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VOL. I, NO. 12.

OCTOBER, 1900.

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THE STAR OF THE MAGI.

New Conclusions which Afford Much Light on the "Word" that was "Lost."

BY WILLIS F. WHITEHEAD.

"Now when Jesus was born in Bethlehem, of Judea, in the days of Herod, the King, behold, there came Wise Men, *from the East*, to Jerusalem, saying: 'Where is he that is born King of the Jews? For we have seen his Star, *in the East*, and have come to worship him.'" (Matt. ii. 1 and 2, *repunctuated*.)

A great deal of controversy has been indulged in as to what Star it was that the Magi saw. It is proper, in attempting the solution of this question, that we should, first of all, obtain a correct conception of what the Scriptures teach us regarding it. Thus informed, we are less liable to err in our conclusions.

The two verses from Matthew we give above are punctuated as we believe they should be. In the original text there were no punctuation marks. The translators punctuated the text to read, "for we have seen his Star in the East," omitting the comma we insert. As it stands in the ordinary version, "we have seen his Star in the East" may mean any one of three different explanations: The Star may have been eastward, as respects the face of the earth; it may have been in the eastern portion of the Zodiac; or, they may have seen it while *they* were in the East. Mixtures of these *plain* interpretations will produce others, but they become intricate and therefore *obscure*, and one becomes lost in speculation in following them.

The last explanation of the three we present is preferable as to the first two, for two reasons: The text informs us that the Wise Men were "from the East," and as they came to Palestine on purpose to find the new-born "King of the Jews" they *must* have been in the East *when* they saw "his Star." Second, the inserting of the words "in the East" after "we have seen his Star" is in strict harmony with the previous text explaining from whence the Wise Men came, and accords with the manner of expression of the Scriptural writer. Besides, if it was eastward in the Zodiac or eastward as the points of the face of the earth, we might reasonably expect some such expression as "we have seen his Star *Eastward in the Heavens*." While the text is barren of such expression, we must admit, however, the possible truth of such suppositions, but subordinate to the fact that the now proven meaning of the text is that the Wise Men saw the Star when they were in "their own country"—the East.

Students of the occult generally agree that the ancient Wise Men of the East were Astrologers. And if we assume this to be the case we may reasonably conclude that they saw, not a supermundane manifestation merely, but a *real star*—"fixed or "wandering," as the case might be. It may have been the planet Venus that these Wise Men saw, thus furnishing a beautiful correspondence of the Planet of Love symbolizing the Religion of Love taught by the Christ. What star is more effulgent and glorious? What planet more appropriate, more in touch with the Cosmic Purpose?

While we tread here on transcendental ground, and know no chart save the brilliant star-set scroll of the Zodiac—binding the sparkling constellations of the sky in an infinite sheaf—and with no compass save the intuitive spirit—springing to vaster ends than logic-clad reason may achieve—we join each to each and voice the inspiration.

Aries, *the Lamb*, was culminating from its unity of "house" and "constellation;" the mighty galaxy of glorious suns that typified innocence and the first-born of the seasons in the figure of a Lamb, was slowly departing from its heavenly mansion—that "house" of the Zodiac that bears its name. The Divine Spirit of Innocence was to incarnate in *flesh*, and, as a Lamb, be sacrificed—for the constellation of the Lamb was about to enter Taurus, the *earthly* manger of the Bull, and the Earth *always* crucifies Innocence.

Above the constellation of the Lamb, like a banner held aloft by OM, watching over the advent into earth from supernal fire, moved the sign-manual of the Cosmic Man To Be—the constellation of the Triangles! And these were *right-angled*! Who shall say that Euclid, three hundred years before, drew not his master inspiration from their divine depths? They represented the mysterious properties of 3 and 4 and 5, the *only* digits that build a true right-angled triangle—the geometrical **WORD**; that, taken collectively as 345, is the cabalistic sum of Pyramid Cheops, the **WORD** in stone. Significant, indeed, was this banner of the LAMB! Significant, indeed, its rising over the earthly "house" or manger of the Bull! The **WORD** was to be incarnated in flesh, the Divine Man was to appear!

As the Cosmic Creator hath set his signs in the configurations of the heavens so, also, hath he appointed rulers celestial for all things terrestrial. As the Sun rules the day and the Moon rules the night so planets and constellations apply to Man. As the **WORD**, all the starry angels of the morning sang before him at the right hand of the Father—eastward from the great Sun

throne of the Zodiac; as a *Man*, the King of the Jews would have "his Star" or ruling planet, and *only* Venus among the planets *could* represent the WORD in flesh.

As Venus is "in the East"—in Aries—twice every year, it could not have been such an aspect *alone* that sent the Wise Men of the East westward to Palestine in search of the new-born King of the Jews. They expected the advent of the WORD in flesh for they were wise in celestial things and knew the *time* of the birth of the Divine Incarnation from the aspect formed by the slow entry of the constellations of the LAMB and the WORD into the house of Taurus. They would determine, also, the Ruling Planet in the matter, and the *place* of its *daily* culmination; and finding that it culminated over the meridian of Jerusalem (the royal city of Palestine, the latitude of which would bring it beneath the planet, *at midnight, at the time of year that Christ was born*—from which may be deduced the true date of our Master's nativity), they found the *place* with practical exactness. Thus knowing the time and place of the appearance of the WORD in flesh, they journeyed from "their own country" in the East that they might have the supreme honor and satisfaction of personally witnessing and worshiping the WORD, "lost" to the Jews, then, for *a thousand years*. Truly they expected to find a "King of the Jews," the mighty one could not be less, though spiritually so, and he would surely be of the race native to Palestine, even though she was subject to the iron rule of the Roman.

"Their own country" may have been Persia, long known as the home of many of the ancient Magi, or it may have been much further east. India or Tibet, between whom rise the mystic Himalayas, which afford numerous natural observatories of the heavens and an ideal retreat for a great and unknown Mystic Brotherhood, may have been their abode. Their journey, in any event, seems to have required some months to accomplish as they saw "his Star" *two years* previously, as they informed Herod (Matt. ii, 16), the time they identified it as the Ruling Planet of our Divine Master.

As King Herod died B. C. 4 (the Christian Era really starting with the *fifth—cross or pyramidal—year* of Christ), on November 25, probably but a short time after Christ was born, the "two years" above become highly significant, as many hold that in B. C. 6 all the planets entered into and formed, heliocentrically, a great Celestial Cross in the heavens.

History gives us no account of this notable journey of the Wise Men. We are informed, not in Scripture however, that they were *three* in number—Caspar, Melchior and Balthazar. Their thoughts and words were undoubtedly inspired by their common object—again they reviewed the ground-work on which their humble though glorious journey was based, and sought not only to verify but to discover some new helping light. Especially must have Venus been an object of their most attentive regard. This gives a reason why much of their journey, especially the latter portion of it, may have been at night. That they traveled on foot is also a reasonable supposition, as they could thus converse, observe and confer together, and therefore they journeyed by easy stages, timing their arrival at the Jew-

ish capital so as to afford abundant time in which to successfully attain their object. That they journeyed alone is self-evident to the mystic mind, who finds no sympathetic response or companionship outside his own immediate class, and they would have avoided the natural curiosity of people in general.

Matthew records the events which followed their arrival at Jerusalem: King Herod was troubled at their inquiry as it announced the coming of some other than himself as a "King of the Jews." He called together the "chief priests and scribes" and "demanded of them where Christ should be born." They replied:

"In Bethlehem of Judea; for thus it is written by the prophet [Micah]: 'And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, and he shall rule my people, Israel.'" (Matt. ii, 5, 6.)*

If Herod was "troubled" before, we may easily imagine how he felt on hearing this prophecy. Solicitous regarding his crown, he resolved to remove the danger to him that it implied. So he craftily and "privily," at night, "called the Wise Men" to him and "inquired of them diligently what time the Star appeared," thus showing a friendly interest in their mission, and cunningly told them of the prophecy, charged them to find the child, and, when found, to bring him word, "that I, the King! 'may come and worship him also.'" He thus sent them to Bethlehem. In the economy of Cosmic Ends, King Herod here furnishes a striking example of how evil, in seeking its prey, ever falls under and is unable to surmount the Higher Law of Good.

"When they had heard the King, they departed; and lo! the Star, which they saw in the East, went before them, till it came and stood over, where the young child was.

"When they saw the Star, they rejoiced with exceeding great joy." (Matt. ii, 9 and 10.)

Joseph and Mary were at Bethlehem, about seventy miles south from Nazareth and six miles south from Jerusalem, "to be taxed" according to the royal decree of Cesar Augustus, the Roman Emperor, under whom reigned King Herod. According to the decree the Jews went "every one into his own [tribal] city," and they, being of the "house and lineage of David," went to Bethlehem, that being the city of David. Thus *royalty* served to draw them, as it sent the Wise Men, to the place named by the prophet Micah. Arriving there, they found the inn filled, as they had journeyed far, and had to take refuge in a bull's stable and later laid "the child in a manger."

The same night the Wise Men were "privily" called before Herod, they traveled the few miles south that brought them to Bethlehem. On their way they saw Venus, "his Star" (then in conjunction with the Earth), rising stately in the heavens towards the zenith; above her sparkled the constellation of the *Lamb*, and above both rose supreme the supernal sign of the WORD, *now refound*, to be no more "lost," forever!

*This reply of the scribes is found in the Book of the Prophet Micah (v, 2): "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall **HE** come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting."

Seeing the Star "they rejoiced, with exceeding great joy." Their toil and travel was to end in triumph, for they intuitively *knew* that they would see Him, and as "his Star" "stood over,"—directly in the zenith—they came to "where the young child *was*."

"And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshiped him; and, when they had opened their treasures, they presented unto him gifts—gold, and frankincense, and myrrh.

"And being warned of God, in a dream, that they should not return to Herod, they departed, into the'r own country, another way." (Matt. ii, 11 and 12.)

Again the Celestial Signs portend the coming of the Mighty One—bearing a water pitcher—follow Him. They who have eyes to see shall behold Him—even as did the Magi of old—the Wise Men of the East.

NEDOURE;

The Priestess of the Magi.

An Historical Romance presenting a true conception of
White and Black Magic.

By T. J. BETIERO, M. D.

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[This romance commenced in the August issue of the STAR. The two previous installments can be obtained of the publisher at regular rates.]

CHAPTER III.

"The night that followed the funeral services of little Keshavah was dark and dismal, and but few lights shone in the stricken city of Kashmir. As midnight approached these began to vanish, one by one, until it looked almost as gloomy as a city of the dead.

"Upon the winding road that led up to the royal sepulchre on the lonely mountain side the old physician, Pondichery, might have been seen slowly ascending, bearing upon his shoulders a small coffin which contained the body of a child.

"The solitary guard who walked to and fro in front of the sepulchre of the royal family, now and then cast an impatient glance down the tortuous road. Finally the old man reached the city of the dead, where a few words passed between himself and the guard. An exchange of the small bodies of two boys was then quickly and carefully made, and, after the bestowal of a final word of caution, to which the guard nodded his head, and a handful of gold, that was a little eagerly received, Pondichery left the gloomy abode of the dead, bearing upon his shoulders the same small coffin. But it now contained life instead of death. When he reached the wide, dusty road, at the foot of the mountain, he found Gobab awaiting him, with a cabriolet.

"The narrow box, with its precious contents, was placed across their knees and, a few seconds later, they were speeding away to the Ouri Monastery."

"What! To *this* monastery!" I exclaimed, as I perceived the overwhelming significance of his words.

"Yes," said my higher, Astral Self, "to *this* place;

and as you have already comprehended the truth, I will confirm your belief that the coffin contained the infant Maharaja—*yourself*."

"On the way here, Pondichery and his companion exchanged but few words, Gobab contenting himself with asking:

"How did you manage the guard?"

"His auric color caused the mystic pentacle to vibrate," Pondichery replied, "therefore a few gold pieces was all I needed to use. Have no fear for his silence, for he would not live a day if the regent had a suspicion, even, of the truth."

"What is the mystic pentacle," I asked, "and how did Pondichery use it?"

"The mystic pentacle," he replied, "is one of the four great emblems of the most secret book of divine wisdom among the Magi, or wise men of Egypt. The other three symbols are a cup, the Magi's wand, and a sword. The use of these emblems—in determining the starry spaces, in measuring the interstellar depths and distances, in navigating the deep to unknown shores, in evoking and commanding the elementals of earth, air, fire and water, and in discovering the most secret things of the triune worlds of Divinity, Man and Nature—is the reward of the Magi initiate. You have but to choose to obtain this sacred wisdom."

"But how was the regent deceived as to the infant Maharaja's death?" I here asked.

"Under pretense of carrying out the murderous design of the scheming regent, Pondichery administered to the child one of his secret potions. This potent draught induced a state so nearly resembling death that the heartless usurper was easily deceived, and even the old physician feared he might have administered a drop too much.

"After making arrangements with his old friend Gobab to receive and care for the young Maharaja, he substituted the body of a poor child, that had passed over that day, and which he had secretly secured for the purpose.

"Arriving at the monastery, Pondichery, in the seclusion of Gobab's private apartment, quickly restored the child to normal life. This accomplished, his face lost its look of haggard anxiety. His face radiated with satisfaction, and, kneeling by the side of the infant, he gave thanks to Om that he had been enabled to protect and preserve his 'sacred trust.'

"A short time afterward the great, good and learned Pondichery was secretly executed, or murdered rather, by order of the usurper, who said to himself that 'dead men tell no tales.' He was struck down while making obeisance to the regent—who had summoned him to a retired room of the royal palace for the purpose—and fell at his feet a corpse from one swift and treacherous blow from behind. Thus was the dread omen of the secret laboratory fulfilled.

"The concealed assassin did not escape. As the regent looked down at the lifeless body of his victim, a fearful flash of blue light pervaded the apartment. The swordsman fell dead beneath its stroke. With a cry of mortal fear the regent fainted and fell across Pondichery's bleeding body and the sword of the exe-

cutioner. Again the blue lightning flashed, and indelibly imprinted on the flesh of the regent a vivid picture of the sword and the wound it had made. The sight of this, which he carefully conceals, has ever filled the regent's heart with fear, and he would gladly give his throne to be rid of it.

"Before his tragic end, Pondichery, with his usual forethought, had placed a sufficient sum of money in the care of Gobab for the education and proper maintenance of the royal child.

