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How to Cure a Cold.
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Slick Shelton Again.
A Fake "Raphael from London."
Mr. Leadbeater's Lectures.

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Volume III.

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

THE BINARY IN NATURE.

A Study of the Universal Law of Duality as It Applies to Man, by O. Thibault.

TRANSLATED BY A. F. MUNROE.

Soul (1), body (2) and vital force (3), these, with the capacity to think and act (4), make Man. The positive or active pole (1), the negative or passive pole (2), with their medium of interchange, or circuit (3), giving passage to two currents—the one positive or active, the other negative or passive (4)—such is the electric pile. Everywhere the binary conducts to the quaternary, and resolves itself into the ternary, in order to produce form and life and to complete the first realization of Nature.

The law of contraries is, then, the fundamental law of all the productions and of all the manifestations in the world. Except by the action of that law neither movement nor life could exist.

In what manner and by what process the law of opposites acts, we propose to explain as clearly as our capacity will permit.

Let us place two opposing forces in presence of each other—two armies for example. A combat will ensue between them and will continue until one of the armies will be in danger of destruction, unless representatives of both armies are appointed as mediators and meet each other for the purpose of coming to an understanding. What will be the result? A treaty of peace—some kind of settlement and regulation, some kind of compromise, that will permit the combatants to lay down their arms and return to their firesides.

Contraries always give birth to a mediator, or to a neutral term (3), and this mediator in turn gives birth to a production (4). But it will be remarked that the production (4) polarizes itself, and, in imitation of the first principle, its two poles become antagonistic. We will not undertake to push further our investigation into the possibilities of the quaternary, but will occupy ourselves for the present in the study of the fundamental law of creation—the *Binary*—the law which rules the elements and all organisms.

In earth and air we see two opposing elements—one passive, the other active; one fixed, the other volatile; one heavy, the other light—in short, two contraries, well characterized as such. What is the neutral term, the mediating force which can unite them? Is it not water? In fact, the water fulfills toward them a role

analogous to that of the circuit in the electric pile. It is the medium that joins them and serves to give passage to a vital current contained in the air, which, by means of the going and coming of the waters, transports itself from the heights to the depths, and from the depths to the heights (as is taught in the table d'Emeraude of Hermes) in order to communicate life to animals and vegetation.

As the *role* of every intermediary is to be polarized and to assume something of the nature of the forces it unites, it will be seen that the water partakes of the nature both of earth and air, when considered as acting in that capacity. It is volatilized and it is solidified. In the condition of vapor it carries with it atoms of earth that it transmits to the air, and when it is condensed and redescends as rain it brings down air to the earth. The part it plays is to hold in eternal contact the two contrary elements of nature in order that the current of life that proceeds from it may never be cut off.

The water is the conductor which gives passage to a force, and it is the passive substance that supports that force. To lay hold of that force and to know how to use it is to understand both the vapor and congelation and their effects—two expansive contrary forces, resulting from the abnormal state of the molecules of water, a state produced from overheating and also by extreme cooling, whose effect is to destroy the molecular harmony of the water.

Again, there are two other contrary forces—water and fire. These elements would remain eternal enemies without the mediation of the air, which equilibrates them. As a mediator between water and fire, the air becomes polarized. It receives the heat of the fire which it transmits to the water, and it absorbs the water that tempers the dryness and barrenness of the fire. The air in its normal state is a passive substance like water, but in an abnormal state it also develops forces, but much more subtle than those of water when in a state of vapor or of congelation. To master the air and to be able to change the nature of its manifestations is to understand the secret of indescribable powers that could transform the world. One of these forces is already known, that produced by its liquefaction, that abnormal state of the air nearly approaching congelation which corresponds to the force produced by the congelation of water on an inferior plane. It has still another force whose dreadful power, now concealed from us, appalls the imagination.

The earth (that is, the solids and metals) contracts

and dilates, and by this action produces two forces. Likewise the water congeals and evaporates and produces two forces. In its turn, the air can be liquified and etherized, and again two forces are produced. The inmost principle of fire exists in a region above that cognizable by the senses. In its objective form as we know it, it is passive in respect to that other and more interior aspect of it, where it acts as a cause on the astral and on higher planes of manifestation. Thus, fire also exists as a passive and as an active force. In this manner, from the contrary action of each one of the properties of each element, result forces augmenting in intensity and in subtilty and becoming terrible in their association with superior elements.

Always, as we see, it is the law of contraries equilibrating themselves in the ternary and giving birth to the quaternary.

Let us add, for greater clearness, to that which precedes—those will comprehend who are prepared—that the fall of the water, its negative hydraulic power, seeks to direct itself toward the interior of the earth, whereas the vapor, the positive power of the water, rises into the air. The wind, the negative power of the air, acts on the water, lifting up its waves and driving it as vapory clouds across the sky; while the force that is opposed to it, the positive power of the air (that we allow ourselves to assume), is absorbed in the fire. In like manner, the power of fire, negative, acts physically on the air, and volatively, positive, on a fifth element (not as yet known by physicists) which is the essence, the directing principle, and the spirit of the first four.

Thus, by means of that spirit of the elements, the fire can be made to act on the air, the air on the water, the water on the earth, and *vice versa*.

It results, then, from that which precedes, that the elements in turn become pole and mediator, and that each and every thing is intermediary between two other things, and that from this interchange and eternal conflict result the movement and progress of the universe.

The attractive force of the water, which absorbs the heat, and the repulsive force of the fire, which disperses the water, and, again, the attractive force of the fire, which devours the air, and the repulsive force of the air, which disperses the heat—behold how much of the action of the law of the Binary in Nature is placed within the sphere of man's observation in order that he may understand that movement results from the equilibrium of forces and that the seasons are born from the equilibrium of heat and of cold.

In order to manifest itself, all force requires resistance, a point of support; but, without a mediator (the lever), the force would remain sterile. The lever, an intermediary between two contraries, binds them together.

Now, the *role* of every mediator is sacrifice. Each mediating element in nature is constantly occupied in the ransom of the element which is inferior to it, even as the lever (its name indicates its use) serves to raise that which resists.

It is the same also with fallen humanity. The God-man and Savior ransoms men by making Himself a mediator between the heavens and the earth.

In the physical universe the neutral force which holds the spheres in equilibrium is called the law of the attraction, or gravitation. In the moral world the force which equilibrates between good and evil is Charity.

Man is free to make himself a mediator in sacrificing himself for others. To be a mediator is to occupy the center; in order to receive of that which is on high for the purpose of transmitting it to that which is below. It is to become the bond of union between God and Nature; it is to reunite the two principles so that they may reënter into Unity.

It is to render harmony possible. It is to do the work of the first principle; for without equilibrium the Divine Duälity loses itself in the Infinite, as the two lines which proceed from the summit of the triangle would oppose each other forever if the base line did not conjoin them.

THE DESTINIES.

AN INVOCATION TO THE PARCÆ.

Comes the blind Fury with the abhorred shears,
And silts the thin- spun life.—MILTON.

The Destin's adamantine band.—MARSHTON.

Weave, Parcæ, weave, ye augural Three,
The warp and woof of destiny!

Hold, Clotho, hold thy distaff sure,
Nor let thy clammy fingers cease
To gripe thine oaken rod secure,
Till life has yielded up its lease.

Weave, Parcæ, weave, ye doomful Three,
The warp and woof of destiny!

Spin, Lachesis, the subtle thread
As free from knot and snarl withal,
As that which deft Arachne spread,
Nor steep the flaxen skein in gall.

Weave, Parcæ, weave, ye prescient Three,
The warp and woof of destiny!

Clip, Atropos, thou direst, clip
The fine-drawn cord with so much skill,
When it is wrought, that we may slip
Beyond thy reach, immortal still.

Weave, Parcæ, weave, ye fatal Three,
The warp and woof of destiny!

ST. GEORGE BEST.

TWO MOONS OF SALT.

Roughly speaking, if you take the salt out of the sea water you deprive it of a thirtieth of its weight. On that basis one-thirtieth of the entire weight of all the sea water in the world is salt, and as salt and water bulk about the same, we may estimate, also, that, by bulk, one-thirtieth of the huge mass of the ocean is pure salt. What does this bring us to?

