act virtuously,
not from the desire of reaping the fruit of
virtue but of not transgressing the ordi-
nances of the Vedas and from beholding
the conduct of the good and wise.

A MOST remarkable discovery has been
made by H. C. Perkins, a geologist, in the
upper Grave Creek mining district in
southern Oregon. Aside from finding a
mammoth dike or ledge of gossan that
carried good values in free gold, he has
also discovered an extinct volcano crater.
Below the crater on the mountain side are
evidences of an ancient ocean beach. Sea
shells of all kinds, bones of fish and the re-
mains of many different ocean monsters
are abundant. Among the several curiosi-
ties found were the vertebrae of a huge
sea serpent. This sea monster when alive
must have been fifty feet or more in its
total length. It is of an unknown species.

THE ROSICRUCIAN BROTHERHOOD.

The most authoritative account of late
years of the Rosicrucians was made by
Sidney H. Beard not long since in the *Her-
ald of the Golden Age*, of Paignton, Eng., of
which well known vegetarian monthly Mr.
Beard has been a leading personality for
many years. While not claiming mem-
bership with the occult order of the Rosy
Cross he certainly writes as one high in
its inner councils. His article, which we
take pleasure in presenting here in full, is
a denunciation, in the main, of the claims
of those who pretend to sell the secrets of
the Rosicrucian Brotherhood at a certain
price, as a commodity, to any and all who
wish to buy such bogus initiation. This is
a laudable course for Mr. Beard to follow,
and the evil that he exposes is one that
all should set their face against. *No one
can buy wisdom for wisdom, like eternal life, is
above all price.* Mr. Beard says:

In consequence of the increasing inter-
est which is being manifested by seekers
after truth concerning the somewhat mys-
terious fraternity known as the Rosicru-
cians, and because many societies are
springing up in various parts of the world
which claim connection with them (often
for the sake of selling occult books at ex-
orbitant prices), some information con-
cerning the Order of the Rosy Cross may
possibly be appreciated, and therefore I
venture to state some facts that are not
generally known.

In the first place, I will mention certain
misapprehensions which exist, the chief
of which is to the effect that the road to
initiation in this ancient brotherhood lies
through Freemasonry. Masonic manuals
teach that after passing through thirty-
two degrees or stages of progress in Ma-
sonic lore, aspirants can be initiated into
what is known as the thirty-third or "*ne
plus ultra*" degree—that of the Rosy Cross
—the ceremonials and symbolism of which
are of the most sacred description, because
they have been to a large extent borrowed
from the genuine Rosicrucian mysteries.
As a matter of fact, it is extremely diffi-
cult to find a Freemason anywhere who
has reached, or even aspired to, this high
degree. It would be all the better for the
prestige of Masonry if more of its mem-
bers did so.

Masonry has no vital connection with
the Rosicrucian Fraternity, for a man

might pass through the Masonic degrees
and yet know but little about the spirit
which dominates the true Rosicrucian.

Rosicrucians are not made by passing
through ceremonies, nor by studying sym-
bolic manuals, and they recognize each
other by surer signs than secret grips and
passwords. Any man may become a Mason
but not one man in a hundred can become
a Rosicrucian. Material wealth will buy
the highest honors of Masonry, but in the
Rosicrucian Fraternity spiritual wealth
alone wins for its possessor the honor and
esteem of the brethren. Freemasons lay
much stress upon ritual and attach much
importance to occupying the chief seats
at their feasts, but in the Order of the
Rosy Cross it is not so—for he that would
be great seeks to become the servant of
all, and the ministering spirit is more
earnestly desired than any title.

Mr. Beard's observations on Masonry are
open to criticism. It cannot be accepted
that "material wealth" alone "will buy
the highest honors of Masonry." Masons
do not sell their honors, but confer them
on "duly qualified" candidates, and the
various fees of the lodges are such as ex-
perience has shown to be necessary for
their proper maintenance. He continues:

Another popular fallacy, if I may judge
by the advertisements which are to be seen
appearing in certain journals in America
and elsewhere, is to the effect that Rosi-
cruicians sell their secrets and are pre-
pared to initiate any person into their
mysteries for a consideration in cash.
The gullibility of the public causes such
advertisements to appear, and those who
see them may take my word for it that
they are issued by persons who not only
are unconnected with the *Fraternitas Rosae
Crucis* but are ignorant of its spirit and
modus operandi. True Rosicrucians do not
sell the priceless gems of truth which have
been revealed to them, they give them
without money and without price to those
who are able to receive them and are able
to profit by them.

