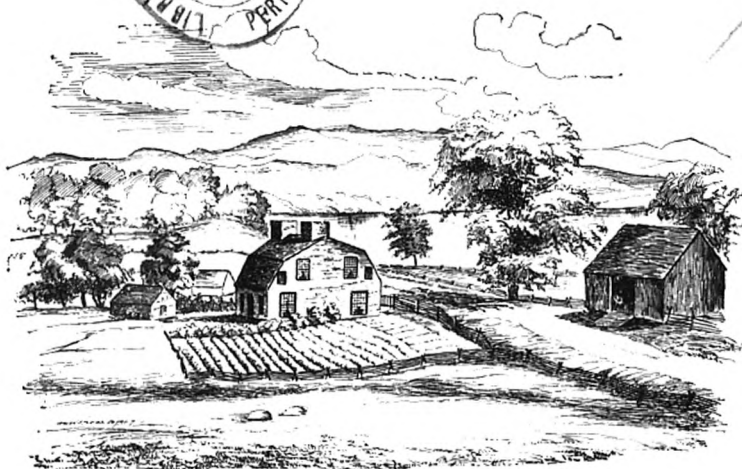


THE STELLAR RAY



ADVOCATES

Scientific, Religious and Philosophic Thought Currents that
do not flow between stone walls of prejudice.



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What Parents and Guardians Ought to Know

EACH child born into the world is entitled to the best guidance and care the parent is capable of giving it. The Stellar Ray horoscopes are intended to be an important assistance to parents in the comprehension, education and care of their children. A natal chart—cast for the exact time of the child's birth reveals that child's character, mind and disposition, the weak and strong points in the organism as well as the vices and virtues—enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can be best trained.

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THE STELLAR RAY

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CONTENTS

EDITORIAL DEPARTMENT.

Six Billions a Year.....	88
The Lower Strata of Society.....	88
A Successful Life.....	89
True Common Sense.....	89
How to Cultivate Perception.....	90
Faith and Fear.....	90
Nature Lessons.....	90
Awakening of the Railroads to the Accident Situation.....	92
A Victory for the Working Child.....	93
John Pierpont Morgan.....	94
Consulting the Spirits.....	95
Scientific Spiritism.....	95
Mediumship.....	97
Have We an Instinct for Death?.....	98
Beyond.....	98

HEALTH AND HYGIENE.

Dietetic Value of Fruits.....	99
Running as an Exercise.....	100
Mother Love.....	100
Little Mothers.....	101
Honey as a Food.....	101
The Teeth and Their Care.....	102
Skin Needs Air as Well as Lungs.....	102

CONTRIBUTIONS AND SELECTIONS.

An Engineer's Warning.....	103
Mental Architecture.....	103
Fore Knowledge.....	105
Astounding Prophecy of Olden Time.....	106
New "I Know" Creed.....	109
The Greatest Discovery.....	110
A New Cell Theory.....	111
Thoughts Interpreted from the Hindu.....	112
A Thought Evolution.....	112
The Sin of Omission.....	113

BOOKS AND PERIODICALS.

Miscellaneous Review.....	114
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STELLAR SCIENCE.

The Sun in Sagittarius.....	117
Healdism.....	117
Genesis Explained.....	118
Hell Not Located in the Sun.....	119
List of Advance Thought Pubs.....	120

MISCELLANEOUS.

Raking of the Green.....	121
Qualities That Win Friends.....	122
Wedding Buffooneries.....	123
The War Spirit.....	124
Electric Operation of G. C. Station.....	125

EDITORIAL DEPARTMENT

SIX BILLIONS A YEAR SPENT UPON CRIME AND PAUPERISM.

Strange does it seem in this enlightened age that man has ever bent his energies to punish crime, incompetency, degeneracy and irresponsibility, instead of seeking the causes of these conditions in the human family and uprooting them by proper measures long before they reach the noisome pestilential state.

Statistics show that this nation spends six billions a year upon crime and pauperism.

Strong movements should be instituted, by which capitalists who are now endowing libraries and great institutions of learning for the higher education, may be induced to become founders of systems for the eradication of crime through a wise protection and guidance of the childhood of irresponsible parentage. It is the duty of society to protect itself against ignorance, poverty and crime, but the remedial influences should be applied at a time, when the mind is the most receptive. A child's early environments are what dominate its whole life. The old adage, "As the twig is bent, the tree inclines" is illustrated by the undeniable facts, that our prison houses, insane asylums and poor-houses are the result of neglected opportunities for the young. Experience teaches that it is easier to put out a fire at its inception rather than after the whole structure is involved. It is more simple to control a stream at its fount, than after it has gained momentum, by auxiliary feeders on its course to the sea. It may seem radical and unconventional to plea for less endowment of colleges for higher education and public libraries, as is the practice to-day, but these are for the few. Let us waken to the importance of the greatest good to the greatest number.

NEGLECTED LOWER STRATA OF SOCIETY.

Criminality is ever with us, proving that present methods are not effective. The fresh air movements, the college settlements, the farms, where young children taken from the slums are reared and taught to be moral and useful men and women are refreshing oases in the desert of poverty and ignorance, but there should be a million such farms, there should be thousands of such institutions as the Cooper Institute where the youth of our country are taught to be self-supporting, capable craftsmen.

The tendency is to aid most where aid is least needed. Not that we decry any endowments for the benefit of any class of humanity, but it is from the neglected lower strata of society that irresponsibility, inefficiency, degeneracy and crime pours forth its herds. Considered as an economic question, it would become a needless expense of six billions annually to the nation, if the tide were stemmed at its source. To be sure the source of such conditions to be reached would be found generations backward in the irresponsible fatherhood and motherhood of former generations. Let us see to it that the offspring of the lower strata be taught to become more intelligent and moral, transmuting them into better fathers and mothers.



PUBLIC OPINION MUST BE AROUSED.

These reforms cannot be brought about until public sentiment and opinion is aroused and laws enacted to force them to fruition. There is not one so important a matter before the world to-day as that of arresting the terrible results of crime and ignorance and ridding society of their great scourge. Nor is there a more rational solution of this problem, than lies through the

elevation of its mass of neglected and viciously envired childhood.

Our educators and philanthropists, our pulpits and rostrums should lift their voices in arousing the public mind to the importance of rescuing helpless infancy from degenerating influences.

The press from east to west and north to south should take up the slogan cry "Save the Children" for future generations of intelligence, morality, usefulness and happiness.

* * *

A SUCCESSFUL LIFE.

While it is generally conceded that to make a success of any undertaking a few things are essential, such as concentration of the reasoning faculties, applied energy and enthusiasm, together with unflinching determination, these are not sufficient for the achievement of a successful life if unaided by the power of perception. This faculty is superior to reason. When the reason declares a certain combination of conditions to be rational and the perception still refuses its sanction, something is wrong which does not at first appear, but later it is proven that the reason was in error and the perception was right.

We are dealing with subtle but masterful realities and similes are needed to make the truth clear.

The perception is not intuition but is related to intuition as is the sense of taste to the process of digestion. The taste chooses and the digestion assimilates. The taste may become perverted by tampering with its delicate mechanism, so that it provides the digestion with impossible tasks.

Or the sense of taste may never be vitalized, the hunger being appeased by any food, as in the case of hungry dogs. So may the perception be valueless through disuse and the life lived on a lower plane.

* * *

TRUE, PRACTICAL COMMON SENSE.

A man chooses a profession in which his progenitors have achieved success. He has absorbed considerable technical

knowledge in the same; it is familiar to his mind, but he has an undefined semi-consciousness that he would be better adapted to something else. Reason, however, points a steady finger to the beaten pathway of his fathers and he bends his energies to follow it. All the power of concentration, all the energy and enthusiasm he can bring to bear will not meet to him the masterful achievements of his predecessors who relished the undertaking, perceived and intuitively assimilated all of its requirements and builded to success. This fact is proven by the deterioration, sometimes in one generation, of large enterprises. The attention is often called to this truth, but what is termed practical common sense has ruled the so-called age of reason with a rod of iron. True practical common sense should and does co-operate with the more subtle power of soul perception.

As Benjamin Franklin brought the secret of electricity from the skies to become a most useful servant of humanity, so is the research of soul power adducing the reality of existing forces more subtle than electricity, eminently superior to it in that they create the electric spark, as well as govern its action.

* * *

FEAR IS IGNORANCE.

While forced to admit the fact of a consciousness superior to reason, it has been set aside as impractical dreaming, or perhaps the whisperings of his Satanic Majesty. The first thought that springs to meet a mystery is that it is evil, and the impulse is to flee from it or combat it. It is apparent that this tendency is due to ignorance, as was the fear of the savage for his own shadow and his reflection in the streams and lakes of his forest home. He knew not that the visage peering up at him from the depths was himself whom he loved.

Enlightened manhood fears nothing, but loves all. He perceives beyond his reason which argues that there must be danger in the unknown; he perceives harmonious blending of all life into one

great anthem, one grand jubilate of joyful praise, one deep hallelujah chorus of onward marching millions to take possession of the glorious kingdom of perfection.

* * *

HOW TO CULTIVATE THE FACULTY OF PERCEPTION.

The only way to develop a muscle is to use it; to develop thought force is to use it; to develop soul power is to use it; to cultivate the perception is to use it. Believe that such a faculty does exist, then decide whether you would care to use it. If you would, then give the matter some thought and systematic consideration. For example, reflect each day for a few moments upon the mysterious power which causes you to breathe, to move, to think, and then say to yourself, "I am willing and desirous to learn more about myself." Breathe deep, both physically and mentally, while holding the desire. Should you repeat this simple exercise sincerely for even a few days you will find yourself living on a higher plane, with your perceptive powers beginning to unfold.

* * *

Faith and Fear.

(From The Outlook, July 13.)

Men in middle life still recall vividly the days when to announce one's faith in evolution was very like announcing one's self an infidel; and the name of Darwin, instead of being honored as a synonym for intellectual integrity, scientific enthusiasm, and an influence on modern thought more deep and penetrating, probably, than that which was exercised by any other man of the nineteenth century, was a term of opprobrium. Within the brief lifetime of a generation, Darwin's view of the process of nature, as a whole, has come to be so generally accepted and so widely understood that an eminent Christian teacher has said of it that it came to light just in time to save many of the best men and women from despair.

The adherents of Christian Science can make no more effective appeal than the declaration that their belief casts out fear and delivers those who accept it

from the bondage to this ancient foe of the human race. Fear has no place in the life of any man or woman who believes either in God or in immortality. It is a survival of a semi-barbarous age, a specter that lingers, like the superstitions which children still cherish, from the times when men divided the world between God and the devil, with much the larger part to the devil. The Church has absolutely nothing to fear concerning the truth in its keeping; it has everything to gain by holding its doors wide open and inviting the whole world to come in and study and scrutinize and turn on the searchlight. Its timidity has cost it many a victory; its cowardice has lost it many a friend. It ought to welcome every honest inquiry and keep its doors open to every form of sincere investigation; but it ought also to show a certain kind of indifference to the possible results of inquiry and investigation; the indifference with which a man, fundamentally sure of the foundations on which he has built, would allow the most skeptical, critical and cynical to examine those foundations at leisure.

* * *

Nature Lessons.

An evidence of the awakening of the inner life is the consciousness of personal lessons in the familiar movements of nature. One passing through tempests of affliction, shivering with dread and fear of what shall befall him, asks himself, "Is there no escape from this torture?" He lifts his eyes to a slender tree which is swaying in a gale of wind, bending forward and backward, bent to the earth, then lifting itself, its branches torn and carried away by the storm. So is man a helpless thing in life's storm. But the gale passed, the sapling stood erect radiant in sunlight, as the storm clouds parted. He observes the stalwart oak standing near, and it seems to say "for generations of the life of your kind we have borne these tempests, ever adding to our strength, beauty and usefulness." His vision cleared, his soul strengthened, life seemed more grand from that moment of realization.



A man who, through bereavement and misfortune, had lost his grip on life, had become pessimistic and bitter, said: "I will travel about awhile in this vale of tears and then lie down and die." One dark night he reached shelter in a valley, which seemed surrounded by frowning mountain heights, bending in the brooding darkness as though to fall upon the hamlet and crush it with its great overhanging rocks. He retired for the night reflecting "so is man's life surrounded by frowning horrors, ready to fall upon and crush him." After a few hours of troubled sleep bright rays of light caused him to awaken and he looked from the window to clearly see the overhanging precipice and frowning peaks so perilously near the night before. His gaze met a scene of such beauty that he caught his breath in awe at the marvelous change. A majestic mountain bathed in radiant white light, towered far into the blue arching sky which was flecked with moving clouds

like softest, lightest down, causing him to desire to sink his weary being to rest in their peaceful depths.

Light, light everywhere, reflected in rushing cascades, in limpid streams and crystal lakes, glittering from storm-washed rocks, glistening plateaus and sandy slopes, down, down his eye traced the beauteous scene to the hamlet beneath the window resting safely in the valley where the shadowing shelter of the great mountain enfolded it in peaceful rest for the night. Slowly but surely the light also penetrated the soul of the man who gazed upon the scene and a realization came to him that not to crush are the shadows of life, but to make brighter its radiance.

The lesson never lost its effect. From that hour he began to gather physical, mental and spiritual strength, and now he is a leader of struggling humanity, patiently pointing to the light behind the frowning peaks of adversity and the dark curtain of the night of sorrow.

The Awakening of the Railroads to the Accident Situation.

The awakening of the railroads to the accident situation was hastened by the rear-end collision which resulted in the death of Samuel Spencer, president of the Southern Railway, some time ago. The awakening of the people has been manifested in many ways. Railroads with bad accident records have been avoided, more or less, by the frightened traveling public. Petitions, like that sent to Albany from the thickly populated region just north of the city of New York, after the frightful accident on the New York Central's recently electrified suburban line last winter, have been signed by thousands of men and women.

Most pathetic of all these popular demonstrations, perhaps, was the mothers' petition, lodged with Coroner Jermon of Philadelphia, the other day, demanding the arrest of George F. Baer, president of the Philadelphia & Reading Railroad, because of the killing of William Johnson and his eight-year-old son at a "death trap" grade crossing.

Ten killings, including the two which prompted the petition, had occurred at that particular crossing within a year. The petition was a real human document. It was signed by five hundred mothers of Rising Sun, one of Philadelphia's old incorporated villages, and was presented in person by fifty of the mothers. "It's murder that Baer's doing up our way," declared one of the women, and the petition set forth the same idea, more formally, but not less forcibly. It is stated that six of the fifty women in the delegation had each been bereft of a child at the crossing where Johnson and his boy were killed, that the crossing had the protection of neither bell nor gate, and that the children of the neighborhood must use the same crossing four times a day or remain away from school. The petition was preceded by several stormy indignation meetings, similar to those held in New York a year or two ago to protest against the railroad killings on Eleventh

avenue in the metropolis, along which the New York Central's tracks run at grade.

