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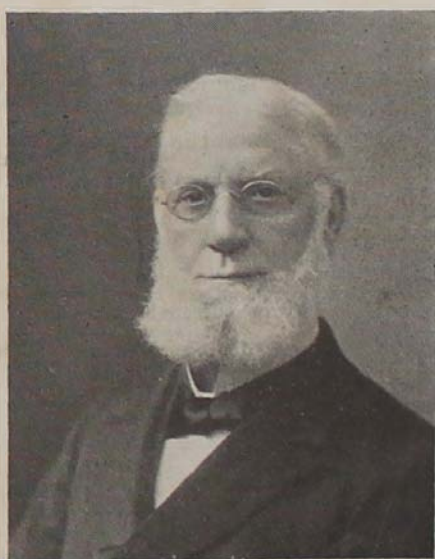
Science and Key of Life

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By ALVIDAS ET AL.

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The Pyramids, Twenty Years in Building. The Influence of Isis. "The Moon Governs Existence."

- Tycho Brahe; Danish Astronomer. "The Moon takes the Character of each Planet Ruling each Individual Sign in Turn." The Moon and Natural Life; Her Many Names. The Bull; His Significance. One of the "Eleusinian Mysteries" Explained. Ancient Astronomical Tables. Variable Stars. Wonderful Phenomena. "Star of Bethlehem" has a Period of Seven Hundred and Eighty-six Years. Influence of Fixed Stars on Life. Planets and Their Influences. Objections Answered. The Zodiac has 360 degrees; Divided into Twelve signs of 30 degrees each. "Each Sign Rising at birth has marked influence on form of body and Mentality." Illustration of the Figure at Birth. Misconception of Modern Astronomers. Influences on Mind and Body. Mercury and Moon. Napoleon II and George III. Fortune and Wealth; Employment best Adapted. Influence of Urania—Neptune. Twelve Signs and Houses of the Zodiac and their Significations. Tennyson, Gladstone, Blavatski, Shelley, Swedenborg. The Esoteric Side of Astrology. "Every Living Soul or Individual has a Special Star of his Own." Our Natal Star. Why we are Free Agents; "we are evolving self-consciousness, that we may become self-reliant and self-perfected beings." The Degree Rising Signifies the Physical Form. The Object of Physical Life is to Gather Experience. God is Love, Will and Wisdom. "The Soul is the Cream of the Mind." The Finite cannot Comprehend the Infinite. Object of Evolution. "Spirit is in Everything." The Spirit of Nature is a Unity. Symbolism of the Esoteric. "Spirit is ever manifesting through some vehicle." The Sun is the Physical Representation of the Logos. "Will is Spirit in Motion. Essence of our Being, and in it is the Power of Creation." Religion in Astrology. "The Sun Represents the Individuality." "The Planets are but Vehicles of Spiritual Principles." "To Be Annihilated is Impossible." "Hell Region has many Grades." Anger, Passion, Wasted Energy. The Physical Side of Astrology. "Each Person is Fated until he Becomes Free." "To the Brave and not the Weak is Life Eternal Offered." "Destiny is Marked Out, Fate is Fixed." "Free to Choose between Good and Evil." Law of Compensation. Evil Comes from the Abuse of Knowledge. Explanation of Horoscopes Figures. Map of Oliver Cromwell. The Moon, "Transmitter," and other Planets' Influence. "Astrology Makes the Earth the Center When Dealing with Humanity in Manifestations." Examination of the Twelve Houses. Each Planet is Ruler over Certain Metals. Intercepted Signs. The Zodiac is at an Angle with the equator. Horoscope of Shakespeare. Nature of the Signs when Rising. "It is our Character that influences our Conduct toward Opportunities that Life Affords." "The Place of the Sun at Birth Indicates the Root out of which the Character Emanates." Effect of Different Polarizations on Character. The Sun in the Twelve Signs with the Moon in the Different Houses. Mundane Astrology Applied. Defeat of Spain Foretold. Mind and Character Building. Influence of Planet Mars. Planets Controlling Material Part of Human Body. Signs Rising and their Rulers. "Each Personality is a Law unto Itself." "All Mankind, Brothers and Sisters." The Various Configurations Blended. Some Planets Positive and others Negative. Faces and Decanates. The Jewish and Syrian Physiognomies are of the Scorpio Type. The Prophet Daniel as an Astrologer. The Sun, Mars and Jupiter are Positive. Electric planets; The Moon, Venus and Saturn, Negative, Magnetic. "The Mission of Astrology is to teach People how to Suffer." Mercury is the highest Symbol of Wisdom. Immortality of the Soul. "Sex, the Result of Polar Opposites." Reincarnation Impossible. The Combined Influences of the Planets. A Knowledge of the Practical Side. Different Combinations of Aspects Taken Together. The Practical with the Esoteric are both Essential to the Unfoldment of Humanity. Zodiacal Signets. Bible is Largely based on Astrology. 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"We are Drawn to the Environment to which we can most readily respond." "Our Character Makes the Whole of our Future, as it made the past." Personality: The Moon, Its Signification. Environments of Wealth and Poverty. "Each one is the Originator and Maker of his own Fate." Independently of Environment in which the Ego is born, all depend upon the Ruling Planet. Physiology of the Human Body.

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 "Everyone is United by Psychic Links with all Blood Relations and Close Associates." Cardinal, Common and Fixed Signs; their Significance. Sun in the Twelve Houses and Signs; Effects on Character.
 Evolution in the Light of Astrology. Blessings in Disguise. "Character is Destiny."
 Law of Evolution. A Suppositious Horoscope. "The Inequalities of Life are the Effect of a Self-Generated Cause."
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 Astral Vibratory Forces in Color and Sound. "Astro-Magnetism Pervades the Universe."
 Table showing number of Etheric Vibrations During a second of Time.
 Color Rays Represent a Chromatic Progression of the Musical Scale. Musical Classification.
 Color and Tone Scales. Color Rays Connected with Planetary Action.
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 Effect of the Signs Rising on Health.
 Effect of the Sun and Planets on Diseases.
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 The Greater the Dignities of the Planets in the Natus, the more Fortunate will be the Native.
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 The Individuality is in Reality the Seed; the Personality is the Husbandman.
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 The Fiery Triplicity. Leo is Spirit Specialized; Sagittarius is the Life, Force, Energy.
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 The Human Will. "Man is a Minor God." We can Rule our Stars, or Overcome our Fate.
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Soul's Evolution—Soil is to Seed, as Earth Life is to the Soul.

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The Planetary Influences that Dominate the Physical Form Have only to do with Human Evolution—Thought is the Creative Power—Cross of Crucifixion is Desire and Thought.

Necessity of a Knowledge of the Science of Astrology; Its Divine Purpose—The True Uranian.

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2

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* * *

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VOL. XIX

NOVEMBER, 1907

NO. 5

CONTENTS

EDITORIAL DEPARTMENT.

<i>The Sign of the Times</i>	171
<i>There Is No Death</i>	175
<i>A Call for Dependancy</i>	177
<i>A Told Tale</i>	179
<i>An Unexpected Guest</i>	179
<i>The Cover Illustration</i>	179

HEALTH AND HYGIENE.

<i>Clear Brains and Strong Bodies</i>	180
<i>Nerves Cured by Psychology</i>	181
<i>Recovering Health by Machinery</i>	181
<i>Mechano-Therapy</i>	181
<i>A Psychological Cure</i>	182
<i>A Good Use of Old Ferry Boats</i>	182

CONTRIBUTIONS AND SELECTIONS.

<i>The Master of Supreme Dreams</i>	184
<i>Spiritual—The Third Mind</i>	184

<i>Eternal Punishment?</i>	184
<i>Warnings from a Dead Brother</i>	185
<i>Honesty is Its Own Crown of Light, of Love and Wisdom</i>	186
<i>The Ray that was Lost and Found</i>	186
<i>Patience</i>	186

STELLAR SCIENCE.

<i>The Sun Is a Jupiter</i>	186
<i>Partially Stars</i>	186
<i>The Pyramids</i>	186
<i>Exoplanets</i>	186
<i>Capacities System</i>	186

BOOKS AND PERIODICALS.

<i>Mechanisms Revisited</i>	186
-----------------------------------	-----

MISCELLANEOUS.

<i>Education a Mental Process</i>	186
<i>Chasing the Memory</i>	186

EDITORIAL DEPARTMENT

The Slogan of the Times.