In the past centuries, and especially in
the Middle Ages, when freedom of speech
or thought were often considered to be
capital offences, the members of the broth-
erhood were compelled, for purposes of
self-protection, to surround themselves
with mystery and secrecy; hence the idea
that they were mere alchemists, digging
after "the philosopher's stone" and the
"elixir of life." And because we have
but scanty historic record of them after
we get back some few hundreds of years
into the past, the notion exists that they
only came into being during modern times.
This is incorrect, for Rosicrucians have
lived and carried out their life work in all
ages of the world's history and in most
parts of the planet. Lonely but majestic
souls, they have in every land swayed the
destinies of men and molded the world's
future by their influence and their devo-
tion to the highest ideals.

The last misapprehension which I need
mention is one to the effect that the broth-
erhood is mixed up in some way with "in-

fidelity" or with "anti-Christian" tenets. This is a preposterous fallacy, for Rosicrucians are devout seekers after God and they not only regard Jesus of Nazareth as their great exemplar and teacher but speak of him as "The Master" in their assemblies. They also commemorate his great love and self-sacrifice by observing the sacramental feast he instituted for his followers.

What manner of men are they? First, they are seekers after Truth, aspirants after the highest Wisdom attainable by mankind. They seek illumination not for their own sakes, but that they may be better qualified to serve God and Humanity and to help their fellow mortals in their struggle upward towards the higher planes of consciousness. Unknown and unrecognized except by highly developed souls, dwelling in "the shadow" cast by sin and suffering, voluntarily bearing a humble share of the burden and toil which the redemption of mankind from darkness and evil renders necessary on the part of the "sons of God," sorrowful because of their sympathy with pain—yet always rejoicing—they go their ways quietly and without ostentation and with the single intent to make other souls better and happier.

What of their much talked of "secrets?" They are such as the children of this world do not apprehend, but nevertheless they are of much worth and preciousness. Indwelling and abiding Peace, overcoming and transforming Power, clear vision that makes right Perception of men and things and eternal verities possible, Faith to do and dare and sacrifice—these are some of them. And those who win their way to the Light that shines beyond the realm of the Shadow are not far from Illumination and Realization.

THE POLE STAR.

As is the case with all freely rotating spherical bodies, the axis of the earth is not rigidly parallel to itself and, in consequence, the earth's poles change slightly from time to time. This variation is, however, too insignificant to be of consequence and is, indeed, scarcely noticeable.

For all practical purposes the terrestrial pole may be regarded as fixed. Not so is the celestial pole. The Pole Star is thus no more fixed than are the other stars of heaven, and it is at present receding from the earth at the tremendous rate of ninety miles a minute, a speed five times as rapid as that of a rifle ball.

The travelings of the Pole Star through space have, however, nothing to do with the travelings of the pole itself. The earth, as it spins round and round on its axis like a top, wobbles slightly, just as the top does, and it is this wobbling or gyratory motion that is responsible for the travels of the celestial pole.

The point where the earth's axis pierces the "celestial sphere" is slowly sweeping the sky in a great circle, whose center is the true celestial pole, or pole of the ecliptic. Four thousand years ago the people

who then inhabited the earth had for their Pole Star, Thuban, a rather bright star near the handle of the "Big Dipper." Twelve thousand years hence the people then on earth will have one of the brightest of the stars, Vega, in the constellation of the Lyre, to indicate about its position; and in another 12,000 years Polaris will again be the Pole Star; and this succession of "north stars" will continue until the stars near the circle, made in the celestial sphere by the slow sweep or wobbling motion of the earth's north pole, shall have considerably changed their positions.

WHY WE WAR ON THE WOLF.

We have been asked how long we are going to "wage war" on what we "cannot agree with?" We answer, that where the matter is one of opinion merely, we present our reasons for holding otherwise, as in the question of "fatalism." This cannot be considered as on a par with those things which can only be described as that part of the world of "graft" whose only interest in the Occult is to use it as a field in which to hunt their prey, and seeking therein for those whom they can devour. Against this class of false pretenders the STAR has waged "war," if an outspoken presentation of the truth can be so termed, and so long as "grafters" infest the realm of the Occult—the realm whose science, art and philosophy the STAR aims to represent—just so long, as a matter of duty and devotion to Occultism and Occultists, will we thus uncompromisingly "wage war" to the limit. We cannot consent, through a policy of "discreet silence," to be classed with any fakir, fraud or fanatic who uses the Occult as a cloak "for what there is in it" or for purely selfish ends.