Taking the number of square miles of the five oceans to average a mile and a half deep, we have in them alone 200,000,000 cubic miles of salt water. A thirtieth of this should give us the bulk of the salt contained in the great waters of the globe.

Rounding the figures, we get something like 7,000,000 cubic miles of salt. If it were taken out and spread over the surface of the six continents they would be covered with its snowy powder to a depth almost equal to the height of Bunker Hill monument, 220 feet above the surface.

To put it another way, if all the earth was salt water, there would be enough salt in it to make two globes of solid salt, each nearly as large as our moon.

OCCULT LIGHT.

By St. J. B. Graham, M. D., Editor of the Journal of Medicine and Surgery.

What is light? What is electricity? What is heat? What is energy? What is gravitation? What is vision, taste, feeling, hearing, smell? What is pleasure? What is pain? What is life? What is sleep? What is darkness? What is death? To answer these questions would require volumes. More than those of the destroyed Alexandrian library, could they be restored, and all the weary labor that has since been recorded, and yet we could not solve the problems; only know something of the effects. Universities grant a degree of Master of Science. *Master of Science* indeed! It really seems it would be better to say, *Child of Light*, *Apostle of Science*. *Not even master of one'sself. There is no Master of Science.* Some know more than others, but they are *not Masters of Science.* Yet they walk in the Light.

These questions propounded resolve themselves with all the knowledge of, well—Masters of Science, and plain creatures of circumstances combined, into a problem of vibrations and the ability to receive and record them. It is not necessary here to enter into the discussion of rate or amplitude of vibration and other discovered facts regarding vibrations so practically and beautifully shown by Nikola Tesla, Clerk Maxwell, Lord Kelvin, Elihu Thompson, Edison, Marconi and others. Really we do not possess five or six or seven senses, only one—the ability to receive and record and transform vibrations.

Helen Keller feels what the one gifted with five senses cannot see or hear or feel, or smell or taste. Ordinary common touch records vibrations slowly. The intense tender touch of the blind, the educated practical physician and the gambler, have what might be termed eyes on the end of every finger and thumb they possess. Seemingly deaf ears may hear vibrations through the skull or the bones of the body. The rods and cones behind the rhodopsin, the visual purple of the retina, may be likened roughly to the metallic cylindrical cones—pipes, if you please—of a musical organ usually seen in churches. The close, deep basso may shatter a fine-blown wine-glass if the tones are cylindrical and concentrated outside of the arch but inside of the glass. This is sound; this is energy. The cricket's chirp is not heard by some unhearing human ears that seem normal. A grain of sand allowed to fall into a quiet water makes no apparent ripple on the waveless, intensely quiet, glassy surface.

Let fall one pound of the same in the geological shape of granite, feldspar, oolite, flint, or some igneous combination, and the hearing ears will detect a thump, a gurgle, and first-seeing eyes will record a splash; concentric mathematical circles will follow in dying wavelets to the far long lush grasses of the windless distant banks. This is energy, gravitation, by resistance of the water, transformed into vision; into hearing. Drop the same stone, pound of something, through space; it strikes a solid surface, there is no water; light, heat or sound follows; there is transformation of energy. Should this be a living body; perhaps death. Not death; transformation of energy. For "There is no death; what seems so is transition." This is seeming death—darkness changed into *light*; earthly knowledge changed into power, into more rapid vibrations, into another star or world, into a different form from another being. "That only died last night." There is no loss of energy even in death, for, "End and beginning are dreams. Birthless and deathless and changeless remaineth the spirit forever."

Sir Isaac Newton witnessed and learned *something* of gravitation from his youthful view of the falling apple, and elaborated this seeming simplicity into its mighty grasp and laws that govern whirling worlds revolving in their bidden and endless spheres. Work of human hands to time is nothing; seemingly it lives long, but we only derive our idea of time from its apparent fleeting. No, we are fleeting, passing away. Time stays always. Light is always. What we may be when transformed.

Newton was asked what was gravitation? His reply remains as classical as the whisper of Galileo. Does it not either appear coincident or strange—strange to some, coincident to others and facts to a few.

The day Galileo died Newton was born. He possessed the genius of Galileo in astronomy, physics and mathematics and almost surpassed his predecessors—El-Hazan, the Arab, for instance, whose great work exists in the Leyden collection (No. 1,011, "Kitab el Manazir"). Even his works undoubtedly were founded on those of Ptolemy. He plainly made known how we see in the light one image with *only two eyes*. Ptolemy and Euclid derived their inspiration of mathematics, geometry and optics from light, and Hazan claims to have restored the first lost book of Ptolemy in the shape of "Nasir ed-Din 'Tusy."

Did Ptolemy and Hazan die? Does the work men do live after them? Then Newton's three laws of motion, his discovery of gravitation and his "Principia" will ever remain as immortal as Galileo's discovery of the telescope and the satellites of Jupiter, the difference of the solar and the sidereal day, foretold eclipses of the sun and moon, and made changes of Chaldean calendar or Gregorian from the weary sand-glass and the sun-burned dial to the busy ticking pendulum and the faithful wound-up chronometer. Was this transformation of energy? transmigration of soul? or simply coincidence? Chaldee, Arab, Galileo, again in Sir Isaac Newton. Is he dead yet? As far as physical form is concerned, yes; but for vibrations, *no!*

"Lost in earth, in air or main,
Kindred atoms meet again."

The ignorant might say, "It just happened so." If happenings were so, just so uncertainty would necessarily begin to exist and the foundation of precision and philosophical reasoning would receive a shattering blow. The eyeless fishes in the waters of the Mammoth Cave find their food and thrive under difficulties in darkness. They must feel; feeling is knowing, and they earn their living blind.

It has been said, "Art is long and time is fleeting." What a pity art is so long and time is fleeting! Time is not fleeting—we are fleeting! Time is always. Art is short in any given existence or individual and we are foolish enough to think that time fleets, measured by heart-beats, minutes, seconds—yes, but there will always be seconds—always be heart-beats—always be minutes—for, as we seem to know it now, always the sun will rise and set in its life-giving power, in its splendor, in its intensity, in its golden setting, as if the Great Spirit were shaking the embers from the hearthstone; and as they fall in the dimpled sky near the fleeting wings of the home-bound red swan, we see the glorious glow of the red and the blue, and the gold, violet, indigo, green, yellow, orange; blood and milk, the touch of the master's hand on the canvas of the clouds—and sky—sunset; no, the sun never sets; it keeps its own place—almost—only seems to set. What we call setting the inhabitants of Borneo and the Antipodes call rising. Then what seems to go under a dark and yellow cloud, even black, will arise, for the darkest clouds have their silver lining on the other side. And the words of the Kaleva that claim their place in literature with the Mahabharata, the Ionian songs, the Shahnameh, the Nibelunge and the Roland songs—whatever these are?

"Bring again the golden moonlight,
Bring again the silver sunshine."

Even the moon, with its spots, remains the moon. Even the sun, with its spots, will always be the sun, and astronomers who have been astute enough to see these spots do not know what they are or what they mean. Bunsen, by his weird and talented genius with his spectroscope—the child of light—analyzed the contents of the sun. Kirchoff was his confrere, and in the little bands—Fraunhofer's lines—we to-day find with light the subdivision and entity of an inorganic compound that surpasses in millionths the finest vibration of a torsion balance, that measures weight so infinitely more accurate than duelists measure swords:

"Worthy cataracts and rivers
Never empty all their waters."

But light is our theme. The cyclical law of circles, whatever that may mean, seems to carry us beyond our scope; yet, as the lost individual surely may return again to his lost starting place and really know he is lost, even in the light, and has not arrived into finding himself any nearer than the lost place he started from. Few of us know where we really are; where we seem to be is different; where our friends, the enemy, would wish us to be is also quite different.

Even in the light, enlightenment means the perception of light and its physical action on earthly inhabitants—animal, vegetable and mineral—and the susceptibility to mental and physical growth—education, expansion—the obliteration of a mental 2x1 building in the perfection of a three-story dome with a southern exposure and a sun-lit 56-ounce unhydrocephalic brain in prime working order.