"He charged the faithful monk not to impart to the boy, for some years, any information concerning his royal birth; and, as a necessary precaution, you was renamed Hari in place of Keshavah."

He paused a moment and then continued:

"Now you know all. You are the rightful ruler of Kashmir. Proofs are now in the possession of Gobab and others, and witnesses are also at hand, to place you upon the throne. This will, of course, give you earthly power. Yet, as I said before, you are to choose this night whether you will become a ruler of men or a servant of God. To-morrow the Lama will arrive and you have already been decided upon as the chela selected for initiation in the Egyptian mysteries."

After giving out this unusual information, which, strange to say, neither startled nor surprised me, my visitor stood silent and regarded me with a look of mute appeal. I felt sure that he wished me to spurn the kingly honors. After reflecting a moment, I asked:

"What benefits will one receive by initiation into the Egyptian mysteries?"

"He will learn the hidden laws of Nature? He will learn how the worlds are constructed. He will come to know the manifestations of Universal Life; of what man is composed, whence he came, why he is here, and whence he goeth. One will also learn how to develop the soul, which will hasten his return to Unity."

"Cannot one learn to develop without so much preliminary study?"

"One may walk around the base of a building and closely examine the materials, yet such an inspection, alone, will give him no knowledge of the general form of the structure. He may, on the other hand, view the structure from some neighboring eminence; he will then have an idea of its form, but no knowledge of its materials. To know the secret of an atom is to know the secret of God. Hence to become an initiate you must learn the hidden laws of life and creation. To attempt a use of the great forces of Nature without knowledge results only in destroying the ignorant operator. One who enters the domain of occultism must become either a Magus or a Sorcerer. The former understands the forces evoked and knows the results, while the latter is like a child playing with fire."

As my higher self continued to talk in a low, musical voice, with scarcely any change in his position, I began to feel an indefinable sensation creeping over me, and to feel a love for this being that words are powerless to express. I also became filled with an abhorrence for the throne and its attendant power and pleasures. Nor did I find in my heart a desire for revenge. I experienced, instead, a feeling of compassion and pity.

As I sat thus reflecting, my visitor made a movement as if to depart, when I impulsively rose to my feet and cried out in a voice that sounded strange and husky:

"Stay! Do not leave me!"

He smiled sweetly and sadly as he again motioned me to my seat.

"Brother, it is not my desire to go hence from you. I have longed for you every day, every hour and each minute since our separation."

"Why, then, did you leave me?" I asked.

"Because, as before stated, you had not the necessary power of cohesion. It is dangerous for one to enter such a negative state without the assistance of a strong guiding spirit. The human body is but an incompatible compound, held together by vitality. When this vitality or life departs the physical body soon returns to the elements from which it came. But this is not all; man consists of other principles, among which may be found the spiritual, that is ever seeking separation from the physical."

"Where, then, O mysterious one, have you been during these months of absence?"

"Ah!" said he, "the question was not unexpected. Though separated from you, in one sense, I was and am still attached by the invisible silver thread.

"To begin with, everything upon the earth has a spirit. As there is an ascending scale upon the physical plane, so will the same be found upon the spiritual. Some make the error of dividing things into animate and inanimate forms of existence. The correct terms of differentiation are *organic* and *inorganic*, as everything has life, varying only in degree.

"As man consists of the most perfect physical form, so the perfect man has also a superior spiritual essence. Thus it is possible for the developed man to hold intercourse upon the two planes. The ordinary mortal develops the physical only; he is, therefore, restricted to the physical plane alone. Yet there are those who develop their spiritual sense while yet in their earth life, and are thus enabled to receive knowledge from the Universal Spirit.

"Since our separation I have dwelt in companionship with such spiritual mortals, and their harmonious chain of vibration gave me strength to exist apart from you."

"Tell me more of them, I pray," said I, hardly able to suppress my great interest; for I had often meditated upon that part of earth life of which we have so little knowledge.

"Before you can comprehend much concerning them, dear brother, you must know more of Self; you will then realize the One Great Self that embraces all. Though we cannot go beyond that first inconceivable beginning, we may study and comprehend the immutable laws that follow its manifestation.

"In the study of occultism we shall find that a few general laws apply to a vast number of facts. Man works during the day and rests at night. So, also, after a great period of creative energy, the Universal Creative Principle rests. As all things are only visible by vibration, when that ceases they merge again into the great invisible matrix. Such a period of inac-

tivity is called the Night of Brahm. Then manifestation begins again. The first motion is produced by the Unity dividing itself and again seeking reunion.

"The first, or active Unity-principle, is represented by the number One, and is called Intelligence.

"The second principle, resulting from this division, is passive, and may be represented by the number Two. It is called Matter.

"The action of these two principles upon one another gives birth to a third, and represented by the number Three. This principle is called Force.

"These principles form the Sacred Trinity of the Infinite, and are further expressed as the Father, Son and Holy Spirit. . . .

"The Universe of mighty suns and planets, stars and worlds, came forth from the womb of this great Intelligent First Cause.

"As man is but an infinitesimal miniature of the Great Father, he, also, is a trinity."

"Tell me more of these great truths," said I, as he appeared about to cease.

"No one can learn much in a single lifetime," he gravely replied, "and few can learn all the great lessons of Self in many incarnations. In my present free and untrammled state I can look back over the vista of past incarnations and recall the teachings of all ages, but, as yet, I am no more than a neophyte.

"In my present state, however, no earthly considerations can compare with knowledge. I desire nothing so much as that light of truth which will hasten my return to the Father. When you and I are again reunited, the lucidity of my vision, and my knowledge of right and wrong, will be entirely subservient to your active mind. I will be able to manifest my desire and guide you through the faculty known as your conscience. Yet, my dear brother, I look forward to the time when we may again contemplate each other. Such a time will come when you enter the inner circle of light in the Brotherhood of the Magi.

"The life of a true Magus is a brilliant, shining light for men. He reflects the light of the Creator as the Moon reflects the life giving rays of the Sun. The choice now remains with you."

My decision was formed long before he ceased speaking, and I promptly responded to his appeal:

"I choose to become one of the Magi."

"Well said!" he exclaimed, with joyful emotion. "You have chosen the reality instead of the illusion. I am with you now to part no more," saying which he threw himself into my arms.

A feeling of inexpressible happiness stole over me, my eyelids became heavy as if under the influence of some powerful soporific, and I remembered no more as I sank into a deep and peaceful sleep.

CHAPTER IV.

Early the next morning I was awakened by the usual rap upon my door.

While resting one elbow upon the small table beside me and wonderingly rubbing my still drowsy eyes, I tried to recall to my mind the strange and occult cir-

cumstances that had caused me to go to sleep in my chair in this unusual manner. As I mechanically extinguished the still burning candle the events of the previous night began to flit through my brain like the memory of a realistic dream. Arising, a stiffness was observed in my limbs. A few rapid strides up and down the small room did much to arouse me, and I began to feel a vigor of body and clearness of mind to which I had been a stranger for many months.

"Peace be with you, Hari, my boy; you are looking well, and I see, for once, that you have arranged your room before breakfast," said Gobab, as he appeared at the door and cast a glance of friendly greeting at me and then another of surprise toward my undisturbed cot. "You must have known that our great master, the Lama, comes to-day," continued the corpulent little monk, as he rubbed his hands slowly together and fastened his thoughtful eyes upon the floor. He seemed about to say something more, but he suddenly turned about and walked away, down the corridor, while my mind had been so active that I neglected to make reply to his remarks, though I should have liked to hear something more about the Lama's visit.

It was the custom of the Dalai Lama to visit the various monasteries of India and Thibet once in every seven years. At such times he selected seven of the most promising chelas for initiation into the order of the Magi. Such selections were regarded as rewards of merit and, as such, were highly prized by the students. The selected neophytes were then assigned to one or other of the seven great temples of the world.

As I pondered over his coming I was happy and sad by turns. Later in the day I found myself strolling down the road that led past the house. The morning sun charged my system with magnetic energy, as I stood upon an elevated knoll, by the side of the road, and gazed admiringly upon the picturesque valley below. Its settings of wooded mountains and green covered hills sloped grandly downward to the junction of the Indus and the Jhelum, whose placid waters here joined to flow away southward to finally become lost in the Arabian Sea.

The valley of Kashmir is about eighty-five miles in length, and dotted here and there along the river, as far as the eye can see, by beautiful hamlets and villages. It formed, that day, a picture that would have delighted the eye of an artist.

As if to complete the natural beauty of the scene, scores of many-colored boats and floating houses, in which whole families resided, lined the river.

As I stood thus, silently admiring the scene, I was touched lightly upon the shoulder. Turning, I beheld the sad yet kind face of Gobab, who said, as he placed in my hand a sealed roll of manuscript:

"Take this, my son and master, for of right you are my master, though the hand of fate made you my son. You will soon be called to the higher walks of life and must leave your humble friend and servant, who loves you as a father. I may add that it will, perhaps, be for the best if you do not read these documents until you have attained the illumination.

"Hari, my son," he continued, as tears began to dim

the old man's eyes, "when you are far away beyond those great mountains, I hope you will think, sometimes, of your old friend and servant, Gobab. Send to me an occasional thought of love and strength and I will be happy."

Although I had not before admitted it, this honest and faithful old monk, who had been to me tutor, companion and father, held a strong place in my heart. As I contemplated his genuine grief it was hard to restrain the tears that involuntarily welled up in my eyes. Before I was scarcely aware of it I had thrown my arms around him, saying:

"Dear Gobab, I shall never forget you. Although I know not all you may have done for me, yet enough is understood of the past to make you my best and dearest friend."

"Say no more, Hari. I am happy. Yours is a peculiar nature that shows neither love nor hate, which is correct according to the Master. But your kind words have made me happy in the midst of my loneliness."

Thus happily understanding each other we wandered for hours about the vale, conversing as only dear friends can before a long and uncertain separation. He spoke with less reserve than usual. Though known to all as a man of great learning, especially in regard to religion and the science of life, few, if any, had ever guessed the profundity of his knowledge.

It was past midday when we returned to the monastery. As we entered we knew by the strange servants about that the Dalai Lama had arrived.

Three days afterwards found me on my way to the home of the Magi—Egypt, the land of Mystic Light.

CHAPTER V.

Six years quickly passed, during which time I studied hard in order to master the preparatory studies for initiation into the great Egyptian Mysteries. Although even more secluded than before, time passed quickly, as under the tutelage of that world-famed instructor, Pheros, and in the company of half a dozen other neophytes, my mind had reached that degree of unfoldment wherein I realized that a long life was far too short for one who would delve into the wisdom of infinity.

In the great enclosed gardens of the temple, myriads of strange plants were cultivated, whose virtues were known only to the student of occult science.

In fact, a lifetime might alone be spent in studying the secret virtues of herbs and plants. In the basement of the grand Temple of Edfou, where both my days and nights were so interestingly spent, was the most perfectly appointed laboratory for alchemical experiments in the known world.

At the time of which I write, 527 B. C., Thebes was not only the beautiful pearl of the upper Nile but was also the grand repository of art and science.

Surrounded by a great wall, adorned with many gates, over each of which towered that handiwork of the sculptor which immortalized heroes, the great city extended, on both sides of the river, from mountain to mountain, and with sufficient length, from north to

south, to form a perfect square. On the eastern side of the river Nile, amid gorgeous palaces and princely homes, towering stately in their magnificence were the temples of Edfou and Medinet-Abou. To the westward, amid architecture scarcely less grand, were the famous temples of Luxor and Carnac.

Edfou and Medinet-Abou were for the exclusive use of the Magi, while those on the western banks of the Nile were for the use of the pagan priests.

The day had arrived for our initiation into the first degree of the mysteries.

Following behind our beloved instructor, Pheros, and dressed in the plain white robes and peculiarly constructed caps of the neophytes, six in number, we stepped lightly, yet with apprehension, into the graceful river-boat that awaited us at the foot of the wide stone stairway that led from the temple gate to the waters edge.

Mindful of the wholesome advice of Pheros, each neophyte felt himself imbued with sufficient courage to meet with boldness any unknown horror that might await us in the dread initiation of Medinet-Abou.

The Sun was about to sink behind the great Libyan mountain range, to the westward, as the six powerful Nubian boatmen dipped their oars, like a single man, into the placid waters of the Nile. As the boat sped lightly over the water the oarsmen burst forth into a rude barbaric chant that seemed to soothe and calm the suppressed excitement which filled each student's breast. As they warmed to their work their great muscular cords played under the surface of their black skins like entwined serpents.

On the raised deck at the stern sat a tall, morose Egyptian with his hand upon the long pole rudder with which he guided the boat as it threaded its way through the maze of craft that filled the stream.

As we sat around in the open cabin all, save one, held within his bosom a fluttering heart. Pheros alone was devoid of excitement. Tall, thin and angular, he towered like a giant above his students. With a small head, black hair, and eyes that glittered and contrasted strangely with his sallow complexion and thin lips, he looked anything but the genius he really was.

Totally devoid of beard; his face looked much like an aged mummy. It was left for the eyes alone to express the intelligence with which that small but powerful brain was stored.

As our boat glided on its way, each member of our party maintained an outward silence, being content to listen to the din of noises that rose at times above the monotonous river song of our boatmen. Yet I, for one, spent the time in a mental catechism of myself.

When we had passed the most crowded portion of the river and found ourselves comparatively alone, Pheros, whose keen eyes had been swiftly moving from one to the other of us, said abruptly:

"My dear boys, though I cannot go with you through the mysteries that confront you, I hope that each of you will bear in mind my parting advice and caution. **TO KNOW, TO DARE and TO KEEP SILENT** are the watch-words of the Magi."

At these last words he fastened his glittering black

eyes upon us as if he would burn these thoughts into our very souls. Continuing, he said:

"Where the profane are content to study physics, the Magus proceeds into the realm of Natural Magic and metaphysics. The former ends with chemistry, while you progress through alchemy and Hermetic philosophy. The uninitiated study natural history only, whereas you investigate still further into living Nature and her higher principles. The profane may learn physiology, or even psychology, but you soar into the realms of Psychurgy and Theurgy. Where one is content with the shadow the other demands the reality.

