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Volume III. SEPTEMBER, 1902. Number 11.

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"Economy of Human Life." This is an ethical classic of English origin. It is contained in the December, January and February numbers.

A series on "Martinism," translated from the French, under the titles of "St. Martin and Martinism," "Practical Magic," and "The Work of Realization," is contained, complete, in the numbers from March to October, inclusive.

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December—A Vindication of Astrology, Palingenesis of Plants, Religion in Ancient Egypt, Why We Should Be Thankful, Peace of the Soul, Multiple Personality, The Sun's Distance.

January—An Astrological Review; Modern and Ancient Heliocentric Astrology, the Astral Number, an Account of Pythagoras, A Reasonable Religion, Life as a Fine Art, Mystery in Ivy Hand, Light of the Zodiac.

February—The Star of Bethlehem, The Divining Rod, Socialistic Slavery, The Old Century and the New, Tower of Babel: Size and Shape: Size of the Earth Determined by the Government.

March—Secret of the Sphinx, A Few Geocentric Fallacies, Our Policy, The Divinity in Man, The Road to Happiness, An Ancient Stairway, Mystic Hindoo Parchments, Has Our Sun Another?

April—Wisdom of the East, Mineral Divining Rods, Peculiarities of Figures, Sketch of Col. Elliott, The Gospel of Individualism, Curious Cruciform Crypts, A Celestial Cryptogram.

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October—Vedanta Religion, Predictions on the Assassination, "End of the Volume" Articles, Our Late President (Astrological), Our Martyred President (Editorial), Vibration in the Orient, The Nightmare of To-morrow (by William Walker Atkinson), The Lost Arts, Great Telescopes.

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A Monthly Journal of Occult Science, Art and Philosophy.

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Volume III.

CHICAGO, ILL., SEPTEMBER 1, 1902.

Number II.

[Prepared for the Star of the Magi.]

THE ESSENTIAL ROSE-CROSS OR ROSE-CROIX.

Translated from the French in "L' Initiation"
by Margaret B. Peeke.

"From God we are born;
In Jesus we die;
By the Holy Spirit we are revived."

Nature will always have secrets. The golden chain comes from the Infinite and returns to it again. Science would be perverted if critics and reformers did not arise to separate the pure from the impure and hold the balance between reason and experience. Thus things are ever passing; the reformers of to-day (from the beginning of the seventeenth century) in Germany form the Institute of the Rose-Croix.

Art is the servant of Nature; theory and practice go hand in hand. To learn the Secrets, to adapt them, to appropriate them and realize them—such is the triple way that the Adept follows who is taught in the nine colleges upon the earth: Egypt, Eleusis, Eumolpides, Samothrace (the Cabiri), Persia, Chaldea, India, Arabia, and Pythagorians and Gymnosophists.

Alchemy is but a secondary art. The Rosy Cross values truth more than gold, although the latter is useful as a means of use in worldly life. The Adepts' medicine is physical, vital and spiritual, and they distribute it as humanity has need, then leave the condition to develop itself and retire in secret until it is necessary to be repeated. The cubic stone is the symbol of this adaptation of science and art to this end and tracing effects to their causes.

The times of action of the true Rosicrucians are determined by their knowledge of the sidereal world and the laws of evolution of the human race. These periods are designed to awaken the desire and prove who are worthy to be elected. These are few in number. The Rose-Croix accepts scarcely one candidate in a thousand. (Celibacy is not an indispensable condition, for there are among them married men and fathers of families; neither is the knowledge of medicine, for there are artists among them.)

The Schools of Wisdom are divided into exterior and interior. The former possess the *letter* and the latter the *spirit* of the hieroglyphs. Exterior religion is connected with the interior by ceremonies. The exterior school of mysteries is joined by symbols with

the interior "Sons of Truth." It has but one Order, that of brotherhood, an association of thinking men who have but one desire, namely, to acquire Light. From this center innumerable orders have gone out by those who were discontented. The multiple is in the ceremonial of the exterior, the truth is *only* in the interior. The cause of the multiplicity of the orders or brotherhoods is the multiplicity of the explanations of the symbols, according to time, place and circumstances. *There is only one true community of Light.*

All errors, divisions and misunderstandings in religion and secret associations give place to such ideas regarding only the letter; the spirit remains always intact and holy. All contact is with the outer curtain on which is written symbols, ceremonies and rites; nothing touches the interior.

Our will, our end, our work is the revivification of the dead letter, and to give to symbols a spirit and to signs without life, true life; to make the inactive active, and death living. We cannot do this of ourselves, but by the spirit of light, which is wisdom, love and the light of the world; which desires to become your spirit or your light.

Until the present time, the most interior sanctuary has been separated from the temple and has become the seat of those in the vestibule. The time is near when the sacred sanctuary will be reunited to the temple, for those who are in the temple to have power to act upon those in the vestibule until they will both be as one.

In our sanctuary, which is most interior, all mysteries of spirit and truth are preserved pure. It has never been profaned, nor touched by the impure. This sanctuary is invisible, as it is a force, only known when in action.

In our school all can be taught, for our Master is the same Light, and his Spirit. Our sciences are the heritage promised to the elect or to those who are capable of receiving the light; and the practice of our sciences is the fullness of the divine alliance with the children of men. Now we have fulfilled our mission and have announced to you the approach of the great noontide and the reunion of the interior sanctuary with the temple. The *summum bonum* is wisdom. But we must distinguish between human and divine wisdom. The first is imperfect, uncertain, doubtful; its faults are exposed in the book of the savant Agrippa, who had seen farther than human philosophy; also in that of Dr. Sanchez. The wisdom of the world is foolishness in the eyes of God. The wise

men of the world often, with all their intelligence, act, even from their own standpoint, foolishly, for their wisdom is perishable and changing. Syrach said truly: "All wisdom comes from the Lord God and is eternal with Him."

Scripture teaches us, then, that there is a divine wisdom. Solomon said: "The Lord gave wisdom, and, by his mouth, descended knowledge and comprehension." He gave also the characters of this wisdom: "It is the breath of divine power, a ray of the magnificence of the All-Powerful, the splendor of the eternal light, an immaculate mirror of divine power, an image of his goodness. It is transmitted to this earth by the mouth of saints and prophets, but the Word of God is the well of wisdom, and the eternal law in it is its source." Job said (28: 20, 21) that "it is hidden from the eye of all the living." The Lord wished that man be intelligent and knows how to recognize his will. It is necessary, then, that we force ourselves to acquire wisdom.

In the Old Testament, Adam, Noah, Lot, Jacob, Joseph, Moses, Joshua, David, Solomon, Daniel and Esdras have had wisdom, shared with Samuel, Elias, Elisha and Esau. Jesus Christ gave it to his disciples. Very few men have received this divine gift. To do this it is necessary to become the enemy of this world. Those that hate the world are the friends of God. "There is not a wise man," said Tertullian, "that the world does not believe a fool, for the wisdom of this world is the contrary of heavenly wisdom, and to find this latter one must renounce all the worldly wisdom he has gained." This is because, according to Luke (16: 15), all that is great in the world is nothing in the sight of God.

Purification of the heart is the preparation necessary to receive wisdom; but it is necessary to first lead an active life, and afterward a life of contemplation. Wisdom shares the following gifts with men: It gives the Word, knowledge or faith; it gives the key of hidden things, past and future; it gives the laws of all things in earth and in the heavens; it teaches how to read the thoughts of men and to speak all languages. It is the Tree of Life; it shows the way to the Kingdom of God. It confers the power to heal the sick and to perform miracles. It is the spirit of grace and prayer; it gives knowledge of the inner man and of God. The Lord directly instructs the wise man in dreams of the night and by visions; angels sometimes appear to him. The man given to contemplation is sometimes ravished in ecstasy and sees the heavens opened.

The author of this little treatise bears witness to the great favors which wisdom has bestowed on him. God shows him first the true way with the three degrees such as Jesus taught his disciples; then the manner of true prayer, and how to distinguish the enemies of God among his friends. After having received the second degree of wisdom he receives an art of inquiring, according to a certain preparation, concerning temporal things in the future. With this degree he receives the hidden meaning of the Scriptures. The first method consists in writing a combination of

numbers or of a word or sacred sign; the second teaches to find seven senses of the same sentence. These two methods surpass in ingenuity and depth all that Tritheme and Porta have written upon the subject. It is the discovery of the root of all languages, and I have constructed a "Speculum Archetypum" which gives the senses of every imaginable word, then the key of all musical systems.

He has discovered in the same way why one meets on this earth so many types of men, and he has constructed for this research another archetype. He has had visions like Ezekiel and the Apostle John, and he has learned to speak and write in new tongues.