It is too early, as yet, to know what the result of the Rising Sun mothers' demand will be, but the Eleventh avenue tracks have been ordered removed by the legislature. They are still in the street, but are sure to be abolished eventually. Beyond doubt, the temper of the people all over the land is now such that failure to reduce the percentage of railroad accidents would vastly and generally increase whatever hostility against the railroads already exists.

Some additional measures of government regulation, partly federal and partly state, may be necessary if life-saving train devices are to be adopted as generally as they should be, and if the unprotected grade crossing and the fatal low bridge are to be finally abolished. Such regulations, if brought about under proper conditions, will be welcomed by many railroad managers. In the present temper of the railroad authorities and the rail makers it seems probable that they will give us better rails and better road-beds with all possible speed—if they can raise the funds to meet the heavy expense involved.—*By Dexter Marshall, in McClure's Aug. No.*

"One of the main causes of public discontent with the railroad companies of this country during recent years has been that in case of accident a policy of secrecy was invariably maintained. The people have contended that such matters were legitimately of proper public interest, inasmuch as the patrons of the roads were the main sufferers from the negligence or inefficiency or carelessness of the railroad operatives. The recent appalling succession of fatalities has accentuated this belief that the community at large should have a hand in the investigation into causes not merely when the judicial processes are invoked, but in the preliminary inquiries conducted by the railroads.

"The common experience of newspaper men, upon applying for informa-

tion, regarding accidents, is to have railroad officials assume an air of indifference or positively deny plain facts, refusing all information or deliberately seeking to prevent the ascertainment of the truth. This 'it-is-none-of-your-business' attitude has contributed heavily to the public feeling of hostility to the common carriers and Mr. Harriman is wise in recognizing the fact and taking steps to bring about a better feeling between the people and the roads. He is a 'practical man,' according to his own analysis of himself, and doubtless realizes the claim of the public to a part in the efforts to safeguard life while maintaining effective schedules."—*From The Washington Star.*

* * *

A Victory for the Working Child.

The New York legislative session, lately come to a close, was one of unusual interest in the matter of labor legislation. On one of the first days the Page Eight-Hour Bill was introduced, prohibiting all children under sixteen years of age working more than eight hours in factories of the state of New York. This soon became one of the most popular measures of the session. The especially valuable feature of the law which distinguishes it from any other child labor statute in this country is the requirement that these eight hours must fall between 8 a. m. and 5 p. m.

Lively opposition against this particular feature of the bill developed in the lower House. Opponents denounced the inelasticity of this arrangement as unreasonable, and several attempts were made to amend it. But in the end the particular merit of this bill was recognized, inasmuch as it makes for real enforcement. In future factory inspectors will not have to discover how many hours a child has been at work in any factory, but its mere presence there before eight in the morning or after five in the afternoon will in itself be a violation.

A wave of public sentiment carried this humane measure triumphantly through the legislature. It was a foregone conclusion that Governor Hughes

would sign the bill, as he had recommended this very step in his inauguration message.

The law marks a real gain for the working child. In New York City, especially, where the distance between factory and home is often very great and the transportation facilities poor, a working child often rose at 5:30 a. m. in order to reach work at seven o'clock. And even if he left work at six o'clock he was forced to travel home in the great crush hour, when facilities are at their worst and travel is most exhausting even for adult men and women.

This beneficent legislation will, therefore, give the working child an additional hour for sleep in the morning, and an hour for recreation at night.—*Secretary of the National Child Labor Committee in the Woman's Home Companion for August.*

* * *

For a Better Treatment of the Chinese.

At the great centennial missionary conference in Shanghai, made up chiefly of delegates and visitors from all parts of China, the following resolution offered by Rev. E. W. Thwing, of Honolulu, was unanimously adopted:

"Whereas, it is most desirable in the interests of Christian mission work in China, that most friendly feelings continue between China and other nations with a view to decreasing possible causes of irritation occasioned by the restrictions placed on Chinese emigration to other lands;

"Resolved, that this conference urges the Christian people in the lands where these restrictions are enforced, to do all in their power to promote a kindly and friendly treatment of the Chinese who come to these countries."

In this connection it is fitting to note that a "straw vote" of Americans on S. S. Magnolia, en route from San Francisco to Yokohama developed only one opposer, and he a Californian, to a petition appealing to the American government and people to apply restrictions of immigration impartially to all races.—*Michigan Christian Advocate.*

A Whittling Incident.

John Pierpont Morgan was named after the author of the following poem on "Whittling," John Pierpont being an uncle of the great capitalist:

He was a Unitarian minister and early espoused the spiritualistic philosophy. He was not only renowned as a poet, but was an extraordinary man in many ways.

Speaking of whittling calls to mind the following incident. Back in the early days of Michigan two gentlemen, one a minister, the other a lawyer, were out walking in a little grove in the village of Marshall, and coming to a fallen log they seated themselves upon it. Each took out his knife and began to whittle. As they whittled, their conversation drifted upon the subject of founding a university within the state of Michigan. After deliberating and whittling for some time they decided to take the initiative in founding a great school of learning. From this small event has sprung the great State University of Michigan located at Ann Arbor, which has become a leading educational institution of the world—on a parity with Oxford, Harvard and Yale.

The names of the two men were John D. Pierce and Mr. Carey. The latter many years ago represented his district in Congress.—*Ed.*

❖ ❖ ❖

Whittling.

The Yankee boy before he's sent to school
Well knows the mysteries of that magic tool,
The pocketknife. To that his wistful eye
Turns while he hears his mother's lullaby;
His hoarded cents he gladly gives to get it,
Then leaves no stone unturned till he can whet it,
And in the education of the lad
No little part that implement hath had.
His pocketknife to the young whittler brings
A growing knowledge of material things.
Projectiles, music and the sculptor's art,

His chestnut whistle and his shingle cart,

His elder popgun with its hickory rod,
Its sharp explosion and rebounding wad,
His cornstalk fiddle and the deeper tone
That murmurs from his pumpkin stalk trombone,

Conspire to teach the boy. To these succeed.

His bow, his arrow of a feathered reed,
His windmill, raised the passing breeze to win;

His waterwheel that turns upon a pin,
Or, if his father lives upon the shore,
You'll see his ship, "beam ends upon the floor,"

Full rigged, with raking masts and timbers staunch

And waiting near the washtub for a launch.

Thus, by his genius and his jackknife driven,

Ere long he'll solve you any problem given;

Make any gimcrack, musical or mute,
A plow, a couch, an organ or flute;
Make you a locomotive or a clock;
Cut a canal, or build a floating dock,
Or lend forth beauty from a marble block;

Make anything, in short, for sea or shore,

From a child's rattle to a seventy-four,
Make it, said I? Aye, when he undertakes it,

He'll make the thing and the machine that makes it.

And when the thing is made, whether it be

To move on earth, in air or on the sea;
Whether on water o'er the waves to glide,

Or upon the land to roll, revolve or slide;

Whether to whirl or jar, to strike or ring,

Whether it be a piston or a spring,
Wheel, pulley, tube sonorous, wood or brass,

The thing designed shall surely come to pass,

For when his hands' upon it, you may know,

That there's go in it and he'll make it go. —*John Pierpont.*

Try to put in practice what you already know; in so doing you will, in good time, discover the hidden things which you now inquire about.—*Rembrandt*.

* * *

Consulting the Spirits.

The Russian czar is said to be a believer in spiritism, and rumor is busy with the alleged doings of a cabal who use the czar's belief to effect certain ends. In other words, the mediums of the court are in the pay or at least the control of a faction, and the "spirits" assist this faction to the full extent of their power.

After all, czars and emperors and kings are only men. They have the same foibles and superstitions as other men. The Russian ruler bows before the hideous idol of Ignorance like any ordinary peasant of his realm.

We are apt to pride ourselves upon our intellectual conquests, upon the victories that science has won over superstition. Men claim that the twentieth century is one of enlightenment. But again and again, our pride takes a tumble, for the same old foes keep coming back to us with new faces.

The history of the world is full of instances of men, great and small, surrendering their reason to the message which purported to have come from some spirit, only to find in the end that they had been duped.

It is true that we have no right to declare all of the so-called spiritistic phenomena superstition. The society for psychic research has discovered much which bids us pause and consider. And when men like Alfred Russel Wallace, Sir William Crookes and Prof. Hyslop inform us that they believe the spiritistic hypothesis is the only one which will satisfactorily explain certain phenomena, one who has not examined the evidence upon which they base their conclusions has no right to express an opinion.

But belief in the spiritistic hypothesis is one thing; following the guidance of "spirits" is quite another. Assuming that the dead still live and communicate

with those whom they leave behind, it does not follow that they are wise enough to guide the world in general or individuals in particular.

We know nothing about the spirit world, and until we do know something about it, it will be best for men to be guided by their own reason, and not to surrender their will to those who claim to have passed beyond the valley of the shadow of death.

Even if we admit that spiritism is true, it cannot be denied that most so-called mediums are gigantic frauds. There are no meaner people on the earth than these. They are unclean harpies who foul all that they touch; they are ghouls who live on the world's sorrow. Mercenary to the last degree they are, and the man who listens to the messages that come from their "spirit-controls" and obeys their behests, will soon find himself bereft of all his earthly possessions, after which both medium and "spirit" will take precious little interest in him.—*Detroit Free Press*.

* * *

Scientific Spiritism.

It would seem by the foregoing article that added to all other defects in judgment and general unreliability with which the Czar of Russia is credited, he is now known to be a spiritualist, consulting mediums and thereby imperiling the affairs of state.

However, the writer evinces a spirit of tolerance and fairness that is to be commended in view of popular opinion, and the fact that he has never investigated his subject.

The stupendous question if a man die, shall he live again? is bound to be answered through scientific methods, just as all great questions were ever meant to be answered. By scientific methods is meant collected classified systematized data, compiled for comparison, reference, analysis and for deduction, from which it becomes evident that the recurrence of certain conditions produce certain results. Sufficient data reveals the working of a law, thus establishing a scientific fact. It sometimes requires ages to thus establish a truth.

History shows that each great movement has had to hew its way through fortifications of prejudice, and prejudice is proved to be a construction of egotism and ignorance.

The Christian Church hid in caves and suffered untold horrors of persecution from prejudice. Then it in turn dealt out the same treatment to the instigators or followers of any movement, that to its prejudiced view point, encroached upon established truth. Slow and painful has ever been the advancement of human reason, it having first derided and spurned the first evidence of the disintegration of established ideas. Notwithstanding this truth the better conditions have come rolling over man's stupid head. The great facts in nature stand and shall be revealed.

Spiritism is passing through the process of evolution and the truth regarding its philosophy shall be made known. Sincerity, integrity and erudition have joined hands and are investigating its claims. Among the psychics of all ages have been and are today some of the highest, purest characters that have ever lived. Jesus was the greatest psychic known. He told his followers that they could do greater things than he if they would, and his marvelous power is beginning to be understood.

Is it not desirable to inform one's self regarding a country one is about to visit? Shall not patient research into this vast subject be greeted reverently as the possible harbinger of great joy? What more welcome fiat could reach doubting minds than that individual existence after death is an established certainty? Then would the incentive to build for eternity become universal. Sordid motives would take wings and soar away. Men and nations would sing a requiem over the death of old Father Time, such a requiem as the music of the heavenly spheres would join in with joyful accord, as "the morning stars sang together." No more inconsolable anguish of partings, but a god speed till we meet again. Let us listen with bated breath and eager gaze for the word of life that is sure to

come. It has come already to many millions of the waiting hosts.

The general impressions of ignorance have been that the moment a soul has passed out of the body it becomes a being of all intelligence and goodness, whereas the more rational view would be that each individual reaps as he sows. If ignorant here he is ignorant there—if vicious here he is vicious there, until he has evolved from that low estate.

William E. Gladstone says:

"Psychic Research is the most important work which is being done in the world—by far the most important."

Sir William Crookes says:

"That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electrical discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain, as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish to be distinctly understood that this firm conviction is the result of most careful investigation."

Prof. William James says:

"How great a scientific scandal it has been to leave a great mass of human experience to take its chances between vague tradition and credulity on the one hand and dogmatic denial at long range on the other."

Prof. N. F. Shaler says:

"The only direct evidence that can claim scientific inquiry, which goes to show the persistence of the individual after the body dies, is that afforded by the so-called occult phenomena; by the alleged appearance of spirits, or the communication with what appear to some inquirers to be the minds of the departed.

"Notwithstanding their urgent disinclination to meddle with or be muddled by the problems of spiritualism, the men of science have a natural interest in the inquiries of the few true observers who are dredging in that turbid sea. Trusting to the evident scientific faithfulness of these hardy explorers, it appears evident that they have brought up from that deep sea certain facts which, though shadowed by doubt, indicate the persistence of the individual consciousness after death."

We wish to say just a few words in connection with our ideas of Christ and His teachings. We consider him a highly developed psychic, and His religious faculties were far greater than any other personality known. Plato possessed the faculty of oratory, Socrates of philosophy, Beethoven of music, etc., and it is these self-same gifts that are imbued within us, that we are expected to cultivate and use in a way that mankind will receive a benefit. Each faculty is necessary to do its particular part, and, combined as a whole, they form the basis for perfection in all things. We can each one gather what we can to his own good, and it is these highly advanced intelligences who send out their thoughts into the universe that permeate allwhere. It is more natural to be good than evil; therefore when we, of one mind, either incarnate or disembodied, meet together and direct our minds to good thoughts, and pure and noble deeds, evil must flee in the face of this most overwhelming force; knowledge and wisdom take the place of ignorance and bigotry, and when this is accomplished, we have undone the work which Constantine began in establishing the power of church and priestcraft.

* * *

Mediumship.

The faculties of mediumship are simply spiritual faculties, and since every individual is a spirit, it follows that every individual possesses faculties of mediumship.

To be clairvoyant is to have the

spiritual vision sufficiently developed to render it available to mortal vision; to be clairaudient is to have the sense of hearing developed so that the individual will hear in the mortal as he will hear when he enters the spirit world; to be impressionable is to be capable of understanding thought language, which is the language of the spirit. Each of these faculties is an essential factor in the organization of all individuals, and furthermore is absolutely essential to spiritual growth. In those individuals who may be pronounced as possessing no mediumistic qualities, they are simply latent, and only waiting proper conditions to mature; but they are there, and may be developed to some degree by intelligent education.