"With souls filled with faith, hope and courage, you will be honored, and I will be made supremely happy. Nothing will give me more pleasure than to salute you as brothers Pastophoris." (First degree.)

As each neophyte bowed a mute reply of thanks our boat swept with a majestic curve into the canal which led to the temple of Medinet-Abou.

On each side of the canal could be seen wide promenades, constructed of large, smooth stones, interspersed at short intervals by gateways that led down, by broad stone steps, to the water of the canal.

Along the promenades a vast concourse of people walked slowly to and fro, gravely discussing the temple discourse, to which they had just listened.

Richly dressed men and women mingled with plainly clad sages, and formed a throng that extended back within the temple gates.

The ceremonies during the day were public, but the night services were reserved exclusively for the Initiates and their sacred and solemn rites.

With our preceptor in the lead, we left the boat and ascended the stone steps from the landing, and continued onward until we reached the imposing gateway leading to the temple of Medinet-Abou.

This great, massive structure was built in the form of an immense oblong. Around it, constructed so as to form a perfect square, was a stone wall about twenty cubits in height. Pursuing our way through the vast throng we soon reached the wall's outer gateway. On each side of this entrance stood two tall pillars of pyramidal form. Entering the open gateway we found ourselves in a spacious paved avenue, about sixty cubits in breadth by two hundred in length.

"This is the sacred dromos of Anubis," remarked Pheros.

Through the whole length of the dromos, and on each side of it, sphinxes were placed, facing each other, at a distance of six cubits apart.

As we followed along the avenue of Sphinxes, our master, who rarely omitted an opportunity of imparting knowledge to his pupils, stopped suddenly in front of one of them and, with a wave of the hand, said in his rather harsh voice:

"Observe that this mystic emblem, the Sphinx, combines the characteristics of an angel, an eagle, a lion and a bull. It has the claws of a lion, the flanks of a bull, the wings of an eagle and the head and breasts of a woman.

"The head is to *know*, the claws are to *dare*, the flanks to *desire*, and the wings to *keep silent*.

"The symbol of the Unity is expressed by the combination of all these strange forms in one.

"Truth is indicated by the head, or knowledge being placed above the lower elements.

"The symbol of the Absolute is shown by the mystic quaternary."

After leaving the avenue of Sphinxes we passed through three propylæ, when the grandeur of the temple, proper, burst upon us.

On each side of the great doorway were two tall, artistically carved pillars, extending the full height of the structure. As we stepped upon a huge marble slab the ponderous doors swung slowly open. Continuing, we passed through a vestibule with six richly carved marble pillars on each side. With Pheros still in the lead, we silently entered a large rotunda, filled with priests and other high functionaries, who were divided into groups, conversing in low but earnest voices.

An officer, who was apparently expecting us, moved quickly over to the side of Pheros and after a short whispered consultation, made a sign for me to follow him. I glanced hurriedly toward my preceptor who, with a look of assurance, advanced and gave my hand a farewell pressure. Then, without speaking a word, I set forth upon my unknown mission.

Following my conductor up many flights of stone stairs, we finally arrived in front of a pair of closed doors, upon the upper floor of the temple.

After a few peculiar knocks the doors silently swung open and we were admitted.

CHAPTER VI.

The scene that now met my eyes was a most impressive one. Around the onyx-covered walls of the spacious room, which embraced the entire upper floor of the temple, were seated hundreds of the Magi. With their white robes and many colored faces they formed a truly strange picture.

Extending the full length of the room, on both sides, were a number of sandstone pillars, so ingeniously streaked with red that they gave forth a rich glowing tint. On each of the walls, graven upon their huge slabs of onyx, numerous astrological emblems were pictured in magnificent designs of gold and silver.

At the eastern end of the hall was a most realistic representation of the Sun, wrought in solid gold. In the center of this gorgeous emblem was a round white light of such power and brilliancy that the eye was powerless to look upon it. On each side of this great central light two gigantic prisms were so placed that a flood of many colored lights streamed forth to the adjacent walls.

The gorgeous rainbow effects were not only grand but awe-inspiring, and filled me with a holy respect for these men of wisdom and a thirst for the great divine principles so beautifully symbolized.

At an altar, a short distance in front of the great light, was seated the Grand Magus.

Similar altars were also located in the west and south. These were incrustated with precious stones.

Through the center of this great hall, amid an impressive silence, I was led to the officer at the south altar who recorded my name, age, experience, and other personal matters upon papyrus.

From thence I was conducted to the officer at the west altar. He questioned me as to whether or not I had any friend or acquaintance in the order who would be willing to act as my Sponsor or God-Father! On being answered in the negative he began to scan a long list of names.

I was then brought before the Grand Magus. He paid but little attention to me; in fact, he seemed hardly aware of my presence. As I stood thus motionless before the old man the officer of the south arose and read, in a loud voice, the data concerning me. This was followed by the officer of the west crying out:

“Moeris, Sponsor!”

As my eyes wandered around they fell upon one I had hitherto unobserved. A being far surpassing in beauty the most extravagant dream, sat, like one entranced, to the left and a little behind the Grand Magus. She appeared more like an angel than a being of earth. With her perfect features and skin of alabaster whiteness, surrounded by a profusion of golden hair that fell about her exquisitely moulded shoulders, she presented a picture whose fascinating loveliness I cannot hope to describe.

Instead of being slight and fragile, like the few women I had seen in my country, she was of large and generous proportions, yet perfectly formed.

As I gazed upon her, enraptured and lost in admiration, she slowly raised her large brown eyes and looked curiously at me for a moment and then, assuming her former abstracted pose, she again appeared to continue a train of thought that, seemingly, bore her far away from her mystical surroundings.

During the moment that this transcendental beauty turned upon me her great, expressive brown eyes, half hidden by their marvelous drooping eyelashes, I felt as if electrified or raised up. Though I turned my eyes in every direction, save toward her, I found it utterly impossible to banish the dream of loveliness that had imprinted itself upon my now whirling brain.

This sudden apparition of beauty was for me most inopportune, as it filled me with a strange confusion at what was, without doubt, the most important moment of my life.

With the desperation of despair I looked full into the eyes of the old Magus who sat thoughtfully before me, but her large, lustrous eyes and face of classical beauty could not be so readily banished from my impressionable mind. Though I dared not look toward her again, now and then I felt a strange tremor that made me aware of her gaze.

In the meantime the old Magus, whose kindly face was framed in a profusion of gray hair, fastened his keen eyes upon me for several minutes, as if he was reading my past, present and future. He was, no doubt, awaiting the arrival of my Sponsor.

Presently a dignified looking Magus came forward and, without noticing me, bowed low before the old man, saying:

“Most revered Master, your servant, Moeris, was hastily called away to Heliopolis.”

“It is well,” replied the Grand Magus; “then must Nedoure assume the care of this young neophyte.”

With another low bow the brother retired.

The Grand Magus then straightened himself in his seat, and, while his eyes assumed a preternatural brightness, he gave three loud raps upon the altar with a small iron gavel.

This was followed, at once, by absolute silence.

Then, in a clear, strong voice, he said:

“Brethren, extend your aid to the neophyte, who is about to travel the rough and narrow path.”

At this point he leaned back in his chair, closed his eyes and appeared to go into a self-induced sleep

As I stood there alone in front of this strange old man and beautiful woman, with my conductor standing at a respectful distance, I exerted all my will power to maintain a serene demeanor, though I was unable to forget the vision of the lovely creature near me.

Presently I felt myself lifted, or raised as it were, into the air. Yet no hands could be felt upon any part of my person. It was as if I was yielding to some irresistible attraction. During this time my mind or inner self also underwent a change; I grew strong, hopeful and fearless.

Although this experience, which resulted from powerful concentration, as manifested through the great magnetic chain of the brotherhood, lasted less than one minute, it seemed much longer, when I was again, by the mutual desire of the brothers, returned to the floor. The old Magus aroused himself, looked around in a satisfied manner, and, turning to the beautiful young woman, said:

“Nedoure, fair Priestess of the Magi, you will now impose the sacred and terrible oaths upon the humble neophyte.”

Thus bidden, the beautiful Priestess arose and approached, with a lithe and graceful step, to the side of the Magus. As she stood there, draped in spotless white, and wearing upon her bosom a small bouquet of lotus flowers—one blue and two white—her incomparable loveliness grew more pure and majestic than my soul had ever pictured Isis, the Great Mother.

After she had read the binding oaths, which I am not permitted to record, she remained standing by the side of the old man, who proceeded as follows:

“The primordial doctrine of our esoteric religion is the real essential unity of the Divine Nature.

“There is one sole producer of all things, both of heaven and earth—Himself not produced by any—the only true and living God, self-originated, who exists from the beginning, who has made all things, but has not, Himself, been made.

“The name of this great being it is unlawful to pronounce or write. He is not graven in marble. He is not beheld; and vain are all representations. His commencement is from the beginning; He is the God who has existed from all time. There is no God without Him. No mother bore Him; no father hath begotten Him. He is a God-Goddess, created from Himself. All gods came into existence when He began.

"Though many gods are worshiped in this land, the Initiate recognizes in them naught but the attributes of the Supreme Deity. Num represents the creative mind; Phtah, the creative hand, or act of creating; Maut represents matter; Ra, the Sun; Khons, the moon; Set, the earth; Khem, the generative powers of Nature; Nut, the upper hemisphere of the heavens; Athor, the lower world. Thoth personifies the Divine Wisdom; Ammon, the Divine Mysteries, and Osiris, the Divine Goodness. These gods are but symbolical of the One.

"In the mysteries of our order we must first recognize the great Triple Gradation:

"First, the infinite domain of Facts;

"Second, the restricted domain of Laws, or secondary causes;

"Third, the restricted domain of Principles.

"Following this gradation, man is but a relative unit, contained in the absolute Unity of the great whole; and, like the universal ternary, contains three modifying principles of Body, Soul and Spirit.

"The Soul is that which contains the passions, and presents, in its turn, three divisions—the rational soul, the irascible soul, and the soul of appetite.

"The appetite faculty of the soul consists of intemperance or avarice.

"The faculty of irascibility of the soul consists of *cowardice*.

"The faculty of the soul's reason consists of folly.

"In this degree, O untried Neophyte, it must be your aim to banish all *cowardice* from your nature.

"Each of the four physical elements—Fire, Earth, Air and Water—embrace within themselves myriads of Elementary Spirits. These beings willingly become the servant of the man who has both courage and wisdom.

"In order to control the Gnomes, or the elementals of the earth, he must descend to the bottom of some dangerous pit. To control the Undines, the elementals of water, he must swim through a whirlpool, or do something equally as daring. He must, in fact, show an utter contempt for the elements before he can hope to control any class of their spirits.

"As you go forth in your search for knowledge many real dangers will beset your path. None, however, will be so great that you cannot overcome them with a strong will and undaunted courage. But he who hesitates is lost. Bear in mind that when you enter the gate that swings ever inward, there can be no turning back. Death awaits the unfortunate one who would retrace his steps."

The Grand Magus here ceased speaking for a moment and whispered a few words to Nedoure, who gravely bowed her assent. Then, fixing his bright black eyes full upon me, he resumed:

"Henceforth you will be known to the brothers as Althos, and my daughter, Nedoure, the priestess of our order, will be your physical sponsor—your spiritual guru will be met on your journey to the goal."

Notwithstanding the dangers implied by his words of warning and advice, I am proud to record that I felt no apprehension where many neophytes become frightened and withdraw.

At this moment the lovely Nedoure stepped to my side and, grasping my hand, gave me a look of encouragement as she said:

"Althos, my dear brother, be brave and strong; you cannot fail. Remember, I await your return. Spurn all temptation and look ever forward to the goal."

Then without waiting for a reply she again took her position by her father's side.

The features of the Grand Magus now relaxed and he regarded me, for the first time, with a kind expression, and, in a lower and more kindly voice, said:

"Althos, you are now aware of the dangers of the rough and narrow way and the trials and perils that will beset you therein. Do you still desire to go forward, or would you rather retire?"

All the assembly seemed, from the silence that followed these words, to wait most eagerly my answer to them—an answer that most surely involved my eternal future. Clearly and firmly I responded:

"*I will go forward!*"

And now the hush of the vast assembly was broken; I knew they approved my decision as they leaped to their feet and with one voice cried:

"God speed the Neophyte!"

The venerable old Magus raised his hands as though to bless me:

"Amen!" said he, "God speed thee!"

Hardly had his words ceased to vibrate in my ears than I felt myself *sinking—sinking—I knew not where*.

TO BE CONTINUED IN OUR NEXT.

THE SPIRIT OF THEOSOPHY.

Replies Made by Leading Theosophists to the Adverse Criticisms of a Yale Professor.

We give herewith the several replies made by leading Theosophists of Chicago to an article that strongly reflected on Theosophy in general, lately published in an eastern periodical, and which was editorially commented on by one of our local dailies.

THEOSOPHY AND PSYCHISM.

TO THE EDITOR:—The article in the *Independent* of June 28, from the pen of Washburn Hopkins, professor of Sanscrit and comparative philology in Yale college, entitled "Theosophy, New and Old;" also an editorial on said article, which appeared in your paper, impels me to write a reply which you may publish if you wish. It is only fair to give the public both sides of the questions involved.

The gentleman is ignorant of even a most elementary knowledge of Theosophy, and interprets Mrs. Besant's address before the Central Hindu college at Benares in such a manner as to make Theosophy appear the reverse of what it really is. All criticism, to be of value, implies some knowledge of the thing criticised. A philosophy, or system of thought, that has attracted some of the most thoughtful minds of Europe, India and America, is worthy the consideration of even the professor of Sanscrit and comparative philology.

"A presumptuous skepticism which rejects facts without examination of their truth is, in some respects, more injurious than unquestioned credulity," says the great Von Humboldt.

"Those who assume, as is assumed by some popular writers, that we are now acquainted with all, or even with any assignable proportion of the forces at work in the universe, show a limitation of conception that ought to be impossible in an age like this, where the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, indubitable ignorance," says Sir William Crookes, president of the Chemical society of Great Britain and member of the English section of the Theosophical society.

How different the attitude of these intellectual giants from that of the narrow minds—and we shall find narrow, very narrow minds even in our universities—who gauge all knowledge by their own limited experiences. "I do not know, therefore it cannot be known!" says the man of limited knowledge and small brain capacity. This is the attitude assumed toward Theosophy by Professor Hopkins of Yale college. Let us examine the objections he brings forward in the article referred to.