The pages of THE STELLAR RAY are open for the free discussion of all questions pertaining to the welfare of humanity. Lawyers, doctors, ministers, teachers and other thoughtful people are specially adapted to the intelligent consideration of such subjects, and are cordially invited to send in articles for publication. Reform is the slogan of the times. There is not a profession or calling that has reached its acme of achievement.

Our courts are instituted for the purpose of meteing out justice between man and man, but the incongruities of many court decisions and the long delays before even doubtful justice is obtained show the need of reformation.

The medical profession, where human life is dependant upon an intelligent diagnosis and the proper remedial agents to be brought into use; this profession has not yet attained its possibilities. If physicians could realize the powerful remedies outside of their materia medica waiting to co-operate with them in the cause of health, to-wit: the power of mind over matter, electricity, magnetism, concentrated color rays, harmonious musical vibrations, food correspondences and the power of the will in dispelling diseases, they, too, would have less complaint of lack of success.

The ministry needs a nobler courage to give utterance to its convictions. A courage that will preach a new religion of self-confidence instead of fear. A religion that will teach man how to attain heaven here and now, instead of an anxious, despairing waiting for a future life. A religion of cheer founded upon scientific principles will diminish suicide and crime, will raise the health and longevity ratios, and make this world better and happier.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Lord Herbert.

It is full time that
THERE IS NO the black pall of
DEATH. fear should be removed from the minds of men and that they accept the positive knowledge that
There Is No Death.

It is the duty of the hosts of thinkers who have come into possession of indubitable evidence concerning this momentous question, to join hands and roll back the stone from the sepulchre of death.

No family on earth but has its broken circle, not a heart beats but it must part with loved ones. This great anguish of the human family may be hushed from its sobbings of despair by the certainty
There Is No Death.

This fact is an incentive to pure living, to high purpose, to the building of works of lasting benefit, it is an incentive to live for eternity instead of a few brief years, and multiplies a thousand-fold the possibilities of achievement. Research in a lofty spirit for the best good of all and at the desire of all shall hasten its accomplishment.

The united mental acceptance of the possibility of being able to talk from New York to Chicago by telephone and the great interest in and desire for such a result hastened the day of its success. It inspired the leaders. Is the world cheated? Is it a misconception that one may hear his friend's voice and recognize it thousands of miles away?

The glorious tidings, **There Is No Death**, has been reverberating through the corridors of time, from the beginning of human life, still the people's ears are dull of hearing and their eyes have closed. "The light shineth in the dark-

ness, but the darkness comprehendeth it not."

THE MARVELOUS EBB AND FLOW OF RESEARCH.

Wonderful is the ebb and flow of human research that moves near to the discovery of a great truth, then shrinks away in dread and antagonism until the inflowing tide of demonstrated evidence bears it far upward again on the shore of knowledge to the very portals of the palace of wisdom. There has been a turning of the tide and the great incoming sea of experience is placing the question beyond the power of the undertow of doubt.

Back in the days of the building of the great Pyramid—7500 years B. C.—men had indubitable evidence that **There Is No Death.** They knew it from the lips of those who had crossed the bar of time. Subsequently to this they knew it from those who had returned to warn and guide, as in the days of the prophets; to sustain and encourage, as in the life of Jesus; to liberate the captive, as in the life of Peter; to turn the strong man from cruel persecution, as in the experience of Paul.

Does one believe the records of scripture in either the old or new testaments, and still discredit the statement, **There Is No Death?** Suppose, however, the scriptures were relegated to the world of myth and superstition, what of the vast amount of data which the scientists of today have accumulated, such as would fill many volumes the size of the Christian Bible?

Does such testimony come only to "ears that will not hear and eyes that will not see?" No, there are millions of people, including all classes of society, who know that their dead are living and are able to make the fact known to them.

If all of such testimony were to be published in books, the libraries of the world might not contain them. But a reluctance to subject these most sacred experiences to the jeers and scorn of the ignorant causes them to remain folded sacredly away within the sanctuaries of their own lives.

CHEERFULLY FACE PERSECUTION.

It is to be regretted that were these experiences to be given publicity without discrimination, the testators would have their sanity questioned, and pity, scorn or ridicule would be hurled at their defenseless heads. While many would cheerfully face these conditions alone, their families may not be disregarded, but should be shielded from conspicuousness and persecution.

It is a libel upon human progress, that a subject of such breadth of interest and sacred depth of tenderness, should need to be broached behind closed doors and in secret to avoid ridicule.

Ignorance and egotism, when dominating the multitude, seems to have the power to crush all aspirations for knowledge beyond the narrow routine of material existence. It would assume to close a man's life as his breath leaves his physical form, while the grave is but an open portal through which to gaze into the promised land, at which one may listen to the voices that are "silent only in the tomb," for "**There Is No Death.**"

Dr. Isaac K. Funk, of the great publishing firm of Funk & Wagnall, editor of *The Literary Digest*, and noted student of spiritualism, psychology and other fields of occult research, says:

"Let me tell you that it is far more practical for a man to explore the spiritual world, to learn how vast is the domain of the mind, than to explore ice fields for the north pole. Even if he finds the pole, what good will it do us?"

"Investigators in the psychic world are finding more and more evidence to prove that spiritual communication is only another kind of vibration, a vibration which may be more or less similar to the pulsings of sound, heat, light and radium. All thought action is the result of vibration."

As knowledge broadens language develops. Many words in common usage now are not to be found in the dictionaries compiled a decade ago.

The human family is bound to welcome research in this field and thus has-

ten the time when authenticated evidence may be reduced, to a practical demonstration of the law which produces the results now called phenomena.

THE MYSTERIES IN CHILDHOOD.

It is not given a man to think in his infancy as he does in mature years. He must grow into thought power. What were mysteries in childhood are commonplace to manhood, comprehension having grasped them.

No power can force the infant mind to grasp mature ideas, but through loving nurture and years of experience it reaches maturity. Just as naturally, does the faculty unfold to comprehend the laws, uniting the visible and invisible worlds.

If, however, a child refuses to use his observation and reason, he may enter the state of manhood a fool, although in spite of himself, he has learned something. Thus does divine law draw him onward even against his ignorant reluctance.

and cheer, that they aid the arguments against actual demonstrated evidence, that the individual lives after the experience called death are as puerile as those which have met each and every discovery of a reconstructive nature.

The earth could not be round because the Bible alludes to its four corners!

NO SHIP COULD CROSS THE ATLANTIC.

No ship could cross the Atlantic because it could not be constructed to hold fuel enough. Spirit return is not a truth because those who return do not give utterance to marvelous revelations of that which is beyond the earth-bound comprehension.

Did you ever have the marvels of Yellowstone Park described to you in words that revealed them to you as they are? When you visited the places did you not realize the impotence of language? Yes, words will not describe its wonders of formation and color.

If this is an admitted fact of a portion of our earth's surface, how much more true of another state of existence.

Words are feeble expressions of our loves, of our ideals, our aspirations, even of our loathings and despair. Language is inadequate to define our moods which are also a mystery to ourselves. Is it then reasonable to suppose that as a being leaves the physical body, it will be able to describe in earth language a life that "it has not entered the mind of man to conceive"? The glorious truth that the dead are living, that they send greetings of love and cheer, that they aid with their higher development, is being demonstrated in every land, not only through the conscientious, professional mediums, so-called, but in the sanctity of the home circle, where the truth is sacredly guarded from publicity.

If, however, a man die filthy, "he is filthy still," until he chooses to become clean. If he learns that he may through psychic laws continue to manifest his baseness, he will strive to do so, for hate, vengeance and viciousness do not cease their vibrations, when the eyes close in death.

How appalling should be the thought to humanity, that it is so. And what an inspiration to acquire love, peace, purity and wisdom for an eternity is the knowledge, "**There is No Death.**"

"Thanks be to God, all attempts at restraining knowledge, in the present day, are likely to be vain. The spirit of inquiry has gone forth; and no human power can now say, 'Thus far shalt thou go and no farther.' Men may still be worried, irritated, goaded by restraint, but the night of darkness is passing away, and the day-star of knowledge has risen upon the world. May its cheering omens be fulfilled."

A CURE FOR DESPONDENCY.

Close your mind against the encroachment of such creeping things as gloomy forebodings, or dark pictures of adversity. You would fortify your dwelling against such intrusions, because they are unclean and

injurious. Far more corroding than the creeping forms of material existence to your earthly house are such creatures of mental creation to the home of the soul.