Impetuosity, eagerness, impatience and insincerity invariably lead to disappointment, as they create mental and emotional agitation which seriously retards the true understanding of mediumship. The proper requisites to a successful development are sincerity of purpose which constitutes a sure passport to the instruction of those learned intelligences who are ever ready to aid earnest searchers for divine truth, and tranquility of thought with concentration of mind upon the object sought. This, in the majority of cases is the most difficult lesson the individual has to learn, for the reason that in his effort to focus the thoughts upon the desired object, he unconsciously oversteps the essential point and induces a state of positiveness which retards the efforts of the spirit friends or guides.

In order to develop a negative or receptive state of being the mind must be relaxed and passive, just as before sleep; every material interest must be banished and the thought allowed to rest, dwelling passively on the subject sought. It may require long and patient application in order to render the faculties of mediumship responsive, or on the other hand, the growth may be rapid. The result depends largely upon the inherent nature of the individual as well as the environment in which he pursues this attainment.

The next requisite, and most important to keep in mind is, that aspiration has much to do with the nature of the development. Lofty ambitions are incentives to higher spiritual unfoldment, and attract superior intelligences from the spirit side of life who will act as guides. Mercenary motives attract selfish spirits; vanity or curiosity attract frivolous intelligences who will find amusement in playing upon the ignorance and credulity of the individual. It is impossible to attain to a higher and more perfect development and become a worthy instrument through which the spirit world can find expression without reverent sincerity, and the success will be in proportion to the perseverance and determination of the individual.

* * *

Have We an Instinct for Death?

The most convincing fact in proof of the existence in man of an instinct of natural death seems to me that reported by Toxarsky, in relation to an old woman. In the lifetime of Toxarsky, I begged an acquaintance of his to obtain for me the details of this most interesting case, of which I had found but an incomplete statement. Toxarsky unfortunately could add nothing to what he had published in his article. I believe, however, that I have found the source from which his instance had been taken. In his book upon the physiology of taste, which had its day of celebrity, Brillat-Savarin relates the following: "I had a great-aunt, 93 years old, who was dying. Although for some time confined to her bed, she had retained all her faculties, and her condition was only betrayed by her loss of appetite and the weakening of her voice. She had always shown a fondness for me, and I was near her bed, affectionately ready to wait on her, which did not prevent my watching her with the philosophical eye I have ever had for the things and events surrounding me. 'Are you there, nephew?' she asked, in a scarcely audible voice. 'Yes, aunt; I am here at your service, and I think you would do well to take a little good old wine.' 'Give, mon ami; one can always swallow

liquid.' I hastened; raised her gently, I made her take half a glass of my best wine. She brightened for a moment, and looking at me with eyes which had once been very fine. 'Thank you,' she said, 'for this last favor; if ever you reach my age you will find that death becomes a need, just like sleep.' These were her last words; half an hour later she had fallen asleep forever. We unmistakably have here an instance of the instinct of natural death. The instinct was shown at a relatively early age in a person who had retained all her intellectual faculties."—*The Eagle, Ga.*

* * *

Beyond.

BY JESSY M. MAW.

The life stories, never yet written;
The songs of heart anguish unsung;
The pictures of joy, all unpainted;
Shall we see, when earth's journey is done?

Who can tell of the soul's life before us,
* 'Tho to wonder and dream we may dare;

This we know, for our Father has told us,

'Tis a spirit life, spotless and fair.

And we'll look for the end of life's volume,

And we'll trust as we read it with care,

That the unwritten pages of grief or of love

Will be carols of joy to us there.

* * *

Common Sense.

Do not let the love of "common sense" cheat you out of the possession of a little spiritual or uncommon sense. You know that there is a sixth sense that those with too much "common sense" never develop.

If you sense the sixth sense it will lead to other scents which will be equivalent to dollars and cents.—*The Individualist.*

Every great and commanding movement in the annals of the world is the triumph of enthusiasm.—*Emerson.*

HEALTH AND HYGIENE

The Dietetic Value of Fruits.

BY J. H. KELLOGG, M. D., IN HEALTH CULTURE.

There are many popular but unfounded prejudices against the dietetic use of fruit. It is generally supposed, for example, that fruits are conducive to bowel disorders, and that they are especially prone to produce indigestion if taken at the last meal. The truth is the very opposite of these notions. An exclusive diet of fruit is one of the best known remedies for chronic bowel disorders. During the late war, large numbers of soldiers suffering from chronic dysentery were in several instances rapidly cured when abundantly supplied with ripe peaches. Fruit juice may be advantageously used in both acute and chronic disorders. Care must be taken, however, to avoid fruit juices which contain a large amount of cane sugar. Juices of sweet fruits should be employed, or a mixture of sour and sweet fruit juices. Raisins, figs, prunes, sweet apples and pears may be mixed with sour fruits.

Indigestion sometimes results from the use of fruits in combination with a variety of other food substances; but fruits taken alone constitute the best possible menu for the last meal of the day. The combination of fruit, sugar, cream, bread, butter, cake and pie may well produce bad dreams and a bad taste in the mouth in the morning. The use of fresh or stewed fruit alone without any addition whatever will produce no disturbance, and will leave no unpleasant effects behind to be regretted in the morning. Very acid fruits sometimes disagree with persons who have an excess of acid and those who are suffering from chronic inflammation of the stomach; but with these exceptions, there are almost no cases in which fruit may not be advantageously used.

The notion that acid fruits must be avoided by rheumatics is another error which is based on inaccurate observations. The fact is, rheumatics are great-

ly benefited by the use of fruit. At the same time they should abstain from flesh foods of all sorts, beef tea and animal broths, and all meat preparations, also tea and coffee, as well as alcohol and tobacco. It is, of course, possible for one to take an excess of acids, as one may take an excess of starch or any other food substance. Vegetable acids differ from mineral acids in the fact that they do not accumulate in the body, but are assimilated or utilized in the same way as sugar and allied substances.

Fruits have an advantage over all other foods in that they furnish to the system, in a completely digested form, ready for immediate assimilation, such material as is needed to re-enforce muscular energy. To this fact is due the refreshment which is so promptly afforded by fruit juices when one is tired, and the craving for juicy fruits under such circumstances. Most juicy fruits furnish not only water, but a small amount of digested food substances in the form of sugar, which is taken at once into the blood, and being carried to the muscles, replenishes the stores of activity, and so brings refreshment and re-enforcement of vigor and strength.

Fruits also aid the digestion of other food by promoting the formation of the gastric juice, and particularly the production of pepsin.

Another advantage afforded by the use of fruits is the fact that fruit acids readily destroy nearly all germs. Typhoid fever germs, cholera germs, and other germs likely to produce acute disease, are quickly killed by coming in contact with dilute solutions of citric and malic acids. Lemon or sour apple juice destroys germs almost instantly. The juice of a lemon added to a glass of water may be relied upon to render the water sterile within half an hour, even though it may contain the germs of typhoid fever or cholera. This precaution may be advantageously taken by travelers, though, of course, it would be better to avoid all risk by using only

boiled water when traveling. The antiseptic properties of fruit render it exceedingly valuable as a means of cleansing the stomach and the alimentary canal. The germs which grow in the stomach are all quickly killed when placed in the pure juice of fresh fruit. This explains the beneficial effect of the grape cure, the apple cure, the peach cure, and various other fruit cures which have been for many years practiced in Switzerland and other portions of Europe, and have more recently been employed in California, Ohio and other states.

* * *

Running as an Exercise.

Where are the champion runners of twenty years ago. Nearly all are dead. How many of the champion jumpers of twenty years ago are alive, and if alive, could compete with the jumper of to-day? How about oarsmen? Such athletic sports seem to make life shorter, while, on the other hand, weight throwing, wrestling, etc., seem to prolong life.

Some time ago, in a series of articles on hygiene and athletics, Julian Hawthorne recommended running as an exercise. I believe it is a serious error to recommend such sports. They should not be encouraged. A gentle jog of a mile or two is undoubtedly very beneficial, but to train for weeks for a mile running or bicycle race, undermines the health and vitality. Statistics bear me out in this claim.

It has become a common belief that athletes are short lived. This is true in reference to runners, bicycle riders, rowers, etc., but does not apply to athletes that indulge in wrestling and similar sports. The fact that such athletes remain so long in championship condition, seems to indicate that the exercise must produce the proper kind of muscle and endurance, and that running, etc., produces an artificial development, which reacts and becomes a menace to health in later years.—*Frank Gotch in Health.*

The Japanese themselves attribute their high average of physical strength to a plain and frugal diet, and the sys-

tem of gymnastics called jiu jitsu, which includes a knowledge of anatomy and of the external and internal uses of water. Although during the period of their ascendancy, the samurai kept the secret that their great physical superiority was due in a great measure to the internal and external use of water, the belief that if used liberally and intelligently, water is an infallible weapon against disease is now generally held. By those who go in for jiu jitsu, an average of a gallon a day is drunk. It is noteworthy that rheumatism is almost unknown in Japan. It is probably that the absence of meat from the diet, combined with the use of plenty of water, accounts for this immunity.—*Waverly.*

* * *

Mother-Love.

Take the glory of the conquest and the grandeur of the morn,
The splendor of the triumphs out of toil and patience born,
The beauty of the cities and the armies of the just
Moving down the golden valleys to the victories of the dust—
But the mother-love that wraps around a wayward child its wings
Is sweeter than all triumph and is stronger than all kings.

The mother-love is patience bearing all the years of care,
With faith to take the burden up and strength to lift and bear;
The mother-love is warder of the rosy gates of life,
With kiss good-by to little ones who go to face the strife,
And arms of old endurance waiting there to clasp and greet
The loved who wander back again, the lost with weary feet!

The mother-love is gentleness that mellow through the years,
With lips to kiss the brow that aches and song to stay the tears;
The mother-love is tireless in the vigil that it keeps
To guard the couch from danger where the bloom of lovehood sleeps!

Oh, wayward, weak, and weary, and ye
who walk in sin,
Be sure the heart of mother-love will
ope and let you in.

—*Baltimore Sun.*

* * *

Little Mothers.

St. Joseph, Mich.—The Teddy bear fad was severely scored by Rev. Michael G. Esper from the pulpit in St. Joseph's Catholic church.

He held that the toy beasts in the hands of little girls are destroying all instincts of motherhood, and in the future will be realized as one of the most powerful factors in the race suicide danger.

Father Esper spoke earnestly to his congregation for fifteen minutes on the subject, exhorting all parents to replace the doll in the affections of children and discard Teddy Bear for ever.

"There is something natural," said Father Esper, "in the care of a doll by a little girl. It is the first manifestation of the feeling of motherhood, and the development of these motherly instincts is the hope of all nations. It is a monstrous crime to do anything that will tend to destroy these instincts. That is what the Teddy Bear is doing, and that is why it is going to be a factor in race suicide problems if the custom is not suppressed. It is terrible enough that the present generation of parents in this country are leading us into grave danger by the practice of race suicide. If we cannot awaken them let us at least save the future generations."

Perhaps the love of the Teddy Bear tends to dispel the fears that formerly haunted the dreams of childhood, perhaps it tends to broaden the sympathies of the little mother to the animal kingdom, cultivating a spirit of protective love for all creatures.

However motherly instincts as first expressed by the little girl to her doll should be encouraged never replaced. If there is not room for the doll and Teddy Bear, Teddy should go. But there is room for love of all creatures in every child's heart.

One of the best exercises for those who have large pendulous abdomens is to lie on the back and raise the limbs, without bending the knees, to a vertical position. Also while lying on the back, raise the trunk to a vertical position, without using the hands and without moving the limbs. Repeat as many times as possible. These exercises bring into use the abdominal muscles, and if persisted in will reduce any abdomen. It is valuable also for those who have a loss of tone of the attachments of the various abdominal organs, commonly known as "falling of the stomach," etc.—*A Stuffed Club.*

* * *

Honey as a Food.

I am often asked to prescribe food for people who are desirous of getting fat. There are a great number of lean, lank, cadaverous people who want nothing so much as to put on a little extra flesh. "What shall we eat?" they are all asking.

Although I never encourage the idea of people wanting to make themselves fat or lean by the selection of food simply, yet if I were going to prescribe a food with the specific purpose of fattening, it would be honey.

Honey is very nutritious, and is especially rich in fat forming materials. It is an ideal winter food, and has an admirable effect upon the mucous membranes of the respiratory tract. It is not only an excellent preventive to colds, but has a remedial effect when a cold has been acquired. It is laxative in its effect, and is rich in heat-making, flesh-forming ingredients.

Until the Pure Food law goes into active operation it is very unsafe to buy strained honey. There are so many imitations and adulterations of strained honey that the honey had better be bought in the comb.

In eating honeycomb, a little care should be taken not to swallow too much wax. Beeswax is absolutely indigestible, and there is slight danger of forming a wax ball in the stomach. This danger, of course, is very remote, but still sufficient to take into account. It would be advisable, therefore, to buy

the honey in the comb and strain it yourself. If not, in eating the honey a little care should be used to avoid swallowing the comb.

Thanks to the Pure Food law, however, we will soon be able to buy strained honey or any other canned or bottled food, with a reasonable assurance that we are getting what we are paying for.—*Editor of Health.*



The Teeth and Their Care.

The following is a brief extract from an able article by Dr. Chas. M. Collins, M. D., Maquoketa, Ia., which appeared in a recent issue of the Medical Era. Lack of space prevents our giving the entire paper. Dr. Collins says:

I may be presuming, but I have always held that a true physician could not know too much about the human body. Some may think the teeth, their care and preservation, belong entirely to the dentist, and that the physician is officious when instructing patients how to take care of them—but if they do, well, there's a chance for argument.

It is not necessary for me to go into the anatomy of the teeth, but I want to emphasize a few points. Teeth really grow from the inside, by the blood vessels supplying the pulp-chamber. The greater part of the tooth is composed of phosphate of lime, being supplied to the tooth from the food. There are three principal reasons why teeth are destroyed.

1. Not sufficient material for the teeth in the body or food.
2. External injury.
3. Parasites, worms, and vegetable growths.

How often do we hear our women patients say: "Doctor, I had good teeth until my children came, then they rotted and are going—or gone." It is simply from the fact that the mother does not eat the proper food to supply the bones of the child, and Nature comes to the aid of the child and saps from the mother's teeth. This may sound like "splitting hairs," as a fellow practitioner said to me one time, but I have often demonstrated it. I had long held this theory

and when my boy was "on the way," I was very particular to have the mother eat plenty of bone-forming material, and exclude that kind of food that was against it, and the results were that my wife never suffered one moment with her teeth, nor has she lost any since, and the boy never suffered one moment cutting teeth, and has the most perfect set of teeth I ever saw. More like smooth little chisels. No rough edges and not crooked. Beef bone soup is my favorite food for these cases. Boil the bones four hours, and have the mother eat all she can of the soup, three or four times a week, if possible. Walnuts, butternuts, pecans, almonds and chestnuts supply a large amount of bone material. Did you ever see a squirrel with bad teeth? Graham, rye and whole wheat bread, raisins, seeds and all, cracked wheat and hominy are good.