The third degree of wisdom reveals to him things above human comprehension: The secrets of the interior man; of the soul, its birth, the place where it dwells in the incarnate man; the life and death of the soul, and what will be the new body of our regeneration. The mystery of the Trinity was unveiled with its correspondences, also the nature and constitution of spirits. He knew the hidden mystery of marriage and the fall, and what the symbol taught by baptism, the Lord's supper and the communion of saints. And more, God revealed to him the third world, the second coming of Christ, the millennium of the Apocalypse, the resurrection of the dead, the last judgment, the disappearance of the universe and its renovation; of two persons who should come before that day; of the New Jerusalem, its construction and its religion; a new understanding of Scripture, a new holy book, an evangel of the new alliance, a new law, a new sacrifice, a new social state, a new physician, a new philosophy and a new magic; and, finally, life everlasting, an unique religion and an unique kingdom.

The author received mystical intelligence of the Scriptures and the revelation of their mystical sense. He has given some of the secrets of the second degree in two manuscripts upon the new mystical theology and the new reign of Christ upon the earth.

He was constantly brought into the knowledge of the opposition of human wisdom to the divine. He developed the laws of the latter by citing a number of sacred texts upon poverty, alms-giving, humility and trials. He ends by urging his readers not to put their faith in the shadows of human wisdom but in the force of the Light, for the splendor which God gives will never grow dim.

The author of this singular gem that we review was known as Julius Sperber, Counsellor of Anhalt, and who died in 1616.

Before closing this specification of general characteristics of the Rose Croix, let us recapitulate the documents that intellectual Initiation has left us.

First, Kabbalistic tradition we find in a pamphlet entitled "Effroyable paction," that gives the number of the Rose-Croix at thirty-six centers. They were distributed in the following manner: Six at Paris, six in Italy, six in Spain, twelve in Germany, four in Sweden, and twelve in Switzerland. He adds that there are always twelve visible and twenty-four invisible; that they are the spiritual type of which the members of the tribe of Levi are the material symbols, accord-

ing to Kabalistic calculation: 5 30, 16, 10. They are beyond Nahash, because destiny has no existence for them and immortality is acquired for them. Among the Kabalists, their chiefs were Moses, Aaron, Levi, the priests and singers. They know men but men do not know them. The Songs of Solomon contain their initiation from the Kabalistic point of view, as Proverbs holds the mysteries of the purifying life, and Ecclesiastes that of the illuminative life.

"The Canticles hold the mysteries of the law and wisdom. And angels sing above in that way to the birth of Levi. After the birth of Levi, and later, when Moses came to the world, Aaron was consecrated and the Levites and the singers departed from the tribe of Levi. And they were consecrated and lived near that which they had to watch. And one part was consecrated by contact with the other. Those above and those below formed a unique choir, and the unique King rested on them."

The "Shir ha Shevme" is the book of the Rosy-Cross.

This is why it is said that their state unites the extremes of stability and movement, as the Holy Spirit unites the extremes of the Father (eternal stability) and the Son (infinite vital movement). This is what is expressed in saying that their place of meeting is the temple of the Holy Ghost, and that they receive both sacraments of the primitive and eternal church; the baptism of the Spirit of which the Gospel speaks, and the full communion with the Word.

Fludd expresses in other terms the same ideas in many chapters of the *Summum Bonum*.

The palace of the fraternity is that spoken of in the Scripture, when it says: "We rise to the mountain of reason and will build the house of wisdom. It is the true Horeb, the spiritual Zion. It is the house that the wise builds upon sure foundations and of which he lays the foundations upon a rock. This rock is the Christ; God only builds the house.

"We have, says the Apostle, a house not built with hands but is a spiritual body which is prepared for the celestial eternity. One cannot lay any other foundation than that which is laid, which is the Christ.

"The sages of the Rosy-Cross and their spiritual dwelling is fully described by the Apostle, Christ himself the rock, and you build as living stones a spiritual dwelling, offering a holy sacrifice agreeable to God by the mediation of Jesus Christ. And you the chosen people a royal priesthood called from the shadow by his glorious light to announce his truths.

"The Rose of the Rosy-Cross is the blood of Christ by which our sins have been washed. It is the Rose of Sharon of the Canticles. It is that which ornaments the secret garden. It is the base in which the well of living waters has been dug. It is the love of Christ by which we come to know the length and breadth and elevation and depth of the love of Christ."—Robert Fludd.

Fludd is not alone in his opinion; after him Cohausen seems also to believe the Rosy Cross when manifested is only a part of the total Rosy Cross.

"Thomas Vaughan afterwards established a paral-

lel between the sojourn among the Brahmins of Apollonius of Tyana and the temple of the Holy Ghost.

"Nearer to us our deceased Master, the Marquise de Guita, expressed himself in magnificent terms upon the plane, the character and the mode of action of the true Rosy-Cross. See the words of this noble writer and grand initiate. 'The artist Elias is infallible, immortal, untouched by the abundant contaminations and ridicule of humanity who seek to represent him. The spirit of light and progress incarnates itself in beings of good will who evoke it. Do these stumble on the way? Already the artist Elias is nothing more to them.'

"To make this superior Word false is as impossible as to make his name false. Sooner or later he finds an organ worthy of him, if only for a moment, a mouth faithful and loyal though it has time to pronounce but a word.

"Be this organ of election or be this mouth accidentally found what does it matter? His voice makes itself heard powerfully, and vibrates with serene and decisive authority that gives to the human word inspiration from on high.

"Let us beware of the false traditional spirit of the order, for sooner or later we will be rejected here below by the mysterious demiurge which the order salutes by the name, 'Elias the Artist.'

"He is not the Light, but, like John the Baptist, his mission is to bear witness to the light of glory, which will shine from a new heaven upon a rejuvenated earth. Thus he manifests himself by counsels of force and clears away the pyramid of old traditions, disfigured by their rubbish and debris, the accumulation of twenty centuries.

"And, lastly, by him the ways are opened for the coming of the glorious Christ, in the clouds by which he vanished."

Dr. Franz Hartmann, after having expressed the opinion that one could not find the Rosy-Cross living upon earth, proclaims that they form a spiritual society, of which the consciousness is in the heavens and who, taking bodies on the earth, by intervals, escape the investigation of the historian; but their fraternity, according to their own testimony, has existed from the first day of creation, when God said, "Let there be light." A society of the children of light, of which the body is formed of light and who always live in the light, they are instructed by divine wisdom, the heavenly bride. All the sages who have ever lived have studied in that school. They will be scattered not only upon this earth but throughout the universe. They have but one book and one method. Their temple is everywhere, and they are held together by a fire which nourishes them, and which is thaumaturgic. Thus all things are submitted to them because their will is identical with the law.

We have now entered within the starry abyss of the mystic where the great heights make us dizzy; behold how we reach it. The admirable Ruystroek has described with a rare truth of expression the superior states of the spiritual life. These are the degrees of which he speaks in the following pages:

Secret Friends and Mysterious Children.

There is an interior and unknown difference between the secret friends of God and his mysterious children. Both have rights in his presence. But the friends possess their virtues, even the most interior, with a certain propriety, imperfect in its nature. They choose and embrace their mode of attachment to God as the most elevated object of their power and desire. Their propriety is a wall which hinders them from penetrating into the sacred presence without images. They are covered with portraits which represent their persons and their actions, and these pictures come between their souls and God. Although they feel the divine union in the effusion of their love, they have neither the idea nor the love of simple transport; the unconsciousness of simply Being is a stranger to them. Thus their interior life, even at its highest moments, is chained by reason and human estimates. They know and distinguish intellectual powers quite well but simple contemplation of the divine light is a mystery to them. They address themselves to God in the ardor of their love but this propriety, imperfect in its nature, hinders them from burning in the fire. Resolved to serve God and love him always, they still have not the desire for a sublime death, which is the essence of the Godlike life.

They guard all their love for interior consolations and imperfect bliss. This is why they stop on the way, resting themselves before the mysterious death and losing the crown that pure love places on the head of the conqueror.

Ah! the distance between the secret friend and the mysterious child is great. It is absolutely necessary to guard the interior love. Thus we will await with joy the coming of Christ and the judgment of God. But even in the exercise of our activity we die to ourselves and to all that belongs to us; then, transported above all by the excessive sublimity of the living spirit, we surely feel in us the perfection of the children of God. And the spirit will touch us without a mediator, for we will be in the state of innocence.

The re-integration of the incarnate man in all the privileges of his primitive celestial state is described in the Apocalypse by the marriage of the Lamb and the New Name. The curious will find admirable developments of this in the works of Gichtel.