There is a general rule that is always wise to consider before buying: When the Occult is offered as a Commodity—for money and money only—THOROUGHLY INSPECT THE GOODS.

In the case of "private lessons," given by many honest and worthy Occultists, an inquiry as to the teacher's record will be found a sufficient safeguard as a rule.

Bear in mind, however, that the Occult is not and cannot be made a commodity. When you "buy," seemingly, a valuable course of instruction from some trained and educated Occultist of unquestioned standing and repute, it is not so much the instruction itself that you pay for—as you would pay for a text book—as the tuition or personal care, responsibility and labor of your teacher, whose unwearied years of research and application enable you to properly assimilate and apply the private instruction that you so receive.

To these wise teachers we owe a lasting debt of reverence, appreciation and gratitude. Without their unselfish devotion and distinguished services the cause of Occultism would be seriously impeded.

But while we honor and esteem these true laborers in the occult vineyard what shall we say of those pretended wearers of its holy mantle? Shall the editors of the occult press—who are naturally the watchmen on our towers—keep silent and

sound no warning when such are detected? No; the sentinel should herald the presence of the "wolf in the fold" if the sentinel be truly such; the cry of warning should then be taken up by all the other watchers, if necessary, that the wolf and pretender may be driven forth.

With this definition of our position we take up and present in our next article, on the "Supreme Council of Thibet," the warning sounded in the last issue of *The Radiant Centre* by its gifted editor, Kate Atkinson Boehme, as to Wolf de Sarak.

"SUPREME COUNCIL OF THIBET."

[Kate Atkinson Boehme in "The Radiant Centre" under head of "Editorial Notes."]

Our courts of law do not pronounce a man guilty until he is proved so on abundant evidence. Neither do I.

In the March number of *The Radiant Centre* I spoke very highly of Dr. de Sarak, but since then rather damaging reports have come to me concerning him. I have heard that he was expelled from the Theosophical Society for fraudulent doings and that his record in Buenos Ayres is not one to be proud of.

Some of the "over wise" ones are now saying to me, by way of greeting: "O, Mrs. Boehme, did you not know that man was a rascal when you first laid eyes on him?" I reply emphatically: "No indeed. I know no man to be a rascal when I first lay eyes on him. It may be very stupid you know, but I was born that way and can not help it. When noses were given out and the thirty-seven varieties were distributed I did not happen to get the detective pattern nor that of the sleuth-hound or the fox. Still I believe I have sufficient intelligence to discriminate against a man when I have evidence enough to show beyond a doubt that I can not trust him. But, even then I would really like to give him a chance to redeem himself."

I believe I owe it to my readers to give them a few incidents in the Sarak narrative beyond those given in the March and April issues of *The Radiant Centre*.

Delighted with his occult phenomena, which I still believe to be genuine, it was arranged that several of us should establish an Esoteric Center here in Washington for the study of the occult. Dr. Sarak informed us that in order to do so we must have a charter from The Supreme Council of Thibet for which we must pay \$500, this sum to go to The Supreme Council, and not to Dr. Sarak. I thought nothing of this until I heard that \$15,000 had been required for the same purpose from a Center in Buenos Ayres, and that the parties contributing to this sum had reason to feel aggrieved because of not receiving a fair equivalent. I also heard that Dr. Sarak, just before coming to Washington had tried to start a Center in New York, demanding only \$100 for the charter from the members there, but it seems that something happened which created a prejudice against the doctor and the \$100 was not forthcoming, whereupon, it is stated

that he tried to force payment, but did not succeed.

With this evidence before me I thought it best, being President of our Center, to call a meeting and discuss the situation before going further. I did so with the result that we drew up a temperate and kindly article asking for an investigation of charges, and we forwarded this to Dr. Sarak with the request that he give us the names of the persons constituting The Supreme Council of Tibet, so that we might communicate with them personally before paying them our \$500 for a charter. It seemed to me that an innocent man would at once desire the fullest investigation but the doctor became highly incensed and in a letter addressed to me in reply he stated that the holy names of The Supreme Council could only be revealed to those who gave service of merit.