Skin Needs Air as Well as Lungs.

The skin needs an abundant supply of air, as well as the lungs. In a sense this can be obtained by wearing light clothing and sensible linen porous underwear summer and winter. But this should not be the whole extent of caring for this important function of the body. Get into the practice of taking a daily air bath. Air is a wonderful tonic. Throw off your clothes and let the skin literally drink in this pure air which is food and strength and life to the whole body. It is to be regretted that so few of us make use of this delightful treat found in letting the body feed upon the air, since every one has the opportunity. These baths refresh the entire body. They act like a tonic upon the system and the thrilling sense of exhilaration, as the air plays upon the body, is almost akin to intoxication. There is an immediate and remedial reinvigoration of the whole organism. The organs of the body begin to work more vigorously, the digestion is improved, the vitality increased and the rapturous feeling
 102: ing from raised spirits thrills the body.—*Naturopath.*

CONTRIBUTIONS AND SELECTIONS

An Engineer's Warning.

Mr. H. C. Hodges, Detroit, Mich.

DEAR SIR—It is in compliance with your request that I write a statement regarding an experience that I had while in charge as engineer of a special passenger train, run between Wheeling, W. Va., and Canton, Ohio, on the date of President McKinley's funeral. I will endeavor to give you the circumstances as near as I recollect them, but you can verify them by writing to Mr. W. C. Coe, assistant superintendent W. & L. E. R. R., Canton, Ohio, who will no doubt give you a copy of the delay and stock report that I made out at that time.

As near as I recollect, the train in question consisted of 14 coaches (with seven hundred people on board), engine 85, Fireman Frank Jackson (now deceased), Conductor Stocker, but the names of the brakemen I do not at this time recall. We left Canton, Ohio, about 8 p. m. and had a very pleasant run to Rexford, the highest point on the road; from there the grade is not less than 1 per cent to Warrenton, Ohio, on the Ohio river, some 22 miles east of the summit and 12 miles from Wheeling, W. Va. Trains will usually drift or coast, that is, not use steam down this hill, and many places they have to be steadied around curves or through dangerous rock cuts, by applying the air brake. Just east of Long Run station (about 100 ft.) is a steel bridge that spans a canyon some 75 ft. wide, and probably 60 ft. deep; immediately west of this same station is the Long Run Run tunnel, about a quarter mile long. I entered this tunnel at a speed of about 20 miles per hour, the engine was drifting, and for that reason the fireman, Frank Jackson, had the fire box door wide open in order that the engine would not blow off steam and at the same time prevent smoke from trailing over the train, as many of the passengers had the windows open, as I could

see by looking backwards while rounding curves. To return to our relative positions in the cab of the locomotive: The fireman was on his seat ringing the bell and I had my head partly out of the right window looking forward, as is the custom of locomotive engineers; my right arm was resting on the window sill and my left hand grasped the air brake handle. We had probably traversed one-half of the distance through the tunnel, when I felt my left arm grasped by a hand quite forcibly between the elbow and the shoulder. I turned in an instant toward the fireman and said, "Frank, did you touch me?" "Why, no, Al. Don't you see me over here?" he said. I immediately made an emergency application of the air brakes, the train came to a stop with the engine and first coach outside of the tunnel, and about 50 ft. from the bridge. I whistled out the rear flagman, so as to protect the rear of the train from following trains. The fireman was curious to know why I had stopped the train in such a dangerous place. I said, "I don't just know why, Frank, but I am sure that there is something wrong with the bridge." I should have said that as I came out of the tunnel the engine entered into a streak of fog that is so common along the Ohio River valley. This fog was too thick for the rays of the headlight (an oil lamp), to penetrate and show me what was on the bridge. I hurriedly lit a torch, as I fully realized that the train was standing in a most dangerous position inside of the tunnel. As I descended from the engine I could hear groans. I expected to find some human being on the bridge, but my astonishment was great when I found three horses lying on the middle of the bridge with all of their legs between the ties. It was necessary to shoot one of the horses, but we were able to extricate the other two by sawing away a couple of ties, and by the use of the locomotive and a chain which

we placed around each horse's body we were able to drag them from the bridge. However, they were so badly injured that they had to be shot later.

I should have said that Long Run was not a night station, there was no telegraph operator on duty at that time of the night, so that after a reasonable delay the train not showing up at Pine Valley (the first telegraph station east of Long Run), the train dispatchers and other officials became very anxious as to the probable fate of the special. We reached this first telegraph station some two hours late, and made a report as to the cause of the delay, which was a great relief to the officials and all others concerned.

On our arrival at Wheeling, W. Va., many of the passengers came forward and congratulated us on what seemed to them a narrow escape from almost certain death. Not one person on that train at that time, or since, to my knowledge, except the train crew, have any idea as to the influence that prompted me to act at once on the command of an unseen hand on my arm as described.

On two former occasions I was able to save the engine and train that I was pulling, from certain wreck, by acting on similar tokens.

Yours truly,

A. D. HOMARD.

Mental Architecture.

C. LEROY LYON.

The load of brick passing our homes on its way to some building in process of construction is the real substance of the completed structure, each brick taking its allotted place in the edifice.

To throw bricks carelessly together would be wasted labor, since experienced training and skilled workmanship is necessary to produce any thing of value, and a controlling energy must select, prepare and mold the materials.

Now thoughts are as truly material as are bricks, and the multitude of thoughts that form our consciousness are the very substances which bring all desires, ideals, and ambitions to a real-

ity. The laboratory has discovered that "when man thinks he sets into motion a subtle current of thought waves" of fine ethereal nature which by a conscious effort of the will may be projected in the same way as the Hertzian waves in wireless telegraphy.

If a special effort be made to realize the power of thought, even though it can not be seen, spiritual things will begin to seem more substantial and thinking will become a science.

Yet how shall this idea of mental building be applied so that it will become practical as instanced in the building as a sweet temper?—for theory which will not help mankind is useless.

The first thing necessary is the controlling energy, the *will power*. This is within all if but sought, and no one is obliged to have a collegiate education in order to possess this priceless jewel which transforms all things.

The second practical essential is *reason*, which will select the right material orders. The third requirement is that of concentration, which reinforces the work of Will and Reason.

Here then is Mr. Reason the architect, Mr. Will the contractor, and Mr. Concentration the employee. Thought is the material with which the work is to be done, yet it must go through the processes of remodeling, bending, refining, and it must be able to stand all these tests to satisfy the architect, reason.

Few people try to build in the way just pointed out and as a result are crippled in their endeavors. The three agents should all be used persistently with *suggestion, faith and hope*, if the building is to be successfully erected. Let the thought with which you wish to build be selected with reason. *Will it over and over with the focalized rays of concentration*—and as certainly as effect follows cause in the material world, your thought will be crystalized.

We are veritable Creators, with the ability to obtain anything the heart desires under any condition and against any resistance; time and growth are the only limitations. We may then

treat ourselves as we would a garden which has become grown up with weeds and so covered with tall grass that the beauty of the flowers is almost unperceived. In both instances the weeds must be plucked out and the rare plants tended with greatest care. With patient, untiring skill, moreover, the gardener when no longer a tyro, may even create a specie as yet unknown.

Honesty, purity, devotion, guilelessness, frankness, liberality, high ambition, noble deeds, and all virtues that broaden and deepen the calibre of man and woman-hood, may be realized and transmitted to offspring, thus bringing near the real salvation of man. The worst hatred may be turned to intensest love, burning passion to mental poise, fear and sudden excitement may be replaced by serenity and continual calm, the vilest nature or most corrupt manners changed and sweetened and cleansed, and the loftiest ideal realized if one but strives to accomplish.

* * *

Fore Knowledge.

Rev. Henry Rollings, a young Episcopalian minister, formerly curate to Dr. Algernon Sidney Crapey, reports that he was awakened from a sound slumber late at night. In a strange room, containing English furniture, he saw his father lying on his death bed and heard his voice call a last message, "My boy, my boy, I am dying." He recognized all present and noted that one sister was absent. Letters have now come confirming the report of the father's death (the son saw him fall back on the pillows), the strange room and the absent sister, and how the dying father had seen the son thousands of miles across the sea. In some degree such stories are familiar, though perhaps we do not always ponder them and their significance as we might the visit of a Japanese admiral or the absence of an interesting witness from a painful inquest. Yet these events have occurred repeatedly in the lives of men of the higher type, else they have conspired to mislead us.

St. Ignatius Loyola, in the struggling

days of the Society of Jesus, announced to his companion on the Sistine bridge in Rome the death of John Coderius, while that pioneer Jesuit was closing his eyes in Venice. The Quaker, George Fox, in the depths of an English prison, saw the defeat of the Turks before Vienna. The most famous contemporaneous case, perhaps, is that of Miss Lillian Whiting, who bears record of the way in which, while in midocean, she was apprised of the death of Kate Field in Honolulu.

The testimony is not confined to sects or religions. The evidence collected by Prof. Myers and others is voluminous and astounding. It does not necessarily confirm the Westminster confession, or the canons of Trent, or the platform of spiritism. It merely suggests finer stages and degrees of mental life and great possibilities of intelligent existence which our preoccupation with evanescent realities is likely to obscure from us.

It reminds us of the great complaint of Wordsworth, of how "heaven lies about us in our infancy," but "shades of the prison house begin to close upon the growing boy," and it also recalls how the poet urges greater heed to those finer intimations which still come to us,

"those shadowy recollections,
Which be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing."

—*The Journal.*

Ignorance itself is a disease, the deepest, most treacherous and damning malady of the soul.

Worry poisons the mind just as much as a deadly drug would poison the body, and just as surely.

While you stand deliberating which book your son shall read first, another boy has read both.—*Success.*

Nothing dies so hard and rallies so often as intolerance.—*Beecher.*

Astounding Prophecy of Olden Time.

All Concerning Four Great Rulers of America.

(Written by Mr. Wm. Henry Burr, A. M., Aged 88 Years.)

One hundred and seventy-five years ago a most wonderful prophecy in verse concerning this nation was written on two fly-leaves of a little book now in the Congressional Library. Its title is, "Vindication of the True Art of Self-Defense"; its date of publication 1724, its author Sir William Hope Bart. An engraving of the badge of "The Royal Society of Swordsmen" appears on the leaf facing the title page, and under it is written, "Private library of Sir William Hope," in the handwriting of the prophecy on the preceding fly-leaves, subscribed by the same name.

No probable doubt can be entertained that the prophecy was written by the author of the book, which was procured and placed in the Library of Congress in 1879. Nothing in the printed text relates to the matter in manuscript, which is dated 1732, eight years later than the publication of the book. There are three prior publications of the same author, bearing date 1691, 1694 and 1707, all on fencing or sword exercises (Allibone's Dictionary of Authors). But the prophecy shows that Sir William was a student of the stars.

I will now transcribe the lines verbatim et literatim, with notes interspersed indicating the fulfillment of each prophecy, numbering in all twenty-two.

Preface.

'Tis Chaldee says his fate is great
Whose stars do bear him fortunate.
Of thy near fate, Amerika,
I read in stars a prophecy:
Fourteen divided, twelve the same,
Sixteen in half's, each holds a name.
Four, eight, seven, six, with added ten,
The life line's mark of four gt. men.

A Prophecy.

This day is cradled far beyond the sea,
One starred by fate to rule both bond
& free.

George Washington was born in 1732, the year subscribed to the prophecy.

Add double four, thus fix the destined day

When servile knees unbend 'neath freedom's sway.

Double four, i. e., 44, added to 1732, equals 1776, the year of the Declaration of Independence.

Place six 'fore ten, then read the patriot's name,

Whose deeds shall link him to a deathless fame—

G-e-o-r-g-e W-a-s-h-i-n-g-t-o-n, six letters before ten, "six with added ten" in the Preface.

Whose growing love and ceaseless trust harm none,

And catch Truth's colors from the glowing sun;

Death's door shall clang while yet his century waits,

His planets point the way to others' pending fates,—

Washington died December 14, 1799, one year and eighteen days before the end of the century.

Till all the names on freedom's scroll shall fade,

Two tombs be built, his lofty cenotaph be made.

The names of the signers of the Declaration of Independence have faded, and the engrossed document is no longer exhibited to the public. They were written with poor ink. The remains of Washington were removed from the first tomb in which they were deposited to a more costly one more than sixty years ago. The "lofty cenotaph" at the National Capital was completed before the end of the last century.

Full six times ten the years must onward glide,

Nature their potent help a constant prudent guide,—

In 1860, "full six times ten" years after the death of Washington, Abraham Lincoln was elected president.

Then fateful seven 'fore seven shall sign heroic son,

Whom Mars & Jupiter strike down before his work is done,—

A-b-r-a-h-a-m L-i-n-c-o-l-n, seven letters before seven.

When 'cruel fate shall pierce, though artless of the sword—

Who leaves life's gloomy stage without
one farewell word,—

Abraham Lincoln uttered not a word
after the assassin's bullet pierced his
brain, his death was "artless of the
sword."

A softly beaming star, half veiled by
Mars' red cloud,—

How strikingly fulfilled! The softly
beaming star, half veiled by the red
cloud of the God of War!

Virtue, his noblest cloak, shall form his
fitting shroud.

Thus far for the fulfillment of the
prophecy in regard to two of the great
rulers of "Amerika." Now for the
third:

Then eight 'fore eight a later generation
rules,

With light undimmed and shed in progress
' schools.

"Eight 'fore eight" ("sixteen in half's"
in the Preface) fits the name of Benjamin
Harrison. Was he a great ruler? Let me
quote the judgment of an ultra Democrat,
who writes for the Washington Post under
the nom de plume of "Savoyard." In that
paper of June 2, 1905, he said of Benjamin
Harrison:

"As a practitioner at the bar he was
unsurpassed by any lawyer of his time,
and when he came to be President there
was not a department of the whole Federal
establishment that he could not have
administered with more ability than any
of his Cabinet brought to it. He was
master of the strongest and the most
symmetrical English, and he could and
did write better dispatches than Blaine.
He was an admirable off-hand talker,
and his 'rear-platform' eloquence is
unsurpassed by that of any other public
man of our history."

I believe that if there had been a
great crisis in his administration he
would have proved himself a distinguished
ruler. At all events his is the only name
that fits the prophecy, between that of
Lincoln and the last of the four great
men, and he had no superior, intellectually
or morally.

And now we come to the prophecy
concerning the fourth great ruler.