The White Stone and the New Name.

To the conquerors, says the Holy Spirit, "I will give the hidden manna and the white stone with a new name which no one knows save he who receives it." The conqueror is he who has crossed, outgrown himself and all things. The hidden manna is a celestial joy. The stone is a white stone so small that one could step upon many without injury. The stone is white and brilliant as a round flame, infinitely small, polished on every side, astonishingly light. One of the symbols of the stone is Jesus Christ. Jesus is the clearness of the eternal light; he is the splendor of the Father; he is the mirror without blot in whom all live. To the transcendent conqueror the white stone is given, carrying with it magnificence, life and truth.

The stone resembles a flame. The love of the eternal Word is a love of fire; this fire has filled the world and wishes that all minds burn with it. The Son of God has justified the etymology of the word calculus. Obedient unto the death of the Cross, he has humiliated himself; no longer man but a worm of the ground, despised by human kind and condemned by the populace. He has put himself under the feet of the Jews who have trampled upon him without feeling it. If they had known God they would not have erected his cross. To-day Jesus is little or nothing in all the hearts who do not love him. This magnificent little stone is round and equally radiant upon all sides. The form of the sphere symbolizes eternal truth without beginning or end. This equality of aspect, presented by all sides of the spherical form, indicates justice, which weighs all with equity, rendering to each his due. He who receives this white stone will guard it eternally. The eternal Word weighs nothing; it sustains, by its power, heaven and earth; it is within each and known to none. Jesus is the eldest son of the creatures and his excellence surpasses all; he manifests himself, to whom he will, by his peculiar power. Our humanity is mounted above the heavens and sits at the right hand of the Father. The white stone is given to the contemplator; it bears the new name which only he knows who receives it.

Every soul that turns towards God receives its own name. The name depends upon the dignity, more or less excellent, of the soul's virtues and the height of its love.

Our first name, that of our innocence, which we receive at baptism, is adorned with the merits of Jesus Christ. If we return to God after this baptismal innocence is lost we will receive, from the Holy Spirit, a new name and that will be our eternal name.

All that we have said is contained in a small book by the Rosicrucian, Eckartshausen. This book equals in satisfaction, for the needs of the soul, "The Imitation of Christ," by Thomas a Kempis. He says:

"The interior church exists, in the invisible plane, from the creation of the world to the end of time. The members of this church belong only to the earth and are taught by the Holy Spirit. Its end is to prepare the kingdom of God; it is, by its influence, that all light is descended upon the earth. In its initiation and constitution it is hierarchical.

The first and lowest degree consists in good morals, by which the simple will, subordinated to God, is conducted by the pure motive and will of Jesus Christ that is received by faith. The means by which the spirit of this school acts is called inspiration.

The second degree consists in the intellectual reason, by which the understanding of man who is united to God is crowned with wisdom and the light of knowledge. The means by which the spirit does this is called the illumination of the interiors.

The third and highest degree is the entire opening of our interior sensorium, by which the interior man arrives at the objective vision of real and metaphysical truths. This is the highest degree, where faith becomes vision, and the means by which the spirit acts are real visions.

These are the three degrees of the true school of interior wisdom of the interior community of light. The same spirit which ripens men for this community distributes also their degrees by their united action.

This interior school makes itself known according to circumstances to exterior schools, who receive it according to their capacity. Members are never convoked or united in a body unless necessary. God is the chief and obeyed by all, whatever be the work assigned to them. Entrance to this school is in ourselves, but one only finds the door when ripe, that is to say, when one has become truly humble and has died to self and has confidence in the goodness of the Father.

[Written for the Star of the Magi.]

TRUE AND FALSE THEOSOPHY.

An Answer to the Perverted Conceptions of Two Unfriendly and Prejudiced Critics.

BY MARCUS JULIAN.

TO THE EDITOR STAR OF THE MAGI:—Under the following sensational headlines, the *Progressive Thinker* of June 21st announces: "The Absurdities of Theosophy Demonstrated; the Cardinal Principles [!] of Theosophy comprehensively explained by two Thoughtful Minds [!]"—Hon. R. A. Dague, a Californian, and Dr. J. M. Peebles furnish such information [?] on the subject as will greatly interest Spiritualists." As a student of Theosophy I wish to say that if our Spiritualistic friends depend upon such effusions for their knowledge of Theosophic teachings, their general ignorance of the subject is no longer a cause of surprise.

Instead of replying, *ad seriatim*, to the misconceptions of these two writers, probably a brief outline of the general trend of Theosophic thought would be more helpful to those who would know somewhat of the teachings of the Wisdom-Religion. Theosophy may be approached from many sides—the ethical, the philosophic, the scientific and the religious. In the very nature of things, Theosophy cannot be popular with the unthinking masses. For many generations yet to come it will be confined to "the philosophic few." Camille Flammarion tells us that of the one billion four hundred million inhabitants of the earth, *nineteen-twentieths never think at all; they are merely shallow receptacles for the thoughts of the "thinking twentieth."* Students of Theosophy are quite willing to accept Flammarion's unflattering statistics.

In the first place, it is necessary to distinguish between "Theosophy" (*Theo-Sophia*, Divine-Wisdom) and "The Theosophical Society." The first is a body of teachings, handed down through the ages from time immemorial, known under different names in different lands and times, but always distinguished by certain fundamental truths, common to all, and a general spirit of eclecticism. This Wisdom-Religion is seen in the *Brahma-Vidya* of India; in the teachings of the Buddha, especially those preserved by the Northern school; in the teachings of Lao-Tze, the great mystic of China; the Sufis show it to us in its Persian dress;

we trace it in the philosophy of Pythagoras and of Plato; in the Orphic mysticism of ancient Greece; in the teachings of the Egyptian Hermes Trismegistus; in the general Gnosticism of early Christianity, and the Rosicrucians and various other mystic brotherhoods of the middle ages preserved its traditions. This general body of teachings as to the nature of existence, both cosmic and individual, is now known under its ancient Greek name of "*Theosophia*," or, as now universally used, "Theosophy."

Mme. H. P. Blavatsky did not *invent* Theosophy, she merely *revived* this ancient Wisdom in the Western World when, in 1875, she and Col. H. S. Olcott founded the Theosophical Society in New York city. The objects of the Theosophical Society are as follows:

First. To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

Second. To encourage the study of comparative religion, philosophy and science.

Third. To investigate unexplained laws of nature and the powers latent in man.

No member of the Theosophical Society has the right to speak *for the Society as a body*. Each member is free to investigate truth as he sees it and is expected to extend to others the same toleration that he demands for himself. That the Society has suffered from the intolerance and aggressive personalities of many of its members is a well known fact, but "short-comings in an advocate do not necessarily vitiate the theories advocated." Herbert Spencer tells us that "human experiences are marked by three stages: First, the unanimity of the ignorant; second, the disagreement of the inquiring; third, the unanimity of the wise." Hence, during the stage of inquiry (the stage of the vast majority of mankind at present) we may expect more or less discord. Thus each student of Theosophy will unconsciously color, more or less, with his own personality, the teachings of the Ancient Wisdom. Only the soul that has risen above the limits of the personality can be expected to give an interpretation that will be entirely free from personal bias.

The general principles upon which Theosophy rests may be broadly stated as follows:

First. One eternal, infinite, incognizable, real Existence.

Second. From *That*, the manifested God; unfolding from unity to duality, from duality to trinity.

Third. From the manifested Trinity, many spiritual Intelligences, guiding the cosmic order.

Fourth. Man a reflection of the Manifested God, therefore *fundamentally* a trinity, his inner and real Self being eternal—one with the Self of the universe.

Fifth. His evolution by repeated incarnations, into which he is drawn by desire, and from which he is set free by knowledge, becoming divine in *potency*, as he had ever been divine in *latency*. [See "Ancient Wisdom," page 5, by Mrs. Annie Besant.]

Thus Theosophy includes, reconciles and explains Pantheism, Monotheism, and Polytheism. Monism and Dualism are seen as *two sides* of the same shield. It is not taught that the human soul starts on its indi-

vidual career as an omniscient and perfect entity, as Mr. Dague has wrongly asserted. What starts on its evolutionary career is a germ of Divine Life and consciousness, containing within it the potentiality of Divine Self-consciousness. This is developed through the process we call Reincarnation. [See "Theosophic Manual-II." Heaven, or the "Third World," is a place of spiritual gestation, where the soul rests and assimilates the highest and noblest to which it can respond, returning to earth plus the result of past experiences. [See "Theosophic Manual No. VI."]