Your inheritance is joy, but you have permitted your estate to be overrun with serpents of morbid discontent, envy, petulance or the thousand-footed worms of doubt and suspicion, and also the crawling, chilling family of fear. Arouse yourself and assert your rights to the glorious estate of happiness. Drive out the noxious intruders; open all the doors and windows of your consciousness to the sunlight of reality which shall reveal their lurking places and they will surely beat a retreat.

Breathe deep inhalations of joy while partaking of food, and before you fall asleep at night, let your first conscious thought of the day be a happy one. A man once cured himself of the habit of despondency by resolving not to leave his room in the morning until he had laughed a good, hearty laugh. It required persistence and he was sometimes late to breakfast, but he was repaid by better conditions in all of his surroundings. He realized that nothing had actually changed but his own point of view, and yet his health improved, his business had a new interest for him and began to increase, his family were more congenial to him and they seemed to enjoy his society, and all because of a good mental housecleaning where the sunshine of reason and the broom of determination swept out the gloomy visions and brooding fears lurking in musty corners of unused regions of his mind, namely the chambers of purpose and determination.

The result was that he attracted healthful conditions instead of sickness; good will and helpfulness instead of aversion, antagonism or neglect. When despondency begins to creep into your life, be the master of the situation; try the methods suggested and do not forget that despondency causes *putrefaction* in mind and body.

No wind serves him who has no destined port.—*Montaigne*.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—*Charles Burton*.

A TRIAL TRIP. TEST THIS VOYAGE.

Imagine that you are in a balloon floating far above your city or community. Fear will not be a part of your experience because you will be seated securely in your office chair, or reclining safely within the walls of your home. Permit your mental vision to lift your airy car.

As you sail upward you look down at the diminishing city. Soon you cannot hear its sounds; you are unable to trace its great thoroughfares except as threads of light among the irregular pile of masonry which occasionally rises into a semblance of dome or spire. Sunlight bathes the scene in brightness, but soon "a cloud no bigger than a man's hand" passes near you and your city is under a shadowy pall for a brief moment. Listen and breathe.

Not a sound of traffic, not a breath of earth's odors, not a moan of suffering nor a shout of merriment! All is hushed beneath the transparent atmosphere which lies about you. Your voice may not reach its streets. Your hand cannot brush away the clouds floating above them. Your own dwelling is not discernible, nor can the eyes of its inmates find you. How infinitesimal seem the homes of friends and neighbors!

THE PALACES OF THE RICH.

The palaces of the rich and the hovels of the poor are indistinguishable. They are but habitations of human construction. Where are the corporations that oppress? What has become of the rush and competition of business which has wearied and discouraged you? Where the petty jealousies of social life, the harassments of friends, home and children?

Friends, home and children? Call them all to your mental vision, enfold them, too, within this pure atmosphere of lofty vision and lovingly commune with them saying, "How trivial are each day's

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Friends, home and children? Call them all to your mental vision, enfold them, too, within this pure atmosphere of lofty vision and lovingly commune with them saying, "How trivial are each day's

worries! Let us take this voyage whenever we are irritated or overburdened, for here we shall be free!"

Then return gently to your office or home. You may not have been absent but a moment of time, but you are refreshed, the pure atmosphere has permeated all of your tissues. You have been above sordid considerations and know that the true, helpful and uplifting things are all that are worth striving for. Your nerves are calm, your judgment more clear. It will be found well worth while to make this change in your viewpoint occasionally.

Then, too, if you desire self-poise this voyage will aid you to acquire it with the power to weigh life's irritations and weave them harmoniously into its grandeur and beauty.

* * *

An Unexpected Guest.

It was at the close of the busiest day that Benjamin Hart had known in many years of an active business life. He was seated alone by an open fire in his luxurious "den." The members of his family were variously occupied; he knew that he would not be disturbed, and proceeded to review the successes of the day.

He saw his shrewdness rewarded by the addition of many thousands of dollars to his several bank accounts. He was a successful man and the zest that life held for him was in accumulating wealth. There was a time when he had said "When I have a competence I shall rest from money getting and enjoy life in study, travel and benevolent enterprises." But although he now possessed what to his younger years had seemed to be great wealth, he found his pleasure to consist only in the excitement of business gains; no desire to retire, to travel or to enter the field of philanthropy disturbed the routine of his life.

He had learned much of human nature. He had seen strong men drop like slaughtered sheep in the path—of his leading. He had seen men spend wealth like fools and give away money

like idiots (he called them), and their closing years were quietly passed in a chimney corner with only the simple necessities of life at their command.

"What a pity it is," he thought, "that money-making ends when a man's breath leaves his body."

"But it does not, my friend."

A voice in the room made this astounding statement, and he started from his lounging attitude, every nerve and sense keenly on the alert. There sat a friend of bygone years whom he supposed to be in South Africa making a fortune in the diamond mines.

"Why, bless my soul, Tom. When did you come in? I did not know that you were in America. I am glad to see you!"

"Keep your seat, Benjamin. Never mind conventionalities. I want to tell you a few discoveries I have made since we parted and I have but a few moments to stay and must improve them. I would have given half my life to have known these facts a few years ago. As I told you in reply to your thought, that money-making ends when the breath leaves the body—it is not true. A man who accumulates wealth in a spirit of liberality and love for his fellow men does not leave that wealth when he leaves his body, but finds its accumulations to be greater than his broadest thought can encompass, also that it awaits his further disbursements from the great financial centers of the next plane of existence.

"It has been argued from higher thought principles that a revelation of the fact that institutions of finance are just as important a part of future human expression as they are in the present one, might tend to perpetuate sordid desire for gain. But the time has come when this fact is to be made as realistic as it is possible to be made—the fact that there is a practical way to continue to accumulate money after death. I tell you the millionaires who are bankrupt and the inconsequential accumulators of earthly property who find themselves heirs to great wealth are among the surprises of the future."

"Tom, I'm used to that talk about

laying up treasures in heaven, where thieves never break in, etc., etc. Is that what you are talking about?"

"I am talking about money purified and spiritualized, a marvelously powerful and precious treasure which you will need. This is a reality as real as it is that if you deposit a hundred-dollar United States bill in one of your banks you can draw out one hundred dollars in gold. If it is a counterfeit you lose your bill and suffer according to the laws prohibiting the passing of counterfeit money.

"Now, friend Hart, in all of your years of accumulation of money, if you were to step out today you would find yourself almost beggared on the other side. I say almost, because you have one enterprise that you think is a losing one, and yet you know that it is the source of livelihood to a few worthy people and that it seems to comfort and cheer some others and do a little good and so although it's what you call a losing proposition, you have been keeping it moving. You know what I mean, it is educational and it is really a movement that is making people think. That enterprise is, in reality, your most profitable investment. Make it fortify your other schemes with a breath of disinterested love for your fellows and let it inflate all of your possessions with spirituality and transform them into capital which you may still control. Benjamin, I have learned that any amount of accumulated wealth that is gotten in a spirit of selfish greed and disregard of others, vanishes with the first breath from celestial life just as the ice disappears from a mountain lake in a moment's time, at the movements of Spring. It has been gradually undermined or disintegrated according to nature's law, but the surface has remained intact until the spring winds touched it. It is as useless to acquire property upon a selfish basis as it is to build a ship of ice because it floats; reason would repudiate such an undertaking, but it is no more fallacious than the building of a permanent fortune out of self-seeking thought substance."

"My old friend, you are reading me a lecture on a subject that is interesting to say the least, but how do you know that what you are saying is truth?"

"I know it because I have been a resident of higher realms for two years, and although I had enjoyed getting a fortune as much as you have, I found my credit over here was not composed of one cent of what I had made in Africa, but was the proceeds of a modest monthly remittance to an institution for supporting and educating orphan children, a remittance I made from an impulse of pity toward some waifs I saw once. Upon my arrival here that modest sum stood, to my great astonishment, as a large balance at my disposal in a financial institution of vast influence. This fact has made me try to let you, and others if possible, know that if the law of liberality and love is obeyed in getting riches that a man may take his wealth with him, or to better express the fact, he will find it awaiting his further control under higher conditions. Benjamin Hart, I am not preaching, but I am stating an existing fact as clearly as language will permit me to do and I am making the statement in the cause of human progress."

"Thomas Hathaway, do you tell me that you have died and are sitting there talking to me?"