Then six again, with added six shall
rise,—

Resplendent ruler, good and great and
wise;

Four sixes hold a glittering star that on
his way shall shine,

And twice four sixes mark his man-
hood's prime.

Before giving my own interpretation
to this part of the prophecy, I must state
that the Washington Post of November
2, 1900, contained an article on this
subject, copied from the "Home Magazine,"
and headed, "Looking Into the Future—
Bryan's Election Predicted by a Sage in
1732." The writer of the article was
Mrs. Elizabeth Bryant Johnston, but
she did not claim to be the interpreter
of the prophecy. She said:

"A wise man directed attention to this
mysterious utterance and kindly gave
the key, which is herewith attached."

At the end of Mrs. Johnston's article
are fourteen notes of fulfillment, headed
"Key to the Prophecy." Eleven of these
I have substantially repeated, with one
amendment, to-wit., her resignation
of a crypt in the Capitol as answering
to one of the two tombs of President
Washington. She (or the "wise man")
was unaware of the deposit of the remain-
s in a first vault at Mount Vernon.

Three more of the fourteen interpretations
by Mrs. Johnston remain concerning
the fourth great ruler. Two of these
I accept; the other, as fulfilled in
William J. Bryan, must, of course, be
rejected. Her Note 12, upon "six again,
with added six," is as follows:

"Twelve letters in the name of our
next President, as foretold by Sir Wil-
liam Hope. Who will he be? The nation
waits tremblingly, hoping in their
selection the people will remember that
ancient Rome the Temple of Fame was
placed behind the Temple of Virtue,
to denote that there was no entrance to
the Temple of Fame but through that of
Virtue."

This is the only non-committal note
of the fourteen. The interpretation that
"six with added six" indicated the name
William Bryan is given only in the head-
ing of the article in the Post, two days
before election in 1900. But it excludes
the middle name, Jennings; and even
then there are seven letters before five,

instead of six with added six. No such inexactitude appears in the three previous names. Anyway, Bryan was not elected and therefore must be counted out.

But I see no reason for doubting Mrs. Johnston's interpretation of the two other figures, which I quote as follows:

"Four sixes indicate the Presidents, as President McKinley is the twenty-fourth man to hold office.

"The President elected in 1900 shall have reached the height of his fame when he is forty-eight years of age."

Mrs. Johnston did not indicate the time when McKinley marked "his manhood's prime." This I discovered to be when he was first elected Governor of Ohio, in 1891. He was then forty-eight years of age—"twice four sixes" in the prophecy.

The article of November 2, 1900, was first shown to me about the first of October, 1901. I read it and was astounded at the exact fulfillment of all the prophecies save one, in regard to the number of letters in the name of the twenty-fourth President. I then thought of the name of Marcus A. Hanna, who had been facetiously described as "McKinley's rubber stamp." No statesman had more control of the administration of McKinley than Senator Hanna, and his name, with the middle initial, answered to "six with added six." It was a ridiculous fit, and I was about to give up the case and allow that this one prediction was at fault. But before many days it occurred to me that Kinley was the ancestral name of our late "resplendent ruler, great and wise," and that "Mac," contracted in writing to "Mc," is a mere prefix, meaning "son"; and further, by contracting William to "Will," there would be an exact fulfillment of the prophecy, "six with added six."

Critics will be sure to say: "Why was the prophecy in regard to the fourth great ruler made so obscure? If it had read seven with added eight it would have fitted William McKinley exactly." Just so, but in that case would not everybody who read the prophecy before the election of 1900 have known that it indicated McKinley? And would it not

have been safe to wager ten to one on him? The interpretation of this part of the prophecy seems to have been prophetically deferred until after the election of the fourth great ruler. And is it not possible that his real name was "Will?" At all events we know that many persons sign their names that way, for example, Will C. Hodge, and others that I might name.

There are four more lines of the prophecy, as follows:

These truths prophetic shall completion see

Ere time's deep grave receives the 19th century!

All planets, stars, twelve signs and horoscope

Attest these certain truths foretold by William Hope.

*Writ at Cornhill, London, 1732.

From this it will be seen that the tragic death of McKinley was not predicted, because it occurred after the end of the nineteenth century. This is another point which could not be noted by Mrs. Johnston in 1900.

Some years later than the above date of the prophecy the following lines were written below the prophecy:

"The learned hand that writ these lines no more shall pen for me, Yet voice shall speak and pulses beat for long posterity. This soul refined through love of kind bewailed life's labors spent, Then found this truth, his search from youth, Greatness is God's accident.

"James Hope."

This writing is so much faded as to be almost illegible, while the writing of the Prophecy is not faded at all. So the faded note by James Hope, being written with poor ink, is proof of the earlier writing.

Most of the foregoing essay was printed in the Washington Times October 10, 1901. On the next day there appeared a letter from Mr. Charles W. Smiley, saying that he had discovered and published a year before, in "Occult Truths," the same interpretation concerning the fourth great ruler that I discovered in October, 1900. I afterwards obtained a copy of "Occult Truths" containing Mr. Smiley's article. It is dated

"November 22—December 21, 1900." So it was not issued until some considerable time after the election of McKinley. I was glad to know that another person had anticipated me in the interpretation in regard to the fourth great ruler, but was not edified by Mr. Smiley's identification of the third one as Grover Cleveland (with the interpolated "a" in the first part of the name) as the third great ruler. With the added letter he makes the number sixteen, answering imperfectly to "eight 'fore eight"; but he adds, in regard to the choice between Cleveland and Harrison: "I am in doubt to which he refers. This will be settled when we know at what age they die."

The death of both McKinley and Harrison settled Mr. Smiley's doubt, and in the Times of October 11, 1901, he discovers another most significant, if not astounding, prophecy concealed in the last two lines of the "Preface."

"Four, eight, seven, six, with added ten, The life line's mark of four great men."

Mr. Smiley says:

"Four, plus eight, plus seven, plus six, make 25, add a cipher ('added ten') and you have 250, the aggregate ages of the four great rulers, to-wit, Washington 68, Lincoln 56, Harrison 68, and McKinley 58."

While it is true that Washington and Harrison were not quite 68 years old when they died, the ages of Lincoln and McKinley exceeded 56 and 58 by more than enough to make the aggregate 250 years.

Mr. Smiley is an astrologist. In regard to astrology I am an agnostic, and I prefer to believe that Sir William Hope received the communication as a spiritual medium, though unconscious of the fact. And I doubt if a more remarkable and astounding prophecy was ever recorded.

Librarian Spofford scouts it, saying that it was doubtless fabricated by "some wag of recent time." Was the faded addition, signed "James Hope," also of recent date? And how about the prophecies in regard to the third and fourth great ruler, and the aggregate ages of the four contained in the Pre-

face. All these were fulfilled after 1879, when the document was found.

* * *

New "I Know" Creed.

BY ELBERT HUBBARD.

"I know:

"1. That I am here.

"2. In a world where nothing is permanent but change.

"3. And that in degree I can change the form of things and influence a few people.

"4. And that I am influenced by these changes and by other people.

"5. That I am influenced by the example and by the work of men who are no longer alive.

"6. And that the work I do now will, in degree, influence people who may live after my life be changed into other forms.

"7. That a certain attitude of mind and habit of action on my part will add to the peace, happiness and well being of other people.

"8. And that a different thought and action on my part will bring pain and discord to some others.

"9. And that if I would secure reasonable happiness for myself, I must give out good will to others.

"10. That to better my own condition I must practice consideration for the feelings and rights of others.

"11. That bodily health is necessary to continued and effective work.

"12. That I am ruled largely by habit.

"13. That habit is a form of exercise.

"14. That up to a certain point exercise means increasing strength or ease in effort.

"15. That all life is the expression of spirit.

"16. That my spirit influences my body.

"17. And my body influences my spirit.

"18. That the universe to me is very beautiful.

"19. And everything and everybody in it good and beautiful when my body and spirit are in harmonious mood.

"20. That the reward which life holds out for work is not idleness or

rest, but increasing capacity and more work.

"21. That my thoughts are hopeful and helpful unless I am filled with fear.

"22. And that to eliminate fear my days must be given to useful work."

"The world is formulating a new creed. The world is gradually growing into a religion that has no paid priesthood, no untaxed church property, no honors, no rewards, no threats of punishment, no coercion, no blackmail and no promises of endless idleness in a world to come."

* * *

The Greatest Discovery.

Dr. Donald S. Mackay, writing of "Personal Immortality," in the North American Review, reminds us that the greatest of all the discoveries of the nineteenth century was that of the law of conservation of energy, that is, that energy may be transformed from one to another, may be transferred from one body to another, but cannot be lost.

"What we call death," argues the reverend doctor, "is not annihilation, it is only a change of energy. Decay is simply the breaking up of life into new and more multiplied forms of life."

The bearing of this scientific law in the doctrine of immortality is then recognized. Life itself, the highest form of energy we know, must inevitably become subject to this law. Death, when it touches human life, is not destruction of energy, it is simply a change through which life passes into some new form of activity. "The candle burns to the socket and goes out. To the eye of sense, that is the end of your candle, and it has been used over and over again as the image of death. But, according to the law of conservation of energy, the light and heat of the candle are not lost. They have passed into other forms of energy more subtle but not less real. A log is slowly consumed upon the hearth until nothing remains but a heap of filmy ash, but the light and energies of that log are not lost. The life, which was in the tree, deposited in that log certain forces, and the fire has liberated

these forces in other modes of activity. The whole universe, in fact, is a vast area of ceaseless, indestructible energy, of which life is the highest type.

"Within the last half dozen years, science has emphasized still another fact, namely, that the more powerful a force is, the less visible it is to human sight; the less susceptible of recognition. The energy of radium, for example, is so tremendous, that the hundredth part of a grain dropped into its own weight of water will change the temperature of that water from the freezing point to the boiling point in a single hour. It is, of course, admitted that this does not prove the immortality of the individual soul by any means; but it does prove the indestructibility of life. Religion has surely gained a magnificent trophy from science when science tells her that life is an indestructible element in the universe. Life may and does change its form every moment, but life itself cannot perish.

"At this point, the obvious objection suggests itself, that the indestructibility of life is one thing, but the immortality of the personal soul is quite another. How do I know that this personal self of mine, this bundle of energy which constitutes me, will survive the shock of death? The life that I share in common with my fellow creatures may be indestructible, but what about myself, who simply possess life for an uncertain period? That, of course, is the very heart of the problem. And yet, once more, an appeal to what has come to be one of the most commonplace axioms of science may cast some light upon this aspect of the question. Modern science has not only committed itself to the indestructibility of energy. What, then, is the most persistent thing we know, the thing that in the face of constant change never loses its essential unity and identity? That highest form of persistence of energy is our personality. Personality is the most persistent form of energy we know. Think, for example, of the changes through which year by year the body passes. It is a commonplace of medical science that, every seven years,

every particle of matter in the body—fibre, bone, muscle—is completely changed and renewed. Every moment the body itself is in a state of conflagration, the carbonic-acid gas burning the waste material and the oxygen renewing it through the blood. No change can be more constant or more complete than that through which the physical body of each individual passes, and yet its identity remains essentially the same.

"If, therefore, John Brown at seventy years of age has had no fewer than ten complete changes of body in the course of his existence, and has passed through all kinds of mental and moral and spiritual experiences—from that of an innocent child to that of a libertine, from a drunkard, through conversion, to a saint—and yet remains through it all the same John Brown, what authority has any skeptic to say that at death, which in itself is the simplest and the least complicated of all changes, the soul of John Brown dies and there is the end of him? How does the skeptic know? A denial without proof is no better than an assertion without proof. At best the probability is as great one way as the other. It would be strange, indeed, that personality—the highest, the most persistent, the most intelligent form of energy we know—should be the one exception in the great law of the conservation of energy, according to which energy cannot perish."

* * *

A New Cell Theory.

The celebrated scientist, Ray Lancaester, in his work, "The Kingdom of Man," has announced as a new discovery that the primary cell which represents living beings is the same in plants and animals. In other words, that in the beginning the two great kingdoms were united in the primordial cell. Hitherto biologists have regarded the vegetable cell as distinct from the animal, by being incased in a wall of cellulose, while the cell classed as animal is free to communicate with others. This discovery, the author declares, is "no less epoch making than the discovery of the circulation of the blood."

It appears that the most careful investigators have been misled in drawing distinctions between these microscopic organisms in which animal and vegetable life blend. They have transferred them from one kingdom to the other repeatedly. Now it is affirmed with demonstration that this primary cell-being has essentially the same factors of growth, and that the plant is a "form of animal, and the animal is a moving plant."

This may be new to "science," and seem to make the reputation of its promulgator, but simple justice demands a plain statement of the truth in the case.

Nearly fifty years ago this theory was clearly stated in the *Arcana of Nature*, a book claiming to have been written by spirit inspiration through Hudson Tuttle. The following brief quotations are in evidence:

"The lowest and universal archetype is the cell. The cell combines all forms. The great subdivisions of natural history arise from the difference in aggregation the cell assumes. In their wide divergence from the primitive type it is easy to draw the distinction of class; but in their point of contact, difficult, indeed, is it to define their characters. Great are the differences between the oak and the bird caroling in its branches; the bee and the flower from which it sips the nectar; but when we trace the widely separated chain of beings—vegetable and animal—downward, they meet and inseparably blend (in the cell-being). Naturalists have been unable to assign the proper position to the zoophytes, and the lower members of this division have been repeatedly transferred from vegetable to animal, and animal to vegetable. They have been confounded because it was thought they must belong to one kingdom or the other—a mistake, for their structure is strictly intermediate. They are the links which unite vegetable and animal."—*The Progressive Thinker*, Chicago.

From the lowliest depth there is a path to the loftiest height.—*Carlyle*.

Our readers may be interested to learn that the Van Valen Sanatorium, located for the past eleven years at Atlanta, Ga., has removed to Port Chester, N. Y.

* * *

Thoughts Interpered From the Hindu.

BY H. E. COLE, NEW HAVEN, CONN.
CHOSEN OF THE GODS.

It is a fine thing to be "Chosen of the Gods."

Know then, that every mortal is chosen of the Gods. Some are chosen to receive and profit by instructions in the hidden mysteries in the esoteric way. Some are chosen to delve in devious ways; in the earth, in the forest, at the work bench, in the laboratory; some are chosen to acquire a cunning handicraft; some a cunning brain-craft. Some are chosen to acquire by labor muscles like the ox. Some are chosen to rise to dizzy heights of dishonor, for a lesson to themselves and others, to be unfolded all in good time, when it shall suit the plans of the Gods.

And, saith the scroll, for whatsoever thou art chosen by the Gods—it is well with thee, whether or not thou knowest it. But if thou dost know it, then is it exceeding well with thee.