The Astral Plane is the habitat of all entities using astral bodies; hence here are found sub-human, human and super-human entities. It is the plane on which the human soul functions after the process we call death; and upon which the human entities remain until, freed from the burden of the Desire-Body, they pass into *Devachan* (the Heaven world).

The Theosophic teaching is that souls in Heaven are drawn to kindred souls, hence *we are with those we love*. Mr. Dague is mistaken in asserting that Theosophy teaches that we do not meet our loved ones in Heaven. In order to gain anything of an idea of the Theosophic teaching as to *post-mortem* states of consciousness, it is necessary to understand the teachings as to the "Planes of Nature." This involves the theory of the "interpenetration of matter." Only the broadest of crude outlines can be here attempted. Briefly, the theory is this: There are seven Planes of Nature, and states of consciousness corresponding with the conditions of matter of each Plane.

These Planes, or states of matter, *interpenetrate*; the finer interpenetrating the coarser, or denser, and at the same time extending beyond.

The names given to these Planes are:

- | | |
|--|------------------------|
| 7. Maha Pura Nirvanic | Super-spiritual. |
| 6. Para Nirvanic | Planes of the Logos. |
| 5. Atma, Nivana, Spirit | Spiritual. Planes of |
| 4. Buddhi, Spiritual Soul | super-human evolution. |
| 3. Manas, Human Soul | Mental. |
| 2. Astral Body, or Desire-Body | Astral or Psychic. |
| 1. Dense Physical Body; Etheric Double (vehicle of Prana—Life Principle) | Physical. |
- Normal human evolution—1, 2 and 3.

The above table will give some sort of an idea of what is meant by the Theosophic use of the word "spiritual." Students of Theosophy do not consider the phenomena of the ordinary seance-room as being "spiritual." They reserve the use of that word for an evolution that pertains to the highest of human development and to the super-human kingdom.

Much of the phenomena of the ordinary seance-room are not only purely psychic phenomena but are of a very *low* psychic order at that. Students of Theosophy do not deny the genuineness of the phenomena produced by the aid of the medium, but deplore the results—as witness the effects on the average medium and the intellectual stagnation of the ordinary Spiritualist. Students of Theosophy assert that the only *safe* way to develop the astral consciousness is to bring the astral body under the control of the will, to *purify* it (by purifying the desires, appetites and passions) so

that it will respond only to the *best* of astral vibrations. Anything like a satisfactory explanation of even some of the astral phenomena is beyond the scope of a short article like this. I must refer the reader to Mr. Leadbeater's "Astral Plane" and "Clairvoyance" for a brief yet comprehensive explanation of astral and etheric phenomena.

Now as to the question of "authority." As students of Theosophy advance in their studies and in living "the Theosophic Life" (which means a constant effort to control the lower nature, and the mind, and to live, as far as possible, a life of altruism), they find a gradual and constant expansion of consciousness, so that the experiences on the Astral Plane (during sleep at night) become more and more vivid, implying the power to impress these experiences on the physical brain consciousness, until, finally, the student finds himself able to leave his physical body in *full consciousness*. This implies the control of the Astral Body. In order to reach the astral consciousness, the ordinary medium has to be "entranced," or "controlled," implying a temporary paralyzing of the physical faculties and a yielding of the physical body, with its Etheric Double, to the tender mercies of some Astral Entity, who *may*, and who *may not*, be a safe guide. If the medium were one who responded only to the best of astral vibrations, whose physical, astral and mental bodies were, in a measure, purified and under the control of the wise, then the danger would be reduced to a minimum. But the ordinary twaddle of the seance-room often shows a preponderance of "slum entities," whose company a decent person would shun were they in physical bodies, but who are received with open arms because they are "spirits." Man is no more of a "spirit" when in his *astral* body than when in his *physical*. He is the *same man*, with the same appetites, desires and passions. A fool does not become a sage simply because he has discarded, for a time, the heaviest of his clothes (his physical body); that is accomplished by the slow process we call *evolution*.

In concluding this very hasty and imperfect sketch of some of the teachings of the Wisdom-Religion, I would ask all fair minded seekers for what they call "truth" to study the Theosophic literature *carefully* before they pass judgment on what is labeled "the absurdities of Theosophy." The "absurdities" may lie in their own conceptions of the teachings and not in the teachings themselves. A careful and intelligent reading of the "Ancient Wisdom," "The Path of Discipleship," "The Culture and Control of Thought," by Mrs. Besant, and "The Astral Plane," "The Devachanic Plane," and "Clairvoyance," by Mr. Leadbeater, will give the person of average intelligence a good general idea of some of the elementary teachings of Theosophy.

MARCUS JULIAN.

A Woman Fasts for 45 Days and Dies.

Aiming to fast for fifty days, Mrs. Katherine L. Ball of San Francisco died of starvation on July 30, after having fasted for forty-five days. She was fifty years old and, before her fast, weighed 250 pounds.

THE ESSENTIAL FIRE.

For us who grope in darkness, is there not
 In nature some monameron hid, to right
 The imperception of our spiritual sight,
 Like that which in a day, 'tis fabled, brought
 To suffering eyes the treasure which they sought?
 Shall aught abstain us from the search for light,
 Who are resolved to flee the thrall of night,
 And greaten in the atmosphere of thought?
 Who shall adeem the grant that made us free,
 Or tax us with elutheromania if
 We spurn all bonds and from some steepy cliff,
 Which proletarian minds may not aspire,
 Reach out into the far immensity,
 And bathe our souls in the *Essential Fire?*

SAINT-GEORGE BEST.

THE FACTORS OF COSMIC ASTROLOGY.

Mr. Hugh will not contend, I suppose, that, if he had been born on the Sun, the planets would cease to point the vicissitudes of his existence. But to then apply his present Ptolemaic astrological principles he would have to consider the Earth as a planet instead of its moon, substitute "receding" for "retrograde" planets and regard the Sun as a "constant." He might be so astonished and delighted with these few amendments to his present standpoint that he may now say, with my hearty approval, "I was, *unfortunately for my geocentric principles*, born on a planet—at some distance from its poles—and not on the Sun."

In our last article we said: "If Astrology is a true science its laws, self evidently, must be operative at the Poles as well as at the Equator. True Geocentric Astrology must apply to *every point* of the *entire surface* of the Earth." As so-called "geocentric" Astrology does not so apply, we are now obliged, as consistent advocates of Astrology, to find and present a scientific basis upon which its eternal laws may be fully and truly discovered and developed so as to possess a *complete* Geocentric application.

Anything short of this sublime end of the natural evolution of the divine science will fail and crumble through its inherent incompleteness. With multiplying evidences of a hidden splendor that springs from some central and glorious Truth, the faithful disciple of the secret science of the stars must, at last, lay his quest aside with a heavy heart and an unsatisfied hunger of soul. The fault is not that of his illustrious and immortal predecessors, guides and teachers, whose scholarly works adorn his possessions. They also sensed the hidden glory and wrought as best they knew to conserve the rays that glimmered through the veil of Isis. It would be a crime to condemn their works because they fail to dissipate speculation's heavy cloud or answer infallibly the thousand queries that unitedly and persistently demand answer. In the future—when her veil is lifted and the glory of her face shines freely forth—Astrology will sit enthroned in her Cosmic Temple, the stones of which—whether oval, oblong or square—will contain the names of ALL who have loved her and followed, as best they could, her starry banner of blue.

So let us both honor and hold fast to the old Masters of Hermetic Art. Let us not lay up our sacred herit-

age from them, however, as a finality. Let us worthily endeavor to realize the prophetic ideals they were inspired by, ideals that animate and inspire every true disciple of the "hidden glory." Let us not despise any avenue that may lead to the light or any part of it. Let us not condemn, *a priori*—as materialistic scientists condemn us—any way untrod by Ptolemy and others simply because they knew or cared nothing for it or had no opportunity to walk therein. Let us set our faces toward the Light in whatever direction she may appear, in whatever guise she may assume, in whatever form she may be incarnate. Let us seek her faithfully, earnestly, persistently, reasonably, with every resource, help and implement of science, intelligence and art, until her "hidden glory" is revealed. Thus will we best honor the thought and toil of such masters as Lilly, Napier, Coley, Morin and Kepler.