This article is based on two erroneous assumptions:

First. That formerly Theosophy was Esoteric Buddhism, but now, "since it has been shown that Buddhism has no esoteric doctrine," Theosophists have changed their position and claim that "Theosophy is the teachings of the Masters of Yoga."

Second. That "the teachings of the Masters of Yoga" (with which Mrs. Besant identifies Theosophy in her address before the Central Hindu college, Benares, India) are synonymous with those of the school of Hatha Yoga—a system of psychic development which has for its ultimate object the control of Nature's forces for selfish ends—with which Professor Hopkins, either maliciously or ignorantly, identifies it.

It is to be expected that such statements, coming, as they do, from one who occupies the chair of Sanscrit and comparative philology in Yale university, will gain credence with the great unthinking majority, but they will be rated at their true value by that small minority which insists that intelligent criticism is characterized by an absence of abuse and ridicule, and a knowledge of the subject criticised.

Let us examine the errors into which Professor Hopkins' vanity has led him.

First. The assertion that "Buddhism has no esoteric doctrine." Think, for a moment, what this assertion implies. It implies all knowledge on this very much disputed point; it implies a familiarity with Buddhistic literature, with all the sacred canons of the Buddhist scriptures. This is the acme of arrogance to one who understands even a little of the difficulty of arriving at the facts of the case. Will Professor Hopkins tell us where and when it was proved that "Buddha taught nothing esoteric?" The Buddhists themselves are divided into two sects on this very point. As a result, there is the Northern church, based on the esoteric teachings, which are very similar to the teachings of Theosophy, and the Southern church, "popular," or

"orthodox," Buddhism, based on the moral and ethical teachings of the Buddha, and who claim Buddha "held no closed fist." Probably it is only the latter form of Buddhism with which Professor Hopkins is familiar. The distrust and aversion with which the Oriental regards the Occidental is especially noticeable in the secrecy with which the Eastern scriptures have been guarded. It is a form of vanity which prompts Western Orientalists to assert that they have fathomed the depth of the Buddha's teachings, and that they are merely ethical and moral!

There are a number of learned Buddhists in the Theosophical society who assert that the Buddha did have an esoteric teaching; that it was only for those who had assimilated and practiced the ethical and moral precepts; that these teachings are synonymous with the ancient wisdom, Theosophy; that this ancient wisdom is found under different forms and guises in all lands, in all religions; that Zoroaster in Persia, Buddha in India, Lao-Tze in China, Pythagoras in Greece, Jesus in Palestine, were great spiritual reformers, not iconoclasts, who came "not to destroy, but to fulfill the law and the prophets," that is, to revive the ancient wisdom which men had forgotten; that this is the teaching that the Gnostics and Neo-Platonists tried to restore; that this knowledge is given out from time to time by superhuman intelligences, among whom are the great spiritual teachers—Zoroaster, Buddha, Lao-Tze, Pythagoras, Jesus; that these intelligences have finished their human evolution, but stay within the earth's sphere to watch and guide struggling humanity; that such mighty intelligences appear in physical bodies from time to time at periods when evil becomes so rampant that it threatens to impede the normal course of evolution.

The ancient wisdom affirms that as man is to evolve into a self-controlled and self-governing entity, therefore he must learn through his own mistakes. In "The Secret Doctrine," H. P. Blavatsky predicts the crisis through which the world is now passing. We are now at the end of a 5,000-year cycle—known in Theosophy as the end of the first 5,000 years of the Kali Yuga (dark or black age). "The Secret Doctrine" states that this period will be marked by disturbances of all kinds—social, political, and religious—that it will be a period of adjustment. Karmic debts between nations will be paid (Nature is making an effort to equalize and balance her forces), that a large rent will be made in the veil of Nature, and materialism will receive its death blow! The world is now bearing witness to the truth of these statements and will some day honor the memory of her who revived these ancient teachings.

The second mistake which Professor Hopkins makes suggests the probability that it is made with "malice aforethought," for surely the professor of Sanscrit and comparative philology in Yale university knows the difference between the Hindoo fakir, or representative of the Hatha Yoga school, and such profound sages and philosophers as Patanjali and Shri Sankaracharya. The former sits with matted hair and vacant eyes, practicing Pranayama, in order that he may develop psychic powers for his own selfish ends; the latter are

those great altruistic sages whose great knowledge is given out to help humanity to know and to understand something of this vast cosmos and man's place in it.

Theosophy is opposed to the form of psychism known in India as Hatha Yoga. It is this form of psychism which is now becoming so rampant in this country—lessons in which can be had from numerous deluded exponents even here in Chicago. Theosophy points out the danger attendant upon such practices and explains the cause. Theosophy is not psychism any more than an electric light is the science of electricity.

The objects of the Theosophical society are three:

1. To form the nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of comparative religion, philosophy and science.

3. To investigate the unexplained laws of Nature and the powers latent in man.

Theosophy is purely altruistic, not selfish. It has for its object the elevation of humanity to a higher plane of thought, and it is not a system of psychism—Hatha Yoga or any other—such as Professor Hopkins claims.

MARCUS JULIAN.

SANSKRIT AND THE OCCULT.

TO THE EDITOR:—A recent editorial in the *Inter Ocean* refers to an article by Washburn Hopkins, professor of Sanscrit in Yale, published in a current magazine. The comments of the *Inter Ocean* upon the article are very interesting and seem worthy of notice. Leaving on one side for the moment the statement (quoted) that Theosophy is the teaching of the masters of yoga, let us suggest that a professor of so profound and refined a language as Sanscrit (which is called the language of the gods) should always endeavor to enlighten—not confuse—the public mind. He should make a very clear differentiation in his interpretation of single and root words.

Sanscrit is essentially a language which contains within itself its own roots, thus differing from any western-world language. Each letter of the Sanscrit alphabet has a definite meaning. Each root word is used generically and has many applications. Just as in English, the word man (which, by the way, is from a Sanscrit root) includes in the generic sense the professor of science and theology as well as the uneducated tramp and the savage, so in Sanscrit the word yogi includes those who through spiritual evolution have become Christs, as well as those who have devoted themselves wholly to the practice of physical torture in order to develop in themselves will power and an indifference to bodily demands.

Any one at all conversant with Sanscrit has abundant opportunity to find in the Sanscrit scriptures the two great divisions of yoga practice distinctly set forth. They are called Raja Yoga, which includes preliminary control (not suppression) of the mind, in order that supreme conscious spiritual union with the divine may be attained; and Hatha Yoga, that which brings the physical body and the desire body under

control of the will, and yet leaves the mind uncontrolled and the spiritual nature unevolved. The Raja Yoga leads to Christhood, the Hatha Yoga, if joined to any thought of selfishness, leads to black magic. Western-world scriptures make the same distinction between those who seek the purity and truth of life eternal and those who, professing to do the same, follow the outward practices and leave the mind "full of ravening and wickedness." These two methods of yoga are called in India the true and the false yoga.

Simply "releasing the soul from the body" does not constitute true yoga. Some forms of release are, however, brought about by the Hatha (false) Yoga practices, as any insane asylum will demonstrate. What is a more patent fact in many insane cases than that the soul has been released from the body? And the cure of such cases will depend upon the reuniting the souls with the bodies again. But the release by true yoga means an expansion of consciousness, which, while not losing possession of the physical, widens into greater possibilities for the uplifting of humanity.

It is true that the higher consciousness becomes active, as instanced by St. Paul, Plotinus, Thomas a Kempis, and many others, but such results as those great souls attained are not secured by the long fasts and painful postures of the false yoga. The Sanscrit scriptures say that "yoga is not for him who eateth too much, nor who abstaineth to excess." but for him who has acquired "fearlessness, purity of heart, steadfastness in the yoga of wisdom, self-restraint, truth, absence of wrath, compassion to living beings, uncovetousness, forgiveness, absence of pride, sacrifice, and the study of the Shastras." Note that the last qualification, that of study, refers to definite training of the mind.

The object of yoga is not to suppress and thus eventually destroy the mind. The student knows that "to think of absolutely nothing" would lead in time to the utter deformation of the intellectual principle, and that is not what he seeks, but his effort is to gradually bring the mind into subjection to the real I, who is to be its master. The mind has to be made an obedient servant, so that it shall think purely, clearly, one-pointedly, for as long a time as its master, the real I, directs. This mastery of the mind, united with a highly evolved or unfolded spiritual nature, constitutes a "Mahatma, or a master soul."

[The conclusion of this reply, by Mary Weeks Burnett, also one by Oliver C. Speer, will be in our next.]

CLIMBING TO REST.

Still must I climb if I would rest:
The bird soars upward to his nest;
The young leaf on the tree-top high
Cradles itself within the sky.

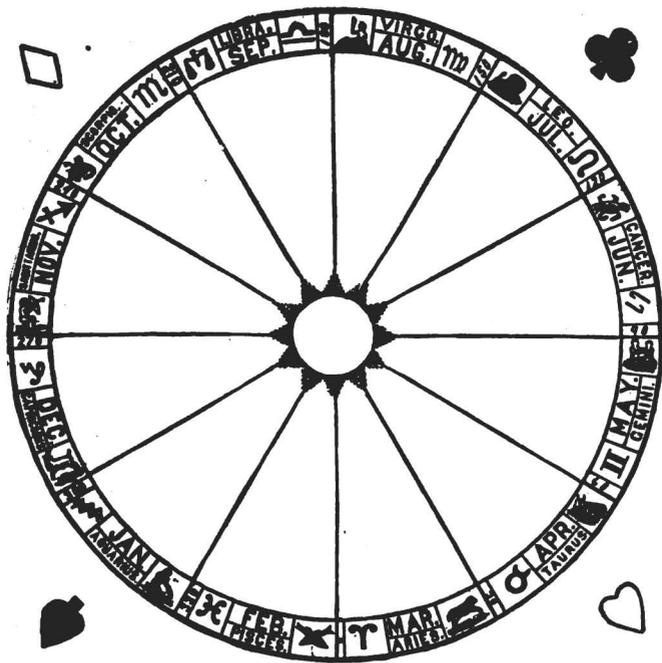
I cannot in the valley stay;
The great horizons stretch away!
The very cliffs that wall me round
Are ladders into higher ground.

And heaven draws near as I ascend:
The breeze invites, the stars befriend.
All things are beckoning to the Best:
I climb to Thee, my God, for rest!

ASTROLOGICAL DEPARTMENT.

HELIOCENTRIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 733 Madison St., Chicago, Illinois, to whom communications regarding heliocentric astrology may be addressed.]



HELIOCENTRIC ZODIAC.

PLANETARY POLARITIES FOR OCTOBER.

Mercury—October 1st, in Scorpio; 5th, in Sagittarius; 15th, in Capricornus; 26th, in Aquarius, and in degrees 20-23 of it on 31st.
Venus—Enters Gemini on the 1st; 19th, in Cancer, and is in degree 21 of that house on the 31st.

Earth—In 8th degree of Aries on the 1st, travels one degree a day through it and Taurus, which it enters on the 23d.

Mars—27 degrees of Gemini on the 1st; enters Cancer, or degree 91 of the Zodiac, on the 6th; 12 degrees therein on the 31st.

Jupiter—In degree 17 of Sagittarius on the 1st; in degree 18 on the 7th; in degree 19 on the 20th; there, also, on the 31st.

Saturn—1st, in degree 5 of Capricornus; in degree 6 on 31st.

Uranus—1st, in degree 12 of Sagittarius; 31st, in degree 13.

Neptune—In degree 28 of Gemini the entire month.

EVENTS AND THEIR ASPECTS.

On September 5 the fiery triplicity was filled by Venus in Aries, Mercury in Leo, and Jupiter and Uranus in Sagittarius. Mars was in Gemini, in exact opposition to Jupiter, and in conjunction with Neptune therein. Saturn, in square to Venus, was in Capricornus; and the Earth—in square to Mars, Jupiter, Uranus and Neptune—was in Pisces, the watery house of death.

Over 8,000 people perished on the Texas coast, through storm and tidal wave, on the 8th. Rumors of trouble in the coal regions culminated in a strike of 125,000 miners on the 17th. Germany forced a crisis in the Chinese situation on the 18th.

[Mercury entered Virgo on September 9th. Libra on September 16th, and Scorpio on September 24th. Venus entered Taurus on September 12th. Earth entered Aries on September 23d.]

GEOCENTRIC SECTION.

[Conducted by ERNEST S. GREEN, 1904 Market St., San Francisco, Cal., to whom all communications regarding this section should be addressed.]

A SOLAR READING FOR YOU.

For Persons Born between September 23 and October 22, any Year.

In the following reading much will depend on how the planets are aspected at birth, as to its complete correctness, but generally it will be found correct.

All persons born during this period are more or less under the influence of Libra, the Scales, and, as the symbol implies, they

mentally weigh all subjects which attract their attention, and are very thoughtful and contemplative.

In character they are even tempered and love peace and harmony, but under the affliction of Saturn, Mercury and Mars, they may become extremely demonstrative and sarcastically critical. This is the exception, however, rather than the rule, with Libra people. They are generally very affectionate, and love harmony, peace and order.

Physically, they are noted for their perfect forms and clear complexions, and often look ten to twenty years younger than the average person. This is particularly true if they are born about sunrise, with Libra on the ascendant.

Mentally, they are very intuitive, impressionable and sensitive, and are apt to be very easily influenced by their friends or acquaintances.

Their precious stones are the diamond and opal; and their astral colors are pale or light blue or violet. Some give it black and crimson. Their fortunate day of the week is Friday, particularly if born on Friday.

Libra people harmonize best with those born with the Sun in Aquarius or Gemini. The former rules from January 20 to February 18, and the latter from May 21 to June 20, any year. However, it is best to have an astrologer examine the nativity of any person with whom you wish to enter into partnership, to see that the planets in the two nativities harmonize. If they do, you would agree with persons in other signs than those mentioned; and if they do not you might, in some cases, disagree with persons born in the sign mentioned. ERNEST S. GREEN.

IN REPLY TO MR. WHITEHEAD'S COMMENTS.