Naturally this balked proceedings, for the service of merit evidently consisted in laying our \$500 at the feet of The Supreme Council, who might or might not reveal themselves to us subsequently according to their appraisal of our service in the scale of merit. It was even whispered by the profane that another \$500 might be demanded before our merit reached the sticking point, so we thought we might as well stop at Zero, even if we were left out in the cold.

Thus endeth the tale of Sarak. My readers know the incidents and can form their own conclusions.

Ocultism and goodness are not of necessity synonymous terms, and, by the way is there anything that so indicates the character of a man or woman as the handling of money? It is not to be despised for that very reason, if for no other, and I believe it to be the supreme test of character. Show me a man who is honorable in money matters and I will trust him for all things and for all time. He has my unbroken faith, while others have it only at the start.

And does it hurt, this losing faith in people whom I have trusted? No, not deeply, for I can look out, and beyond, to a place where human nature will grow away from its mistakes and its shortsightedness, where it will love truth and honesty, and where it will more truly represent the God within. I believe furthermore that the man who is dishonest to-day may become honest to-morrow and that in itself is a happy outlook.

A SPIDER SECRET SOLVED.

Every student and observer of nature soon learns that the spider remains in the center of the web that it may feel the slightest motion caused by any luckless insect which has been caught in the sticky substance. Now, if one will look closely at the spider he will see that it hangs head downward in its web. Why does it do so? One day, by suddenly frightening a spider, a man learned the secret of its constant position upside down in its web. It dropped head down and stopped when about half way to the ground and swung slowly to and

fro from the end of a long thread of web. If it had been head up in the web it would have turned a somersault and the web would have been broken. After the spider had swung at the end of its web for some time it thought all danger had passed and turned and climbed up again. It rolled the web thread up with its forelegs and then threw it to the ground. This was evidently done to keep it from becoming entangled with any of the web proper or with grass or weeds nearby. Any one who has touched a web knows that it is sticky and hard to ravel when once tangled. Certainly this bit of instinct is not absent from the spider's brain?

PLANETARY INFLUENCE.

Specially written for the STAR OF THE MAGI by PROF. W. MONROE, Predictive Astrologer, 1110 Felton street, (Lorin Station), Berkeley, Calif.

The effect of planetary influence is but little understood. The influence of the Sun, Moon, and planets upon individuals and mundane affairs are thought to exist only in the brains of fortune tellers and astrologers.

The conjunction of Saturn and Jupiter, November 28, 1901, which occurs once in twenty years, and the conjunction of Saturn and Mars, December 14, 1901, and the conjunction of Jupiter with Mars, December 17, 1901, are having their effects upon mankind and causing the world amazement and fear, and yet they know it not.

The effect of this conjunction [Jupiter and Saturn] will last for a period of ten years, and as it occurred with 19 degrees and 5 minutes of Gemini ascending—the rising sign of England—lends additional weight to its influence to be felt by the British Empire. The greatest effect will be experienced in India, Afghanistan, Mexico, South America and Greece.

The above remarks were written in 1900, and it will be seen that the verification is being fulfilled almost daily. The evil effects will be by fires, earthquakes and a high deathrate therefrom, Saturn and Jupiter being in the fiery sign of Sagittarius (Hindu method) and Uranus being in Scorpio (Hindu method), a fixed and violent death sign. There will be some casualties by water, or steam or vapor, as the sign of Scorpio is of a watery nature; but by far the dire results will be caused by violence and fire.

In 1842 the conjunction of these two planets (Saturn and Jupiter) took place on January 26th, in the same sign. At that time it affected India.

Earthquakes and volcanic eruptions will be frequent throughout the countries of Mexico, Japan, South America and Africa. In fact, the whole world will feel its sinister effects in a greater or less degree according to the positions of the planets.

EFFECT OF THE NEW MOON FOR ENGLAND.

The effect of the New Moon, which forms a conjunction of the Sun on August 3, 1902, 8:17 p. m., at London, England, is somewhat striking. The Hindu Zodiac is used in calculating the position of the signs and houses. On the 10th house, or

midheaven, representing the government, is the violent sign Scorpio, with Uranus, an eccentric and evil planet, just on the cusp in the 10th; Saturn in the house of friends and enemies (11th); Mars in conjunction with Venus in the 5th (house of pleasure and amusements) and (by houses) in opposition to Saturn in the house of enemies. To sum up the influences at work is somewhat difficult. King Edward will probably endeavor to be crowned as King this month, between the 8th and 12th, and either of these two dates are unfavorable. By his time of birth the King has, by progression, on the map of the New Moon, August 3d, the planets Neptune, Uranus and Mars passing through his ascendant (1st house), which is decidedly evil, together with Uranus transiting on the 10th, will prevent the King from being crowned or evil effects therefrom. It is not shown that he will receive violence at the hands of any one, but seems like a mental collapse, and also from his late sickness (Moon in Virgo) and the Moon governing the house of death. The daily papers publish that the King is worried over a prophecy that he would not be crowned King.