The heliocentric constitution of our solar system presents a scientific basis upon which the generic principles of Cosmic Astrology must finally rest for their sure demonstration and, for us who are "born on the earth," geocentric application. Given, these three things as facts—that our solar system is heliocentric in character, that the heavenly bodies and their configurations, angles and aspects possess occult powers reducible to well-defined principles, correspondences and laws, and that earthly man is governed, influenced or swayed by these laws and his destiny indicated by them—it follows that, as truth is consistent and contradicteth not herself, that the heliocentric zodiac is an actuality, that the positions of the planets therein to the Sun and Earth create aspects, angles and *areas* of astrological significance which, as to the Earth, influence both its *entire* body and *surface*. Thus the heliocentric complements the geocentric system, and these are the two prime factors, I take it, that will ultimately blend and give birth to the now "hidden glory" of Cosmic Astrology. Let its Light shine!

With this digression ended I turn once more to the subject of the Astral Number. I have now secured a page for page and line for line MSS. of O. H. Richmond's "Elementary Astrology." I performed the work of copying myself and can rely upon it. This enables me to promise the readers of the STAR a final chapter on the history of the "Nativity Number" in the October issue. WILLIS F. WHITEHEAD.

THE PLANETS FOR SEPTEMBER, 1902.

MERCURY.—September 1st, 1902, in Scorpio; 7th, enters Sagittarius; 18th, enters Capricornus; 28th, enters Aquarius. Moves about four degrees a day.

VENUS.—1st, in degree 13 of Cancer; 12th, enters Leo; 30th, enters Virgo. Moves about two degrees a day.

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

MARS.—1st, in degree 5 of Cancer; 30th, in degree 16 of same. Moves about half a degree a day around the Sun.

JUPITER.—In degrees 15 to 17 of Aquarius during the month.

SATURN.—In degrees 27, 28 of Capricornus during the month.

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.

Use a Pappus Planetarium in keeping track of the planets.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
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CHICAGO, ILL., U. S. A., SEPTEMBER 1, 1902.

NEWS E. WOOD, A. M., M. D.,
EDITOR AND PUBLISHER.

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EDITORIAL SECTION.

SELECTIONS from the Upanishads:

Thou art thou.

Truth alone wins, not falsehood.

Departing from hence man is born anew.

He who sees that One does not see death.

Arise! Awake! Stop not till the goal is
reached.

He who knows the Supreme attains the
highest.

In a calm and tranquil mind one finds in-
exhaustible bliss.

The senses are the horses and their ob-
jects are the roads.

Awake! Arise! Seek out the Great One
and get understanding.

The soul the gods adore as the immortal
life, as the light of lights.

Thou shalt not see the seer of the sight nor
the thinker of the thought.

He will have to die again and again who
sees this universe as many fragments.

There is only One Being who exists un-
moved, yet moving swifter than the mind.

It moves, it is motionless. It is distinct,
it is near. It is within all, it is without
all this.

In my illumined heart the sun of wisdom
doth ever shine. He never riseth nor doth
he ever set.

Let the wise man sink his senses in the
mind, sink his mind in reason, sink his reason
in the Great Soul.

There is nothing here that is many and
varied. He who sees the world as though
it were varied, obtains death.

The man who understands that every
creature exists in God alone, and thus perceives
the Unity of Being, has no grief
and no illusion.

Being in this world we may know the
Supreme Spirit. If there be ignorance of
Him, then complete death ensues; those
who know Him become immortal.

As the web issues from the spider, as
little sparks proceed from fire, so from the

One Soul proceed all breathing animals,
all worlds, all the gods and all beings.

Being in the midst of ignorance and
thinking in their own minds that they are
intelligent and learned, the ignorant wander,
afflicted with troubles, like the blind
led by the blind.

As the Sun, the Eye of the whole world,
is not sullied by the defects of the human
eye or of external objects, so the inner
soul of all beings is not sullied by the misery
of the world.

It is the ear of the ear, mind of the
mind, tongue of the tongue, and also life
of the life and eye of the eye. Being dis-
abused of the false notion, the wise, hav-
ing left this body, become immortal.

MONISM AND FATALISM.

In the *Adept* for September Frederick
White says:

"Many of the readers of the *Adept* may
think (I judge so from a letter received
from a 'Constant Reader'), that the editor
of the *Adept* and the editor of the
STAR OF THE MAGI are at 'outs,' but such
is not the case. Dr. N. E. Wood of the
STAR and myself are the very best of
friends and no doubt we always will be,
but we do not agree in the matter of Vac-
cination and Free Will, therefore we have
our say in our respective papers. Dr. N. E.
Wood is *E Pluribus Unum*. The only one
who has the sand to publish just what he
thinks on the subject and be criticised.
We shall try to best him in the argument,
although we know that some will see his
side of the argument and continue to
think as he does, while many will see our
side and get good ideas from them. All
readers of the *Adept* should never forget
that we have no hard feeling toward any
human being, be he white, brown, yellow
or black; he is just as good as 'Dynamis'
made him, but it is necessary for us to be
sharp, sarcastic and cutting, to get the
criticism that we want, to make things in-
teresting."

We appreciate the compliments Brother
White pays us and desire to assure him, as
well as our readers, that we reciprocate
the kindly feelings expressed. We esteem
Brother White, and the *Adept*, very highly.
We know him to be honest and sincere in
his beliefs and arguments, but we feel cer-
tain he is in error, and that his pet doc-
trines of "Monism" and "Fatalism" are
not only erroneous, but that their dissem-
ination is likely to prove harmful to hu-
manity. Hence our attempt to rescue
him from the slough of fatalism, which it
appears has, at least, partially succeeded.
His reply to "A Monist's Oration on Fate"
is, in full, as follows:

"In our May issue we remarked that
'when a man does wrong the combination
is such that he must do as he does.' Dr.
News E. Wood, of the STAR OF THE MAGI,
ridiculously takes us to task, as follows,
before he knows what he is writing about:
'We fancy the reply a convicted murderer,
who holds to such a fallacy, might make
to the judge when asked why sentence
should not be pronounced against him.'

'I cannot be held responsible for
such a crime.' * * * 'I had no free
will in the matter—only the will of the
Great Dynamis—the will to kill!' If there
was no other way to hold vicious people
responsible unless upon the basis of free
will, Dr. Wood would have a good argu-
ment, but as there is, he has not; hence
his whole ridiculous tirade against Monism
is as senseless as it is childish. It is al-
ways wise to find out, first, what a science
is before criticising it. By his unjust at-
tack upon the Monism and Fatalism of the
Adept, he has exposed his ignorance of the
fundamental law, in the dynamic economy,
which wisely adjusts one thing to another;
so that the reply of a judge to a convicted
murderer would be as follows: "

This reply that Brother White puts in
the mouth of that *reca aris*, a *Monist* judge,
is quite unique in its way and must have
increased the demand for coal oil at Mark-
ville, Minn. Read it carefully and see
how well it breaks Brother White's neck
before it does that of the prisoner:

"The Great Dynamis rules everything
in the universe. It is giving mankind an
experimental exhibition of its wisdom and
power in living characters of vice and
virtue. Criminals must be held responsi-
ble for their vicious actions for the benefit
of society; because if they are not, crime
will be more rampant and the virtuous
will be unmercifully imposed upon. You
had no free will in committing the murder
of which you stand convicted; I have none
in sentencing you to be punished. As the
combination was such that you had to com-
mit murder, so are the circumstances
[The judge is sworn to obey the law, whether
it may suit his will or not, for his oath of
office, and nothing else, thus prevents him
from exercising his free will.—ED. STAR.]
which force me to have you punished;
[Punished, not under his private pleasure,
but under the statute LAW, which is the
concrete FREE WILL of the people, enacted by
their legislative representatives. Thus
the judge is an executive instrument to
carry into effect, not the will of His Most
Excruciating Excellency, the Great Dy-
namis, but the positive FREE WILL of the
people he is sworn to obey.—ED. STAR.]
your plea, therefore, that you had no free
will in the matter, has no sound basis to
rest upon. [Ye little gods and great fishes:
Man is fated to be responsible but not free:
Irresponsible and responsible at the same
time! An irresponsible responsible! A re-
sponsible irresponsible, round square! A
fatal drop for Brother White.—ED. STAR.]
From the standpoint of religion, responsi-
bility is based upon free will and punish-
ment is retaliatory; from the view of pos-
itive, scientific Monism, responsibility
rests upon Necessity, and punishment is
only a wise adaptation to an end; you are
unfit to have liberty [Liberty! Another
bad jolt for Monism. It seems that even
expert Monists cannot write without em-
ploying words that would not and could
not exist except through the actuality of
Free Will.—ED. STAR.] among your fellow
men, and the sentence given you must

stand. In the nature of things I am forced to choose [Excuse us, here, Brother White, but no judge could thus "choose," for it is not him but the people who exercise their Free Will choice in the case of a convicted murderer: a judge who would thus undertake to choose to set his Will Free against the Free Will of the people could be impeached for breaking his oath of office.—ED. STAR.] between convicting [The jury does the convicting.—ED. STAR.] and letting you go, because the safety of society preponderates [through its Free Will of choice in dealing with crime.—ED. STAR.] against your vicious character."