One cannot get something for nothing though it may often seem that such is the case. Light, as heat or energy, is never wasted. Helmholtz elaborated his laws of the correlation and conservation of energy, and elaborated the ophthalmoscope, on light. It is a tender recollection to many men that, when boys, they stole away "in the thicket of the willows till the bell in the village was still," and gleefully hunted the gurgling waters and the dark wildwoods of their innocent days—and returned home with sunburned backs that a kind mother or judicial father dressed up with cream—and other things—until it "got well."

As we said before, energy is never wasted. When it disappears in one form it reappears in another. The coal of past remote ages—from the sunlight originally—gives us electricity to-day. At night we literally bask in sunshine, the light perhaps of a million years ago transformed. And how this light has been neglected. Is it because it is so free and seemingly common? Why are the sour milk pans and containers exposed to the sun? Why are the carpets and rags—dusty, moth-eaten or worn—exposed to the sunlight? And why do foul things in the light vanish into a sunlit day-dream? Why are the mouldy shoes, so long in the darkened closet, placed in the sunlight? Why does the bromide of silver in gelatin plates, when properly light-struck and carefully developed, show the image that we hold dear to our hearts and make the artist get a prize—when he knows how? Why does "the little peach of emerald hue" grow into the Queen Elberta and have the crimson blush and the sweetness, the ambrosia, on the southern side, while the darkened side remains almost unripe? Why does the seed on the sunlit side have the pink and crimson when covered with a layer of peachy flesh?

Why does the sunflower "turn on her god when he sets the same look that she gave when he rose?" Why are tropical nations dark? Why are northern races fair? Why is the polar bear white? Why is the elephant and the crocodile or the alligator dark? Why does the moss and the lichen—parasites—grow on the north side only of the trees, where there is little sunlight? Every Indian and skilled backwoodsman can find the south and the east and the west and his location from this alone. Ancient eastern nations and the Romans had their life-giving sun baths and solaria. Rontgen and Finsen have shown the way—one with the X-ray, the other with cold light, *i. e.*, Finsen light, *actino lite*. We are only on the border yet.

Sunlight makes the forest bud and bloom. Why may it not make the pallid cheek grow red? Why may it not make the *lupus* and skin *blastomyces*, and even some forms of cancer, vanish from the stricken being as the snow melts and trickles away with a goodbye

gurgle down the hillside in the springtime? In the dungeon the prisoner is pallid and anæmic; in the darkened cellar the sprouting onion and potato are pale and white and brittle and covered often with the growth of a fungus or mycelium and have no chlorophyll in their sickened, weakened cells. In the cellar of the brewery the dark rats grow to be white. Why do we see in the rays of sunshine coming through the lattice gay playing, fleeting dust particles? These particles vibrate there because they are energized by the light. All energy is capable of doing work. Light to the eye is the great gift of seeing. "Seeing is believing," and when one sees so little how can they believe? Much. One does not perceive the dust in the light ray through the window or the open lattice, just because one can see it more acutely in the light. The dust is forced to come there, to go, vibrate, in the finest trembling rays, go out and come again, dance the "sun dance" and faint and fall and are no longer life-giving to their kind or death-dealing to some; no longer what they were.

One may hide his light "under a bushel" and there will be more light under the bushel than there is in the darkened surrounding. Light is energy, whether we hold to the corpuscular or emission theory or the undulatory, the translation of particles, or oscillation, the sun's action on the luminiferous ether or the dreamy hypothetical ether.

Vibrations now seem to cure certain diseased conditions. They do; they have always cured them. Yet so little understood because we are small and so late in finding the X-ray, the actino lite, or cold sunshine, Finsen's light—condensed light passed through double convex lenses and robbed of its red heat rays by a prism of iceland spar or selenium or a bath of alum in distilled and airless water. When God created the world and found it was so good his third command was, "Let there be light, and there was light," and the light has been kind but neglected. The story is too long of light for us to ever relate it.

"At the dawning of the morning
Therefore should I end my singing,
As my song is growing weary,
Thus beginning and thus ending
Do I roll up all my legends;
Roll them in a ball for safety,
In my memory arrange them,
In their narrow place of resting,
Lest the songs escape unheeded
While the lock is still unopened,
And the teeth remain unparted,
And the weary tongue is silent."

Alexander the Great sought Diogenes the Cynic and asked him what favor his conquered world and himself could bestow upon him. His answer was: "Only get a little out of my sunlight." The king said: "If I were not Alexander I would be Diogenes."

It is predestined for all once upon this earth to die; and the prayer of Achilles, spoken in painful, uncertain tones before the slender thread was broken, comes forcibly more to us now and says, in its Homeric refrain, "Since I must die, let me die in the light."

We seek, we prize, we stand for occult Light!

And while life's sands are flowing in the glass,
Blent love *light* shades of kindest sun or moon,
Stern Atropos, the unrelenting lass,
May use steel shears on golden threads too soon.

THE INHABITANTS OF MARS.

That a people, superior in intelligence to those of the earth, inhabit the planet Mars is a conclusion that will be set forth by Prof. G. W. Hough, head of the department of astronomy of Northwestern University, in a report which he is compiling of his summer's observations from the Dearborn Observatory. He asserts this as a probability based on recent discoveries and adds that of course it can never be established positively. The conclusion includes the acceptance of the theory of evolution, and the statements of leading astronomers that the climatic conditions of Mars are the same as of the earth. The possibility of Venus and Mercury being inhabited is admitted because they have solidified, and the intense heat resulting from their proximity to the sun may have been overcome by a deeper covering of atmosphere. None of the other planets, he thinks, could contain animal life.

The habitation of Mars, Prof. Hough asserts, is not a theory, but a conclusion based on facts. He says:

"Astronomers have come to agree that animal life could exist on Mars. It has been proved that climatic conditions on that planet are the same as on the earth. It has an atmosphere and is covered with a red vegetation. This much has been determined, but the largest telescope is not strong enough to enable the eye to see any sign there of animal life which may exist.

"It would be folly to suppose, however, that not only one but millions of solar systems would be created that a little planet like the earth might alone be inhabited. And since Mars and possibly Mercury and Venus are fit for habitation, reason tells us that people have been put there; the planets were not created merely to fly around in space. The Martians certainly had a long start of us—may be, a million years—and certainly should be more intelligent than we are, if we accept the theory of evolution, as almost all scientists do. Because Mars is smaller than the earth, it solidified more rapidly and whatever forms of life appeared upon it were given a start while the earth was yet hot and in a gaseous state. The fishworms, or whatever other form of animal life first existed on the earth, were certainly not a higher form than the first life on Mars, providing it was put there. Then why should the development of life on Mars not be more advanced? It will be impossible ever to know—as the possibility of ever establishing communication with Mars is impossible—what form has been given to its inhabitants, but the fact remains that their home was prepared for them so long before ours that in the course of evolution they should surpass us in intelligence. The people of Mars may be looking down upon us through superior telescopes, with superior intelligence, but they can never communicate with us or we with them. It is beyond the imagination of even the most optimistic scientist; there are no facts in our possession to warrant the belief that such an event will ever come to pass.

"It is certain that there is no animal life on any of the planets except the earth, Mars, Mercury and Venus. Jupiter, which is seven times as large as the earth, has a plastic surface of a substance of a density half way between that of air and water. It is still in a gaseous state and undergoing the process of solidification that will make it fit for the reception of life."

THE NATIVITY NUMBER.

Concluding Chapter on the History and Use of the Astral Number of the Magi.

The cover of the book mentioned in my last article bears the title of "Richmond's Astrology," between which two words is a little cut of a circle divided into eight parts that resemble the houses of the Zodiac, a fact which will satisfy the author, O. H. Richmond, in advance, that I have actually obtained a copy of a book which he very carefully kept from view and the whole edition of which was almost destroyed by fire.

But in spite of the title mentioned, it bears another title on its title-page, and the book is not so very big either. Its numbered pages, so small as to require at least half a dozen of them to fill a page like this of the STAR, only go up to forty-five, yet our "Professor of Astrology" considered it worthy of two titles at least, though he got a copyright on only one of them, and not the one I have mentioned.

I now present the title-page of Richmond's book on Astrology and the Astral Number, but only named and known therein as the "Nativity Number."