NIRVANA.

He that overcometh shall know Nirvana. Then he shall understand the use of happiness.

He that hath not overcome, for any reason whatsoever, sometimes catches a glimpse of Nirvana, and thinks "I am happy now, but alas, will it endure?" So thinks the grown-up child who has not yet come to man's estate.

But he that hath overcome dwells in Nirvana, and it in him, and commands the forces of his own soul. (For none knoweth the name written in that stone except him that receiveth it.) When it is meet so to do, he looks out from Nirvana and commands the amount of happiness he requires (as an ingredient in his "astral mixture," for his Karma) to come to him, for the good end; and it must needs come, for so it is written in the Law which must be obeyed.

In the first instance, one hangs at

the tail of the wagon; in the second, he sits on the seat and handles the reins with good horsemanship.

PILGRIM, YOUR KARMA IS YOUR ONLY FRIEND.

True Wisdom can only be acquired through Karma, followed with whole-hearted and consistent continuity. That is, if one seeks wisdom that he may do better work, his quest will be successful, and the two things will work together; the greater his wisdom, the greater his work, and his greater work will lead to greater wisdom, and so on, ad infinitum. But he who seeks wisdom in order to use it to evade work and the responsibility of brain building will in time raise up that which will destroy him. He will acquire, by wandering free from responsibility in those (to him) forbidden paths, a knowledge too great for his un-karma-ed brain to hold, and something must burst. For it is written that nothing may be put to a wrongful use without a severe penalty.

Pure soda and pure acid will always create effervescence, and both return to their elements, if the quantities are rightly proportioned. This is the "penalty" of the two coming together, and from this there never has been and never will be, any appeal. It is the old story of cause and effect.

So, returning to the main line of thought, let me say that he who seeks to dodge Karma either by the use of stolen wisdom or undeserved friendship, will find sooner or later, that his Karma is his only safe and permanent wisdom, and likewise his only safe and permanent friend.

"By their works ye shall know them."
Salaam.

* * *

A Thought on Evolution.

(By J. A. Yount, Laclede, Mo.)

The thought evolution of the inhabitants of the planets is expanding the Spiritual Universe, new solar systems are being created which harmonize with the innumerable constellations that exist, reciprocity obtains throughout this net work of heavenly bodies; they give and receive properties from each other;

every atom is under the divine and fixed laws of vibratory life.

But there are outlying fields of space beyond the zone of Spiritual life. These dark and desert fields of chaos contain neither light, heat, air, water, electricity, ether, magnetism or Spiritual life—absolutely nothing. Who created this? It is the absence of creation! It is virgin territory; it has never been warmed by the aura of divine life.

But the evolution of the Spiritual universe is constantly encroaching upon this desolate region and is populating it with myriads of heavenly bodies. This creation has been going on through countless ages and will continue infinitely.

* * *

The Sin of Omission.

It isn't the thing you do, dear.

It's the thing you've left undone,
Which gives you a bit of a heartache
At the setting of the sun.

The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own.

The little acts of kindness,
So easily out of mind;
These chances to be angels
Which every mortal finds—
They come in night and silence—
Each chill, reproachful wraith—
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.

MARGARET SANGSTER.

"Trust in thine own untried capacity
As thou wouldst trust in God Himself.
Thy soul

Is but an emanation from the whole."
—Mrs. Chas. Bright, Melbourne, Australia.

* * *

Lincoln's Unique Physiognomy.

"It is the popular belief, the world over, that Abraham Lincoln was in face and figure, in action and repose, an excessively ugly man," writes Truman H. Bartlett, the American sculptor, in an exceptionally intimate and illuminating study of Lincoln, published in the August McClure's. The writer, so far from corroborating the common tradition, brings evidence to show that, according to the most eminent critics and to the testimony of the plain people of Lincoln's time, Lincoln's physiognomy was not only interesting and beautiful, but actually constituted a new type in sculpture. The comments of French critics on the Lincoln mask, quoted here, are most enlightening.

"When I took a plaster copy, in 1877, to the oldest Paris bronze-founder to get it cast in bronze," writes Mr. Bartlett, "I put it down on a table side by side with a mask of the Abbé Laménais. The first words of the founder were: 'What a beautiful face! Why, it's more beautiful and has more character than the Abbé's and we think that is the handsomest one in France! What an extraordinary construction, and what fine forms it has!' Frémiet was particularly interested. He said, among other things: 'It seems impossible that a new country like yours should produce such a face. It is unique.'"

Mr. Bartlett's study is one of the most valuable and interesting pieces of impressionistic work that has appeared, throwing new light, as it does, on "the most intricate and mysterious individual problem of history."

BOOKS AND PERIODICALS

The New Evangel, the Way, the Truth and the Life.

is a text-book of Healing, Inspiration and Spiritual Attainments, by Dr. John Hamlin Dewey. The titles of a few other works from the pen of this able writer are "The Pathway of the Spirit," "The New Testament Occultism," "The Genesis and Exodus of the Human Spirit." We quote from "The New Evangel" as follows: "The cultivation and development of the psychic powers are, we repeat, as simple a matter as the cultivation and development of the physical powers; and may be entered into by anyone with certainty of success, who will faithfully observe the conditions of this cultivation. But when these higher attainments are turned to selfish and personal ends, it is a prostitution of noble gifts to ignoble purposes, for which they were not bestowed, and such perversion will in the end bring terrible retribution." "The New Evangel" is a superior work, in all that goes to make for superiority. It is interesting from cover to cover, and no one can read it without having awakened within him an aspiration for spiritual attainments. This work is published by the J. H. Dewey Pub. Co.,

* * *

The Physical Phenomena of Spiritualism.

Fraudulent and Genuine.

Being a brief account of the most important historical phenomena; a criticism of their evidential value and a complete exposition of the method employed in fraudulently reproducing the same.

BY HEReward CARRINGTON.

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* * *

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* * *

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JAMES H. HYSLOP, PH.D., LL.D.

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bia University, one of the most eminent psychologists in the country, one of the greatest investigators in the field and a man of unblemished reputation as a man and scientist, is one of the remarkable books of the present time; not only because it deals with so large a problem, but because it is written in a thoroughly open minded and scientific manner. This book ought to stir up all sorts of investigation."—*Philadelphia Inquirer*.

* * *

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* * *

Borderland of Psychical Research.

BY JAMES H. HYSLOP, PH.D., LL.D.

Former Professor of Logic and Ethics at Columbia University, Vice-President of the Society for Psychical Research, Secretary of the American Institute for Scientific Research, Author of "Science and A Future Life," "Enigmas of Psychical Research," etc. In "Enigmas of Psychical Research"

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The *American Journal of Eugenics* is published monthly by the editor, M. Harman, at 500 Fulton street, Chicago. The August number contains an article by the Rev. Sidney Holmes entitled "A Study in Social Psychology." Also one by Mrs. D. Steele, "The Kingdom of the Soul."

Literary Note.

Thomas Y. Crowell & Co. announce a "New Handy Information Series" which adds several little volumes to their former series of similar works. Among them are: "How to Play Golf," "How to Play Chess," "Handy Book of Card Games," "Handy Book of Synonyms," and "How to Keep Well." There are

fifteen such practical titles in all, each carefully compiled from the best authorities, and obtainable at a popular price.

The August number of *The Nautilus* is particularly attractive outside, and inside there are good things galore.

The cover of *Success Magazine* for August sends a refreshing sea breeze through the sultry air about the reader, and its contents are practical and full of the life that wins out in the race for successful achievement.

The Power of Gratitude.

The more grateful we are for the good things that come to us now the more good things we shall receive in the immediate future. This is one of the great metaphysical laws that we shall find most profitable to comply with, no matter what the circumstance may be.

The reason is that the mental attitude of deep gratitude draws mind into much closer contact with the power that brought us the good we received.

The good things that come to us, come because we have properly employed certain laws; and when we are grateful we enter into more perfect harmony with those laws, and are thus able to employ the same laws to still greater advantage. This a child can understand, and those who are not aware of the fact that gratitude produces that effect, should try it and watch results.

It may be new to many that the attitude of gratitude does bring the whole mind into more perfect and more harmonious relations with the laws, energies and powers of life, but it is mathematically correct. Any one who will, can demonstrate it to be the truth.

Knowing as we do that the more perfectly we apply the laws of life; the more we become, the more we accomplish, and the more we gain possession of, we can not justly ignore the law of gratitude for a moment.—*Eternal Progress.*

STELLAR SCIENCE

The Sun in Sagittarius.

All individuals born between the dates November 22nd and December 20th, will recognize some of the following characteristics as their own:

The sun in Sagittarius, or ninth house, shows generous, judicial, impartial nature, naturally religious and sincere, intuitive, mystical, original in his work; is honest and sincere in opinions; restless in mind and body; is enthusiastic; will follow more than one occupation or pursuit at a time. The position is good for health and the birth of sons, traveling, voyaging and changing of residence. It strengthens intuition and may exist with genius.

With the Sun in Capricorn, or tenth house, the native is ambitious, desirous of power and fame, well fitted for leading and commanding; sooner or later he occupies some position of importance; has few confidants or intimate friends; is thoughtful, subtle, serious and reserved; may be wanting in buoyancy and hope; Mars more prominent in the figure may modify his nature. He makes a better master than servant. The position is not good for health and longevity. It is also unfavorable for marriage and threatens the death of children.

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Healdism.

Editor of Stellar Ray:—

As you call for communications concerning the planetary theory of Franklin H. Heald, I will say a few words.

There is no planetary science in existence; it is all conjecture. Mr. Heald's fad is as impossible of being true as the others that have had a popular run, some of them for long periods of time.

I have a theory that I am satisfied is correct in the main, and there are others who have accepted it, but I acknowledge I cannot demonstrate it as you would a problem in mathematics. It is much easier to show that the position of another is not sound than to make it clear that your own is right.

I had this experience with Mr. Heald. He sent me a sample copy of *Higher Science* with an invitation to subscribe. It contained his pseudo standing offer of \$1,000 to any one who would prove that any motion was ever caused by any other means than by heat or cold. I wrote him that his money was safe because he held himself as the judge of the proof. To get the money one would not only have to convince him of error but induce him to own it. I wrote him that I had never been able to detect that heat or cold affected the motion of sound; that we could talk just as well over a telephone wire, whether it was forty degrees below zero or 100 above, and asked him to explain how heat and cold produced sound. This was for his question department. He sent me what looked like a proof reading of the proposed answer, and in it he said he did not claim that the motion of sound was produced by either heat or cold. I answered that as I had called his attention to a motion that he owned was not caused by either heat or cold I was entitled to the money offered, and I was ready to receive it. He has never noticed me since, and I presume he did not publish my question or the answer he had prepared. I am still ready for the \$1,000.

I said the idea of Mr. Heald's theory is only a theory. He has given no reason for believing the planets are nearing the sun. We do not know that the years of the earth are one second shorter than they were 1,000 years ago, or that the years of any of the planets are shorter. We do not know that it is any colder where Neptune is than it is where the earth is. His theory does not account for the difference in the size of the planets. We do not know that there is a tendency in the sun to grow cooler, or that there is such a tendency in any of the planets. If the sun is throwing off these gases (which is but a mere surmise), it is not plausible to suppose they would have to go millions upon millions of miles away to become solids, and form into worlds if that were their nature,

and that it would be their nature is not proved or known. There is no evidence, except the evidence of Mr. Heald's imagination, that any planet ever fell into the sun, or ever wanted to. Mr. Heald gives no reasons for believing that the condensation of the gases that he supposes have passed away from the sun, would give them their daily and yearly motions around it, etc., etc. The whole thing has no better foundation than the author's fertile imagination. If your imagination can keep up with his, and you are ready to accept his dreamy assumptions, you will land where he has.

A little criticism will riddle the Newtonian gravitation theory to tatters, and the Darwinian theory has not a single fact to stand upon, there not being a single instance, historical or experimental, where one specie has evolved from another.

Samuel Blodgett.

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Genesis Explained.

Continued from August Number.

We have now advanced in our investigation through the Golden Age down to the Silver Age and on into the Copper Age, and now the Adamic race reaches the lowest possible point in its descending arc, in the fourth race, or Iron Age. This was the first of that cycle of the gross physical races, who became mighty hunters and ate flesh meat, and whose animal passions alone ruled their pleasures and enjoyments. From this day the nations became migratory nomads, losing all trace of the civilization which belonged to the earlier copper races. This is the esoteric explanation of the four ages of antiquity, and refers to the first round of mankind upon this newly created planet. The other cycle of years, termed Golden, Silver and Copper, refer solely to our earth's climate, caused by polar motion.

Much might be said as to the different inclinations of our earth's pole, but we have shown enough to give a general idea as to the actual causes of the fierce geological changes that are brought about by polar motion, during one great polar day when the pole moves once round its orbit, similar to the index fin-

ger of a clock. We find by a close study of Ezekiel's wheel, it teaches the same idea that the universe is not a spontaneous creation, but an evolution from pre-existing matter; that it is only one of a series of universes; that eternity is pointed off into grand cycles, in each of which twelve transmutations occur, following its partial destruction by fire and water alternately, so that when a minor period sets in, the earth is so changed, even geographically, as to be practically a new world; that of these twelve transformations the earth, after each of the first six, is more gross and everything upon it, Man included, is more material, but after the remaining six the world becomes more refined and spiritual.

When the apex, that of the cycle, is reached, a grand dissolution takes place, and all forms are destroyed, but when the point is reached humanity has become fitted to live subjectively as well as objectively, and after a time all who have not reached the highest heaven, return and form, as it were, a new world, and this stupendous conception the ancients synthesized for the instruction of the common people into a simple pictorial design, that is, the Zodiacal belt, though instead of the twelve signs now used there were but ten. None but the initiates knew the mystical signs whose present appellations conceal the true names which give the key to the whole secret of creation and origin of good and evil. The twelve signs were divided into two groups and called the ascending signs, Aries, Taurus, Gemini, Cancer and Leo, and the group concluded with Virgo-Scorpio. Then came the turning point Libra, after which the first half of the sign Virgo Scorpio was duplicated to lead the lower group upwards.—*Science and Key of Life.*

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About Our Neighboring Worlds.

That the planet Venus is inhabited, is the opinion of Prof. Moulton, of the Chicago University. He says: "The atmosphere around Venus, as near as we can tell, is much like that of the earth. It is more similar to that of the earth than probably that of any other planet."

Of Mars he says: "If there are inhabitants on Mars they probably are more developed, more advanced intellectually and physically, than the people of the earth are."

Prof. Moulton also characterized as absurd a more or less popular theory that the earth and Mars might communicate with each other by means of bonfires or electricity.