Here ends Brother White's curious account of his still more curious judge and his most curious reply. Judging from the many holes in it he must have used an old screen door for a pattern to go by when he wrote it. In his own words, it is "ridiculous" in the extreme, contradictory, and "as senseless as it is childish," and shows a state of "great ignorance" on his part of "the fundamental law" created by the Free and Sovereign Will of the People.

Brother White continues as follows:

"We defy Dr. News E. Wood to destroy this logic from a reasonable standpoint, and we defy him to show that a man can do anything unless a specific combine enables him or forces him to do so, whether a good action or a bad one. The world has been under a great delusion in regard to free will and responsibility and we are at work dispelling it. While we hold Dr. Wood responsible for the great ignorance displayed in his criticism of our scientific position, yet we know that he was not free to do otherwise—the combination was such that he had to do as he did, his great ignorance of a positive, scientific question being one of the necessary factors. Dr. News E. Wood has unwittingly and ridiculously put himself on record as saying that a thing need not be as it is combined and endowed to be [We challenge the proof of this bald *misstatement*. Man, we contend, in his natural and specific "combination," is "endowed to be," among other things, an embodiment of Free Will; no proof has ever been, can be, or ever will be produced to the contrary, and Brother White is a glaring proof, himself, of the truth of this assertion, for, despite all his efforts, he has never given us a single case of absolute Fatalism—a case where *any* natural person was proved to be unendowed with a measure of Free Will.—ED. STAR.]—that all things are not the results of specific combines. As Dr. Wood printed a long and unjust tirade against us in his paper, we hope he will be man enough to print our answer and to illustrate to his readers how a specific result can be obtained without a specific combine."

Right here we assure Brother White that we do print every word of his so-called "answer," not, however, because we are "man enough" to do so but because, in the intelligent exercise of our individual Free Will, we impassionately choose to let our readers see for themselves how impregnated with mis-statement, ignorance

and assumption "Monism" really is. Our article that Brother White calls an "unjust tirade," cannot be answered by hiding it away in an office paper-file, by misrepresenting it and us, or by calling it names and asking us to take it away and present something else more to Brother White's liking from the shady land of metaphysical "specific combines." No, no, Brother White, you do not have to ~~spare~~ for an opening with your old friend, the Doctor. I will fix up your face, free of charge, at the conclusion of the ceremonies. You are now down, with all your noise, and to avoid being counted out you must freely elect to print that "unjust tirade"—every word of it—and *answer it if you can*. Be logical, for once, Brother White, or go out of the Monist business and be a *real thinker*.

Brother White concludes as follows:

"We are getting down to the bed rock of truth, now, and the ignorant, religious assumption of Free Will will not pass. Dr. Wood has done us a favor in bringing up his side of the question, because he has made it imperative for us to clearly define ourselves. Positive, scientific Monism does not teach the fatalism that vice must be allowed to go on unchecked, because vicious people must do as they do; it teaches that all things are fated to be just as they are and that responsibility and punishment are things of fate. We will print any argument that Dr. Wood can make against the above; we will not hide anything, we have nothing to cover up, we stand upon law and reason and we are not afraid of being refuted."

From the foregoing *straddle argument* it will be seen that Brother White of the Adept was so hard hit by our body blow, delivered on the "solar plexus" of his straw man, "Monism," that he jumps *clear over the fence* and argues from *our side of the question*, viz., that "criminals must be held responsible for their vicious actions for the benefit of society, because if they are not crime will be more rampant," etc. This is a *complete surrender of the fatalist doctrine*; for if "crime will be more rampant" if criminals are not punished it follows *a priori* that the punishment of crime *does restrain criminals from being compelled* by "Fatalism" or "specific combines" (whatever they may be!), to commit it. Hence the talk that a man *must do as he does* is sheer nonsense. Brother White, having sawed off the limb (Fatalism) on which he was sitting, comes down with a hard jolt, and it is therefore not so surprising that he gets his logic somewhat mixed.

Monism and Eddyism both vaunt themselves on being "scientific." As these two "isms" represent the extremes of matter and spirit, one naturally wonders where the "science" comes in. One does not have to be posted on the specific superstitions and combined "curves" of an intellectual Hottentot to be able to detect the fallacy of his leading "fads."

We confess that we may not know all about the science (?) of Fatalism or Monism and its "specific combines." But,

judging it, fully and fairly, by the analysis of sane reason, sound logic, or plain *common sense*, we hold it as being unsound, untenable and absurd, or as "Josh" Billings once expressed it, "It is better not to know so much, than to know so much that ain't so."

Cause and effect is not fatalism. We hold with Shakspeare and other wise philosophers, both ancient and modern, that "there is a *destiny* that shapes our ends, rough hew them as we may." "Thoughts make and mould character." Opportunities and actions are the result of desires and these make environment. This is not the dogma of any sect or creed or "an ignorant religious assumption of free will." We are not advocating metaphysical or religious dogmas, we are merely endeavoring to straighten out the distorted views of others who do—those of Brother White for instance.

The STAR is well content with having caught Monism full by its heels to drag it out of its shell of Fatalism into the broad sunlight of Common Sense and oblige it to acknowledge the great reality of Human Responsibility in order to save its seeming respectability among decent people. This was important—splitting hairs over Monistic "combines" is not, and we decline to lend our efforts to any such foolishness. We shall exercise our Free Will in some other direction. We now erect the only monument that this dead "ism" deserves:

Buried Here, beyond Hope of Resurrection, is
 + Monistic + Fatalistic + Anarchistic +
 Contradictory and Illogical

IRRESPONSIBILITY
alias

FATALISM *alias* MONISM,

Son of Great Dynamos and Old Materialism,

Who "Kicked the Bucket" in 1902

because of an Effective Dose of

COMMON SENSE

Conscientiously Administered by the July

STAR OF THE MAGI.

"Ten Fathoms Deep."

"Billy Bones, his song."

Having shown our readers that the long fangs of materialistic Monism are only capable of wounding itself—for it is a self-evident truism that Responsibility precludes and refutes Fatalism—we now pass to other themes, and shall not return to the subject unless Brother White puts up something heavier than the paper wads he throws at us in the present instance.

Origin of "Kicked the Bucket."

The phrase, "Kicked the Bucket," dates back to the days of Elizabeth, Queen of England, and originated through the suicide of a shoemaker by the name of Hawkins, who, to raise himself sufficiently to fasten the rope to a rafter, stood upon a bucket he had placed upon a table. When

the knot was tied he "kicked the bucket" away and swung into eternity.

ASTROLOGICAL PREDICTIONS.

Specially written for the STAR OF THE MAGI by
PROF. W. MONROE, Predictive Astrologer,
 192 Market St., San Francisco, Cal.

No grander or more soul-ennobling theme was ever presented to the human intellect than the philosophy and language of the starry heavens. It opens to our inspection an endless volume of sublime grandeur; it comprehends the immensity of space and the duration of eternity. To him who reads the language of the heavens, and catches the inspiration of her grandeur, there is a charm and enchantment that makes every star a divinity and lights all space with a prophetic vision.

Dr. Thomas Hyde cites a passage from a very ancient author who tells us of one "Gjamasp, an astrologer, who was counsellor to Hystaspis. He is the author of a book entitled *Judicia Gjamaspis*, in which is contained his judgment on the planetary conjunctions. And therein he gave notice that Jesus should appear; that Mohammed should be born; that the Magian religion should be abolished," etc. The most credible writers say that this Gjamasp was the brother of King Gushtasp (the oriental name of Darius Hystaspis, King of Persia) and his confidant and chief minister. He was surnamed Al Hakim, or the wise, and treatises under his name are yet current in the East.

The prediction by Lilly, the noted English astrologer, of the great fire in London, September 2, 1666, and of the plague in 1665, was published by him in the year 1651. The prediction of the fire was made from the fixed star of the "Bull's" north horn, being in the rising sign of England (Gemini).

The celebrated Nostradamus, about 111 years previous thereto, also predicted the great London fire. It is in French, which translated reads: "The blood of the just which has been spilt in London, requires it to be burned with fire in sixty-six." He made his prediction, he states, by "Astronomical Affections."

Every twenty years the Dragon's Tail—a node of the Moon—occurs in Scorpio on March 4th, the day set for presidential inaugurations. To say the least, it is a remarkable "coincidence" that Lincoln, Garfield and McKinley—our assassinated Presidents—should all have been inaugurated under this sinister lunar aspect.