ELEMENTARY
ASTROLOGY
with a
Brief History of the Science,
and
Full Instructions
for
Casting Nativities
and
Spreading Horoscopes,
by
O. H. Richmond,
Professor of Astrology.

Grand Rapids, Mich.:
O. B. Godwin, Book and Job Printer.

Whatever else Richmond may be "short" on he is "long" on titles. Titles are his strong suite. He is the only living author who writes books with double-barreled titles. The second time he did this was when for copyright purposes he tacked "Religion of the Stars," at \$5.00 per star, on to his crude "Temple Lectures." His full name, adorned with the various titles he has published of himself, leaving out the many he privately presents for a cash consideration, gives us the following pretty mosaic:

"Yenlo" H. Richmond, "Professor of Astrology," "Bearer of the Word," and "W. G. M." of the "Supreme Temple of the Magi." I will mention that when "Yenlo" goes traveling he carries the last above-named title with him in a hand satchel. Thus the "Supreme Temple" appears and disappears with his many arrivals and departures, the "Temple" being opened whenever some "stranger from the outer

world of darkness" knocks three times upon its door after paying five dollars in good and lawful money.

The "second advent" indeed!

In no sense can O. H. Richmond be regarded as the author of the Astral Number, except in the name it is now known by. He tells us, as we have before recorded, that its tables were published by Lilly, that he was presented with the book that contained them; and I have the transmitted evidence of a man who saw this book before it was burnt to the effect that it was a work on Heliocentric Astrology by Wm. Lilly. For the present, for reasons I have before given, I accept this view of its history. We turn the pages of "Elementary Astrology," therefore, with some expectation of light on the subject, and, on pages 8, 9 and 10, we find the following:

"In the middle ages, astrology took the most eminent position as a means of foretelling future events, since which time it has proved itself to be the only true means by which the future may be known. In ancient times, however, the science of astrology was in a very incomplete state, owing to the prevailing ignorance regarding the motions, powers, electric and magnetic forces of the planets.

"Ancient astrologers, by a long series of observations, found the peculiar influence of certain planets over the inhabitants of the earth, and named those planets after the suppositious deities, who were thought to exercise the same powers; hence, we see Venus named after the goddess of love, as she has more power over the affairs of the heart; and Mars having control over matters pertaining to war, was named after the god of war. Previous to the fourteenth century very incomplete astrological calculations were arrived at, and these only by a very tedious and cumbersome method. To correctly delineate one's future we must embrace not only the powers of the ruling planet, but also the powers of all the others over that, and over the person.

"The first attempt to reduce these conflicting motions and powers to a definite form, was made by Bernard Valther, a German astronomer of the fourteenth century, who calculated the direct powers of the first four planets nearest the sun, and their powers over each other.

"About 1475 Nicholas Copernicus, a Prussian astronomer, projected the true theory of the universe. He was followed by Tycho Brahe, a very eminent astrologer, who flourished about the middle of the sixteenth century. Profiting by the researches and discoveries of Copernicus, Brahe introduced the first connected theory of the astrological power of the planets and brought it to such a relation to the decimal scale that its computation was much easier than by the cumbersome system that preceded him. He also formed tables of the five planets nearest the sun, cast the first nativity number, and spread the first horoscope. This system, first promulgated by Tycho Brahe, was afterward improved by Kepler, who, in the same century, discovered the fixed mathematical laws which govern the universe. In the seventeenth century, about 1660, Prof. Lillie, the celebrated London astrologer, predicted a dreadful plague in the city, to be followed by a great fire. As all who are familiar with English history know, a plague occurred in London in 1666 which swept off one hundred thousand inhabitants. This was followed by the predicted fire, which consumed thirteen thousand houses and places of business.

"Lillie was subsequently summoned before a legal tribunal, charged with having had a criminal knowledge of the fire, but he cleared himself by showing the

court exactly what conditions of the heavenly bodies caused these dire calamities."

This is *all* that Richmond says regarding Wm. Lilly and it will be noticed that when, in the history of the "Nativity Number" (which he distinctly states was first "cast" and "spread" by Tycho Brahe, who antedated Lilly), he mentions Lilly he gives *no account* of Lilly's connection with it, but speaks of his predictions and their subsequent fulfillments instead.

This account, however, gives Mr. Hugh the necessary groundwork for the investigation that he called for in *Coming Events*. Richmond's account makes a very pretty target if there is no truth in it, and it now remains for Mr. Hugh to prove his sincerity. *Blessed are those who seek the Light, for they shall find it.*

Richmond continues: "In 1781, an event of the utmost importance to astrologers occurred in the discovery of the planet Uranus, by Sir Wm. Herschel. By observations on this planet, astronomers were led to believe that another planet existed still farther from the sun. Leverrier even went so far as to calculate its size and probable position. From that, Dr. Galle, of Berlin, in 1846, discovered it within one degree of the place predicted by Leverrier. This planet is called Neptune, and up to this date [copyright date, 1878] the time of its revolution on its axis is unknown, and its direct [astral] power uncalculated." (Italics are mine.)

It will be seen that the "Nativity Number" Richmond had been presented with, gave the direct astral powers of *all* the planets except Neptune. This fact is also shown by the "Table of the Planets and their Powers," on page 24 of "Elementary Astrology," which says "unknown" after Neptune. If Richmond had calculated the power of Uranus, discovered in 1781—a hundred years after the death of Lilly (June, 9, 1681)—as I have erroneously thought he had, he most certainly would have also calculated that of Neptune, instead of esoterically obtaining it later on, and this logical fact proves that there was an unknown astrologer, after Lilly and the discovery of Uranus, in 1781, and before Richmond and the discovery of Neptune, in 1846 (a period of 65 years), who did so, and of which "unknown" our "Professor of Astrology" refrains from making any mention of. Thus the "gulf" between Lilly and Richmond exists no longer, but is filled by a mysterious unknown student of the stars, who wrote somewhere between 1781 and 1846, and who, through a deep appreciation of the immortal Lilly, may have fitted much that that master wrote to a Pythagorean system of astral numbers and entitled it "Lilly's Heliocentric Astrology." Here is a clue, at least, toward the solution of the problem of the Number's true origin.

Richmond "spread" his Nativity Number horoscopes by awarding each digit of the Number to a planet, in their order from the sun, and erroneously aspecting the planets by a certain process with the digits. He was a great "Professor" at that time!

This, I believe, was Richmond's own method and not the method that the "unknown" gave, for he found it necessary to build "elaborate books" of the Astral Number that would give the correct aspects.

The doctrine that all things have each a generic, egoistic number is one that has been held by certain mystics in all times since Pythagoras first taught it as

he had received it from the Magi of Egypt. Briefly, the number of a thing, as distinguished from the number of any other thing, is, first of all, a symbol which expresses the shape, size, motion, weight and other properties thus symbolized. But the Pythagorean idea goes further than this, for it holds that number may be made to express *the ego—the thing itself*. If we can reduce the generic identity of a thing to an exact number, such number will present the thing thus symbolized as a *perfect astral entity*, void of exaggeration or distortion, and can thus be used practically.

All things are therefore ordained in number. To admit that anything could exist to which number cannot be applied would be to admit the limitation of number. Because man is himself finite in his ability to use number does not prove that number itself is limited in its application. Wherever man has explored or dug or experimented he has always found a constantly enlarging use for number. As the universe is infinite so is the applicability of number to it. There is no limitation to mathematical science.

Without the progressive use of number the development of civilization would come to a standstill. We would finally arrive at a point where number could no longer be applied, and this would bar us from dealing with those things we were unable to number. Beyond the narrow circle of our limited knowledge would then loom an unfathomable abyss of impregnable darkness. Man would turn from its contemplation in despair and his own world of action would become a mockery to his every aspiration.

But the Wise Men, the Magi of old, knew of no limitation to number. They knew the secret of its divine existence; they realized all its absolute and eternal principles; they acquired a knowledge of its cosmic application, and they found, as they taught Pythagoras, that everything has its own egoistic or astral number, which represents its ego perfectly and absolutely.