"Yes. I passed through the experience called death on the 28th day of October, two years ago. I have told you what I came to tell, and although I have not spoken an audible word you have my revelation indelibly impressed upon your consciousness. The exercises in deep breathing which you have practiced for your health the past year, have refined and developed your sensibilities to a condition more susceptible to vibrations from a higher life. But to return to the subject, financial matters in celestial life, for I must leave you in a few moments. I do desire to make it clear that if a man permits his higher instincts to govern his enterprises, he works with all of the laws of permanence, not of disintegration. As the formation of coral reefs and islands are aided to great beauty and strength by

the laws that govern the life of the sea, so is he in line, or in harmony with that which is eternal. I have endeavored to make it clear that everything works together to aid in the accumulation of wealth which has a foundation purpose of benefit for all; test it while you have health and vigor, and increased earnings will flow into earthly tills as well as into celestial coffers. I have never yet met a being without something to his credit in some of these marvelously conducted institutions, about which I am so limited in power of description for lack of analogies in earthly affairs."

Benjamin Hart was silent and a faint light of realization of the majestic law of beneficent love back of such a truth entered his soul.

"My friend, your statement astonishes me and yet I am able to grasp at its possibilities, and Thomas—" he turned to glance at his visitor, but he was no longer there. He opened the door to follow him, then came a remembrance that he had said he had died two years ago!

He thought: "Perhaps I fell asleep and dreamed?" "No," he said aloud, "I never was more awake and fully alive than while he was here. I know that his visit was a reality, and that his revelation was truth. I see the problem of existence in a clearer, purer light. I shall be a better citizen, a more helpful fellow being because of Tom Hathaway's coming—but if I were to relate my experience I should be considered mad with money making."

Benjamin Hart started inquiries as to the whereabouts of his old friend and learned that he died in an African mining camp on Oct. 28th, two years previous to his appearance to him on that memorable evening.



Power of Thought.

Thought is something more powerful than a current of electricity to accomplish wonders. When produced by the thinker it is made powerfully constructive or powerfully destructive according to its quality.

The right quality of thought will send

a current of healing, soothing and beautifying life throughout the body; and the wrong quality of thought will send a smarting, miserable, and poisonous quality of life (?), like mercury, throughout the physical being.

Your life depends altogether on the kind of thoughts you create. You must select the beautiful and wholesome kind to make your existence happy and successful.

If you let your thoughts grovel, they are likely to slide into the black pit of mental hell. But if you lift them up and up, you may sooner or later carry them through the golden gate to the seventh heaven.—*The Individualist.*



Worth While.

'Tis easy enough to be pleasant,

When life flows along like a song;
But the man worth while is one who
will smile

When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise
of earth

Is the smile that comes through tears.

It is easy enough to be prudent,

When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away;

But it's only a negative virtue

Until it is tried by fire,

And the life that is worth the honor of
earth

Is the one that resists desire.

By the cynic, the sad, the fallen,

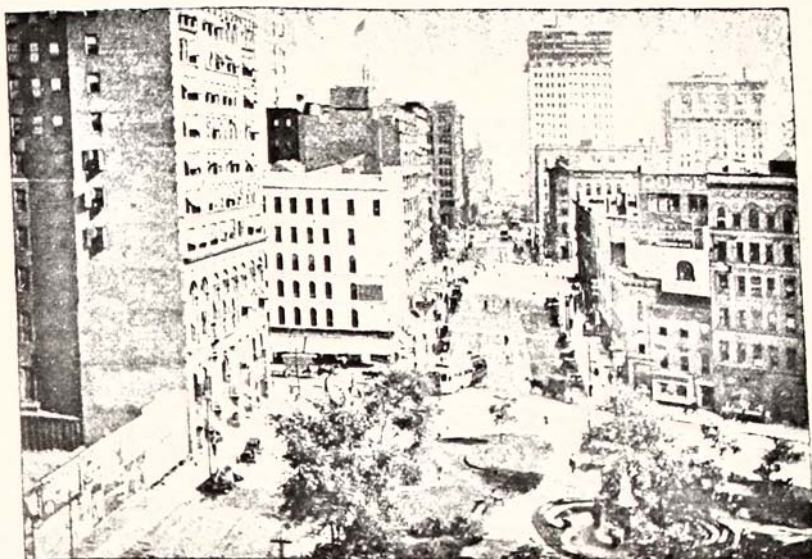
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the item of life.

But the virtue that conquers a passion,
And the sorrow that hides in a smile—

It is these that are worth the homage of
earth,

For we find them but once in a while.

ELLA WHEELER WILCOX.



The above illustration and the one on cover page of this issue is a view of Griswold street, "The Wall Street of Detroit." The first building to the left fronting on Capitol Park is the Chamber of Commerce. The next on the corner is the Hodges building, in which are the offices of THE STELLAR RAY.

On this street are located many of the principal banks of the city. Our readers will observe that Detroiters believe in going heavenward, as is indicated by the numerous high buildings encompassed by this view.

Capitol Park is so named because it was formerly the site of the territorial capitol. The Territorial and State leg-

islatures continued to hold their sessions in this building until the capital of the state was removed to Lansing, Mich., in 1848. It was erected by Thomas Palmer, the father of ex-Senator Palmer, of Detroit, who received as payment 10,000 acres of land in the immediate vicinity of the city, upon which is located Palmer Park and the celebrated Log Cabin. The editor has watched the growth of Detroit since it contained a population of only 18,000. It is now a hustling city of 400,000 people, one of the largest manufacturing centers in the world. It is also a city of homes and is acknowledged to be one of, if not the most beautiful of the cities of the world.



"Never say that certain people are repulsive to you. Should you feel that way you may know that you are Down. Go Up, and be in harmony with God's Image."—*Unknown.*

The premiums offered by THE STELLAR RAY in this issue may interest you. You will find them on the inside of front cover page.

"There is so much bad in the best of us
And so much good in the worst of us
That it hardly behooves any one of us
To talk about any of the rest of us."

—*Unknown.*

The noblest study of mankind is man:
Yet of the three sciences that attempt to
study man, physiology, phrenology and
psychology, only the first is as yet taken
seriously.—*Henry Frank.*

HEALTH AND HYGIENE

Clear Brains and Strong Bodies are Necessary to Keep Up in the Competition of Present- Day Life.

By DR. MADISON C. PETERS.

There is a vital connection between capacious lungs and a large brain power, the latter depending for its full force on the former. Good red blood corpuscles can only be found in a healthy body, and a healthy body depends entirely on a right course of living, and is indispensable to success in life in every calling, from the humblest to the highest.

To withstand the severe strain of modern living and the keen competition of the present day calls for muscles of steel and nerves of whipcord, and those only who have the necessary stamina and life force can hope to successfully wage the combat in the stern battle of life. Weaklings go to the wall and are trampled down by the vigorous combatants as they impetuously rush again and again to the conflict.

In every path of human endeavor, from the laborer, who toils by force of arms and limbs, to the mental worker, who depends on brain power alone to wage the fight, a strong body is necessary to a realization of life's purpose.

Success is another name for power, and power is simply energy and the physical endurance which generates resources. Put one man in an arid desert, and he will wrest a living from the barren soil; put another in a fertile valley, and he will actually die of starvation, because the former exerts the latent power that is in him, while the other allows it to lie dormant and will not arouse it from its lethargy. Nature is niggardly; she will not give up her treasures until they are wrested from her grasp by mighty endeavor. She even denies a bare living to those who will not work for it, though indirectly she has to provide for the human parasites

who will neither toil nor spin; but she makes up for their support by exacting a correspondingly larger measure of toil from her other children.

* * * * *

Many men have been handicapped in life's race by a cruel fate, but they were big enough to rise above misfortune and conquer all obstacles. Demosthenes was of slight and puny physique, but he triumphed over weakness, made his voice to be heard in the councils of Greece, and left a name as the world's greatest orator. Homer and Milton were both blind, but by iron determination they overcame their misfortunes and enriched mankind by the genius that was theirs. Carlyle suffered all his days from dyspepsia, but this did not keep him from battling bravely until he won the laurel branch as a master of English literature. Ruskin, one of the greatest thinkers and keenest of philosophers, bore the martyrdom of poor health, but never let it impede his great work. Our best historian, Francis Parkman, throughout life was an invalid, yet he will live forever in the invaluable histories he has written.