Mr. Willis F. Whitehead has seen fit to severely criticise my prediction, made in the August STAR OF THE MAGI, in an item in the September number, in which he quotes from said prediction. The language there used was taken almost verbatim from Raphael's text books for the aspects found on the date of Mr. McKinley's nomination. If Mr. McKinley is re-elected it will simply prove that horary astrology cannot be relied upon to forecast a presidential election or anything else, but it will not disprove the science of natal astrology, which I have tested a thousand times under every conceivable condition, without a failure, when directions for a certain date were fully calculated.

I will say, however, that I still firmly believe that Mr. Bryan will be elected, for there never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—all agreeing that he would be defeated. If he is not, then I shall emphatically proclaim that horary astrology is non-scientific and unreliable, and that all in astrology that is scientific is natal astrology, based upon the date of birth of individuals. But next November will settle the affair. Until then I am in favor of letting the matter rest. ERNEST S. GREEN.

IN REPLY TO MR. GREEN'S COMMENTS.

I am unwilling to have Mr. Green put me in a false position. He says I have "seen fit to severely criticise" a prediction of his. This is not so. Mr. Green predicted as follows:

"At the time of Mr. McKinley's nomination, the affliction of Mercury by the Moon shows that the Republican leaders will resort to falsehoods and misrepresentations and deceit of all kinds during the campaign, but they will not triumph for all that; while the good aspect of Saturn with the Moon at the Democratic convention shows that honesty and fair dealing will mark the work of the Democratic campaign."

As this was exactly the reverse of my judgment of the heliocentric aspects obtaining at the time of the nominating conventions, I quoted him, as above, and predicted as follows:

"I desire to predict the exact contrary of this, especially during the last two weeks of the campaign. I also predict that Mr. Bryan's popular vote will be over a million less than it was four years ago. Also that some Southern states that have never gone Republican before will be carried for McKinley, and that Bryan's avowed policy of pulling down the American flag will be overwhelmingly repudiated by the people."

The first sentence of the above, only, applies to the matter I quoted. It is merely a joining of issue of our respective judgments. It cannot be said that it is the Heliocentric system vs. Geocentric astrology, either, for the majority of geocentric as-

trologers who have given us their judgment on the election have predicted in favor of McKinley. Such reputable astrologers as Richard A. Campbell (a good astrologer, author of an authoritative work on phallic worship, mastered French, translated the works of Elephus Levi, etc.), whose predictions appeared in the *Chicago Tribune*; Julius Erickson (whose former political predictions have been thoroughly reliable), in the *St. Louis Star*; and Prof. G. W. Cunningham (a graduate of Prof. W. H. Chaney, and predicted Mr. McKinley's election four years ago), in the *Press of Philadelphia*—all bear me out in this. McKinley's election would not show any superiority for either system of astrology, it would merely verify our respective judgments, while Mr. Bryan's election would merely verify Mr. Green's judgment and could not be said to show, in view of the foregoing, that either system of astrology was wrong, but that all who predicted in favor of McKinley were wrong in their judgments.

While Mr. Green or myself must be wrong in the present case, it may happen, four years hence, that the outcome of our judgments may be reversed, or we may both be right, or both wrong; yet, if we continue our political predictions, I am certain that both of us will be far oftener right than wrong. Such results would speak well for both systems of horary astrology as a *scientific Art*. Therefore I would not advise Mr. Green to "emphatically proclaim that horary astrology is non-scientific and unreliable," in case Mr. Bryan is defeated, Messrs. Campbell, Erickson, Cunningham, *et al.*, would surely claim they had shown its value. What I would advise would be for him to include himself in that class of astrologers—which includes all astrologers, except Mr. Green, of all schools—who sometimes make mistakes. Having done this, I would advise him to look for the cause of his erroneous judgment, not in horary astrology, but in other quarters.

Mr. Green says in regard to that part of his prediction I called attention to: "The language there used was taken almost verbatim from Raphael's text books for the aspects found on the date of Mr. McKinley's nomination." Very good. Let us see what kind of an astrologer the "great" Raphael is:

"Raphael's Prophetic Messenger" (London) for 1865 contains predictions for that year, made in the Fall of 1864, just before the election of Abraham Lincoln, as President, the second term. Gen. McClellan was the Democratic nominee opposed to Lincoln. The great war of the Rebellion was at its height, with Gen. Grant and his armies struggling to subdue it, and things looked gloomy for the Union cause at times.

The "great" geocentric astrologer gives, in this almanac, the geocentric aspects of the planets at Lincoln's birth (February 12, 1809, at 9 a. m.), and then those for McClellan's birthday (December 3, 1826), and then, on page 66, says:

"I do not hesitate to predict that General McClellan will be elected to the presidency of the Federal States."

Referring to the affairs of the Northern and Southern states, Raphael gives the geocentric aspects of the planets when South Carolina's delegates seceded, at Columbia, and thus predicts:

"I infer it will be TEN and a HALF years ere the seceding States will settle down into a permanent, free, and consolidated condition. They will maintain the independence which they have declared, there can be little doubt."

So Raphael predicted the defeat of Lincoln, the success of the Confederate cause, and a "TEN and a HALF" (caps are his) year period, etc., all of which proved false.

I desire to call particularly attention to the following prediction of Professor G. W. Cunningham, especially as Mr. Green here says that "there never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—all agreeing that he would be defeated," and especially, also, as Mr. Fredrick White, of the Minneapolis *Adept*, says that we must conclude that Mr. Bryan will be elected "if we follow the rules given by old [geocentric] authors—Lilly, Simonite and Ptolemy." (I notice that Mr. White, after getting on the fence only to fall off on the wrong side, is now back on the fence again, as he "don't know," he says, who will be elected, "the testimonies are so conflicting and numerous." As an astrological agnostic he is a great success.) After giving the geocentric aspects of the two nominations, Prof. Cunningham says:

"Let us first examine some rules laid down by William Lilly, the noted astrologer of the seventeenth century.

"His book of over eight hundred pages, entirely devoted to astrology, was printed in 1658, and it is most remarkable that his rules admit of practical demonstration at the present time and will in the future. True it is, they were not electing presidents at that time, but men were receiving appointments to office, and these questions must be judged in accordance with rules relating to the tenth and first houses. The tenth signifies the office in such cases, or as Lilly puts it: 'Of Government, office, dignity, preferment, or any place of command, whether obtainable or not.'

"Rule 1—See if the Lord [ruler] of the first be in the tenth, he shall then attain what he desires, if that planet be not impeded [afflicted].

"Rule 2—If the Moon be joined [in aspect] to the Lord [ruler] of the tenth, or first, the Querent [candidate] shall achieve the preferment expected.

"Rule 3—See if an ill planet behold [is in aspect to] the Lord of the ascendant [first house] by square or opposition, for he hinders or disturbs the Querent.

"Rule 4—If the Lord of the tenth receive the Lord of the first, the matter will be effected.

"These rules are all that is needed to show from the nomination horoscopes that William McKinley will win.

"When the Philadelphia convention nominated President McKinley (June 21, 1900, 0:48 p. m.), the ninth degree of Libra was rising at the eastern horizon. Venus rules Libra and is, therefore, the ruling planet of that horoscope and the first house or ascendant. The tenth degree of Cancer was on the meridian or cusp of the tenth. Therefore, Venus and the Moon are the most important symbols to be considered. Venus is retrograde, which is a debility or weakness, yet she is free from affliction, in good aspect to Mars and has the accidental dignity of being in the tenth house. This is a favorable testimony for McKinley. See rule 1.

"The Moon is forming a square aspect to Venus, which is another favorable testimony for McKinley. See rule 2.

"The Moon rules the tenth and receives Venus, the ruler of the first house. In other words, the Moon rules Cancer, and Venus is in the twenty-fourth degree of that sign. Therefore Venus is received or entertained in the house of the Moon. This is another favorable omen for McKinley, and it is not found in the other horoscope. See rule 4.

"In horary questions, the fourth house rules the end of anything, says Lilly. We find no evil planet in the fourth in McKinley's figure, but Mars, an evil planet, is in that house in the Bryan horoscope. Therefore, we must add another good testimony to the McKinley side of the affair.

"Let us now apply the rules to the Bryan horoscope:

"The seventh degree of Aquarius, which Uranus rules, was rising. Therefore, Uranus is the ruling planet. Uranus, like Venus, is in the tenth and retrograde, so rule 1 will apply, but only to the extent that 'the Lord of the first is in the tenth,' for Uranus is 'impeded' or afflicted by the opposition of Mars. See rule 3. The best we can get out of this in Bryan's favor is that Uranus is in the tenth, but owing to the opposition of Mars, it renders it of no avail. Rule 1 has an 'if' in it, which applies in this case.

"The Moon does not apply to the ruler of the tenth, or first, so rule 2 cannot be applied in this case. This must be considered a negative point.

"McKinley's birth horoscope is more fortunate than Bryan's, which is much in McKinley's favor. And, at the time of the election, McKinley has a favorable transit of Jupiter, and Bryan has an evil transit of Saturn.

"Summing it all up, McKinley and his friends will be well satisfied with the result when the votes are counted in November."

Prof. Cunningham's statement as to the birth horoscopes of the candidates flatly contradicts Mr. Green's prediction in the August STAR, wherein he says:

"I have also cast charts of the nativities of both Mr. McKinley and Mr. Bryan, and the transits in their nativities on November 6th corroborate the planetary aspects on the day of their nomination—defeat for McKinley and success for Bryan."

I quote the next statement that Mr. Green then made:

"The planets did not smile very favorably upon either convention, as will be seen by the leading aspects."

Therefore, as the planets were not very favorable to either candidate, they did show some favor to each. Compare this with what Mr. Green now says, viz.:

"There never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated—all agreeing that he would be defeated." (Italics mine.)

While I hold that Mr. Green errs in his judgment on the general election, I cannot but commend his decision of "letting the matter rest" until "next November." Even a short "rest" will do him good, especially as he will need all of it in which to "figure out" which side will win in the above hypothetical case of Green vs. Green.

WILLIS F. WHITEHEAD.

STAR OF THE MAGI

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EDITORIAL NOTES.

THE mystery as to whether or not there is an opening at the North Pole that leads to a vast hollow inside the earth is, as yet, unsolved. But if Arctic explorers maintain their efforts of the present century and meet with the same success in advancing the limits of exploration for another hundred years, the year 2000 will doubtless see degree 90 of north latitude added to the known geography of the world and the region of the North Pole will no longer be the occult realm that it is to-day.

NEWS came from Tromsøe, Norway, on September 7, reporting the return of the *Stella Polare* with the Duke d'Abruzzi's expedition on board, and says that latitude 86:33 north (241 miles from the North Pole) was reached, thus penetrating nineteen miles further north than Dr. Nansen, who reached to 86:14, in 1895, over three degrees further than Greely went in 1882.

THE Duke d'Abruzzi, better known as Prince Louis of Italy, sailed for the arctic regions on June 12, 1899. The Duke is a nephew of the late King Humbert and a cousin of the present King of Italy, and is but 27 years of age. He has always been an adventurous explorer, his ascent of Mount St. Elias in Alaska, in 1897, being one of his notable achievements. The crew of the *Stella Polare* was composed of three other officers of the royal navy besides the Duke, two special sailors, four Alpine guides, and twenty picked Italian and Norwegian seamen under the command of the noted Captain Evensen.

THE *Stella Polare* remained fast in the ice for eleven months. The pressure stove in its side, making a hole fifteen inches in breadth. The ship's machinery was also damaged. The members of the expedition suffered many hardships and were com-

pelled to eat their sledge dogs. A Norwegian and two Italians perished. News of the expedition was but once before received. On August 9, 1899, the Duke's ship was met by the ship *Cyrella*.

RECORD of polar expeditions to date:

YEAR.	EXPLORER.	LATITUDE REACHED.	MILES FROM POLE.
1596.....	Barentz	79:40	713
1607.....	Hudson	80:23	654
1700.....	Phipps	80:48	635
1806.....	Scoresby	81:30	587
1827.....	Parry	82:47	500
1876.....	Nares	83:20	460
1882.....	Greely	83:24	455
1895.....	Nansen	86:14	290
1900.....	Abruzzi	86:33	241

THE return of the Duke d'Abruzzi leaves few explorers in the arctic regions at the present time. Lieutenant Peary is still in the far north of Greenland, and when last heard from was well and in good spirits. He expected to remain in the arctic circle at least five years, his expedition being the best equipped and most elaborate in the field at the present time.

THE PSYCHIC WAVE.

The telegraphic and local reports of our daily papers contain abundant food for the thoughtful mind. Horrible details of wars, glowing accounts of crime, strange freaks and suicides innumerable constitute the cream of news. It will also be noted that the superlative degree is used with great frequency, as "the most horrible atrocities," "the most cruel murder," "strangest suicide," etc. It is not our intention, however, to criticise the great dailies which furnish such news. Yet, as they are managed by live, energetic men, it is reasonable to infer that they are catering to a deplorable demand, in their embellishments of horrors. It is to the psychic forces, that have brought about such morbid desires and curiosities, that we would call attention.

Mankind has in the last decade been overwhelmed with the great tidal wave of psychism. Some are riding the crests in safety, while many have sank beneath its irresistible force. The great flood of occult literature, occult societies and "teachers" demonstrate plainer than words that the universal struggle for light is now on. As the world is controlled by facts, laws and principles, we will first examine the former.

We must, then, recognize the great law from which we cannot escape—Evolution. It is inexorable in its onward march to higher and greater productions. He who would read the future history of the races in their universal destiny, has but to review the laws underlying evolution as manifested in past, forgotten and decaying nations. In such a study one must first take into consideration the rise and fall of the black races, then the red, yellow and white races, in regular order.

The black race had not only a stable form of government, but it was skilled in the arts and sciences when the white race was composed of mere savages, who lived in caves near the north pole.

We will find in the study of Nature the true history of man.

Each race must advance, according to well defined laws, through the successive stages of childhood, youth, the prime of life and old age.

Alarming accounts have been spread forth, warning the world against the so-called "Yellow Terror."

Such apprehension cannot disturb the man of wisdom, as he knows full well that the yellow race is now in its old age and we might as well expect to see an octogenarian successfully contend for athletic honors.

The white race, being the last created, is now in the prime of life, and as did the other races at the same time, they have become the dominant factor of the world. The time is now at hand for the white race to cross the line that divides mid-life from old age. What then happens?