Hence it is that, following the Pythagorean idea, certain mystics, some of them possibly unknown to us at present, have evolved the Astral Number system of Astrology. In this system each planet, each division of time, each particular division of the zodiac, each aspect, etc., have all been found possessed of certain numbers that are at once logarithmic, quadratic and egoistic or, in a word, *Astral*.

The fact that the Number is necessarily of a private nature is no evidence of its unworthiness, and I hope that the time will come when all true students will have access to it. *Vale.* WILLIS F. WHITEHEAD.

THE PLANETS FOR OCTOBER, 1902.

MERCURY.—October 1st, 1902, in Aquarius; 7th, enters Pisces; 14th, enters Aries; 20th, enters Taurus; 25th, enters Gemini; 30th, enters Cancer. Moves about four mean degrees a day.

VENUS.—1st, in degree 3 of Virgo; 18th, enters Libra; 31st, in degree 29 of same. Moves about two degrees a day.

EARTH.—1st, in degree 8 of Aries; 24th, enters Taurus, the second house. Moves about one degree a day.

MARS.—1st, in degree 19 of Cancer; 27th, enters Leo; 31st, in degree 3 of same. Moves about half a degree a day.

JUPITER.—In degrees 18 to 29 of Aquarius during the month.

SATURN.—In degree 28 of Capricornus during the month.

URANUS.—In degrees 21 and 22 of Sagittarius during the month.

NEPTUNE.—In degrees 2 and 3 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.

STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,
ART AND PHILOSOPHY.

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

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

EDITOR AND PUBLISHER.

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EDITORIAL SECTION.

HOMER says of passion:

Passion is ever the enemy of truth.

The best fighting is against yourself.

The highest government is governing
anger.

Nothing overcomes passion more than
silence.

If we subdue not our passions they will
subdue us.

Passion evaporates by words as grief
does by tears.

Passionate people, like fleet horses, over-
run the scent.

Passion is a bad counsellor and generally
a bad speaker.

Passion is a fever that leaves us weaker
than it finds us.

He who masters his passions conquers
his greatest enemy.

No man is master of himself that is a
slave to his passions.

Subdue your passions and every duty of
life will appear easy.

Passion is like an unruly horse and prej-
udice is its blind driver.

Passion makes fools of the wise, and
shows the folly of the foolish.

Equalize thy temper; excel in good
works: be just, vigorous and firm.

Restrain the haughty spirit in thy
breast, for better far is gentle courtesy.

ANTONINUS says of passion:

Serving one's own passion is the greatest
slavery.

He best keeps from passion who remem-
bers that God is always looking upon him.

A moment's passion has frequently cut
off a life's friendship, destroyed a life's
hope, embittered a life's peace, and
brought unending sorrow and disgrace.

Reason is given for man's guidance.
Passion is the tempest by which reason is
overthrown. Under the effect of passion
man's mind becomes disordered, his face
disfigured, his body deformed.

The region of passion is a land of despo-
tism, where reason exercises but a mock
jurisdiction, and is continually forced to
submit to an arbitrary tyrant, who, re-
jecting her fixed and temperate laws, is
guided only by the dangerous impulse of
his own violent and uncontrollable wishes.

How happy are those who have obtained
the victory of conquering their passions,
after which man is no longer the slave of
fear, nor the fool of hope; is no more em-
aciated by envy, inflamed by anger, emas-
culated by tenderness, or depressed by
grief, but walks on calmly through the
tumults on the privacies of life, as the
sun pursues alike the course through the
calm or the stormy sky.

PSYCHIC VIBRATION OR SPIRITS?

The occultist is one who, first of all, is
open to the reception of all manner of
phenomena, whether it be on the material,
sensatory, intellectual or psychic planes
of existence. He is ready to understand,
also, the universal part that the principle
of Vibration plays in permeating and in-
terlocking these planes together. He re-
realizes that the vibrations of light will pro-
duce through photography a perfect like-
ness of the person pictured, and he also
realizes that a psychic picture of a thing,
event or person may be seen, under psychic
conditions and through psychic vibrations
when the thing, event or person is consid-
erably removed by reason of matter, time
or space. Thus he holds that what a spir-
itualist would unhesitatingly declare to be
a "spirit" was nothing more than a pic-
ture transmitted and formed by the vibra-
tions of the astral or psychic plane of ex-
istence, and not a spirit at all, just as the
picture is formed on the plate of the pho-
tographer.

Our friend, Dr. Epstein, sends us the two
following interesting cases of physiological
psychology, translated by him from the
Gazette Medicale de Paris, for August
30, 1902, No. 35, edited by Dr. Marec Ran-
douin, of Paris, France. The two cases
were reported to the medical journal
name by Lionel Bonnemere, a member of
the Anthropological Society of Paris. Dr.
Epstein gives these details in order to as-
sure our readers of the respectability and
scientific reliability of the two accounts.

The first is "a case of prophecy," told
as follows:

"About three years ago the female old
cook of Mr. and Mrs. H—, who live in
the department of Cotes-du-Nord, was in-
vited to go to the nuptials of a young wo-
man, whose parents lived in a village at
quite a distance from the community of
S— M—. This cook, whose baptismal
name is Theresa, took with her on the
road another female, who was also invited
to the same nuptials. Both of them
walked on till they came to a place quite
near to the farm where the feast was to
take place. Theresa's companion then
suddenly stopped and said to her:

"Do you not hear the bells? They
sound like a knell!"

"No."

"On the road that leads from the high-
way to the farm there is coming out a pro-
cession in habiliments of mourning, es-
corting a coffin."

"I don't see anything."

"Give me your hand now."

"Theresa did as her friend told her to
do and saw, like her, a crowd of people in
mourning marching on the road and heard
the lugubrious sounds of the bells.

"The one of the two females who had
the gift of double vision continued in the
following words:

"The young daughter whose nuptials
they are celebrating so joyously will be
dead in one year!"

"The prophesied funeral took place
punctually. In fact, the following year,
at the same time, the unfortunate woman
died in confinement."

This first case appears to bear out the
hypothesis of psychic vibration with which
this article starts. Our spiritualist friends
will find it difficult to satisfactorily ac-
count for the prophetic vision from their
generic standpoint—the intervention of
disembodied spirits.

That astral vibrations of a Beginning go
forward to and picture its Ending is the
logical contention of advanced occultists,
astrological and otherwise, and this truism
of occult philosophy is here strikingly il-
lustrated and verified in the beginning
and ending of the young woman's married
existence.

The second account is "a case of pre-
sentment" of a remarkable character:

"In the same community of S— M—
and near the same period, there lived an
old carpenter, by the name of Mathelinn,
whom I have known very well. During
the season of good weather he worked al-
most constantly for a member of my fam-
ily, M— H—, whose pleasure it was to
make numerous works on his farm, all as
additions to a very old structure.

"One morning M— H— saw that
Mathelinn was very sad, and he asked him
what it was.

"What it is?" said the old workingman
to him, 'What it is? My son is dead!' and
the tears ran down his wrinkled cheeks.

"It is necessary that I give some details
before I go on with the recital of the con-
versation that ensued between my father
and Mathelinn.

"The son of the latter was condemned
for a crime he committed in a passion and
was, at that time, in the prison at Fonte-
vrault, not far from Laumar, where there
is a large house of detention.

"Thou hast," continued M— H—,
'received a notice of it from the prison
director?"

"No."

"Well then, now?"

"Yesterday, returning from my day's
work, I sat down on my bench near the
chimney, and my boy appeared before my
face. It was not his body which I saw, be-
cause it was in prison, but his soul, because
freed by death!"

"It was in vain that M— H— tried
to console the old man, and offered himself

to prove it to him that he was undoubtedly mistaken. The old man would not listen to anything, and, in answer to all the arguments of his interlocutor, he contented himself to answer:

"My son is dead! I tell you that he is dead!"

"The event, alas, proved the unfortunate old man to be completely right. A few days after he received the news that his son died the same day when he appeared to him.

"I have known," says Lionel Bonner, in conclusion, "all the persons whose names figure in these two narratives and it is from them that I have the curious facts which I have related."