But these are only a few grand exceptions that prove the rule, that the men of enduring power and elastic nerve do most in the world. If these men were so able to school themselves and make their imperious powers obey their indomitable wills under such trying difficulties and adverse circumstances, what might they not have accomplished had robust health been theirs, had not physical ills been so strong against them?

Business men who succeed are healthy. A vigorous constitution is necessary to the commercial man; the mental strain is severe, to say nothing of the physical, and a sound body is required at every turn to combat both.

Ignorance of the laws of health and hygiene sometimes entails very serious consequences, marring the beauty and usefulness of life. Learn, above all things, how to conserve health, as it

is the most valuable asset you can possess. Carelessness of health is a crime. Breathe pure air at all times, and never neglect to take a sufficient amount of exercise necessary to keep the body in good working order. Keep your surroundings well ventilated, so that the atmosphere can never become vitiated. Open the windows in the home, the office, the workshop, the mill, the school-room and the church; never sit in a close chamber or breathe another's breath, as the oxygen is exhausted, and what remains is gaseous poison.—*Detroit Free Press.*



Measuring Morals by Machinery.

Measuring thought by electricity and surprising the mind into betraying its secrets by psychological detective work are ideas vaguely suggestive of a Bulwer Lytton novel, yet this is what Prof. Munsterberg proposes as a substitute for the present Chinese methods of torturing criminals, known as "The Third Degree." In an article of that title in the October McClure's he cites an instance of accused persons who have under legal pressure confessed with elaborate detail to crimes which they never committed. While his painless psychology is by no means an exact science, it has proved very successful in many cases. The psychological expert lures the suspected person into a pleasant game of verbal battledore and shuttlecock and an electric clock registering a thousandth part of a second records every point of the game. The deductions are made from measurements of association of ideas. "Even the best bluffer will thus be trapped in his effort to conceal anything by time differences which he himself cannot notice."

The writer tells of experiments with subjects ranging from a notorious murderer to a college girl who ruined her health by a surreptitious diet of candy. "Experiments have convinced me that the method may bring to light facts of which even the patient himself is ignorant."

Prof. Munsterberg closes with a statement of the value of this new "science" to physicians. Hysteria, which in one form or another is nowadays common among men as well as women, he declares to be "the result of strangulated emotion." The worm that gnaws is frequently buried deep in the subconscious mind, but if it can be brought into the clear daylight of the conscious mind the exposure is likely to wither and destroy it. A number of cases are given of physical disabilities originating from purely mental states, for instance that of a woman who always lost her voice at night. Investigation revealed the fact that years before at sunset the patient had watched beside a sick father, in an agony of intensity, which many people have experienced, lest a sound should disturb him. When she was taken mentally over that old scene and the grasp of her subconscious mind loosened from it, she had no further difficulty with her voice. Professor Munsterberg concludes: "The psychologist who seeks to discover the secret connection of ideas may, by his association method, not only protect the innocent and unmask the guilty, but bring health and strength to the nervous wreck."



Mechano-Therapy.

In the University of Berlin is a chair of Mechano-Therapy presided over by the great surgeon, Zablubdowski. In other European colleges the art and science of Mechano-Therapy is taught by men of recognized standing.

In this country there is only one school, as far as we are aware, the American College of Mechano-Therapy.

Mechano-Therapy is the stimulation of physiological action by mechanical and other means, for the purpose of establishing a normal condition of the body.

Since the Mechano-Therapist is a drugless physician and a bloodless surgeon, he is privileged to practice wherever he pleases. He uses no poisonous drugs (or drugs of any kind), nor dan-

gerous instruments. The laws of the different States very wisely protect the public from drug doctors and surgeons by requiring them to pass rigid examinations and obtain State licenses. The Mechano-Therapist uses no dangerous manipulations. In fact, he practices a system which is absolutely devoid of danger and therefore no legal restrictions are imposed upon him.

There is a large number of wealthy men and women, who are looking for traveling companions, able to keep them in perfect health. It is said that the famous actor, Mr. Mansfield, had a Mechano-Therapist who accompanied him at all times at a salary of \$500 per month. As the immense value of this science becomes more and more known there will be a still greater demand in the future for men and women skilled in this work.

Any of our readers who are interested in this profession may be further informed by writing to Mr. William Cooper Walker, 120-122 Randolph St., Chicago, Ill.



A Psycho-Physiological Clinic

for the free treatment of worthy patients will be opened at Rooms 205-6 Isabella building, 46 and 48 East Van Buren street, Chicago, on Tuesday, September 17th, at 1 o'clock p. m.

So far as is known this will be the only strictly Psycho-Therapeutic Clinic in the city. There may be others in America, but the writer has no knowledge of them.

It is the purpose to make this Clinic a real benefaction, and to this end your co-operation is invited.

While Psycho-Therapy is best suited to nervous and functional disturbances, it often has a curative power over other diseases, and all physicians are accordingly requested to refer any patients suffering with other than "specific" ailments, whom they have been unable to cure, and who are able to pay little or nothing for treatment.

In making such references a card or note should be sent indicating it, and the

sender will be advised of the progress being made.

Records will be kept and all work will be done in regular form. The purpose will be to conform as closely to scientific requirements as metaphysical conditions will allow. The treatment will, in general, be without hypnotism. Special cases may require it.

This Clinic can be made a true aid to the medical profession, and, if sustained, the Clinic will be so conducted as to enable orthodox medicine to rebut the strong allegations of Christian Science and allied cults against it.

It is high time that medicine avail itself of the giant power of Mental-Therapia in a regular and systematic way.

Though financed by friends, the Clinic will be under the exclusive direction of Sheldon Leavitt, M. D., and treatment will be administered by licensed practitioners of medicine.

More time will be given to the Clinic as its demands increase. Tuesday and Friday at 1 o'clock p. m. will be the present hours.

A word of response from those in harmony with the movement will be appreciated and considered as a confidential communication.

It is evident that if entered upon in a fraternal spirit this work can be made of great mutual benefit.

Fortune will call at the smiling gate.
—*A Japanese Proverb.*

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—*Adam Clarke.*

If suffering from hiccoughs, snuff a bit of pepper. The sneeze produced will banish the hiccoughs.

If some trifle annoys you—that's nothing. Stop any feeling on your part right away. Smile. Force yourself to smile if necessary. But smile. Hold yourself in hand. Never give way to temper. Each time you win out for the "Cheer up" way you make it easier to

win the succeeding time. Soon you won't have to try. It will have become second nature. In other words—a habit. And habit means to be able to do a thing easily, surely, and well. Say, the next time you feel like going "up in the air" about some trifle, just say to yourself "What'll I think about it a year from now?" If a moment's reflection does not make you laugh we will miss our guess. It was nothing. You thought it was—that's all.

It's great—this "Cheer up" theory of ours—and produces astonishing results. Beats drugs all hollow. Live up to it and cut out the drugs.

Do this: Take ten deep breaths every hour, every day. Take them outside if possible, but take them without fail, no matter where you are. We insist that you do this until further instructions. It is very important. In the meanwhile, here's a hearty handshake on the cheerier, the sunshiny way of living.

Yours for lots of "Cheer Up,"

KAESSMAN.

—From the K. W. M. "Health-Wealth" Method.



A Novel Use for Old Ferryboats.

BY PAUL KENNADAY.

The following is taken from "Good Health Clinic," a magazine devoted to health and the home. It is the official organ of the International Health League and always contains practical suggestions regarding the extermination of disease and the maintenance of health, both in the home and community.—Ed.

The old Staten Island ferry boat "Southfield" has been cleaned up and moored at the dock at the foot of West Sixteenth street on the North River, where it is now being used as a day camp for consumptives. With a trained nurse in charge, a regular visiting staff of physicians, an abundance of milk and eggs and steamer chairs and hammocks in which to sit out of doors and watch the passing river craft, fifty men and women are keeping cool and getting back their health and strength.