Concerning the polar snow caps of Mars Persival Lowell, of the Flagstaff, Ariz., observatory, has this to say: "The snow cap of the south pole of Mars is much larger than that of the north pole, and the melting of this has been seen under excellent conditions. The cap at first observation was enormous in extent, covering an arc of more than a hundred degrees on the planet's surface. At a second observation this cap had diminished greatly, and at its base were certain appearances which indicated that vegetation existed there."

Photographs of the planet have been taken recently, and Mr. Lowell has pictures showing two canals. The planet reaches its closest proximity to the earth the middle of July.—*Ingersol Memorial Beacon*.



Hell Not Located in the Sun.

Detroit preachers, at least those interviewed by the News, take no stock in the theory advanced by Rev. Zed H. Copp, assistant pastor of the Bethany Presbyterian church in Washington, that hell is located in the sun.

"Sermons on the location of either heaven or hell," said Rev. William Forbush, of the Woodward Avenue Congregational church, "are ceasing to be convincing because the world is coming to learn that the rewards of virtue and the punishment of sin are not doled out by a God who sits aloft as a gigantic police justice, but are the working out in a man's own self of his own deeds. Men are in heaven or hell today as much as they ever will be. Place has nothing to do with either. A man who is in a disagreeable place, trying to make heaven for others, is in heaven, and a man who is 'raising hell' is reaping the

crop he himself is sowing. So far as I can see, this will be true forever."

With this view of the life to come, Rev. Lee S. McCollester is in perfect accord.

"The idea of a hell in the sun is ridiculous," said Dr. McCollester, of the Church of Our Father. "Personally I believe that the life to come is merely a continuation of this one. The good and the bad go on together. A man is suffering hell as much in this world as he will in the world hereafter. Of course there will be punishment for wrong doing as there is in the present life, but there is no definite place of punishment."

"Nonsense, nonsense," said Rev. Fr. Ernest Van Dyke, of St. Aloysius' church, speaking of Rev. Copp's theory. "To be sure there is a hell—a definite place of punishment; but where it is I do not know; furthermore, I do not care so long as I escape it. Yes, hell is a place of eternal punishment, where the souls of those men who are unreconciled to their God at the time of their death go to everlasting perdition. But the idea of saying that the sun is the definite location of hell is only ridiculous."

Rev. Zed H. Copp, of Washington, has located hell 93 millions of miles away. If he will look within himself he will find all of the hell he ever will find.

When he controls his lower nature he will find heaven within himself.

After the loss of the physical body, called Death, this physical consciousness is bound to these desires, and when the mind seeks to free itself and return to the heaven world, it is held captive in the state called hell, which is termed the astral region. There it must wait until it can disentangle itself, and become free from the senses, and from its association with the lowest of the low. This hell region has many grades from the lowest, sensual and degraded, to the cold, calculating, selfish mind level. Each one should understand this astral region, for there is no other hell, and it comes to an end only when the mind can free itself from the degradation of selfhood.—*Editor*.

Following is a list of Advance Thought publications:

Physical Culture—Main office, Physiculture City, N. J., Flatiron Bldg., New York City, 337 Marquette Bldg., Chicago, and 10 Wine Office Court, Fleet St., London. 10c a copy, \$1.00 per year.

Health Record—Edited by Arthur Hallem. Established in 1901. This journal is the organ of The Psycho-Therapeutic Society, established for the investigation and practice of medical hypnotism, curative human radiations, and drugless healing. Per copy, 3s and 6 pence per year. Address Mr. Arthur Hallam, 3 Bayley St., Bedford Sq., London, W. C.

The Good Health Clinic—Devoted to all that pertains to health and the home. Price 5c copy, 50c per year. The official organ of the International Health League The Clinic Publishing Co., Syracuse, N. Y.

Vigor—A magazine of physical and mental culture. Vigor Publishing Co. Adolf Candrian, La Crosse, Wis. Price 50c per year.

The Liberator proclaims the freedom of health. Liberator Publishing Co., 1114 21st Ave., Minneapolis, Minn. \$1.00 per year.

The New International Review, formerly The Race Builder. Edited by Fred Cutcliff. Annual postal subscriptions 3 shillings, payable to The New International Review office, Oxford, Eng.

A Stuffed Club—A magazine devoted to medical criticism and health through rational living. Dr. J. H. Tilden, editor. Dr. R. R. Daniels, publisher. Price, \$1 per year. Address all communications to Box 375, Denver, Colo.

Health—A monthly publication issued by The Health Publishing Co., 321 Fifth Ave., New York. Price, \$1.00 per year.

The Medical Era—A practical medical magazine. Editor and publisher, Clarence Martin, M. D. Offices are at 820 Grand Ave., St. Louis, Mo. Price, \$1.00 per year.

The Naturopath and Herald of Health is also published in German. Benedict Lust, N. D., editor and proprietor, 124 E. 59th St., New York City. Price, \$1.00 per year.

The Humanitarian Review—Rationalism and ethical culture. Singleton Waters Davis, editor. Issued monthly at Los Angeles, Cal., 854 E. Lee St. Price, \$1.00.

Self Mastery—Editor, Chas. McKay. Published monthly by The Self Mastery Press, 338-352 Wayne St., Corey, Pa. Price, 15c per copy; \$1.50 per year.

The Vegetarian is published at 80 Dearborn St., Chicago, Ills. It is edited by Dr. Walter E. Elfrink. It is the official organ of the Vegetarian Society of America, and the International Kindness to Animals Society, Chicago. Price, \$1.00 per year.

The Herald of the Golden Age—Official organ of Order of the Golden Age. Founded to proclaim a message of peace and happiness, health and purity, life and power. Published at Paignton, Eng. Published quarterly. Price, 3d. Postage 1c.

Thought—A magazine of health and progress. Published monthly by Magnum Bonum Co., 4665 Lake Ave., Chicago. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, Eng. Price, 10c per copy; \$1.00 per year.

Soundvien is the exponent of the Society of Evergreens. Soundvien Company, Olalla, Wash. Subscription price, \$1.00 per year.

Opportunity—A magazine of optimism. Published monthly by Segnogram Publishing Co., Los Angeles, Cal. Subscription price, 50c per year.

The Adept—Devoted to astrology, evolution, monism. Edited by Frederick White at Crystal Bay, Minn. Price, 50c per year.

New Thought—An organ of optimism. Editors, Franklin L. Berry and Louis Bradford Wells. The New Thought Publishing Co., 1299 Farwell Ave., Chicago, Ill.

The Nautilus teaches self-help through self-knowledge. Edited and published by Elizabeth Towne, at Holyoke, Mass. Price, \$1.00 per year; single copies 10c.

Eternal Progress teaches how the latent possibilities within the sub-conscious mind can be developed. Christian D. Larson, editor and publisher, Fourth National Bank Bldg., Cincinnati, Ohio. Price, 10c per copy; \$1.00 per year.

Weltmer's Magazine.—New, thought and healing. Monthly Price, \$1.00 per year, Nevada, Mo.

The Swastika—A magazine of triumph, devoted to psychic science, new thought, and the solution of personal problems. Editor, Dr. Alex. J. McIvor-Tyndall. Published by The Wahlgreen Publishing Co., 1743-1748 Stent St., Denver, Colo. Price, \$1.00 per year; 10c per copy.

The Balance—A magazine of inspiration devoted to higher ideals, monistic philosophy and advanced thought. Published at Denver, Colo. Price, \$1.00 per year.

The Washington News Letter—A monthly magazine of divine healing. Address, Washington News Letter Publishing Co., Box 324 Washington, D. C.

The American Trade Digest—Publishers, Collins-Williamson Co., Cincinnati. Branches, New York and Chicago. Price, \$1.00 or 10c per copy.

Success Magazine—A periodical of American life. Edited by Orison Swett Marden. Address University Bldg., Washington Sq., New York City. Price, \$1.00 per year.

The Harbinger of Light—A monthly journal, devoted to psychology, occultism and spiritual philosophy. Now in its 37th year of issue. Published at Melbourne, Australia and edited by Mrs. Chas. Bright. Address Austral Bldg., 117 Colliers St., E Melbourne, Australia. Price in America, \$1.50.

The Mountain Pine—Published monthly at Crystola, Colo., by the Crystola Publishing Co. Geo. B. Lang, editor. Price, \$1.00 per annum.

The Occult Review—Edited by Ralph Sherly and devoted to the investigation of supernatural phenomena and the study of psychological problems. Published monthly by William Reder & Co., 164 Aldersgate St., London, E. C. Price, \$2.00 per year.

The Life—A monthly magazine of christian metaphysics. Edited and published by A. P. Barton, Kansas City, Mo. Price, \$1.00 per year.

To-morrow—For people who think. Published by To-morrow Publishing Co., 2238 Calumet Ave., Chicago. Price, \$1.00 per year.

MISCELLANEOUS

The Raking of the Green.

Many years ago there was observed a unique custom in the little town of Guilford, Connecticut. On one day in the fall of the year the women of the town assembled on the village green. Each carried a wooden rake, decorated with her favorite color, and each was dressed in white, decked out with colored ribbons. It was a day of fete, and it was called "The Raking of the Green."

Then with song and laughter and with many a jest this band of women cleaned the village green of all the leaves and refuse and dirt of a year's accumulation. When the job was done, they adjourned to the Town Hall, where they were joined by their husbands, and brothers, and the village fathers. A public banquet celebrated the occasion.

While this was not the first chartered Village Improvement Association in the country, it was probably at that time the most enthusiastic, and had perhaps

the largest attendance. New Haven, Connecticut, can rightly claim the first effort in village improvement, while Stockbridge, Massachusetts, should be remembered as offering the second.

More than a hundred years ago James Hillhouse, of New Haven, organized what he called the "Public Green Association." He raised fifteen hundred dollars for grading the green and for planting elms. One man is said to have donated five gallons of rum for this purpose. James Hillhouse was also United States Senator for twenty years. Almost every one had forgotten what he did at Washington, but no one is ever likely to forget his services in making the city of New Haven classic by the beauty of Nature's Gothic architecture. The whole country owes him a debt of gratitude that can only be paid by planting elms in his memory.—H. D. Ward in *Woman's Home Companion* for August.

Education turns the wild sweetbrier into the queenly rose.

A vigorous initiative and strong self-faith make up the man of power.

Be sure that the honors you are striving for are not really dishonors.

What men get and do not earn is often a curse instead of a blessing.—*Success.*

* * *

Qualities of Character That Win Friends.

Many people are not capable of forming great friendships because they do not have the qualities themselves which attract noble qualities in others.

If you are uncharitable, intolerant, if you lack generosity, cordiality, if you are narrow and bigoted, unsympathetic, small, and mean, you cannot expect that generous, large-hearted, noble characters will flock around you. If you expect to make friends with large-souled, noble characters you must cultivate large-heartedness, generosity, charity, and tolerance. One reason why so many people have so few friends is that they have so little to give, and they expect so much. A happy temperament, a desire to scatter joy and gladness, to be helpful to everybody, are wonderful aids to friendship. People who are moody and inclined to be blue do not make many friends because these are qualities which repel rather than attract.

You will be amazed to see how quickly friends will flock about you just as soon as you begin to cultivate attractable and lovable qualities.

Justice and truth are absolutely essential to the highest friendship, and we respect a friend all the more because he is just and true, even when it hurts us and mortifies us most. We cannot help respecting justice and truth because we are built on their lines; they are a part of our very nature. The friendship which shrinks from telling the truth, which cannot bear to pain one when justice demands it, does not command as high a quality of admiration as the friendship which is absolutely just and truthful.

There is something inherent in human nature which makes us despise the hypocrite. We may overlook a weakness in a friend, which makes it hard for him to be absolutely truthful, but if we ever detect him trying to deceive us, we never have quite the same confidence in him again, and confidence is the very basis of the highest friendship.

The friendships that last rest more upon a solid respect, admiration, and great congeniality than upon a passionate love. Where the love is so great that it defeats justice and truth, friends are more likely to fall out. The strongest and most lasting, devoted friendships are those which are based upon principle, upon respect, admiration, and esteem.—*Orison Swett Marden.*

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Women of Today.

Our grandmothers married at fifteen; our daughters of that age today are children, building up bone and muscle, brain and nerve, for nobler womanhood. Then come the years of special training for some trade or profession—a longer, richer girlhood. Then, being woman, they stay so; not "middle-aged," "elderly," or "old," just woman, as man is man, for twenty, thirty, forty years.

The change lies in the work done, the broader lines of life. Where our dear ancestresses bloomed like flowers, fruited too generously, and faded like an autumn garden, these modern women bloom and keep on blooming. Where the faces of old ladies used to sag and soften when the plump smoothness of youth had faded, the faces of our modern women remain firm because they have used more muscles of expression—they have felt more than one set of feelings, thought more than one group of thoughts, performed more than one line of action. There is more to a woman now. She is not becoming a man, but she is becoming a human creature. The merely feminine must fade and pass into fulfillment of function; but the human relation is more permanent. The woman of business, the woman of art or science, trade or profession, has a larger and more perma-

nent life. Being established, she remains, gathering power and value with the years. She may still be wife, still mother—and far more worth while in both relations; but she is also part of the great social mechanism; and with it, immortal. The personal life, the physical life, has its brief cycle of reproduction, decay, and death. Human life, in our endless social processes, goes on continuously; and we, if we choose, may go with it.—*Editor of Harper's Bazar.*

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The Simple Life.

The simplification of life is now becoming quite a common ideal, and all sorts and conditions of men are making personal experiments in search of that real type of wealth which consists not in the multitude of one's possessions, but in the fewness of one's wants.

From the King upon his throne to the artisan philosopher in his cottage, the conception of attaining health and happiness by lopping off dubious or wasteful luxuries and foods is capturing the popular imagination, and a great change for the better in our social and individual conditions is already becoming apparent.

Even our millionaires are manifesting weariness of their palatial surroundings, and we read of them relinquishing their grandeur and announcing their intention to live more simply.

"So many Gods, so many Creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs."

There can be little doubt that as the simple religion taught by Jesus becomes unearthed from the theological debris under which it has been partially buried for so many centuries, and is re-exalted in our midst (as is now beginning to take place), we shall find ourselves letting go of our superfluous creeds and dogmas, and concentrating our attention and our effort upon the two essential things: fulfillment of the Law of Love,

and obedience to the Divine Will—as expressed in the Laws of Health on all planes, physical, mental, and spiritual. And if we do this we can safely leave the unessentials to those who care more for shadows than for substance.—*Prof. Howard Moore, in The Herald of The Golden Age.*

"This incident is in line with some of the 'faiths' of the day: 'I sent my little girl,' writes an English correspondent, 'to the butcher's with half a crown to buy some steak; she came home with sixpence short in change and was sent back for the missing coin. Presently the butcher's boy called with the sixpence and explained his master had found out his mistake, although they had seen nothing of my little daughter. The time went on and I felt anxious, until I heard her singing merrily in the garden. 'Did you go back to the butcher's?' I asked. 'No, mother, it is such a long way, so I asked God to send for the sixpence. Has it not come yet?'"—*The Optimist.*

Teacher—Who was the most patient person that ever lived?