This case our spiritualist friends would declare to be a proof of their hypothesis of the intervention of decarnate intelligences. But as this theory does not explain the first case it is much more reasonable to conclude that the "appearance" of the son was likewise a psychic picture instead of an actual spirit. Such astral or psychic "appearances" are by no means rare among the living, particularly between members of the same family; and the dying—not the dead—thus frequently are able, through the sympathetic vibrations of the astral plane, to thus picture themselves to those near and dear to them. Exhausted by his day's labor and relaxing himself on his bench the old carpenter was in a negative condition where psychic vibrations would easily make an impression upon him. His thoughts turned naturally and yearningly toward his incarcerated son. The son, on his death-bed, could have no stronger magnet for his mind than the absent parents. Thus, in the anxiety and stress of separation and death arose the astral vibrations that pictured the son to the sire. Who shall with certainty say that the sire was not likewise pictured to the son?

And now we ask in all candor, which hypothesis of psychic phenomena is correct: Astral Law, that explains all of it, or spirit return, which can only account for a fraction of the Astral Plane as a whole?

THE RED NECKTIE AS A CHARM.

Mr. J. Howard Jacobs, one of the leading criminal lawyers of eastern Pennsylvania, died at Reading a short time ago and was buried wearing a red necktie. His relatives, says the *Chicago Inter-Ocean*, explained this by saying that it was Mr. Jacobs's wish to have on a red necktie when he went to meet his Maker. About a dozen years ago, while acting as counsel in a murder case, the gentleman wore a red necktie. In spite of the fact that the evidence and the judge were against him Mr. Jacobs won. He attributed this to his red necktie, and after that whenever he had an important case in court he wore a red necktie. To the credit of the red necktie be it said that it brought victory to the wearer every time.

It is little wonder, therefore, that Mr. Jacobs wished to have his mascot with him when he appeared before Saint Peter

Let us hope that it served the purpose for which it was intended. Unfortunately, however, we can never know whether his red necktie won his last case or not. If it did and he could send back word in some way a great deal that has been said concerning the red necktie would be willingly and even gladly withdrawn.

OCCULT TRUTH.

In the June *Harbinger of Light*, the leading occult journal of Australia, we find the following article, which treats incidentally on Fatalism, by Mr. E. Leonard Sweeney. We commend it to Mr. Frederick White's considerate attention as going to show that astrology is not necessarily fatalistic in its teachings. Mr. Sweeney says:

"Is life worth living? Yes, all the time, if we know anything of occult science. If, however, we are not sufficiently advanced in the scale of human development to recognize and respond to the call which nature is continually making upon us to investigate and discover her recondite laws, then the worth of life becomes transient, its favorable aspects spasmodic, and we completely fail to realize what a powerful and beautiful gem lies in our casement of flesh. To affirm that occult knowledge, which, as we interpret it, means knowledge of the laws of nature, is the regenerator of mankind, is a statement void of any arrogant assumption. Occultists, occult literature, and occultism are the levers which are going to shunt humanity on to the up grade.

"The less we know of nature's laws the greater the punishment we shall be called upon to suffer for our ignorance. Those individuals who discourage or discountenance the virtue of occult research are of the same class of thinkers as those who in past ages condemned Galileo and Bruno, and their retrograde efforts are equally impotent to check the desire for more light, which is assuredly permeating the minds of all classes of people.

"A knowledge of nature is a knowledge of truth, and truth is a liberator which frees us from all error. No matter whether we seek for wisdom by investigating the leaves in the forest, the stars in the ambient, or the lines in the palm of the human hand, the effort is equally laudable.

"Those who acknowledge that occult truth exists but bar astrology, palmistry and kindred sciences from participating in the effort to discover it, are egotistically floundering about in a backwash which they mistake for the ocean. True students of occultism are they who can interpret the hieroglyphs which the omnipotent power has stamped upon every page of the book of nature.

"To doubt or question the influence of the planets upon human life and action is an attitude which only a lack of experience of the subject could make possible, and in making the assertion we disclaim any fatalistic theory. Let the student of occultism once grasp the fact that mankind is dual in nature, that planetary conditions control the earthly animal nature,

while the spiritual nature is absolute over all such influences, then he is sailing upon safe water and the rock of fatalism is avoided. Occult science can predict what will be if our spiritual nature is sufficiently quiescent to permit it. It shows us the program, but it is optional for us to follow it. We cannot all become artists in the realms of occultism, but we can at least devote sufficient attention to the subject to enable us to understand that we are each parts of a stupendous whole, that our life is just as necessary for the completion of nature's plan as the blossom on a tree is necessary for the production of its fruit. All blossoms cannot develop into sunflowers, neither can we all wear the garments of greatness, but the tyro in astrological studies will understand that it is the aspect and not the planet itself which decides its beneficent or malefic importance.

So the aspect or attitude which mankind maintains towards his surroundings will determine the desirability or otherwise of life. There is this distinction between the analogy, that the planets, being equal in evolutionary development to mundane matter, are controlled as regards their aspects, whereas man, by reason of his higher development, is given freedom to choose his own attitude towards his surroundings. Like the child, who, unable to control its own movements, is guided in its actions, while the more advanced human is permitted to walk alone.

"Occult knowledge is the trump card in the game of life, and if we would win philosophical contentment we must hold it. It teaches us that the jars and discords of this life are but the tuning of the instruments preparatory to the real harmony of existence. The true purpose of life is no longer hidden or problematical to those who read from nature's book, which is a volume containing many pages, and we should ever be careful to avoid falling into the error of concluding that the particular page which we may be perusing contains all the mysteries of atharvana."

AN ALLEGORY.

There is flying through the world the story of a builder—a foolish eye-servant, a poor rogue. He and his little ones were wretched and roofless, whereupon a certain good Samaritan said in his heart, "I will surprise this man with the gift of a comfortable home." So, without telling his purpose, he hired the builder at fair wages to build a house on a sunny hill and then went on business to a far city.

The builder was left at work with no watchman but his own honor. "Ha!" said he to his heart. "I can cheat this man. I can skimp the material and scamp the work." So he went on, spinning out the time, putting in poor service, poor nails, poor timbers.

When the good Samaritan returned, the builder said: "That is a fine house I built you on the hill." "Good," was the reply; "go move your folks into it at once, for the house is yours. Here is the deed."

The man was thunderstruck. He saw

that instead of cheating his friend for a year, he had been industriously cheating himself. "If I had known it was my house I was building!" he kept muttering to himself.

In an occult sense we are always building our own houses. Each one dwells in the heaven or hell of his own making.

THE MILKY WAY A MASS OF SUNS.

B. Easton, an English astronomer, connected with the Rotterdam Observatory, is the author of a new theory in regard to the nature and structure of the Milky Way and the relative position to it of our sun, which is regarded by many as more plausible than any other such theory heretofore advanced.

A careful examination of photographs of the Milky Way, which had been taken in some of the great American observatories and by M. Wolf in Heidelberg, led Mr. Easton to the idea that the Milky Way is nothing but one of those large nebulae which we can observe in different parts of the heavens, and that our solar system occupies a position within the nebulae. After a thorough examination of the material on hand and after having carefully weighed all arguments for and against his theory, he came to the conclusion that our solar system with its Milky Way is by no means the only one of its kind in space. It is his opinion that the numerous nebulae are nothing but similar systems, and appear to us differently only owing to the fact that we are outside of those systems and not within them, as is the case with our Milky Way.

Assuming the Milky Way to be a continuous ring-shaped aggregation of stars, there are five positions possible which our solar system may occupy. It may be in the center of the ring, which seems highly improbable, considering the observations noted in the foregoing. It may occupy an eccentric position; it may be near the inner side of the ring; it may be in the center of the body of the ring; or, finally, it may be on the outer border of the ring. Of these five possible positions all but the second appear to be at variance with the result of former observations. But even if we assume that our solar system occupies an eccentric position within the ring of the Milky Way, we find some facts which cannot be explained by the assumption that the Milky Way forms a regularly shaped ring of homogenous composition. If that supposition were correct, the brightest part of the Milky Way would necessarily appear to us the narrowest, while in reality the opposite is the case.