The boat was thoroughly cleaned, water closets, a stove and an ice chest were put in, several dozen steamer chairs and a few cots were bought, a trained nurse was engaged and then the camp was ready for patients. These patients are sent to the boat after being examined and passed by the physicians in charge of the Associated Tuberculosis Dispensaries to which any one desiring this treatment may go for this purpose. After examination, if the applicant proves to be able to be up and around and is not running a temperature, a card of admission to the boat is given and thereafter each day the patient goes through the regular routine beginning with the taking of temperatures and weighing at 9 o'clock in the morning and ending at 5 o'clock in the afternoon, when all go to their home except a few men patients who stay all night. Fresh milk and eggs are given in abundance, each patient taking from three to eight eggs and from three to eight glasses of milk daily, other food, except bread and butter, hot tea or coffee, and a cooked egg, which are given out at noon, being brought by the patients themselves. Once each week the committee in charge meets on the boat, the medical members of this committee serving each two weeks in turn as visiting physicians. In speaking about the boat a member of the committee said: "A good many people realize now that fresh air and medical oversight are needed to cure tuberculosis, but in a long, narrow, congested place like the Island of Manhattan how is this fresh air to be had? There are not parks enough to go round and daily trips to the great open spaces in the Bronx are out of the question for the ordinary sick consumptive who can't take the time and the money to do this. We looked into this matter very carefully, some time ago, several good sites having been very generously offered to us, but we considered them too far from our base of supply, the crowded tenements where tuberculosis is bred. Then some old buildings that the city had condemned were about to be put at our disposal, but we could not get any assurance but

that we might be put out right after putting in improvements extensive enough to be expensive to us with our limited resources, and so we had to give up that idea. We then thought of the water front and we now have our camp in full swing aboard the good boat 'Southfield.' It was something of a job to clean her up and fix things as we needed them, but it was well worth while. If any one doubts it, let him go down and see for himself. The patients are putting on pounds and the color is coming back in whitened cheeks in a most wonderful manner. Now and then a good friend sends us some fruit,

magazines or flowers, and with these and extra diet and good fresh air our patients are getting along famously. There's an idea in all this, too, that's worth giving a good deal of thought to. With all our talk about the impossibility of getting fresh air in our tenement districts, and there is no doubt but what that is all too true, have we not the means ready at hand in our large water front or on our bay to provide resting places where our 40,000 consumptives and our thousands of others needing fresh air can get this absolute essential to cure?" *The Good Health Clinic is published in Syracuse, N. Y.*



CONTRIBUTIONS AND SELECTIONS

14 Kensington Street,
New Haven, Conn., Sept. 26, 1907.

The Astro Publishing Company, Hodges
Building, Detroit, Mich.:

Gentlemen—I have noted with pleasure the improved appearance of the Journal, as well as the steady rise in value of the contents. Not but that from the first the contents were good, but what I refer to is the gradually increasing depth and scope of the average tone of your publication. Keep on with the good work! You will certainly have one of these days, as you deserve to have, one of the largest subscription lists in the land, or I miss my guess.

I am enclosing a little interpretation of certain Hindu teachings, which may prove of interest to the readers of THE STELLAR RAY as showing why certain Masters have spoken in parables, and others not even by parables, but simply by works. There is no end to the things that can be revealed, but the number of things that it is advisable to reveal is limited by the effect of such revelation upon the unprepared; the progress of the world's enlightenment must not be forced unduly, or a relapse would surely follow. Truth seems to be the greatest intoxicant known, and considerable time must elapse before the human race is strong enough to take it undiluted. As

near as I am able to ascertain, many people have found the Truth, and earnestly desired to give it to the world, but have weighed the consequences to the world, and have found the silent work the only medium by which it could be safely transmitted to the world; and the symbolism of this work is understood by only a few. In fact the Masonic Lodge of Modern Times is transmitting by symbolism to some future generation something that it does not itself fully understand at the present time, but in this way it is held intact, and passed by generations whose only apparent mission on earth is to produce conditions for those to come. (So saith the scroll.)

Thanking you for past courtesies, I remain,

Yours respectfully,

H. E. COLE.



The Master of Supreme Nirvana.

Translated from the Hindu by H. E. Cole.

If we would contemplate with all due reverence the Master of Supreme Nirvana, and commune with him in the blessed way, we must first lay aside all

unworthy thoughts, and approach the mystic place of the Most High in a state of equilibrium which can only be attained by having the ego centered in a pure individual Nirvana. If so much as one line of attraction exists toward the ego from any point foreign to its own perfected Karma, it will refuse to center, the perfect balance will not exist, and it must stop and remove the obstacle before it may proceed further toward the mystic tryst.

It is true that no mortal has ever attained this blessed state in greater perfection than did Moses, who in truth walked and talked with God.

It is not well to lay bare too much of the mystic truth at a time, and even what is laid bare must be set forth in well chosen words, so that only those who are "duly and truly prepared, worthy and well qualified," by virtue of perfected Karma, to receive further enlightenment from those who have further perfected their Karma, may understand the esoteric meaning thereof. If it were laid bare in more simple words, many who have not yet reached the point where they are ready for such teaching, would partially grasp the sense thereof, and it would tend to draw them still further away from their proper center, and confuse them. So in passing, let me say, to all mystic teachers, be careful how you place sacred mystic lessons before the public in general; let it be done in such a way that you do not break the continuity of individual glamor by so much as a millionth of a hair's breadth, for it is only by carefully preserving this glamour that the perfect sphere can be built up.

Phrase all the higher thoughts in the guarded way, and then he that hath ears, let him hear. It is love for the wicked that makes the walls of Heaven invulnerable to the unworthy; the fact that the blessed love all, and could not bear to see one soul uncomfortable, and nothing but discomfort could result to an unworthy soul if taken into Heaven in an unworthy state. All must reach it by their Karma; then they will understand and appreciate.

The premiums offered by THE STELLAR RAY in this issue may interest you. You will find them on the inside of front cover page.



Portrait of Ellen Terry, by G. F. Watts, R. A., by courtesy of The S. S. McClure Co.

Ellen Terry as a Housekeeper.

"My children and I," the third installment of Ellen Terry's *Memoirs* in the October McClure's, is a delightful *pot-pourri* of housekeeping experiences, anecdotes of her children and humors of the stage. At the age of twenty-one, Miss Terry suddenly disappeared from professional life quietly and secretly without even a word to her own family. "Then a dreadful thing happened; a body was found in the river—the dead body of a young woman, very fair and slight and tall. Every one thought it was my body. I had gone away without a word. No one knew where I was. My own mother identified the body, and Floss and Marion at their boarding-school were put into mourning. It was just at this moment that the news came to me in my country retreat that I had been found dead, and I flew up to London to give ocular proof to my poor distracted parents that I was alive." For

six years after this Miss Terry led the life of a busy country housewife, studying that domestic classic, "Mrs. Breerton's Complete Household Guide," instead of Shakespeare.

* * *

Spiritual—The Third Mind.

By Nello Duprez, Psy. D.

The existence of a dual mind has long been acknowledged by the leading psychologists of the day, but up to the present time there has been something lacking to prove the truth of this theory. Students of the subject have advanced many conflicting suggestions and statements to prove the existence of this dual mind, but as yet a satisfactory explanation has not been found. Psychologists of the present day have described the functions of the objective and subjective mind as to their ordinary use, but there are psychological problems that come up which can not be accounted for by the workings of either the objective nor subjective minds, problems which show us that we must delve deeper into the workings of the all-powerful Force for a solution.

There is, however, a solution to this problem, which will make many things clear that have been heretofore in a confused condition, and that is the existence of a third mind—the Spiritual Mind.

The classification of the minds being the spiritual, the objective and the subjective.

The Spiritual mind is the greatest of all and the most difficult of explanation. It is the governing mind without which the others could not exist. It is the soul, as it were, of the mind. It is from this mind that we get presentments of danger, etc. It is in this mind that all our higher ideas and finer qualities originate. The painter, the poet, the great speakers, get their inspirations through this mind. It is a mind of ideals. It is the most sensitive of the three minds, but sensitive only to the higher impressions, that have no effect whatever on the more sordid minds. True love finds its seat in the spiritual mind, while hate and the sensual passions come from the

objective mind. It is the only mind we are born with and the last to leave the body at death. It is through the spiritual mind that all new ideas originate that are not obtained by deductive reasoning. These ideas when obtained through the spiritual mind are inspirations. They come in a flash without any previous reasoning, the truth and the efficiency of the ideas come after. Our greatest inventors have received their most brilliant ideas in this manner. The spiritual mind is not an ordinary mind and is not one that we can control at will, in fact it cannot be controlled as it is the governing mind. A person may, however, place the objective mind in such a condition of sensitiveness by extreme concentration as to be able to receive suggestions and impressions from the spiritual mind.

Many incidents could be cited proving the existence of the spiritual mind, but, as everyone has experienced it at some time, either by presentment or inspiration, it is not necessary to cite any particular instance.