The law of evolution teaches that each class of beings must, in time, create a superior class of beings. As the acme of physical and mental development has been attained, we must, like our predecessors, undertake the task of developing a perfect soul from the divine spark within us. It is in response to this great psychic wave, called forth by the evolutionary necessities of soul development, that we behold the dominant race of the world plunged into the present confusion.

They cannot realize that the great law of evolution has sounded a halt in their material pursuits, whether they be "for greed of gold or thirst for pleasure." The fiat has gone forth and we must all obey.

Many sensitive souls, unable to withstand the new vibrations, which, if understood, would be but a pleasant call to duty, find themselves too weak to withstand or act in harmony with them, and therefore sink beneath the wave as suicides, murderers or lunatics. Others pervert the new energy by seeking the field of battle; many others, who remain at home, are like powder magazines about which sparks are flying, ready to explode at any moment, and such persons form the mobs of which the daily papers make frequent mention.

The same causes that now produce wars have existed for centuries, and the same crimes that now call forth avenging mobs have been committed from time immemorial, yet the peculiar psychic frenzy now manifested in connection with these things has previously been lacking.

Those whom fortune has placed beyond the plane of necessity no longer enjoy their accustomed pleasures. In their madness, produced by the psychic wave, novelties in the way of amusement are sought with feverish persistence—entertainments in the branches of trees, receptions where all must dress in the clothes of their servants, etc.—all tending to show that the honey has been sipped from their flowers of dissipation.

It is only the cool, self-controlled individual who rightly interprets the call and proceeds to the development of his soul.

Let all mankind devote more time to

meditation and concentration. Let the golden calf be relegated to a secondary place in the aspirations of man. We may then look forward with equanimity to the accomplishment of our last and greatest work—the development of a perfect soul.

THE COMING MAN.

Scientists say that all animals should live five times the number of years occupied in growth and development; but the man of to-day does not fill out his natural term for want of the knowledge which the coming man will enjoy.

The coming man will not abuse his constitution and dissipate his vitality recklessly, because he will know the laws which govern his being better than his ancestors did.

The coming man will not run after fads. He will not go to extremes in behalf of any ism or pathy. He will be teachable instead of dogmatic, and will refuse to fence his mind around by creeds or codes of any kind.

The coming man will see that optimism is natural religion. That we live in a world of law, of progress, and of evolution. That the sum and substance of these forces is Being—*ego*. That only a fool would build artificial walls of prejudice about the ever-growing mind. Faith, hope and work are man's best weapons. To use them to advantage, he must have all the light he can get, whether its source be orthodox, conventional, established, or the opposite.

Intuition will be more strongly developed in the coming man. He will be able to distinguish right and wrong with less suffering. The multiplication of man's attributes, the cultivation and strengthening of his powers will increase his self-respect and self-reliance. The wisdom born of suffering and trial will have taught the coming man that, inasmuch as he must reap what he sows, and what others sow, the straight and narrow path is safest and happiest.

The coming man will not be a hypocrite, that odious creature whose ideals compel him to profess the possession of virtues and attainments that he is too base to live and too negligent to acquire.

His ways will be more straightforward and simple, his manners gentler and more sympathetic, his conscience more scrupulous. Altogether, the coming man will find and make this old world a very pleasant place to live in.

It goes without saying that he will speak the English language, for he will be the product of Anglo-Saxon civilization, the world over. No other language can fitly express the ideas and conceptions of the coming man. No other language affords scope to properly describe him or to make him live before our eyes. No other language is so elastic, yet so definite and concise, so suggestive and symbolical in its meaning, yet so plain and exact. No other language is capable of such fine distinctions, or such delicate shading in portraiture.—*The Medical Brief*.

THE CREEDS TO BE.

Our thoughts are molding unseen spheres,
And like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our future by the shape
Of our desires and not by acts.
There is no pathway of escape:
No priest-made creed can alter facts.

Salvation is not begged or bought.
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shriveled leaves these worn-out creeds
Are dropping from religion's tree.
The world begins to know its needs,
And souls are crying to be free.

Free from the load of fear and grief
Man fashioned in an ignorant age:
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved.
But mounting up on daring wings,
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt,
He hears the still, small voice of Love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
"Go roll the stone of self away,
And let the Christ within thee rise."

ELLA WHEELER WILCOX.

THE RELIGION OF HUMANITY.

Voiced by the Eloquent Words of
the late John J. Ingalls.

"OPPORTUNITY" — INGALLS' BEST POEM.

Master of human destinies am I;
Fame, love and fortune on my footsteps wait,
Cities and fields I walk: I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate:
If sleeping, wake: if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death: but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore.
I answer not and I return no more.

INGALLS, THE AGNOSTIC—JAN. 25, 1883.

Ben Hill has gone to the undiscovered country. Whether his journey thither was but one step across an imperceptible frontier or whether an interminable ocean, black, unfluctuating and voiceless, stretching between these earthly coasts and those invisible shores, we do not know.

Whether on that August morning after death he saw a more glorious sun rise with unimaginable splendor above a celestial horizon or whether his apathetic and unconscious ashes still sleep in cold obstruction and insensible oblivion, we do not know.

Whether his strong and subtle energies found instant exercise in another forum, whether his dexterous and disciplined faculties are now contending in a higher Senate than ours for supremacy, or whether his powers were dissipated and dispersed with his parting breath, we do not know.

Whether his passions, ambitions and affections still sway, attract and impel; whether he yet remembers us as we remember him, we do not know.

These are the unsolved, the insoluble problems of mortal life and human destiny which prompted the troubled patriarch to ask that momentous question for which the centuries have given no answer: "If a man die, shall he live again?"

Every man is the center of a circle whose fatal circumference he cannot pass. Within its narrow confines he is potential, beyond it he perishes; and if immortality is a splendid but delusive dream, if the incompleteness of every career, even the longest and most fortunate, be not supplemented and perfected after its termination here, then he who dreads to die should fear to live, for life is a tragedy more desolate and inexplicable than death.

INGALLS, THE BELIEVER—FEB. 26, 1889.

Unless we survive, the structure of laws and customs upon which society is based are a detected imposture; the codes of morality and justice, the sentiments of gratitude and faith are empty formulas, without force or consecration. Why should their inculcations be heeded if in this life only we have hope (and consciousness)? Our passions and our pleasures should be the guides of conduct and virtue is indeed a superstition, and a duty must be a chimera, if life ends at the grave.

Unless we survive, the ties of birth, affection and friendship are a delusive mockery. Neither veneration nor reverence is due to the dead, if they are but dust. If the life of Burnes terminated on this bank and shoal of time, if no morning is to dawn upon the night in which he sleeps, then sorrow has no consolation, and the impressive and solemn ceremony which we observe to-day has no more significance than the painted pageant of the stage. If the existence of Burnes was but a troubled dream, why should we pause to recount his virtues and that his associates should assemble in solemn sorrow around this voiceless sepulchre. No cenotaph should be reared for posterity, to the memory of their achievements, if those who come after them are to be only their successors in annihilation and extinction. Why should their inculcations be heeded? Perjury is a (derisive) jest. The latest prayer of Burnes' departing spirit has no more sanctity to us, who soon or late must follow him, than an arrow that is spent or a taper that is burned out. This is the conclusion which the philosophy of negation must accept at last. If these teachings are right, then obedience to law is an indefensible servitude; rulers and magistrates are despots, tolerated only by popular imbecility. Justice is a denial of liberty. Honor and truth are trivial rhapsodies; murder and perjury are derisive jests, and their harsh definitions are frivolous phrases invented by tyrants to impose upon the timidity of cowards and the credulity of slaves.

This is the conclusion which the philosophy of negation must accept at last. Such is the felicity of those degrading precepts which make the epitaph the end. If these teachers are right, then we are atoms in a moral chaos.

MORMON MYSTERIES.

In such fear of the blood atonement is every Mormon placed, says the *Indianapolis News*, that it is difficult to secure from any apostate a statement of these rites. Under pledge that his name would never be revealed, one told of the ceremonies attending his admission to full membership in the church, and the manner in which Roberts became a full-fledged Mormon.

Carrying their new garments, the candidates of both sexes assembled at the annex of the temple, where no Gentile is ever permitted to set foot. Credentials from their bishop are recorded in church books that are never scanned by Gentile eye. After a thorough washing they are anointed from head to foot with olive oil, prayer being continued during the process. The candidates don the endowment robes, which during the rest of their lives are never entirely removed.

In every garment is a triangular slit over the heart, a slash over the abdomen and another over the right knee, as a reminder that should he violate the oaths of the temple the testator's heart would be torn out and he would be disemboweled and disjointed. The celestial name of each, which is never to be revealed, except from wife to her husband, is whispered, and they are ushered into the "Garden of Eden," where the biblical story of the temptation and fall of man, including the serpent and the apple, is enacted. The grip of the lower priesthood is given each candidate, and he takes an oath to obey the laws of the Mormon church in preference to those of the United States, should the two conflict.

The candidates are ushered into the portion of the temple representing the world, where in succession representatives of the other creeds seek to convert (with satires on the creeds they represent) the travelers. The devil urges the half-fledged Mormons to live a life of pleasure and is dismissed with contempt. An oath of chastity is taken by both women and men. The women take an oath to obey their husbands, and a priest appears with the announcement that the gospel has been restored to earth, as foretold in a revelation by God to Joseph Smith.

Until recent years the candidates were at this stage sworn to avenge the death of Joseph Smith and his brother Hiram on the American people, and to teach this spirit of revenge to their children. The informant believes this oath is no longer administered. The grip of another priesthood is then given the candidates, who are then shown through the prayer circle room and instruction room. In the former the men kneel at the altar in a circle, with the women, veiled, behind them.

The final stage is the admission to the portion of the temple where they are permitted to view the beauties of the world to come in a "heaven on earth," which the devout Mormon believes was, like the rest of the temple, designed by divine eyes and hands, and revealed to the archi-

fects through his prophets of the Mormon faith.

The marriage ceremony is similar, up to the point where the candidates enter heaven. In it the woman yields obedience as to a god to her husband-elect. Sometimes certificates are given. The first wife of the man must "go through the temple," as the ceremony is denominated, with each succeeding wife her husband takes. A few women have refused to do this, and they have been promptly expelled from the church. Married converts are required to be remarried. The endowment ceremony lasts eight hours, and the marriage ceremony a little longer. The ceremony is slightly varied from time to time in order to bar apostate Mormons from "good standing" in their knowledge of the secrets of the church and that the priesthood may swear the story of the temple, if told by an apostate, is incorrect or false.

TEL-EL-HESY.

Biblical History and Prophecy Verified by Recent Discoveries.

Only a short distance to the northeast of the City of Gaza is the mound of Tel-el-Hesy, in which explorers have been finding proofs of the history and the prophecies of the Bible. It is the site of the ancient City of Lachish, and a recent discovery of a cuneiform letter, written by Zimride, one of its governors, makes this location of Lachish certain.

THE MOUND OF MANY CITIES.

On behalf of the Palestine exploration fund, the excavations into this mound were begun by Dr. William F. Petrie in 1890. Subsequently Dr. W. Bliss took up the work, and called the place a "Mound of Many Cities."

From the fact that the ruins of so many cities are there, the Bible student finds one of the proofs of prophecy. For Jeremiah has written:

"Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have no mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof."

CITIES ON TOP OF EACH OTHER.

Excavators have found eight or nine cities, builded one upon another, on this site. Uppermost of these is the city of the later Jewish period, supposed to have been destroyed by Nebuchadnezzar. Below this is the city besieged by Sennacherib in 701 B. C. Below this are several cities dating back to the time of the Judges, and still below are ruins of the settlements of the pre-Israelite builders, the Amorites.

Lachish was one of the cities fortified by Rehoboam. According to II Chronicles:

"And Rehoboam dwelt in Jerusalem and built cities for defense in Judah.

"He built even Bethlehem and Etam and Tekoah,

"And Bettizur and Shoco and Abdullam, "And Gath and Moreshah and Ziph, "And Adoraim and Lachish and Azekah, "And Zorah and Aijalon and Hebron, which are in Judah and in Benjamin, fenced cities."

DIFFICULTIES ENCOUNTERED.

Unfortunately, one side of these ruins has been undermined by the Wady Muleibah, a branch of the Wady Hesy. These streams become torrents from the winter rains, and the smaller stream especially has wrought damage to the ruins.

The hill covers about 40,000 square feet of ruins at the surface. Its base is the crest between the small valleys of the two rivers. The nature of the soil invites the scouring action of the rainfall, as it is a deep bed of sand with a cap of clay on the top of it. Thus the rain is shed to the small watercourses, which have already cut through into the soft sand, resulting in a strange furrowing of the ground.

From the top of the Tell to the level of the stream is a depth of 120 feet. At sixty feet above the water are the rocky foundations of the first Amorite city. Above this lie the others.

Only this side of the hill of Tel-el-Hesy has been exploited. The other sides of the mound are less steep, and the soil to the top of the mound was cultivated by the Bedouins, so that it was only on its steeper sides that Dr. Petrie could make excavations without buying out the crops and afterward restoring the surface of the land to cultivation.

CITY OF GREAT STRENGTH.

The Amorite city has been of especial interest, and seems to have been a city of great strength. Its walls were of sun-dried brick, twenty feet in thickness, and frowning high above the level of the streets. Buildings were of the same material, and when the upper portions of these walls crumbled and fell in they protected and preserved the lower portion of the houses as well as all but the most fragile of their contents. On these "heaps" of rubbish the subsequent inhabitants built their new cities of a like material. So, as city after city fell into decay, it made a foundation for its successor, and buried its records to await the explorer.

IMPORTANT CUNEIFORM TABLET.

In the ruins of the City of Lachish was found the remains of the residence of the governor, with a kind of primitive barrack before it. In one of the chambers of this building was a small clay tablet, in shape and style of writing resembling those found at Tell-el-Amarna. This tablet is most important, as it shows that the cuneiform writing was in common use in Palestine about 1400 B. C., a century before the conquest by the Israelites.

From the depth of the accumulations and the character of its remains, Dr. Petrie thinks that Lachish may have been built in the seventeenth century before Christ. This is known to correspond with the eighteenth dynasty in Egypt, in the time when it was making foreign con-

quests and when the Syrians must have had need of fortifications.

FORTIFIED BY REHOBOAM.