Student—Mrs. Job.

Teacher—How do you make that out?

Student—Why, Job endured a whole lot of it, but she had to endure Job.—*Chicago Journal.*

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Wedding Buffooneries.

The barbarities practiced at weddings form a subject upon which it is high time both pulpit and press had a vigorous word to say. In enforcing this utterance, the Pittsburg *Christian Advocate* declares that "the burlesque of weddings" is an evil "flagrant and increasing," and contributes "to the breaking down of the sanctity of marriage." Seldom a day passes that the press does not report some new example of these "unseemly doings," *The Advocate* adds, with the enforcement of its words by the quotation of two recent cases:

"In one the bride and groom, both of whom were respectable and orderly people, were beset with the rude pranks

of their friends, and so alarmed as to what further might follow, that they escaped through the roof of the house to the home of a neighbor, and thence fled in an automobile to a suburban station to escape their tormentors. But even this did not save them, for their alleged friends scattered to all the stations, and one party found them before their train arrived, and tormented and humiliated them to the utmost. In another case the newly married couple were forced into a lumbering, dirty ice-wagon, and hauled through the streets of the city amid all sorts of confusion."

These are but samples, it is asserted, of what is coming to be the common accompaniments of weddings. The absurdity of such treatment is thus emphasized:

"All sorts of tricks, no matter how rude and sometimes indelicate, are played on the newly married couple. As some one has said, 'Everything is done that can be done to make the couple appear like fools, and their friends succeed in appearing like boors and barbarians.' The brains of the miscreants are racked to invent the most outrageous and disgusting schemes with which to torment the principals in the wedding.

"We have imagined that we were advancing in our civilization; but in these things we are rapidly going back toward the days of ruder things. Indeed, we are going beyond anything of the past of which there is any record. The old custom of 'serenading' a newly married couple was supposed to be unruly and noisy beyond tolerance; but these things were mild and respectable compared with modern inventions. In these old customs there was no attempt to humiliate or seriously inconvenience the victims; but this is not true of modern practices. They are considered tame unless something extremely annoying is done. These practices are actually barbarous—begging pardon of the barbarians, who never indulge in anything so unbecoming on such occasions. They are bringing us into disrepute in the eyes of other countries. Even the peoples we think but semi-civilized look upon these practices with astonishment.

"Marriage is a Christian institution, and should be treated in a serious manner. A wedding is an occasion of rational and holy joy, and should be so regarded. The bride and groom should receive good cheer at the hands of all their friends. Everything possible should be done to contribute to their comfort and happiness, and nothing to cause them discomfort or distress should be tolerated. It is one of the events of their lives, one of the very greatest events, and they should remember it always with pleasure. To mar it by rudeness or cruelty is wicked. The friends who will engage in such a desecration of a serious occasion, or countenance it in others, are extremely thoughtless, or malicious."—*The Literary Digest*.



The War Spirit.

Among the attractions of the coming Jamestown Exposition, as set forth in the official program of that enterprise, there is named: "A great living picture of war, with all its enticing splendors."

This, it must be admitted, is going too far, says the Boston Post. It is offensive to the intelligent morality of the American people. There are no "enticing splendors" of war, except in a bad sense and appealing to sentiments which we ought to seek to discourage rather than excite.

Indeed, there is very little of splendor left in war in these days. The nodding plumes and gold lace of earlier days are gone from the service; gay uniforms are seen no more; men who go out to fight, or pretend to be ready to go out, march quietly, with little display.

The fact is that General Sherman's famous definition of war has come to be accepted as appropriate and truthful. In civilized lands men do not make war for display or for personal glory. There are times when a people have to arm themselves and fight, but no war is righteous that is not inspired by the patriotic spirit; it does not entice by any splendors which can be placed on exhibition.

No feature of the Jamestown Exposition has elicited such wide and harsh criticism as the prominence given its

military display. Organized labor has condemned it. The Legislature of Wisconsin threw out a bill making appropriation for that state at the Exposition because of the overshadowing prevalence of the spirit of militarism there. It is discountenanced from the pulpit.—*Dr. Walter E. Elfrink, Editor of The Vegetarian.*



Six Months Electric Operation of the Grand Central Station,

The results of electric operation at the Grand Central station and terminal yard, as shown during the six months which have intervened since the electric current was turned on, have been very gratifying. Already the new system has loosened up the congestion, practically abolished the delays to incoming and outgoing trains, and restored the spirits and good temper of the company's patrons to their normal reading.

In proportion to the size of the yard there was no other terminal in this country, or probably in the world, which was placed at such a disadvantage, from the operator's standpoint, as the Grand Central terminal. The area was so restricted that, outside of the express and mail cars, which of necessity had to be unloaded there, it was possible to store very few trains in the yard, and therefore the majority of the trains, after discharging their passengers, had to be run back over the main lines for a distance of $5\frac{1}{2}$ miles to the Mott Haven yards. Furthermore, these yard movements had to be made in the midst of the regular train movements, and all of them through the two and a quarter miles of the Park Avenue tunnel, which was as badly steam and smoke-obscured in winter as it was insufferably hot in summer.

At the present time, in spite of the inexplicable, but seemingly inevitable, delay of the New York, New Haven and Hartford Company in getting its electric system into operation, the New York Central Company, by the use of its multiple-unit local trains, and the almost complete substitution of electric loco-

tives for steam locomotives on its through trains, has made a vast improvement in conditions, both in the tunnel and the station yard. The atmosphere in the tunnel is greatly improved, and were it not for the continuing nuisance of the New Haven steam locomotives, the air of the tunnel would today be absolutely clear and sweet. The reduction in the number of train movements in the yard and station has been remarkable. Formerly, every time a steam train entered the station and left it, there were four separate operations connected with the train, involving eight signal operations. First, the train pulled into the station; secondly, a locomotive backed up to the rear end of the train; thirdly, the train was pulled out from the station; and, fourthly, the locomotive which brought the train in backed out of the station. But the multiple-unit train merely enters the station and leaves it again, the only transfer being that of the motorman, who walks from one train to the other.

When the electric operation was commenced in December of last year, the total number of movements to and from the Grand Central terminal was, according to the official time table, 1,213. By the introduction of electric operation, the total yard train movements have been reduced by 690. It is this reduction more than anything else which has loosened up the congestion that completely disorganized the schedule during the autumn and early winter of last year.

Over and above the adjustment of the train schedule, the station and yard have been greatly improved in other respects, and notably in the reduction of noise, and the abolition of steam, smoke and cinders. The multiple-unit trains, as used in local service, and even the large 97-ton locomotives, run with a smoothness and quietness which are very noticeable. When that greatly hoped for, but long-deferred day arrives on which the New Haven Company shall have been able to make its high-tension system work, and that company's steam locomotives shall have been withdrawn, there will be very little visible or audible evidence of the existence in

this part of the city of one of the great-est terminal stations in the world.—*Scientific American.*



A Newsboy's Gratitude.

A writer in the New York Recorder tells the story of a newsboy who, months after he had eaten a Christmas supper, insisted on paying the kind journalist who provided it. On Christmas night an old-time newspaper writer stepped into a cheap restaurant in Park Row for a cup of hot coffee. As he took his seat at one of the small tables, a ragged little boy planted himself on the stool opposite. There was a wolfish glare in the boy's eyes as he fumbled a nickel, and said, "A plate of beans."

I sipped my coffee and watched the boy ravenously devour the beans. Whispering to the waiter, I told him to bring a plate of corned beef, some bread and butter, and a bowl of coffee, for the boy.

The little fellow stared for a moment, and began his meal. In a few minutes the beef, bread and coffee had disappeared, yet the boy's appetite was not satisfied.

"What kind of pie do you like?" I asked.

"Most any kind; they's all good," replied the boy.

"Bring him some mince and pumpkin pie," I said to the waiter.

The boy gazed at the two pieces of pie in wonderment, and then looked up shyly, and pushed his nickel toward me.

"What's that for?" I asked.

"To pay for the spread. It's all I've got."

Taking a quarter from my pocket, I laid it on the boy's coin, and pushed them across the table.

"Is them for me?" said the boy, with his mouth full of pie. "Am I to have all that?"

"Yes, this is Christmas night, you know."

"Yes, I remember; but I had no money for my lodging, so I didn't get any of the dinner down at the newsboys' lodging-house. Thank you, mister; you is good ter me."

Months passed. One day a boy stopped me near Brooklyn bridge. "Say, mister," he said, "I owe you a quarter. Here it is."

Recognizing my Christmas guest, I gently refused the money, telling him that he had better keep it.

"No, you take it," he persisted. "That supper and the quarter you gave me brought me luck, and I have not been so hungry since. You was so good that night, and I want you to take the quarter now, so that you can give some other boy a Christmas supper."

I took the coin, and many a poor newsboy has had a good dinner with it since.—*Ex.*

Emerson said of Lincoln: "His heart was as great as the world, but there was no room in it to hold the memory of a wrong."



Which One Was Kept.

BY LILLIAN STREET.

There were two little kittens, a black and a gray,

And grandmamma said with a frown,
"It will never do to keep them both,
The black one we'd better drown."

"Don't cry, my dear," to tiny Bess,
"One kitten's enough to keep;
Now, run to nurse, for 'tis growing late,
And time you were fast asleep."

The morrow dawned, and rosy and sweet
Came little Bess from her nap;
The nurse said, "Go into mamma's room
And look in grandma's lap."

"Come here," said grandmamma, with a smile,
From the rocking-chair where she sat;
"God, has sent you two little sisters,
Now, what do you think of that?"

Bess looked at the babies a moment,
With their wee heads, yellow and brown,
And then to grandmamma soberly said,
"Which one are you going to drown?"

Pope Reproves Principal Alleged Errors Made by Modern Writers.

Rome, July 18.—The syllabus promulgated by the pope yesterday with regard to the so-called modernism in the faith contains a preamble which sets forth that Roman Catholic authors, under the pretext of examining dogmas, explain them in the name of history in such a fashion that the dogmas themselves disappear.

To prevent such errors, the preamble says, the pope has ordered a congregation of inquisition to note and reprove the principal errors, and with his approbation, 65 propositions are condemned. These include the following:

Divine inspiration does not guarantee all and every part of the holy scriptures against error.

The resurrection of the Savior is not an historical fact, but is purely supernatural. It can neither be demonstrated nor is it demonstrable.

The Roman Catholic church became the head of all churches not by divine ordinances, but by purely political circumstances.

The church is not the enemy of natural and theological sciences.

The Christian doctrine was first Judaic, then Pauline, then Hellenic, then universal.

The principal articles of the apostles' creed had not the same significance to the primitive Christians as they have to the Christians of the present time.

Bad Dreams

Frequently Due to Coffee Drinking.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches

and feel bad all day, so nervous I could not attend to business. My writing looked like a bird's tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster coffee."

Ten days' trial of Postum in place of coffee will bring sound, restful, refreshing sleep. "There's a Reason." Read, "The Road to Wellville," in packages. Some physicians call it "a little health classic."

So far as the individual is concerned it is worth more to him to know that he should quit eating when he feels bad than to know how many stars there are in the Milky Way. If he knew when he feels cranky, and the whole world is going to the devil, that "it's his liver" and not the world that is wrong, he will have a more valuable knowledge than if he knew all of the books on political economy.

What is the matter with this great world of unrest; and what causes all this pessimism that is making "the industrial sky so ominous?" Indigestion and sluggish livers—too many fried 'taters, fried meat, poor bread, bad coffee, closed bedrooms; in a word, bad health from wrong living.—*A Stuffed Club.*

Law Abiding Phenomena.

In a recent article, "What Science Will Yet Do for the World," Sir Oliver Lodge says, "that mysterious and super-human occurrences are really law-abiding phenomena insufficiently understood, and may influence religious belief in a positive and favorable sense. * * *

An age of religion is approaching, or seems to be approaching," says Sir Oliver, "to those who can discern the signs of the times, when, divorced from superstition, and allied with instructed and progressive knowledge, it will no longer remain the solace of a few, but will be recognized as a genuine power by the many, and become a vivifying influence among the masses of humanity. * * *

There will come a time when the reverent pursuit of natural truth will bring us to a comprehension and assimilation of facts, which at present seem to stand out as isolated or supernatural marvels." It is to the scientific explanation of these marvels of the seance room that the eyes of people will be opened to the immanence of the spiritual world—the Immanence of God." "It is not, however, safe," as we read in Dr. Funk's "The Psychic Riddle," "except now and then, for one to undertake mediumship at the present time, when the laws that govern it are so imperfectly understood, even though the spirit hypothesis is true. * * *

No man is free from working out his own salvation, intellectual, or moral, or spiritual."

The Law of Rhythm.

BY W. R. C. LATSON, M. D.

Of the laws governing the action of the body, one of the most important is rhythm. Every function of the body acts with a swing, rhythmically. The lungs do their work of supplying the body with oxygen and of relieving it of certain poisons, through alternate expansions and contractions, which occur at the rate of about twelve in a minute. The heart performs its functions of regulating the flow of the blood stream by its pump-like action, contracting and

expanding about seventy times a minute. The stomach, intestines and other vital organs all act by making vigorous, rhythmical motions. Even the tiny cells which line the air passages leading from the mouth to the lungs, the so-called ciliated cells, wave their tiny cilia back and forth with a rhythmical motion, like that of the swimmer's arms. Even these tiny cells of which it would take many, many thousand to make an inch wave their minute arms in accordance with the law of rhythm.—*The Nautilus*.

What It Is

Composition of the Famous Food.

A widespread interest has been created among good liver as to the composition of Grape-Nuts, the food that has become popular and famous the world over.

It has long been known to physicians, chemists and food experts that the starchy portion of entire wheat and barley flours is transformed into a true and very choice sugar, by the act of intestinal digestion in the human body. This sugar is identical with, and is known as grape-sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate nerve centres are built up.

A food expert followed a line of experiments until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following Nature's processes, in a mechanical way. That is, heat, moisture, and time are the methods employed and directed by scientific facts gained in research.

Grape-Nuts food is probably entitled to the claim of being the most perfectly adapted food for human needs in existence. Certain it is that the user's delight in the flavour and the perfect action of intestinal digestion during the use of Grape-Nuts is satisfying, and the added strength of body confirms the fact. "There's a Reason." Read "The Road to Wellville," in pkgs.