The spiritual mind is not subject to either the objective mind or to another spiritual mind. It cannot receive suggestions, but can receive the higher impressions, its sole function being to give suggestions in the form of presentments or inspirations. These presentments or inspirations are either produced in the spiritual mind by impressions or originate there.

There is a vast difference between suggestion and impression. Suggestion is an insinuation into the objective mind by means of words, gestures or manners. A suggestion must take a tangible form. Impression is an insinuation into the spiritual mind by no material means, there being no evident reason for such insinuation. The objective mind is the only mind capable of reasoning. It is our living, thinking mind that governs our every conscious action. It is the mind we work with, that we reason with and that we think with. The objective mind is capable of carrying out but one suggestion or one thought at a time, and to this suggestion or thought it gives its

whole attention. It is this mind that receives the inspirations and presentments from the spiritual mind. After receiving them it has the power of reasoning on them and carrying them into effect. The objective mind is capable of both giving and receiving suggestions. The five senses are servants, as it were, to the objective mind as it is through them that this mind receives suggestions.

No new ideas originate in the objective mind, they are either received from the spiritual mind by inspiration, or are formed by reasoning on suggestions that have already been received by the objective mind either by words, gestures or manners. The objective mind has also the power of thinking or remembering being able to recall scenes, suggestions, etc., which it had received in the past. To make this possible it is necessary that there be a record of these scenes, etc., and here is where we find the first use of the subjective mind. It is in this mind that a complete record of every scene, every word and every thought is indelibly recorded, the record being distinct or faint, just as such scene, word or thought has been received or given by the objective mind. It is the day book of the mind, a perfect diary of every man's life. These scenes, thoughts, etc., can be recalled by the objective mind, only as clear as they have been recorded, and time also helps to make it harder to recall them, not because they have been erased from the subjective mind, but because other incidents have been recorded which makes it harder to recall this one scene or thought. The subjective mind is just like a book, it is necessary to first find the place before you can locate that which you seek.

The subjective mind is the servant of the objective mind, performing such minor duties as the objective mind wills. For instance such unconscious actions, as drumming with the fingers, rocking in a chair and such secondary duties, while the conscious mind is employed with something else, are performed by the subjective mind.

As has already been said, the objective

mind can only carry out one suggestion or thought at a time and yet we know it to be possible to be doing one thing and thinking of another. In that case the subjective mind takes charge of one of those duties.

The subjective mind is not an intelligent mind and will in many cases make a mistake in the performance of a duty, which if it had been carried out by the objective mind would not have occurred. For instance in shelling peas, you put the peas in one pan and the pods in another. This duty becomes too monotonous for the objective mind to carry out, so it turns it over to the subjective mind and itself performs some other duty. The subjective mind not being an intelligent one soon gets muddled and the consequence is that the peas are being put in with the pods and the pods in with the peas.

The inferiority of the subjective mind is also proven by dreams. The objective mind being asleep, it is in the subjective mind that the hallucination of dreams is produced, and no matter how absurd the situations or scenes produced in the dreams, the subjective mind accepts them as truthful representations of facts. Somnambulists are controlled by the subjective mind.

Insanity is simply the predominance of the subjective mind over the objective.

It is to the subjective mind of the subject that the hypnotist gives his suggestion, and no matter how absurd they may be the subject will receive them as facts. The objective mind in this case is either asleep or in a dormant condition, deprived of its power of controlling the subjective mind.

By admitting the existence of the three minds, all the psychic phenomena of the past and present can be accounted for.

Raleigh, Fla., Aug. 31st, 1907.

Editor STELLAR RAY:—

Rev. Father Ernest Van Dyke, of St. Aloysius church, says "To be sure there is a hell—a definite place of punishment," etc. This I can't accept, for the

reason that I can't associate spirit, an immaterial body or entity, with place, location or definite point. Certainly, it is as ridiculous to make the above statement as it is for Rev. Copp to say the sun is its location.

Heaven, meaning lifted-up, is a mental state, even in this life; hell, meaning the opposite, is also a mental state, in this life, to be enjoyed or suffered here—place—as we make both states.

When death robs us of body, spirit union or soul cannot occupy a definite place, nor be associated with place, no more than you can compute time in eternity. If the church could throw off the mental hallucinations to which it clings and teach their ignorant followers the plain, simple truths which knock at its doors, the world would soon be free and life worth the living.

Very truly, A. J. CONE.

* * *

On the Fallacy of the Belief in Eternal Punishment of Souls After Death.

By Eugene C. McCreary.

Punishment for wrong done can only exist where there is a constant consciousness of the commission of the wrong, and no such thing as just punishment can be if the memory or knowledge of the evil thing consummated is not present. Such memory must be present as a constant goad to the tormented soul. Consciousness of guilt is a necessary ingredient of any and all real punishment. What infinite wrong would be done by destroying memory of guilt and punishing the innocent minded individual who has once sinned, but who, as he writhes in the undying fires, can recollect nothing whatever of the sin, and is lost in an endeavor to account for the hopelessness of his eternal agony! This, it seems to me, completely establishes the fact of memory after death, in the Hades of the Christian religion.

If the damned and cast-off souls are more deeply seared in the white hot fires of Hell by the memory of their guilt, it were an idle statement that the

blest in the world to come should be deprived of consciousness of their lives on earth, and should know nothing of why they were enjoying eternal love and happiness. To enjoy pleasure, as well as to properly feel punishment, ever present consciousness must exist of the cause of the situation, and as the tortured soul must know why he is in such a position, and understand that he has lived before in another world, so must the spirit in everlasting bliss realize his situation, and remember his life on earth, in the same walks as his friend or brother whom he now fails to find among the saved, and thus must positively know that he is then, and will forever be writhing in torment. He must know while he is enjoying pleasures of which on earth he could not conceive, because of their sheer immensity and perfection, that his friend or kindred of a closer tie, perhaps, is lost forever, forever without hope in a gulf which likewise cannot be conceived of, because of its horror.

It may be argued that the ties which were known on earth shall be broken, and that all souls in glory shall know of no other tie than that of love to those alike enjoying with them the sweetest things superhuman love could create. Broken ties! The ties of a mother's love unto her son or daughter, the tie that on earth was stronger than death, the tie which was complete in itself, to which theorists likened the story of a superhuman love, which fell before the love of humans! The friendship that on earth brought consolation even in the deepest depths of sadness, by the grasp of a friendly hand, or words of cheer from an earthly friend! The companionship between mortals shattered by one blow, and contemptible because of its puerility! The love that is a necessary part of the physical existence, and without which its complete perfection could not be realized—swept aside so completely that one may know of the unending agony of his friend or brother, and yet forever be perfectly happy in a kind of calm inactivity and melody, with others of his kind! Can such a state be conceived of?

But apart from the psychological and theoretical view, there remain positive physical facts operating against such a belief, which cannot be denied. When the body that was once a man is examined, no difference is found in the physical organs from their state in life and health, except, of course the results of extinct animation—the muscles are rigid, the heart has ceased to beat, the glands have become flabby, and the limbs are stiffened and hard. This condition is, of course, exactly the same as is present in all animals when they have ceased to live. There is no decrease of the brain, for the cerebellum and cerebrum each are quite as large as in life. The whole body of man is quite without diminution. What part shall we say was occupied by that indefinite shadowy something called the soul? What is the nature of a substance that is unaffected by the physical laws, other than which we know of none? If such a soul is quite unaffected by any of our laws of physics, can it be said in earnest that it can be seared and tortured in fire and brimstone. Do we not see all of the man before us that could by any hypothesis be subject to the physical laws? Moreover, all the statements concerning Hell directly leave the impression of the complete animal frame ceaselessly tortured by fire, and terrorized by the hiss of twining serpents. This deserves the name of the highest imaginative creation of a place of *physical* torture. But the soul! Have we not seen that it is not of the physical world? Dante gives us the different degrees of punishment, and where does he speak of anything that could affect a shadowy form, the *Soul*, as we understand it. How can we say in earnest that a form which obeys not the laws of gravitation, which is not subject to physical matter, nor held by any boundaries of which we know, can be affected by physical heat and cold, can leave its physical self or dessication, and be forcibly led by other shadowy forms unto an indescribable gulf, there to be confined by physical boundaries, and doomed forever to writhe in flames, and feel terror at the serpents' hisses, be pierced by demons' spears, and contin-

ually walk the heated pavements of Hell. Surely we have passed the point of absurdity. Can we say that a form which no fanaticism has as yet dared to invest with the power of respiration, can be forever half suffocated by the fumes of burning brimstone. What absurd commingling of the physical and psychological is this!