Of the fortifications of Lachish there is much remaining. Dr. Petrie finds that its walls date from 970 B. C., and in proof of this he suggests that neither David nor Solomon would have been likely to fortify a place so near home; the Jewish kingdom had too much vitality in it to need defenses in its interior. He holds that it was not until the weakened power of Rehoboam laid him open to foreign invasion that strongholds were needed within the country.

Among the most important objects found at Lachish are the stone slabs bearing pilasters in low relief. They are supposed to date from the time of Solomon and are the first intimations of the style of early Jewish architecture and suggestive of the form of the famous Temple of Solomon. The use of ram's horns to decorate a pillar is much like the bull skulls affixed by the Greeks to the architecture of their buildings. The shaft of the pilaster is doubtless more sloping than would be the case in pillars, but it suggests that the pillars were greatly tapered in proportion. The original purpose of these slabs remains a mystery.

SCULPTURES FROM NINEVAH.

In the British Museum are sculptures from the ruins of Sennacherib's palace at Ninevah, showing the assault upon Lachish and its surrender. Of this siege by Sennacherib the Bible story from II Kings reads, simply:

"Now, in the fourteenth year of King Hezekiah, did Sennacherib, King of Assyria, come up against all the fenced cities of Judah and took them.

"And Hezekiah, King of Judah, sent to the King of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest on me will I bear. And the King of Assyria appointed unto Hezekiah, King of Judah, 300 talents of silver and thirty talents of gold."

FORETOLD BY MICAH.

This destruction was foretold in Micah ii, 13, in the following:

"O thou inhabitant of Lachish, bind the chariot to the swift beast; she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee."

In the first portion of these museum bas-reliefs is shown the fenced City of Lachish, resting upon its "heap." Above, its towers are filled with archers and others, who rain lighted torches upon the wooden cars, under cover of which the battering rams are worked, and upon the tall wicker screens, behind which bowmen and spearmen and slingers are busy assailing the defenders. Here and there are scaling ladders reared against the walls. From the principal gate captives are issuing, and in the immediate foreground two soldiers are in the act of impaling a youthful prisoner, side by side with his father and brother. This was an atrociously cruel mode of execution, devised by the Assyrian Kings for

important captives, and practiced by the Turks until quite recently.

In the second portion of the sculptures Sennacherib sits on his splendid throne of bronze and ivories, while his great officers present the prisoners from the fallen city. Above is the inscription:

"Sennacherib, King of the World, King of Assyria, sate on a throne and caused the spoil of Lachish to pass before him."

The victorious monarch grasps bow and arrows as symbols of his warlike prowess and recent success. The captives show a distinct Jewish type of face. The King's tent and chariot are also represented, etc. The great gate through which the prisoners are represented as passing was discovered by Dr. Petrie. He found the steps and the guardhouse in good preservation. Altogether, the delving into the mysteries of the mound of Tel-el-Hesi is regarded as having thrown remarkable light upon Old Testament history.

ASTRONOMICAL.

Interesting Information In Regard to the Planet We Inhabit.

Where did the World come from? How did the Earth originate? How old is it, and how composed?

Seeking answers to these questions, we first direct our attention to the Sun—a great ball of fire mist rotating in space.

As the Sun whirled and gradually condensed ages ago, it threw off rings of its mist, just like the rings of Saturn, and these, obeying the same laws of rotation and condensation, finally parted in their weakest places, when the law of gravity immediately pulled the ribbon-like masses of fire-mist into huge balls or spheres.

In this way the planets originated. One process of evolution must have produced them all. Still tracing the history of the Earth, we find that as the fire mist gradually cools a great molten globe is formed, surrounded by an atmosphere heavy with carbonic and sulphuric acids, and afterwards covered with an ocean of water, highly charged with chemicals.

All this has taken millions of years to accomplish; many million more will pass before it is a fit abode for man.

Two forces are now at work solidifying the Earth—first, the gradual cooling on the outside, by loss of heat, which forms a solid crust; second, the pressure of this outer crust, which causes the interior to become solid and rigid; probably more rigid than steel.

But by the cooling of this great sphere contraction takes place, and as the solid crust contracts it is too large to fit the rigid core, and it wrinkles just as the skin of an apple wrinkles when it is baked. These great wrinkles emerge from the universal ocean and form the continental masses of the Earth. As the cooling goes on, smaller bendings and wrinkles form the mountain systems and plateaus. The heavier acids and gasses of the ocean and air are gradually absorbed by the crust,

and the water and atmosphere become what we find to-day upon the earth.

The solid interior of the earth, we know, must be very hot, for it has been shown that the temperature increases a degree for every fifty feet downward. It is reasonable to conclude, therefore, that at a depth of fifty miles a temperature exists where everything would be in a state of fusion were it not for the tremendous pressure from without.

Another interesting fact concerning this great furnace beneath our feet is its composition. Many think that the core of the Earth contains gold and all the heavier metals in as great abundance as we find clay and quartz on the surface. This is on account of their specific gravity or weight, for in the process of cooling the heavier substances would gradually sink below the lighter ones, which explains the fact that most of our rocks and sand contain a very large percentage of silica, alumina and carbon. Thus the gold and silver which we find in our mountains and rivers have been brought from a great depth by explosions and eruptions.

The surface of the earth is undergoing tremendous, though gradual, changes continually. The winds, rains, and rivers are ever at work. The changing seasons with their extremes of heat and cold, rain and drouth: the rising and falling tides, the ocean currents, the great glaciers, and all the phenomena of life with which land, air and water are filled, all have to do with this change. Every movement of Nature brings a change. The Earth may be said to breathe through its tides, to drink and eat and work and sleep through its annual seasons. Its hair is its vegetation, its skin the broad oceans, its limbs the vast continents. The rivers are its veins, the granite ridges its bones, and the ocean currents and mineral stratas its nerves and sinews. The Earth is alive. As such it gives vent, sometimes, to bluster, storm and rage. Volcanoes, earthquakes, tidal waves, and other terrifying phenomena are its sudden efforts to restore an equilibrium that has been disturbed in some way. The crust erodes and is carried to the sea, the pressure thus becomes unequalized at certain places. The strain finds a weak spot somewhere in the crust, a crack appears, water pours into it, is converted into steam by the interior heat, and an explosion results. If the pressure is over-relaxed the rigid core at that point becomes lava, and like an unchained monster springs forth into volcanic fury.

Volcanoes are the safety vents through which the imprisoned forces below the Earth's crust adjust themselves without disturbing any considerable area of its surface, and without which our planet would never have been inhabited, and it long ago, before the air even was fit to breathe, would have exploded into millions of fragments. Thus volcanoes play a very useful part in the economy of Nature.

How long a time has elapsed since the Earth began to cool no one can say. Approximations by scientists put it at not

less than 20,000,000 years, and possibly as much as 100,000,000 years.

Like all other material forms the Earth will sometime die. We will tell you about it in our next issue.

JUPITER'S GREAT RED SPOT.

By far the largest and most perplexing mark on Jupiter is the "great red spot." It is roughly estimated to be 30,000 miles long and 7,000 miles wide; is pointed at both ends, and lies parallel with and just south of the southern equatorial dark belt. As if by some mysterious power of repulsion, it has created a deep indentation in the margin of the belt, so that a wide margin of brightness is interposed between the edge of the cavity and the spot.

When the great red spot was discovered in 1878, it had a fairly well-defined outline and a salmon pink hue. During the next two years it gained in distinctness, and its color deepened to a brick red. Then it began to fade. From that time to the present its visibility and tint have undergone many fluctuations. At times the spot has almost entirely disappeared, and then it grows in distinctness. When near the minimum of visibility it appears only as a very faint ring of pink, the central portion being white or gray. There are perceptible differences, too, in the ease with which the two ends can be distinguished. In 1896-'97 the spot almost completely disappeared. Stanley Williams, a well known English amateur, reports that within the last few months there has been a distinct revival. Its color is now a salmon pink, and is almost uniformly distributed, although the front end seems to be a little paler than the rear. Mr. Williams adds that, whereas in 1898 the spot appeared to have gained on the adjacent cavity in the southern belt, and to have fallen behind in 1899, it is now in about the normal position.

Two or three years ago observers called attention to the fact that the equatorial bright zone possessed a rich orange yellow color. Mr. Williams says the zone is now white. In 1899 the southern dark belt had a deeper reddish hue than the northern, but now the conditions are said to be reversed. The color of both is that of iron rust. Similar differences between the two dark belts in the plenitude of small dark or white spots, protuberances from the edges, diagonal rifts, and other minutiae are observed from year to year. It has been asserted that in these manifestations of activity there is a periodicity like that in the abundance and size of sunspots.

The nature of the great red spot, which is just now increasing in visibility, is yet a mystery. Jupiter is believed to be in a state half way between that of the earth and the Sun. Since it was detached from the latter, in the formative period of its history, it has cooled down a great deal, of course, yet it is probably still a molten mass. Partly because it is at only a red heat, and partly because it appears to be pretty well clothed in clouds, it is thought that it has ceased to shine by its own light. Many others do not agree with this view.

Mr. Maunder expressed the opinion, a few years ago that if the vapors that envelop the planet could be swept away Jupiter would exhibit a surface of uniform redness, like that of the big spot.

There was a disposition fifteen or twenty years ago to suppose that the spot was a new-born continent, lifted up above the level of the adjacent territory by some internal force. But if, as Mr. Williams thinks, the spot shifts its position, that theory would be untenable. On the other hand, if one imagines that he is merely looking through a hole in Jupiter's clouds, it will be necessary, as Mr. Maunder has pointed out, to explain why that framework remains so nearly stationary and so unchangeable in form.

MASONIC.

The Significance of the Square in Symbolic Masonry.

In symbolic Masonry, the square has always been recognized as by far the most important emblem, and it is ever kept before the eyes and memory of members of the craft. From the time he first sees the light of Masonry, and notices that it is the chief ornament of the Worshipful Master, until he obtains the honor of a Past Master, when the simple square is exchanged for the wonderful combination legacy of Pythagoras, the square is ever kept before him in a variety of ways, but, of course, much that could be said of this grand symbol, as to Masonry, would not be proper to print.

The symbolic teaching of the square is as ancient as the pyramids, and its ancient sign, T (tau), takes us back to the time of the ancient Egyptians, and from that time to the present it has ever been the symbol of uprightness. The T (tau) still survives in the craft according to a great many Masonic scholars, who contend that is used in an inverted form \perp on the apron of an installed Master, where it is generally but erroneously described as a level.

The square, as used in the craft, is really what the Greeks called a gnomon, and it has been ingeniously suggested by some writers that the initial letter of this word was the cause of its being used as the sacred symbol found in the center of the Lodge, and if such was the case it still further carries out the unity of our Lodge symbolism.

It is a curious fact that the Hebrew Tau used to be written \times or $+$, and that this particular form of a square was a symbol of safety 2,500 years ago (see Ezekiel, iv, 4), the "mark" referred to being Tau, and it is said by learned students of the Talmud that this symbol was used in the time of Abraham. Hence, from all sources it can be seen that the symbolism of the square is very ancient, and every one nowadays understands what "a square man" means. The T is found in a triple form in Royal Arch Masonry.

In 1830 a curious relic was discovered in the form of an old brass square containing the inscription: "I will strive to live,

with love and care, upon the level by the square." This was found under the foundation of an ancient bridge near Limerick, Ireland, and the date on the square being 1517, shows that the teaching of our Masonic ancestors was identical with the speculative application of the working tools of our modern craft.

The angle of the square is an exact submultiple of 360° , and from an operative point of view this is a matter of great importance, as they can be applied to one another on a continuous base without loss of space.

The square in Masonry is, therefore, not only a symbol but one of the working tools, emblem of the Worshipful Master and the second Great Light. So in this also we are reminded once more of our three great duties, viz: What is due to God, ourselves and our fellow men.—*The American Tyler.*

THE LAMBSKIN APRON.

The following comparison of the significance of the Golden Fleece, Roman Eagle and the Lambskin, by R. W. Bro. Leroy B. Valliant, of Missouri, is valuable for its symbolic reference and concise application:

"From a period of antiquity so remote that the history thereof fades away into fable, there comes down to us a tradition of the Golden Fleece. It was believed by the ancient Greeks that there was hidden in a land far across the then undiscovered sea a golden fleece, which grew upon the back of a ram, the gift of one of their heathen gods, and which was constantly guarded by bulls that breathed fire, and by a dragon that never slept; and the promise to the Greeks was (so the fable went) that if they could find and recover the Golden Fleece and bring it to Greece, wealth and prosperity would abound in that country. The hope of redeeming that promise led to the formation of a secret order which embraced in its membership many of the most illustrious men of that period, who were called Argonauts, from the name of the ship Argo, on which they sailed; and tradition is replete with the daring deeds and suffering of those men in the cause in which they enlisted. The badge of the order was the symbol of a Golden Fleece.

"At a later, though still ancient period, there was formed among the Romans an order which embraced only those renowned in war. Its symbol was the Golden Eagle.

"Of these two orders the object of the one was worldly wealth, the object of the other bloody gory, and both have faded away from the face of the earth, as surely as will all orders founded on sordid or vicious desires.

"But more ancient than the order of the Golden Fleece or that of the Roman Eagle is the order whose badge is a lambskin or white leathern apron, whose aim is innocence and purity of life, and whose object is Charity. That this has survived, while all others have perished, teaches us that if we live in accordance with its tenets, we, too, shall survive to a life forevermore."—*Square and Compass.*

QUAINT AND CURIOUS.

JUST when the day became divided into hours is not known, nor is the process explained. The Greeks and Romans measured time by the water-glass and the sundials. The hour-glass, filled with sand, was the outgrowth of these vessels, from which the water dripped steadily through tiny openings.

IN British Guiana a cannon-ball tree has been found that grows to a height of one hundred feet, its straight, unbranching stem being only eighteen inches thick. When the cannon-balls are ready to drop the tree is avoided as a battery might be that was about to engage in a bombardment of the enemy.