In the April number of a publication I predicted an earthquake for San Francisco, April 18, 1902. [Mr. Whitehead, in the May STAR, p. 14, gave credit to this prediction of Prof. Monroe and its notable fulfillment.—ED. STAR.] On the same date Guatemala experienced a heavy earthquake. The prediction was made from a map of the heavens for the New Moon, April 8, 1902. At that time Saturn was in the midheaven. All the great earthquakes could have been foretold from the previous eclipse and the superior planets being in the midheaven or in violent signs. Page after page of earthquakes, occurring when

the planets were situated as above mentioned and after eclipses, are to be found in astrological works, and the recent ones add testimony thereto.

NEW MOON FOR CHICAGO.

The lunation for Chicago, September 1, 1902, at 11:19 p. m., falls in the fourth house, in the sign of Leo (Hindu Zodiac—19° 38' less than the zodiac in general use, which amount must be added to all the cusps of the houses and the planets' places) with the Sun, Moon and Mercury therein. The public mind will be turned toward scientific and literary matters. At the close of the month some scandal will appear regarding young women and literary affairs. The death rate will be large, and sickness of a strange and baffling nature will be prevalent. Venus affairs (financial, marriage, young women), are very prominent for the month, and evil.

NEW MOON FOR OTHER PLACES.

The New Moon for England is not important, but the Full Moon denotes evil to shipping, and friendly relations with some power will be strained. The last part of the month shows considerable sickness and sudden deaths therefrom. Financial affairs will be somewhat excited.

France will have an exciting period internally.

At Washington, D. C., the lunation occurs September 2, 1902, at 0:19 a. m. Disputes with foreign nations, but with no serious results, are indicated; also dissatisfaction and trouble in our newly-acquired possessions and a high death-rate therein. Postoffice affairs and young women will be prominent during the month.

UNFORTUNATE DATES.

Parties born as follows, any year, will feel the effects of the evil influence of Saturn, Jupiter and Mars being in bad aspect to the Sun's place at their birth. Persons born with the Moon or Jupiter fortunate to the Sun will only notice an annoyance, while the evil effects will be very apparent to those who have an affliction of the Sun at birth: January 6th to 24th, March 3d to 13th, April 6th to May 5th, June 3d to 13th, July 9th to August 7th, September 5th to 15th, October 11th to November 10th.

PROF. W. MONROE.

PROOF OF NEBULAR THEORY.

Sir Robert Ball, the eminent English astronomer, says: "Though no eye has seen the actual stages in the grand evolution of our solar system, we may at least witness parallel stages in the evolution through which some of the myriads of other nebulae are now passing. We find some of these nebulae in that excessively diffused condition in which they are devoid of visible structure. Material in this form may be regarded as the primeval nebula. There is at least one of these extraordinary objects which is larger, a great deal, than the great nebula in Orion, but altogether too faint to be seen except by the photographic plate. Here we find, as it were, the mother substance in its most elementary stage of widest possible dif-

fusion, from which worlds and systems are yet to be evolved. From such diffused objects we can pass to other nebulae, in which we see a certain advance being made in the process by which the nebula is transformed from the primitive condition; and we can point to other nebulae in which the advance to a yet further stage of development is more and more pronounced. Thus the various stages in the evolution of a system are to be witnessed not, indeed, in the transformation of a single nebula but by observing a properly arranged series of nebulae in all gradations, from the diffused luminous haze to a star with a faint nebulous surrounding. Such was Herschel's original argument, and its cogency has steadily increased from the time he first stated it down to the present hour."

AN ANCIENT TALMUD LEGEND.

Three maidens were engaged in a dispute as to who had the most beautiful hand. One had washed her hand in the stream as it bounded down the rocks of the hillside, another had picked berries and fruit till her fingers were tinted as the rainbow, and the other had gathered roses and other flowers till the fragrance of her hands rivaled that of the blossoms she had picked. A decrepit old woman was passing by and solicited their assistance, but the three disdainfully refused. Another maiden, sitting near, plain in appearance and making no pretense to beauty, cheerfully granted her humble request and relieved her necessity. The aged dame then turned to the maidens who refused her petition and said: "The most beautiful hand is not the one that is bathed in the mountain stream, nor that which is tinted as the rainbow, nor yet that which is highly perfumed, but rather the one which does the bidding of a kind and charitable heart." As the old woman spoke her staff became a branch filled with fragrant flowers, her wrinkles disappeared and, as an angel of light while pronouncing a benediction upon the benevolent one, she vanished from their eyes.

SEEKS THE SECRET OF LIFE.

Andrew Carnegie will use part of his great wealth to try to wrest from Nature her secret of secrets—the origin, cause and principle of life.

Out of the \$10,000,000 given by him to found the Carnegie institution at Washington "to encourage investigation, research and discovery," a large sum has been set aside for the construction, equipment and endowment of the finest biological laboratories in the world.

The marine biological laboratory at Wood's Holl, Mass., made famous by the work done there by Dr. Loeb and others, has been chosen as the foundation for the new institution. The laboratories, which are to be built on the rocks facing the Elizabeth Islands, are to contain everything that the scientists can wish to add them. The most delicate of electrical apparatus will be supplied. The department of physiological chemistry will be espe-

cially well provided for. Each of the investigators will have a private laboratory for his work and each will be able to draw on the fund to carry on his work.

QUAINT AND CURIOUS.

ACCORDING to a consular report a soap mine has been discovered in the foothills near Ashcroft, British Columbia. A company has been formed to work it, and 275 tons have been taken out. The composition of this natural soap is about one-fifth borax. It is said there are 20,000 tons of the material in sight.

IN some recent experiments, when mosquitoes were tempted with seventeen colors and their varying shades, out of 512 of the pests, 108, the larger number, sought the blue, and not one was found on the yellow. Reds, browns, scarlets and blacks were the next favorites; grays and greens were little sought after by the mosquitoes, while yellow, as before stated, was avoided entirely by them.

THE oldest working locomotive in the world is about to retire from business. It was built by George Stephenson for a colliery in England and began running in 1822. This nameless locomotive was made to draw a train of seventeen wagons, weighing about sixty-four tons, at a speed of but four miles an hour. After eighty years of almost continuous service it is to be seen still at work at Hetton, England.

SHORTLY after a severe electrical storm at Troy, Ill., on July 31 last, a cross-shaped fissure was discovered in the ground (near the school building) one arm of which was forty feet long and about six inches wide, and the other twenty feet long and six inches wide. Where the arms of the cross converge there is a hole two feet in diameter, and a line, weighted with lead, was lowered 150 feet without touching bottom.

THE interrogation mark or "point" (?) was originally a "q" and an "o," the latter placed under the former. They were simply the first and last letters of the Latin word "*questio*." So, too, with the sign of exclamation or interjection (!). In its original form it was a combination of "i" and "o," the latter underneath, as in the question mark. The two stood for the Latin exclamation of joy, "*io*." The paragraph mark is a Greek "p," the initial of the word paragraph. Early printers used a dagger (†) to show that a word or sentence should be omitted as objectionable.

IN the last week of July, H. C. Simms, a representative of the Field Columbian Museum of Chicago, made an important find in the Big Horn Mountains, in the Crow reservation in Montana. On the top of a mountain, 6,000 feet above the sea level, he discovered what is known among the Indians as a "Medicine Wheel." This is, plainly, an immense round chapel, used for religious purposes by ancient Indians. The "wheel" is about forty feet in diameter and in the center is a stone altar. From the altar or hub of the wheel there radiate, at regular intervals, stone spokes covered with inscriptions.

AT Lord Rothschild's beautiful house in Piccadilly, at his country seat at Tring and in all the other Rothschild residences, either in England or on the continent, there is always in a conspicuous place, often among the cornices, a piece of stone or marble left in a rough and unfinished state, which invariably catches the eye, so strongly does it contrast with its surroundings. This strange architectural custom is in obedience to the rule among orthodox Jews that they should have no permanent abiding place until they return to the Holy Land, and this bit of unfinished stone is a token that the building is temporary and incomplete.

HEALTH AND HYGIENE.

Do not sleep with the eyes facing the light. It is a strain upon them.

Buttermilk is an excellent lotion for the complexion. It may be freely used to bathe the face.

For an abscess in the face cut a flg into strips and lay on the gum. This remedy has not been known to fail.

When the skin of the lips shows a tendency to dry and crack a little, cold cream or lip salve should be applied at night.

Eddyism and Christianity.