NEW MOON FOR CHICAGO.

The New Moon occurs at Chicago on August 3, 1902, at 2:17 p. m. The figure is a very bad one. Scorpio rules the map with Uranus posited therein; Saturn in the house of money (2d); Mars, Neptune, Venus and Mercury in the house of death (8th). The conjunction, or New Moon, takes place in the 9th house, representing shipping. The present strike will effect the railroads. Violence will ensue from the strike, some unforeseen thing happen, young people and women being killed. Bad judgment will prevail, and financial affairs resulting therefrom will be in an unfortunate state, the public and corporations both suffering (Moon and Sun opposition to Jupiter and Saturn in 2d).

NEW MOON FOR OTHER PLACES.

The configuration of the New Moon will also affect India, and Spain will have her troubles. The United States will experience some vexation in solving important questions.

UNFORTUNATE BIRTHDAYS.

The following dates are unfortunate during the month of August, 1902, for persons who have birthdays thereon in any year: January 1st to February 2d, April 1st to May 3d, July 1st to 21st, August 1st to 5th, September 11th, October 1st to 21st, November 2d to 5th, and December 10th. If any of the above dates prove fortunate, persons so born can thank their "lucky stars," as the Moon or Jupiter on their birthday were well situated. It will be found to be correct eight times out of ten. Some may find them exceedingly unfortunate, and others only annoying to health, finance and business.

*NOTE.—In justice to Prof. Monroe, we will here state that his article was written and mailed to us before August 9th was set as the date for King Edward's deferred coronation. EDITOR STAR.

QUAINT AND CURIOUS.

NINE is the sacred Chinese number. THE "life" of a dime is about five years as it changes hands ten times more than a half dollar.

To show when their customers had drunk all that was "good" for them the wine shops of Pompeii were provided with two-legged stools.

KENTUCKY has a marvelous freak of nature in the shape of a knob of land, near Bryantsville, which rotates as though it floated on water. It is about 600 feet high and embraces three acres.

A FREAK pineapple was lately received in Chicago from Florida. On the stalk are ten little pines where, normally, but one grows. The freaks are perfect in form and color, but not much larger than goose eggs.

A TRIBE of clay eaters have been discovered in Coffee county, Tenn. They are dirty, depraved and diseased, wear but few clothes and can hardly understand the most simple words. Their intelligence is about on a par with the mud eaters of the Orinoco and the tree eaters of southern Mexico, a branch tribe of the Tarascans, who build their nest-homes in trees and then proceed to devour leaves, twigs and even the bark, and depend on the trees to furnish their scant clothing, mats and other necessities.

A CURIOUS egg-shaped body, weighing about three-fourths of a ton and composed of some hard substance, was lately found by the miners in the Mansfield mine, in the Crystal Falls district, Mich. It was surrounded by alternate layers of red and blue soft ores, these layers being incased in a very hard shell of blue steel ore, the outside of which, when it came into contact with the main body of ore, was covered with crystals, some of them being large and of a beautiful ruby color. The hard stuff, when analyzed, was found to run nearly 50 per cent in manganese, 6 per cent of iron, but considerable lime.

THE Smithsonian Institution in Washington has what is believed to be the most remarkable specimen of plant life or both plant and insect life in existence. In appearance it is an insect-bearing plant. It comes from Venezuela and, so far as known, none of the plants, said to be not uncommon there, has been brought here. This specimen was sent to the Institution by Mr. G. T. McMillan, superintendent of the Venezuelan Great Western Railroad, by Captain Chambers, of the Red D Line steamship Philadelphia. Unfortunately plant and insect are dead, but they are well preserved. There is a stem six or seven inches long with a little branch and a small bunch of roots. On the end of the main stem is a perfect insect an inch long—body, legs, head and eyes complete. Plant and insect are joined at the middle of the insect's head in the manner stated. The brittle shell of the head had not been pierced by the stem and the insect seemed to have been growing there as naturally as a flower.