Easton at first was inclined to accept the theory that the Milky Way consists of two separate rings, but after further investigations he came to the conclusion that that theory would not sufficiently explain the numerous irregularities in the appearance of the Milky Way. The numerous dark spots in the Milky Way led him to the belief that the Milky Way did not consist of a continuous and homogenous ring of stars, but of innumerable nar-

row bands of stars, which, viewed from our standpoint, seemed to coincide, while, in fact, of two stars, apparently close together in the Milky Way, one may be far nearer to us than the other.

Easton came to the conclusion that the bright spot in Cygnus is the center of the Milky Way and that from it numerous bands of stars extend in spiral lines not coinciding in their planes. The fact that there are quite a number of such spiral nebulae in different parts of the heavens makes Easton's theory appear plausible, the more so as with the assistance of that theory many peculiarities in the appearance of the Milky Way can be satisfactorily explained that otherwise cannot be.

A PRIMITIVE LODGE.

George D. Pierce, of Ensenada, Lower California, contributes to the *Los Angeles Freeman* this description of an out-door lodge-room which was shown to him in the Arbuckle mountains, Oklahoma, some few years since, by a fellow traveler in that locality:

"We made the journey with two ponies and buckboard, and upon the third day arrived at our destination. The main object of our journey accomplished, Mr. Day said he would show me something that would be of interest to me, and which was probably unknown to any one but himself and the Indians. We then set out and penetrated further into the hills, which we found brushy and sparsely timbered. Near the summit, and at the head of a long ravine, we came to a natural park or amphitheater, grass covered and untrampled, in area about 150 feet square, and which at first presented no unusual features. There had been many other places seemingly quite as interesting, but a closer inspection revealed the following discoveries: There were five stone mounds arranged in the following order: One in the center being a little the largest, about four feet square. At the east side another; at the west side was one, and one each in the northeast and southwest corners, there being no great difference as to size.

"These monuments were constructed of rough, unhewn boulders, laid together without cement, and were somewhat larger at the base. They were each about four feet in height. A rock with the flat surface uppermost was placed in the top of each, and upon that in the center monument was cut a square and compass; on those on the east, west and south, a gavel; in the northeast an arrow, and in the southwest a key. A few feet to the rear of the east monument stood the stump of a tree, some thirty feet in height and eighteen inches in diameter, blazed from top to base, and upon the flattened surface was dimly legible a square and compass. In the west end and about an equal distance in the rear of the west monument stood the stump of a tree, shorter than that in the east, blazed and inscribed with an arrow and a triangle. Upon the south side, and some feet to the rear of the south monument, stood a still shorter tree

upon which was cut Indian characters or signs quite unintelligible to us. We conversed with an Indian, who must have been fully eighty years old, who said that his father told him that none of his tribe knew who first established this Masonic lodge, but they never entered its sacred precincts without a humble bow of reverence and devotion. For a solution of the problem they pointed to the south."

EDDYITES REFUSED CHARTER.

An Associated Press dispatch from Philadelphia, on September 15th, says that the application for a charter made by the "First Church of Christ, Scientist," was refused on that date by Judge Arnold in the Common Pleas Court. In his opinion Judge Arnold says:

"The charter applied for in this case covers a double purpose—a church and a business. We have power to grant a charter for a church, but we have no authority to grant a charter for a corporation for profit—that is, a business corporation."

Continuing, the court quotes from the text book of Mary Baker G. Eddy instructions to her followers to sell and circulate the publications of Mrs. Eddy, failure to do the same being sufficient cause for expulsion from membership in the church.

"This shows," says the court, "that the so-called church is a corporation for profit, organized to enforce the sale of Mrs. Eddy's books by its members, which is a matter of business and not of religion. As the courts have no power to charter such a corporation, the application for a charter is refused."

The STAR is of the opinion that all Eddyite institutions, incorporated "not for profit," should now be made to show cause why their charters should not be revoked.

METEOR SPLITS A MOUNTAIN.

Beaver Peaks, Colorado, was torn apart early on the morning of September 7th by a meteor that descended on the twin mountains with a roar that awoke everybody in Buena Vista and precipitated a shower of meteorites over the surrounding country. The visitor crossed the sky at 2:30 o'clock, traveling in a southerly direction, and disappeared down the horizon with a shrill screeching resembling a steamboat whistle. Apparently the aerial missile was not over two feet in diameter, but reports from the peaks say a new canyon has been opened up between them, a phenomena that can only be ascribed to the impact of the meteor. At the time of the contact the nearby city of Buena Vista was subjected to a severe vibration, resembling a seismic shock.

GETS SIGHT OF EARTH'S SHADOW.

Camille Flammarion, from his observatory at Javisy, France, reports that he has seen clearly the shadow of the earth, which is sometimes seen in the east at the moment when twilight fades into night. It was an immense shade of greenish black color that ascended slowly towards the

zenith. It was of regular circular form, surmounted by a line of reddish light of weak intensity arising from the refraction light in the atmosphere.

QUAINT AND CURIOUS.

COAL and diamonds are the same thing.

ON the upper Kongo wedding rings are made of brass and worn round the neck. They sometimes weigh thirty pounds.

THE bamboo holds the record among plants for quick growth. It has been seen to grow two feet in twenty-four hours.

A GERMAN scholar, Conrad Gessner, dreamed that he was bitten by a serpent. In five hours he had poisonous blood affections in the place the serpent bit him.

THE keys used by the ancient Egyptians were hooks which passed through the door from the outside and caught the bolts, so as to shoot them home or draw them back as required.

IT would cost a man thirty dollars a day to live on mushrooms. On the other hand, ten cents would buy sufficient flour to supply him with enough food to enable him to continue at hard work.

FOR his amusement, Prof. Babbage of calculating-machine fame also invented a "miracle machine" to prove that, given a certain number of revolutions, "coincidences" occur at regular intervals with an infallibility that deprives "chance" of much of the meaning usually attached to the word.

IT is stated by Dr. Duchenne that the human eye has no fewer than eighty-seven distinct expressions. This is certainly surprising, inasmuch as one would have been inclined to suppose there were not more than a dozen at the outside. But each one of the dozen, as ascertained by the French scientist, represents in reality a group of expressions which, though related to each other, are none the less distinct and to be separately identified.

TWENTY-EIGHT languages are spoken in India and none of these is spoken by fewer than 400,000 persons, while the most general is the mother tongue of 85,500,000. Besides these there are in the remotest parts of the country dialects spoken by no more than 500 persons, which none other than themselves can interpret. India has nine great creeds, numbering their followers from the 208,000,000 Hindoos down to the 9,250,000 Animistics and the innumerable sects included in the 43,000 "others."

A REMARKABLE quarrying feat was recently accomplished at Rubislaw quarries, Aberdeen, Scotland. A large stone had been drilled, ready for splitting, when the thought struck the foreman that the severe frost which prevailed might be utilized. Water was poured into each of the drill holes and it was found after a couple of days that the block of granite had completely burst open. An idea of the immense power of the frost will be gathered when it is stated that the stone thus detached measures twelve feet by five feet and has a weight of about six tons.

A NATURALIST has been making observations on the toilets of certain ants and has discovered that each insect goes through most elaborate ablutions. They are not only performed by herself but by another, who acts for the time as lady's maid. The assistant starts by washing the face of her companion and then goes over the whole body. The attitude of the ant that is being washed is one of intense satisfaction. She lies down with all her limbs stretched loosely out; she rolls over on her side, even her back, a perfect picture of ease. The pleasure the little insect evinces being thus combed and sponged is really enjoyable to the observer.

HEALTH AND HYGIENE.

Salt water is an excellent hair tonic. A good way to use it is to combine sixty grains of common salt with seven ounces of bay rum and nine ounces of distilled witch hazel. Apply to the scalp every night, rubbing it in well.

Poisonous Effects of Tea.

There are scores of good temperance people who are the most intemperate tipplers in the world. They don't know it and would be horrified at the suggestion. Nevertheless it is true. Their stimulant isn't whiskey, to be sure, but is tea, which scientists now say is quite as injurious to the system as alcohol. The final effect of any stimulant on the human body is deleterious. It may be coffee, opium, cocoa, alcohol or tobacco. Many tea drinkers say they cannot get along without it. There is not a single food property about the drink. It simply acts as a spur to the nervous system, and in order to get the desired response there must be a constantly increasing dose. By and by, the system becoming overloaded with the poison, the stimulation can no longer be produced and the victim becomes a nervous wreck. When tea was first introduced the public never thought of using it as a beverage, but it was sold by druggists as a medicine, which finally came to be adopted as a panacea for every ill.