In a late address Dr. Camden Cobern, of Chicago, thus flayed Eddyism:

"Jesus believed in physicians, the text, 'They that be whole need not a physician, but they that are sick' (Matthew ix, 12), distinctly declares that. The Greek grammar, as well as the English grammar, compels us to translate, 'They that be whole need not a physician, but they that are sick do need a physician.' Indeed, Jesus bases his argument that men need spiritual physicians upon the accepted fact that they need a physical physician. Even in his miracle working he honored the ordinary remedies used by the physicians of his day.

"It is one of the most inexcusable superstitions of the present day which says, 'You are dishonoring God to use medicine.' All the curative properties in roots, oils and herbs God placed in them—all cures are God's cures. If there is any helpful effect in any remedy, it is because God put it there. For man to neglect to use God's ordinary means for making people well would be folly equal to that of a man who would refuse to take food in order to keep well and strong.

"According to Mrs. Eddy's theory, food ought not to be necessary, and to eat is as absurd and inconsistent as to take medicine. She says: 'Food neither strengthens nor weakens the body. Food does not affect the life of man.' Yet, so far as I know, the adherents of this cult do eat occasionally. They must not criticise my lack of faith in God because I use the means which He gives me to preserve my health, until, at least, they cease to use the means which He gives to allay their hunger.

"It is a superstition to imagine that a mother could feed her child on strychnine instead of milk with just as good results, providing it was generally believed that strychnine was a healthy diet. It is most absurd of all superstitions to imagine that the people who take medicine and get well recover without God's help. The laws of health and laws of healing are God's laws, and all our curative agencies are of His appointment. No one can be acquainted with the work done in modern hospitals, by modern physicians and surgeons, and not believe that the God of all nature is honoring such methods of cure more than any other."

Cause and Cure of Boils.

Boils, says *Good Health*, are directly due to infection of the tissues with germs. There are always found upon the skin germs capable of producing boils and other forms of suppurative processes if introduced into the system. Ordinarily, however, the body does not suffer from the close proximity of these noxious elements for the reason that the tissues are able to destroy, in various ways, the small number of bacteria which penetrate the skin. When, however, by any means the vitality of the system becomes lowered to a sufficient degree, invasion by these parasitic microbes through a scratch, a pin prick, or any other abrasion of the skin, may give rise to the multiplication of germs and the production of pus, with the accompanying swelling, pain and suppuration. Some of the most common causes of the tissue degeneration which renders the production of boils possible are the free use of fats, constipation and indigestion. Repeated attacks of boils can only be averted by removing the cause, whatever it may be. A non-flesh dietary is important in cases of this sort. Plenty of good lemonade as a constant drink in place of tea or coffee, and an almost exclusive fruit diet should be adopted for a few days; the plan of making one meal a day entirely of fruit should be followed for a few weeks at least. A daily bath before retiring, plenty of exercise in the open air and sun, a well ventilated sleeping apartment, full and deep breathing, a cheerful habit and proper rest will enable nature to thoroughly clean the system of every eruptive substance if particular attention be given to every indication of a need of evacuating the bowel. A boil may be relieved of its pain by hot applications.

Foreign Bodies in the Stomach.

Whenever a foreign body has been swallowed, it may be removed by an emetic, or by gastrotony, or it may be allowed to pass through the intestinal canal. If the body is of such size and form that it may be vomited, it is always safest to cause the patient to eat some pulitaceous food, like oatmeal, before causing him to vomit. If the body, though small enough to pass readily through the *oesophagus*, is sharp, such as a pin, give plenty of bulky food, and trust that it may be passed.

EDITOR'S TABLE.

OUR thanks are due Dr. Epstein, of Ravenswood, Chicago, for sending us a copy of a small pamphlet entitled the "American Rectified Martinist Order."

A NEW "Heliocentric Ephemeris," that gives the motions of the planets in a general way from 1850 to 1903, inclusive, is sent us by Frederick White, Markville, Minn. Can be obtained of him.

THE death is announced of the noted Swami Vivekananda at Calcutta, India, on July 24. He will long be remembered as a brilliant and able exponent of the Vedantic philosophy of the Orient.

THOSE interested will note the new business address of Prof. W. Monroe—No. 1032 Market St., San Francisco, Calif. Berkeley is his residence. Prof. Monroe now writes us that he will not publish *The Oracle*.

WE regret to learn of the death of Mr. Ernest N. Green, which took place on the 17th of last June. His last and best work was "Astrology Made Easy," a pamphlet of 72 large pages, illustrated with diagrams, and which we noted in the June STAR as being "an excellent hand-book and well worth the price (50 cents). Aid will be given Mr. Green's widow by those who obtain this really good work. We shall keep it in stock for a time and advise its purchase. Sent post free for 50 cents.

THE coronation of King Edward took place on August 9th, to the great satisfaction, no doubt, of the English people with the single exception of one "Sepharial," an astrologer whose apparent belief in Fatalism interferes considerably with his common sense. A letter from him in the August issue of *Modern Astrology* (page 100) says: "The report has gone out that the coronation will take place early in August. I beg to state that after making enquiry of the indications attending the prospective period I am forced to the conclusion that there is not the remotest probability of any such auspicious event in the month of August." "Sepharial" may possibly learn from this severe and grievous disappointment that a nation can occasionally "rule its stars."

WE announced in the July STAR, on what we considered thoroughly trustworthy authority at the time, that the "mail and money orders" of Dr. J. M. Peebles, of Battle Creek, Mich., had been stopped by Uncle Sam "on the usual ground of fraud." This was a mistake. Dr. Peebles' partner writes to us as follows:

"I can say positively that our mails have never been stopped, and furthermore, I know for a certainty that the postoffice department disposed of our case in our favor in February last, and if a fraud order was ever issued, it was before that time and never affected us in any way."

We make this correction as we do not desire to do Dr. Peebles an injustice, and we find on investigation that his methods

are as legitimate as those of many other medical advertisers, although we cannot, of course, endorse his extravagant claims to "cure by Psychic Power."

An Interesting Letter.

Some weeks since we received a letter from a Philadelphia lady who writes very positively of her memory of former incarnations. We select the following portion for the perusal of our readers:

"To me reincarnation is a positive, proven fact, and not only have I a memory of past births but I am sure that in the past I was a member of some mystic order. I feel that it is my duty to try to discover this order. Several times—sometimes in a dream and sometimes in an apparent waking state—the astral of persons who, I believe, are now living on the earth, have come to me and given me messages after first giving me a sign and repeating what must be a password. This password is repeated in a foreign language, yet, at such times, I am perfectly familiar with it. Sometimes it is the one who comes who asks me to say it, and sometimes it is I who demands the password from the visitor. It seems to be a sentence of about four short lines, and while each word has its own color, yet the whole prevailing color is a radiant golden. I know, whatever this order is, that it must be worldwide, because the last brother I talked with was a Chinaman. It worries me because I gather that it is some work which I was engaged in, in time past, and which I should now take up again, for, when saying the password, we always say with great solemnity just before, and with the right hand lifted, 'I repeat the vow that binds through all the ages' and there always seems to be a voice which repeats, 'Through all the ages.' For years I have waited, thinking that if it were reality and not merely the result of imagination, I would surely be led into the order."

This lady has a memory of several previous incarnations which we have not the space here to properly describe.

It seems to us that her present incarnation is one of earth-rest from former very active lives and one where the longing for the "work" she mentions may develop a proper degree of desire and strength for another very active and trying existence.

"Through all the ages" goes back to the infinite from whence sprang the earth, and the order she mentions is most probably one that exists as such on the astral plane, though many of its members, like herself and some of her visitors, may be incarnate upon the earth.

"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.

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.

"Modern Astrology."

This is the foremost astrological magazine of England. 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.

New Work on Reincarnation.

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

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.

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.

★ PROF. W. MONROE, ★
PREDICTIVE ASTROLOGER,
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AN IMPORTANT NEW WORK BY
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This manual is designed for those who wish to cast and read horoscopes without a long preliminary training in the predictive art of Hermes. It is a work we have no hesitancy in recommending as it answers all requirements of the student. Beautifully printed, and substantially bound in linen-covered boards. Price, postpaid, 35 cents. N. E. WOOD, 617 LaSalle Ave., Chicago, Ill.

FOUR LECTURES ON ASTROLOGY,
delivered by ALAN LEO, P. A. S., under the title of
ASTROLOGY; ESOTERIC AND EXOTERIC.

The second edition of this booklet of 72 pages is now ready. It is an admirable treatise on the science of Astrology, and is the best work for those who desire an insight into its wonders and mysteries. It delights all who read it. Pale pink covers. Price, postpaid, 25 cents. Address all orders to N. E. WOOD, 617 LaSalle Ave., Chicago, Ill.

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