A PRIZE VACATION POEM.

If the author of the following poetic gem will identify himself at the STAR office we will award him a prize for the same in the shape of a small volume of light summer reading, warranted not to keep one in suspense or unduly excite the brain, the same being a "Mouist Catechism" by the distinguished Mr. John Maddock, Esq., and which we have no general or particular use for at present and hate to have lying around when it might be a solution of the "whereforeness" of the usual and ordinary "summer resort" outside of Chicago.

A Modern Vacation.

- | | |
|------------------|-----------------|
| Inclination. | Propitiation. |
| Deliberation. | Revocation. |
| Consultation. | Humiliation. |
| Investigation. | Exultation. |
| Hesitation. | Negotiation. |
| Anticipation. | Resignation. |
| Recreation. | Embarkation. |
| Navigation. | |
| Piscation. | Destination. |
| Balneation. | Realization. |
| | Perambulation. |
| Confabulation. | Exploration. |
| Communication. | Disapprobation. |
| Information. | Consternation. |
| Calculation. | Lamentation. |
| Computation. | Mortification. |
| Exclamation. | Tribulation. |
| Expostulation. | Interrogation. |
| Indignation. | Equivoication. |
| Lachrymation. | Denunciation. |
| Explanation. | Gesticulation. |
| Capitulation. | Placation. |
| Reconciliation. | Perspiration. |
| Osculation. | Deprecation. |
| | Prevarication. |
| Preparation. | Desperation. |
| Elation. | Determination. |
| Exhilaration. | Renunciation. |
| Alteration. | Liquidation. |
| Procrastination. | Vicification. |
| Obfuscation. | Imprecation. |
| Vexation. | |
| Reconsideration. | Re-embarkation. |
| Disputation. | Termination. |
| Arbitration. | Vacation. |

—Chicago Sunday Tribune.

HEALTH AND HYGIENE.

A few grains of salt will be found better than anything else to cleanse the teeth, purify the mouth and sweeten the breath. Dissolve the salt first in a little water.

Treatment for Erysipelas.

"Please state in the next STAR OF THE MAGI what is good to prevent or cure erysipelas?" R. B., Ill."

Answer: Tincture Iron, one-half ounce; Fluid Extract Echinacea, and Glycerine, of each, two ounces; Water, four ounces. Mix. Take a teaspoonful every three hours at beginning of attack, reducing to three times a day when convalescent. Wash the affected parts with the following solution every hour until pain and inflammation is relieved: Acetate Lead, one-half ounce; Listerine and Glycerine, of each, two ounces; Water, enough to make solution one pint when mixed.

Lockjaw.

Do not bind up or close any "fourth of July" wound. Lockjaw, or tetanus, is caused by a bacillus or germ which exists plentifully in street dirt. It is inactive so long as exposed to the air, but when carried beneath the skin, as in the wounds caused by bits of percussion caps or by rusty nails and when the air is excluded, the germ is roused to activity and produces the most violent poison in the system. This is the cause of lockjaw. Have any such wound, no matter how apparently insignificant, dressed by a doctor who will know how to cleanse it thoroughly and apply the proper treatment to prevent the

growth and activity of this bacillus and resulting in lockjaw and death.

Surprising Bulletin.

The editor of a rural newspaper was in Philadelphia during the week following the shooting of President McKinley, and noted with surprise the promptness of the papers to bulletin board the hourly reports of the President's condition. He determined to adopt the idea on all important events when he should return home. Soon afterward he was told one morning by the local physician that Elder Coffin, who had "served the Lord for more than forty years" as a stalwart Methodist, was seriously ill. As the deacon was a man of some distinction in the village the editor posted a series of bulletins as follows:

- 10:00 a. m.—Elder Coffin no better.
 - 11:00 a. m.—Elder Coffin has relapse.
 - 12:30 p. m.—Elder Coffin weaker. Pulse failing.
 - 1:00 p. m.—Elder Coffin has slight rally.
 - 2:15 p. m.—Elder Coffin's family has been summoned.
 - 3:10 p. m.—Elder Coffin has died and gone to heaven.
- Later in the afternoon a traveling salesman happened by, stopped to read the bulletin board, and then wrote underneath:
- 3:14 p. m.—Great excitement in heaven as Elder Coffin has not yet arrived.

Cremation.