How to Cure a Cold.

When one becomes chilled, or takes cold, the mouths of myriads of little sweat glands are suddenly closed, and the impurities which should pass off through the skin are forced back to the interior of the body, vitiating the blood and putting extra work on the lungs and other internal organs.

Just beneath the surface of the skin, all over the body, there is a network of minute blood vessels, finer than the finest lace. When one is chilled, the blood is forced from these capillary vessels into one or more of the internal organs, producing inflammation or congestion, and thus often causing diseases dangerous to life. The time to treat a cold is at the earliest possible moment after you have taken it. And your prime object should be to restore the perspiration and the capillary circulation.

As soon as you feel that you have taken cold have a good fire in your bedroom. Put your feet into water as hot as can be borne, and containing a tablespoonful of mustard. Have it in a vessel so deep that the water will come up well towards the knees. Throw a blanket over the whole to prevent rapid evaporation and cooling. In from five to ten minutes take the feet out, wipe them dry, and get into a bed on which there are two extra blankets. Just before or after getting into bed drink a large glass of lemonade as hot as possible, or a glass of hot water containing a teaspoonful of cream of tartar, with a little sugar if desired.

Should there be pain in the chest, side or back, indicating pleurisy or pneumonia, dip a small towel in cold water and wring it as dry as possible. Fold the towel so that it will cover a little more surface than is affected by the pain. Cover this with a piece of flannel, and both with oiled silk or, better, with oiled linen; now wind a strip of flannel a foot wide several times around the chest. The heat of the body will warm the towel almost immediately; the oiled linen and flannel retain the heat and moisture, and steaming the part will generally cause the pain to disappear.

Should there be pain or soreness in the throat you should treat it in a similar manner with wet compress and flannel bandages.

Eat sparingly of plain, simple food. Baked apples and other fruit, bread and butter, bread and milk, milk toast, baked potatoes or raw oysters may be eaten.

By following the above directions intelligently and faithfully you will ordinarily check the progress of the cold and prevent serious, possibly fatal, illness.

PREDICTIONS FOR OCTOBER.

Specially written for the STAR OF THE MAGI by
PROF. W. MORRIS, Predictive Astrologer,
1022 Market St., San Francisco, Cal.

From the Full Moon of the 17th, and the reigning aspects, at Chicago the public will suffer from a storm which will be disastrous both on land and water; the death rate will be mostly among school children or places of amusement; fire may be among the evils that will happen, but the greatest effect will be from earth and water. An eclipse of the Moon, close to its full, is liable to effect literary matters, street or steam railroads, and journeys. The effects of this eclipse may last for years as it occurs in the midheaven at Chicago. In connection with the inharmonious aspects at the time I hardly dare predict what I feel regarding them for Chicago and its surroundings for about a hundred miles.

At Washington matters are apt to be unfavorable for the President for three months, commencing in September. Government affairs will be disturbed with neighboring nations. President Roosevelt's map of inauguration indicates no end of trouble with other nations and treacherous friends.

The eclipse and Full Moon at San Francisco indicate the death of prominent and wealthy people; a peculiar sickness that

will puzzle physicians; unfortunate speculations; literary or scientific affairs will suffer—possibly some accident to educational or amusement buildings, with but few deaths; trouble concerning short and long journeys, railways and postal matters.

For England, the position of Uranus is significant of wrecks and collisions; troubles with a foreign power; fatal accidents to railways; the health of the King will suffer and prominent persons will die. The eclipse of October 17th, occurs in Aries, the rising sign of England.

EDITOR'S TABLE.

REMEMBER that there is one more number to the present volume of the STAR.

AN article on "Comets and their Significance," by Prof. W. Monroe, will appear in the November STAR.

We are in receipt of the first number of the new astrological monthly, *The Oracle*, which Prof. Monroe again decided to publish. It is neat and tasty in appearance and varied and attractive in contents. It is deserving of success and we wish Prof. Monroe prosperity. \$1 a year; 10 cents a copy; 1032 Market St., San Francisco, Cal.

Slick Shelton Again.

We have been amused in the past at the quaint and queer antics of T. J. Shelton of Denver, who for several years succeeded in buncoing Uncle Sam's Postoffice Department to circulate his egotistic advertising matter and peculiar Christian Science (?) tommyrot at publishers' pound rates, when, if permitted to be circulated at all, it should have paid regular rates, the same as honest advertising circulars. Uncle Sam caught on at last and clipped his wings, and Shelton is now obliged to pay regular rates of postage, thus curtailing his game of advertising his *absent healing graft practically free* at government expense. The government has, in its wisdom, made a very low rate of postage to legitimate publications for the purpose of diffusing news, knowledge and useful and educating matter to the people, and this privilege has been abused by many to obtain the circulation of advertising trash and stuff that in no way meets the requirements of the law.

Tommy is now kicking, and says in a late number of his hypocritical *Christian* that it is all our fault, accuses us of helping to bring about his "persecution" "by advising the Department last December," etc., and is seeking to gain sympathy and help from the liberal press by his silly plea of "persecution"—an old sympathy dodge.

Shelton cannot make out a case of *persecution* because the Postoffice Department rules that he can no longer have a special postal privilege over other advertisers. He should bear in mind that he is not any better before the law than any one else and is therefore not entitled to have a special, reduced rate of postage on his private personal advertising matter, even

though it is spiced up with a lot of quaint and quackish "christian science" (?) buncombe and superheated atmosphere.

Furthermore, Mr. Shelton deliberately falsifies when he states that we claim to have advised the Postoffice Department in regard to his business. Uncle Sam has officials of his own to look after frauds in his revenue and relies on them to check such fellows as Shelton. Our readers are requested to again read what we did say in this connection in the STAR of December last. The cry of "persecution" is a great shrinkage in the size of "I AM" Shelton, who is *not*, as everybody knows, "a bigger man than Uncle Sam."

"Raphael from London."

The following letter explains itself:

E. Raphael, care of W. Foulsham & Co., 4 Pilgrim St., LONDON, E. C., Sept. 2, '02.

TO THE EDITOR OF THE "STAR OF THE MAGI:" Sir—There is a person advertising in the United States as "Raphael," or "Raphael from London." Will you kindly allow me to say that I am not that person, nor yet connected with him in any way whatever.

After August 15th last, all copies of my "Key to Astrology" should bear my signature as below. Copies not so signed are spurious. Yours Faithfully,

EDWIN RAPHAEL.

Author of the "Prophetic Messenger," "Guides," "Key," etc.

Mr. Leadbeater's Lectures.

A course of lectures will be given by Mr. Leadbeater at Steinway Hall, Chicago, beginning Sunday evening, October 5th, at 8 o'clock, and continuing every Sunday evening thereafter. The lectures will be free to the public. In order to cover expenses of hall, music, printing, etc., reserved seats for the entire course will be sold. For particulars see Mrs. Clara Gaston, Secretary T. S. Book Concern, 26 Van Buren street. The course covers twenty-six lectures, entitled as follows:

The three objects of the Theosophical Society. Man and his bodies. Karma, the law of cause and effect. The necessity for reincarnation. Character building. Life after death. The nature of Theosophical proof. Records of the past. The ancient civilization and the religion of Chaldea. The ancient civilization and religion of Peru. Ancient and modern Buddhism. Use and abuse of psychic powers. Possibilities of human consciousness. Dreams. Invisible helpers. Clairvoyance; what it is. Clairvoyance in space. Clairvoyance in time. Clairvoyance; how it is developed. Rationale of telepathy and mind cure. Rationale of mesmerism. The ancient mysteries. The human aura. Theosophy and Christianity. Practical applications of the teachings of Theosophy to everyday life. The future that awaits us.

The lecture on "Possibilities of Human Consciousness" Mr. Leadbeater delivered before the faculty and students of the famed University of Bologna, having been invited by that body to address them on Theosophy during his late trip through Europe. We understand that much interest was aroused.

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.

"Astrology Made Easy."

Ernest S. Green's 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.

"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.

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.

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