IN the "Tui-Pei-Tu," a book written in the fourteenth century and esteemed so dangerous a work that not a printed copy can now be procured, Europeans burning it rather than being found with it, is a distinct prophecy that in the new year beginning for China on January 22, 1898, China is to be partitioned among five peoples, and that, as a result, great woe will come upon the empire.—*London Spectator.*

ON a bronze plate from an ancient Babylonian city covered with mystical designs, one of the departments or registers contains "seven mythical creatures with the bodies of men and the heads of beasts." These are respectively a serpent, a bird, a horse, a ram, a bear, a hound and a lion. Seven-fold classifications are to be found in every ancient religion, and no attempt has been made outside the Theosophical literature to relate them to actual conditions of being and consciousness which they denote, and which were evidently within the experience of the ancient symbolists.—*The Lamp.*

ON December 5, 1664, a vessel crossing the Menal strait with eighty-one passengers on board encountered a terrific gale and foundered. The only man who escaped death was Hugh Williams. More than a hundred years later, on December 5, 1780, another vessel with a large number of passengers sank in the same circumstances and in the same place. All the passengers were drowned, except one, again Hugh Williams. Again, on December 5, 1820, a boat laden with thirty people sank in the same spot. The sole survivor once more was Hugh Williams. December 5 seems to be a great day for Hugh Williams.

IN China, twelve and one-half miles from the village of Liou-Chek, there is a mountain of alum, which, in addition to being a natural curiosity, is a source of wealth for the inhabitants of the country, who dig from it yearly many tons of alum. The mountain is not less than ten miles in circumference at its base and has a height of 1,640 feet. The alum is obtained by quarrying large blocks of stone, which are first heated in great furnaces and then in vats filled with boiling water. The alum crystallizes out and forms a layer about six inches in thickness. This layer is subsequently broken up into blocks weighing about ten pounds each.

HEART'S MISTAKE.

Brain and Muscle and Heart
Started in life together;
Each bound to do their part,
And make of care a feather.
Brain laid their plans aright,
Muscle went forth to labor.
While Heart kept the fireside warm and bright,
And cast over all a homelike light.
Till their happy nest was a pleasant sight
In the eyes of each worthy neighbor.

But Heart, with a restless pain,
Sighed for a wider mission:
To vie with Muscle and Brain
Became her great ambition.
She spurned the gentle role
Of Queen of Home Devotion.
And longed, with a proud and soaring soul,
To share in the active world's control,
And to brave the storm where the billows roll,
In life's tempestuous ocean.

But, Oh! how changed the home
Without its dearest treasure!
Soon Brain began to roam,
In search of outside pleasure:
While Muscle, stout and strong,
Lost all his old ambition.
The hearth grew cold, and the kettle's song
Was heard no longer, cherry and strong.
For heart was away, with some gifted throng,
On a philanthropic mission.

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

CARE OF THE EARS.

Never put anything in the ear for the relief of toothache.
Never wear cotton in the ears if they are discharging pus.
Never attempt to apply a poultice to the inside of the canal of the ear.
Never drop anything into the ear unless it has been previously warmed.
Never use anything but warm water and a syringe for cleansing the ears from pus.
Never strike or box a child's ears; this has been known to rupture the drumhead, and cause incurable deafness.
Never scratch the ears with anything but the finger if they itch. Do not use the head of a pin, hairpins, pencil tips, or anything of that nature.
Never put milk, fat, or any oily substance into the ear for the relief of pain, for they soon become rancid, and tend to incite inflammation. Warm water will answer the purpose better than anything else.
Never be alarmed if a living insect enters the ear. Pouring warm water into the canal will drown it, when it will generally come to the surface and can easily be removed by the fingers. A few puffs of tobacco smoke blown into the ear will stupefy the insect.
Never meddle with the ear if a foreign body, such as a bead, button or seed, enters it; leave it absolutely alone, but have a doctor attend to it. More damage has been done by injudicious attempts at the extraction of a foreign body than could ever come from its presence in the ear.
In other words, as the late Professor Toynbee, the celebrated London aurist, once said in one of his lectures: "Never put anything into the ear smaller than your elbow."

TREATMENT FOR PIMPLES.

Ordinary pimples are not usually caused by diseases of the blood, but are special affections of the skin. A mixture of carbolic acid and glycerine, equal parts, is as good as anything. Touch the pimples very carefully with it. Do not let it come in contact with the surrounding surface as it may blister. There is one thing that must not be lost sight of—thorough, persistent bathing, keeping the entire surface of the body clean, is one of the best remedies for all face troubles. Attention to diet and plenty of outdoor exercise, with local applications, are the best treatment.

CORNS, WARTS AND MOLES.

A novel and simple treatment for corns, warts and moles is given by Dr. E. D. Babbitt in the *Medical Brief*, as follows: "The hardened and dormant condition of the skin which constitutes a corn, can be remedied very quickly by paring away the hard matter and focusing a burning glass over it for a few minutes. Warts cured in the same way, after other methods have been tried for years. One of my students cured a mole on a lady's nose by focusing the burning glass on it during fifteen seconds. I have generally had to use the glass more than once." Birth marks, etc., are said to be cured in the same way, but an anesthetic wash is also necessary as the treatment is heroic, the flesh almost frying under the strong focus.

CONSULT YOUR STOMACH.

The stomach recognizes its own wants. Do not feed it when it rebels. Do not refuse it when it asks for food. It knows its own needs. When the tongue is coated the stomach is the same, and wants to be let alone. When a person has a ravenous appetite, let him satisfy it. Let him take nourishment every hour or so in cases that call for it. When the appetite is capricious, let it be capricious. Let it flirt with strange foods for a while; it will soon return to its "steady company." Inflammations and diseases of the digestive organs cause want of appetite; much food would be useless and perhaps hurtful, and a sufferer from one or other of these diseases will evince an instinctive antipathy to animal diet, and it would harm him to use it.

FOOD FOR NERVOUS PEOPLE.

As a rule, salt meat is not adapted to the requirements of nervous people, as its nutritious juices escape into the brine to a great extent. Fish of all kinds will be found good for them. Raw eggs, contrary to common opinion, are not as digestible as when cooked. Good bread, sweet butter and lean meat are the best foods for the nerves. Those troubled with insomnia and nervous starting from sleep and sensations of falling can often be cured by limiting themselves to a diet of milk alone for a time. An adult should take a pint at a meal and take four meals daily. People with weakened nerves require frequently a larger quantity of water than those whose nerves and brains are strong. It aids the digestion of food by making it soluble, and is Nature's best tonic.

EDITOR'S TABLE.

WITH the present issue a number of our first subscriptions expire. We have given many times the worth of their money to our earliest subscribers, and we thank each and all of them for their aid and confidence. The STAR passed the experimental stage long ago, it has not been issued spasmodically, always being ready for publication on the dates decided on as press days. It is as beautiful and regular in its orbit as is the planet Venus, and it further resembles that splendid satellite in that it stands for the principle of Love as against creed-bound Hate and Fear. No more premium books will be given with each annual subscription as we prefer to add the cost of any premium book to the STAR, and produce an occult journal second to none. This is accomplished in the present issue. If you have never read the STAR before, join its already long procession of enthusiastic subscribers, read it regularly, and, paying reasonable attention thereto, you will live a better, healthier and happier life, you will grow stronger and brighter mentally and spiritually, you will drop fear and doubt by the way, and you will acquire true wisdom and peace. All this is true because the STAR was planned and is adapted to meet the needs of body, soul and brain. It seeks to build up rather than tear down. It demands and exercises freedom of thought, taking care to hold fast to that which is good, and, not content with holding fast, merely, works for the practical application and personal attainment of "the good, the true and the beautiful" of all that enters within the field of our efforts. *You need the STAR.* It pays to take it. Do not run the risk of missing the next number. Subscribe or renew your subscription to-day.

MANY subscribers have written us asking for catalogue of the occult and other books we publish or deal in. To save useless correspondence, we will say here that we issue no book catalogue, but can supply any book advertised or reviewed in the STAR, at the price therein mentioned. The principal books we sell will be found listed in our advertising pages. We advertise such books *only* as we wish to recommend to our friends and readers. No other book will ever be advertised in the STAR. We can, however, get for our friends *any special* book they desire at lowest publishers prices, if they *know* what they want and *ask* us for it, provided it is in the market *anywhere* on earth. But we wish our friends to excuse us from giving advice by letter about the choice and selection of occult books, we have not the time, besides there are so many so-called "occult" books now in the market, and so few *real* good ones among a vast amount of rubbish, which we could not endorse yet do not wish to condemn, for some may get good from them, even though they dig through a mountain of chaff to obtain a few grains of wheat. This explains why our book list is necessarily a small one.

If you receive more than one copy of this month's STAR, hand the extra ones to some friend whom you believe will appreciate it, and perhaps subscribe. If you know several such parties, kindly send us their names on a postal, and samples will be mailed them direct. We will print a few hundred extra copies this month for the use of our friends who will assist us in placing them where they will do the most good. If you want a few copies to use in getting up a club, don't be afraid to ask for them. See club rates at head of editorial page. But no free sample copies of our November issue will be given.

BACK numbers of the STAR can be supplied at regular rates, with the exception of No. 2 [Dec., 1899], of which we are *entirely out*, and No. 4 [Feb., 1900], of which we have but a few copies left. We will allow *double price for returned numbers 2 and 4 in exchange for any other numbers of Volume One.* We have a *good supply* of all other issues, and any of our more recent subscribers, who desire to obtain the complete set, will be supplied at the *regular price* as long as they last, *including numbers 2 and 4 if we can get them; but no single copies of numbers 2 or 4 will be sold for less than 25 cents.*

SUBSCRIBERS wishing their addresses changed will be accommodated, but they should remember to give the *old* as well as the *new* address. Send in such requests as early in the month as possible, as our wrappers are addressed between the 15th and 20th of the month *previous to date of paper.* Usually these requests have come in *after* the paper is mailed to the old address, and we have trouble in finding the name on our books unless the first address is given.

OUR Chicago readers will be glad to learn that our associate editor, Dr. Bettiero, has resumed his regular Sunday afternoon lectures on Occultism at Handel Hall, No. 40 Randolph street. These lectures are given every Sunday afternoon at 2:30, they are very interesting and instructive, and the admission is free. You are invited to attend and bring a friend.

WE give the Universal Atlas and Universal Globe as premiums for clubs of ten and twenty new subscribers to the STAR, as heretofore advertised. Will send circulars of them on application. Remember, "The Mystic Thesaurus," as a premium to NEW subscribers, will be withdrawn as such on October 1—the date of this issue. If you want it, send *now.*

ONLY even numbered issues of the STAR will be sent out as sample copies hereafter. It will no longer be sent as an exchange to publishers who fail to return the courtesy. In no case will it be sent to subscribers beyond the time paid for in advance.

THE mechanical work on the STAR during the past year, such as type-setting, proof-reading, making-up, etc., has been the work of Willis F. Whitehead, who is an expert printer as well as an author and scholar in the occult field.

Books Received.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"COMING EVENTS." We have received three bound volumes of this excellent astrological monthly from Messrs. Foulsham & Co., 4 Pilgrim St., London, E. C., Eng. *Coming Events* is an indispensable auxiliary to the practicing astrologer, meeting his many peculiar requirements with perfect satisfaction. It is a veritable treasury of arcane knowledge.

We have ordered a number of copies of the above magazine so our readers can procure it from us. Commencing with the October issue of *Coming Events* we will send single numbers, postpaid, for 10 cents. Inclose silver or 2-cent stamps.

"NEQUA." A romance by Jack Adams which deals with "the problem of the ages." The present "Vol. I" is a book of 387 pages, well printed and substantially bound in cloth. The romance is one that takes the reader to the polar sea, thence to the "Inner World," and is unusually replete with unexpected surprises and interesting adventure. The lesson taught is the practical application of the Golden Rule to the economic social state. We are informed by the publishers, the Equity Publishing Company of Topeka, Kansas, that this really fine occult romance can be had for 50 cents in paper, or \$1 in cloth. This is a moderate price for such a good story, especially one that outlines some practical working methods by which the Golden Rule might be applied in everyday life and all that is noblest in human character stimulated into healthy growth.

"DEATH DEFEATED, or the Psychic Secret of How to Keep Young." This work of 216 large pages is by Dr. J. M. Peebles, who here gives the accumulated wisdom of a long and vigorous life on this subject. The contents cover a broad field of inquiry and the reader will note how exhaustively the author deals with his theme. Vegetarians will recognize in this volume a master exponent of their tenets. No one can seriously read it without benefit. \$1. J. M. Peebles, M. D., Battle Creek, Mich.

Paracelsus.

"The Life and Doctrines of Paracelsus," edited by Franz Hartmann, M. D., a volume of 367 pages, the best published work extant on Paracelsus, can be obtained at this office for 75 cents, postpaid, the price being advanced on account of the edition becoming exhausted, and therefore we cannot sell it any longer at the old price.

Pamphlets, etc., Received.

"The End of the Age." This is a leaflet by Imogene C. Fales. Peter Davidson, Loudsville, White Co., Ga.; 5 cents.

"Sex Symbolism," by Imogene C. Fales. Ten large pages, illustrated with several geometrical diagrams, in paper covers. We like it and commend it. Peter Davidson, Loudsville, White Co., Ga.; 10 cents.

"The Dial of Ahaz," with "Directions for Operating the Dial." A novel device, consisting of an eight-inch square of cardboard, on which is printed a combination of Zodiac, planets and sidereal time, surmounted by a movable disk. The purpose of the dial is to find the geocentric houses of a horoscope in an expeditious and simple manner, in connection with an accompanying pamphlet entitled:

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"The Book of Genesis; or the Beginnings." A curious pamphlet of 40 pages purporting to be "taken from an original script, as presented to the eyes of the Seer," and "to be regarded as a revision and restoration of this portion of the Jewish Scriptures." The Scriptures thus revised and restored cover the Biblical account to "God's Covenant with all Living Things," this last chapter being the VIIth "Lecture." Then follows "A Brief Commentary" of the seven Lectures, containing, among other things, mystic mathematical applications of an interesting nature. "The Giving of the Law," etc., with notes, concludes the work. It contains two magic squares which are used to express certain cosmic and religious meanings. Address, Secretary Order At-one-ment, 3, Evelyn Terrace, Brighton, Eng. Price, post free, 7d.

New Exchanges.

The Spiritual Review. J. J. Morse, 26 Os-naburgh St., London, N. W.

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	♍	Earth	Aug 23 to Sept 23
Back	♊	Air	Sept 23 to Oct 23
	♋	Water	Oct 23 to Nov 22
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