In Walford's Insurance Cyclopeda there is made a curious mathematical calculation based upon the number of square feet of the earth's surface and the estimated number of human beings that have lived in the world, the result reached being that the space required for the burial of a person must have been used for that purpose at least 128 times. Leaving out of consideration the question of animal bodies, the fact may be held to dispose of the sentimental objection to cremation. Everywhere the practice of cremation is growing in favor. The English are enacting a law in its favor. In Germany there are forty societies with 1,200 members. In our country there are twenty-five crematories, in Italy twenty-two. In Paris there were in 1900 a total of 5,825 incinerations, and in England there have been in recent years several thousand. The objections urged against the practice are theologic (although one can hardly understand how it can have any basis in Christian logic or feeling) and chemic, because it diminishes the already too small amount of nitrogen in the world. There is also the objection of legal medicine that it destroys the evidence of poisoning and violence in the corpse. Such objections are more than outweighed by the sanitary objection to burials and the cost that these entail. An English bishop in dedicating a cemetery said: "Here is another hundred acres of land withdrawn from the fruit-producing area of this country forever. The earth was not made for the dead but for the living." Only cremation will restore the waste land of graveyards to the living.

EDITOR'S TABLE.

THE leading article of the September STAR will be "The Essential Rose-Cross or Rose-Croix," translated from the French by Margaret B. Peeke.

OUR thanks are due Brother D. S. Duff, of Calcutta, India, for sending us a curious little pamphlet on "The Nature and Cause of Gravitation," by V. E. DePenning. It sets forth new views on gravitation in a geometrical manner in a clear and concise exposition. Published at Calcutta in 1901 by Thacker, Spink & Co.

THE present issue contains a forecast for August by Prof. W. Monroe who follows the Hindu method of astrology. It is not necessary to send abroad for a Hindu horoscope as his advertisement elsewhere denotes, and we would advise our readers to give him a trial. Prof. Monroe writes us that he has discontinued publication of *The Horoscope*, but he intends to publish a magazine shortly called *The Oracle*.

ON August 22, Mr. C. W. Leadbeater will sail for America from Liverpool. He will remain in the United States about two years. Six months of this time will be given to Chicago, and he will attend the Theosophical Society Convention at Chicago on September 28th and 29th. Beginning with the first Sunday in October, Mr. Leadbeater will lecture in Steinway Hall on the teachings of Theosophy every Sunday evening at 8 o'clock. The society has rented the hall for six months for the purpose and the lectures given will be free.

UNDER the heading of "An Outrage," the *Philosophical Journal* of July 12 informs us that "Thomas J. Shelton's mental science paper, called the *Christian*, has been refused second-class rates by the Postoffice Department. The editor has had to pay one cent on each copy for postage ever since the year began. This has taken his savings for the past seven years. . . . It will therefore be issued monthly hereafter." It is quite evident from this that Uncle Sam seems to have indorsed what we said in the December STAR as to this paper being "I-am" Shelton's "private personal advertising matter." He will now pay regular rates on his advertising.

"Old Moore" Sent Free.

Having a surplus stock of "Old Moore's Prophetic Almanack" on hand and desiring that all should become acquainted with this excellent annual, we will send a copy of the same for 1902, free, to any of our subscribers who write for it and inclose a 2-cent stamp for postage. We expect to receive "Old Moore" for 1903 some time during this month. All who send 10 cents for it will also receive "Old Moore" for this year, free, if requested, without the 2-cent stamp. Orders will be filled as soon as this annual for 1903 comes to hand. Do not misunderstand this. A 2-cent stamp will bring you, if a subscriber, a copy of "Old Moore" for this year, free of charge;

and 10 cents—*8 cents more*—will bring you a copy for both this year and next, postpaid, as soon as they arrive from London.

Summer Book Bargains.

Our summer book bargains are hereby discontinued as we are now unable to fill the entire list we advertised last month.

Important Announcement.

The Star of the Magi for 1903 and Its New Magazine Form.

THE STAR OF THE MAGI will contain an extra number in the present volume—that for November—which all subscribers will be entitled to and receive.

In December next we will change the form of the STAR to MAGAZINE SIZE, increasing the number of pages and putting them in a more convenient form for binding and preservation.

The next volume will begin with the January, 1903, issue, thus making it conform with the calendar year. The December issue, on account of the new form, will be complimentary, however, to Volume Four. In this way we make the desired change of beginning the volume with the calendar year instead of November without missing a monthly issue. Subscribers for Volume Four will be entitled to the December issue.

The STAR's circulation will be largely increased through the efforts of agents and newsdealers, not only in America and Great Britain, but also throughout the world. Though the STAR will be greatly improved, no increase will be made in its subscription price.

BOOK REVIEWS.

"QUEEN MOO'S TALISMAN, the Fall of the Maya Empire." A story in verse by Alice D. Le Plongeon, author of "Here and There in Yucatan," etc. The volume is printed on fine coated paper, illustrated with half-tone pictures, gilt top, full cloth covers; 100 extra-large pages. Price, postpaid, \$1.50. Address, Dr. Le Plongeon, 18 Sidney Place, Brooklyn, N. Y.

The opening pages of this story will attract those who regard Atlantis as something more than a myth, for here is an account of the destruction of that land, Dr. Le Plongeon having found records of the same in Maya books and stone inscriptions. Literary critics have commended this work as a dramatic, though brief, account of events which caused the dismemberment of the Maya empire, according to Maya MSS., mural inscriptions and frescos at Chichen, in Yucatan. Interesting data are also given concerning ancient rites and religious ideas of the Mayas, their belief in the immortality of the soul, its reincarnation in human form, and its power to manifest, while disembodied, to those in the flesh. In an appendix are reproduced the Maya melodies yet occasionally heard among natives of Yucatan.

This beautiful work has been highly commended by many literary authorities

and writers, and we fully agree with them as to its literary excellence, clearness of style, and fidelity to what is known of Maya history, as sculptured on their imposing and wonderful monuments. Much of our knowledge of the history of this mysterious race is due to the gifted author who, with her husband, Dr. Le Plongeon, fearlessly explored the home land of the Mayas in Central America. We heartily commend this work to all. It should find a place in every book-lover's library.

"LA THEORIE DES DETERMINATIONS ASTROLOGIQUES DE MORIN de Villefranche." By H. Selva. Frontispiece portrait of Morin; 224 large pages of text; heavy paper covers; published in French by Lucien Bodin, No. 43 Quai des Grands-Augustins, Paris, France. Price, 6 francs.

This volume contains in admirable style the astrological determinations of Jean Baptiste Morin, a professor of mathematics in the College of France in 1629, who attained to much repute as an astrologer before his death in 1656. He was to France what William Lilly was to England, and H. Selva has honorably distinguished himself in giving the world of astrology such a clear and conscientious edition of the "astrological determinations" of Morin. It will be, no doubt, a standard work on astrology for all time in France, and we hope to see it translated some time that our American and English astrologers may read Morin with both pleasure and profit.

Pamphlets Received.

"Marriage or Sex Affinity Astrologically Considered." The planetary influences thereon, with horoscopes to verify the truth of astrology. Paper, 32 large pages of text. Published by W. Monroe, 1710 Felton St. (Lorin Station), Berkeley, Calif. Price, postpaid, 15 cents.

This collation of articles and tables will be found very useful by astrologers generally in determining all questions on marriage, etc. The matter is first-class, the best extant, in fact, and has been newly revised by Prof. Monroe.

Two French occult pamphlets, "Æsus," reach us from Vigot Freres, 23 Place de l'Ecole-de-Medecine, Paris, France. They are 45 and 43 pages respectively, and sell for 1½ francs each. Send for circulars.

"The Interpretation of the Noian Flood Allegory." By L. Emerick, Jacksonville, Illinois. Paper, 66 pages. Can be had of the author for 50 cents. Gives "meanings of the mental, moral and spiritual evolution and revolution of the age."

"Modern Astrology."

This is the foremost astrological magazine published. A few of its many good features are set forth in the advertisement, which we publish elsewhere. No one interested in astrology can afford to be without it. We have made arrangements with the publishers to keep this fine monthly on sale, beginning with the May, 1902, issue. We will mail it to any address, postpaid, for \$2.50 a year or 25 cents a copy. Write your order to-day.

Volume Two of the Star.

Volume Two of the STAR will be sent, postpaid, to any address on receipt of \$2. The edition is limited to one hundred copies, of which twenty were sold in advance; it is uniform in style with Volume One.

Our readers who have not secured the bound volumes of the STAR for its first and second years do not know what a good thing they are missing. We have only a few copies left. The price is two dollars per volume, postpaid. See list of contents and particulars on second page of cover.

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.

All single copies of Vol. Two, 10 cents each. Vol. Three, same price. Six, 50c. Title-page of Vol. Two for 2-cent stamp.

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