A Plea.

Speak kindly to the stranger
That enters at your door!
The smiling face may hide a heart
That's filled with longing, sore,
For just the pleasant word and smile
You might so freely give;
Withhold not, then, the gracious gift,
That your own soul may live.

Be kind unto the stranger!
Why freeze him with the chill
Of haughty condescension?
Just meet him with good will.
For kindness costs but little
And pays large dividends—
Aye, that lone stranger yet may prove
One of your truest friends.
—Fannie Herron Wingate.

Message from a Dead Brother Which Leads to Identification.

The following appeared in a Houston daily paper. The incident is but one of the myriad of experiences which are occurring and prove the fact of the possibility of inter-communication between beings in the physical world and out of it. The sooner we may understand and utilize that law, the better for all humanity. Wisdom has created, and we may step boldly and reverently along the highways of knowledge.

Prof. James of Harvard College has said that we can no longer ignore the claims set forth by believers in spiritualism. The mass of evidence is too great. Call it mental telegraphy, psychology, spiritualism or what you like, the fact remains that there is some great hidden secret that science, up to the present time, has been unable to solve.

"Every now and then," he says, "we

come across some phenomenal, psychological occurrence that to place in the category of coincidence would be absurd."

As an illustration of this statement the following incident is submitted. The persons concerned in this remarkable story, not wishing to make themselves conspicuous, have asked that their names be suppressed. Otherwise the story is exactly as related.

Two brothers, who may be called George and Ralph Dunbar, resided for many years at Homestead, Pa., and worked together at the Carnegie steel plate mills. Both became deeply interested in spiritualism, and each week, for many years, attended seances in the neighborhood. In the summer months, when their vacation occurred, they would journey to Lake Brady, that famous resort of believers in the supernatural, and for weeks at a time attended the public seances. Neither ever became a firm believer in what he saw. They had seen fakirs unmasked, and were simply seekers for the truth.

One night, traveling home from one of these meetings, George said to his brother: "I shall never be convinced until one or the other of us die. If I die first I shall surely make some sign, and I want you to do the same."

The compact was sealed by a silent clasp of the hands. Months rolled on, possibly years, and the brothers drifted apart. Ralph went West and George took a position in Pittsburg. Six months passed and he received no word from his brother, who was in the habit of writing at least once a month. Finally he went to a medium in Pittsburg to see if anything of his brother could be disclosed through that channel.

The first time he called there was no response, but the second he got the vague message, "Write, write." From whom this came, or what it meant, he hadn't the slightest idea. But he was persevering, and he decided to try another medium. This time he was rewarded by getting an additional word: "Write, write, Houston," the message said.

What this meant he was equally at

loss to understand. But knowing a clergyman in that city he wrote, explaining the matter fully, asking if he could interpret the message. The good man pondered over it for some time, and one day it came to him like a bolt from the blue that the second "write" should be spelled "Wright," and instructed Mr. Dunbar that there was an undertaker's establishment here conducted by C. J. Wright & Co., and with his permission he would lay the matter before them. To decipher the message to read: "Write Wright, Houston," gave it logical sequence.

Mr. Dunbar readily consented to this, and in addition sent a minute description and a photograph of his brother. The moment this was presented to and examined by Eddie Leasmonth the mystery was solved. He readily recognized the photograph as that of an unknown man who had died there nearly a year ago. He was picked up by the police, sent to the infirmary and never recovered consciousness. The body was turned over to Wright & Co., and buried at their expense.

These facts were communicated to Mr. Dunbar and arrangements have been made to take up the body and ship it to Pittsburg.

This may be a mere coincidence, but it looks very much as if it bordered on the supernatural.

* * *

Humanity Is in an Ocean of Light, Love and Wisdom.

A small amount of practice is worth more than a large amount of theory, and true occultism is absolutely practical, as in its teachings and manifestations it points the way to a higher wisdom; not intellectual acquirement, but to the self-conscious knowledge of the divine man and woman, the real self, the soul infinite and immortal, and once this communion or blending of mind and soul has actually occurred man is then on the high way to wisdom, for the Knower, so to speak, is within the man, and once he has opened the doors of the mind, and with an unselfish desire to receive the truth through the higher spiritual under-

standing, then gradually but surely will illumination come.

All humanity exists in an ocean of light, love and wisdom. It is about us always, for it is the life of the Infinite, the principle of Good, the one Existence, and as the Sun of this solar system floods this earth with its glorious rays of sunlight, so does the Infinite life enlighten, cheer and nourish all creation. This Divine Sun of Life never sets to any part of the great universe. There are countless millions of vibrations beating against humanity, but they are non-existent except for a few, for the reason that they have not yet evolved the higher faculties which are capable of vibrating in response to them. There are souls of larger growth and older in point of time to whom the astral world or the heavenly world, aye worlds still beyond, are as perceptible as this physical world is to the mortal inhabitants, and these noble, wise intelligencies have developed the faculties and higher consciousness to respond to these finer vibrations.

It is not that these new worlds have come into existence, but that these children of the Infinite have unfolded the soul senses, the prerogative of all humanity, and can readily and naturally contact this finer matter; whereas men are as yet blind to its existence, for too often the light of the Infinite is shut out from the consciousness by selfish motives, heartlessness, impurity and intolerance; still it shines on ever the same, bathing humanity on every side, pressing against these self-built walls with gentle, strong persistence, but when the soul throws down these excluding walls the light flows in, and the soul finds itself flooded with sunshine while breathing the glorious air of heaven, for all are in heaven, though they know it not, and its breezes will fan and cool the aching head if it is but bared to the breath.

Infinity ever respects man's individuality, and will not force his consciousness upon him, until it opens of its own accord to give him welcome. Not in any lack of sympathy is that waiting for the open door, but in deepest wisdom, for as

mankind has been given free will, he is not to be hurried, driven nor compelled by Infinity, for mankind has been given life immortal and the patience of Infinity is inexhaustible. Man is not a slave that he should be compelled, but as a god in the making, so that growth cannot be forced from without, but must be evolved from within; and it is only when utterly worn out and satiated with the experiences of earth life, its joys, pleasures and agonies upon the cross, that the storm-tossed soul throws open the door first of mind and then of soul, and by mediation, love and devotion that the Divine Infinite enters, illuminates the higher mind, satisfies the soul and whispers, "Peace, be still."—*Science and Key of Life*.

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The Boy That Was Scaret o' Dyin'.

The following is one of the tales of little "Story Tell Lib," copyrighted by Charles Scribner's Sons, taken from the delightful book of that name:

Once there was a boy that was dreadful scaret o' dyin'. Some folks is that way, you know; they ain't never done it to know how it feels, and they're scaret. And this boy was that way. He wa'n't very rugged, his health was sort of slim, and mebbe that made him think about sech things more. 'T any rate, he was terr'ble scaret o' dyin'. 'T was a long time ago, this was—the time 'when posies and creatures could talk so's folks could know what they was sayin'.

And one day as this boy, his name was Reuben—I forget his other name—as Reuben was settin' under a tree, an ellow tree, cryin', he heerd a little, little bit of a voice—not squeaky, you know, but small and thin and soft-like—and he see 'twas a posy talkin'. 'T was one o' them posies they call Benjamins, with three-cornered whitey blowths with a mite o' pink on 'em, and it talked in a kind o' pinky-white voice, and it says, "What you cryin' for, Reuben?" And he says, "'Cause I'm scaret o' dyin'." says he; "I'm dreadful scaret o' dyin'." Well, what do you think? That posy

just laughed—and the most cur'us little pinky-white laugh 't was—and it says, the Benjamin says: "Dyin'? Scaret o' dyin'? Why, I die myself every single year o' my life." "Die yourself," says Reuben. "You're foolin'; you're alive this minute." "'Course I be," says the Benjamin, "but that's neither here nor there—I've died every year since I can remember." "Don't it hurt?" says the boy. "No, it don't," says the posy; "it's real nice. You see, you get kind o' tired a-holdin' up your head straight and lookin' peart and wide-awake, and tired o' the sun shinin' so hot, and the winds blowin' you to pieces, and the bees a-taken' your honey. So it's nice to feel sleepy and kind o' hang your head down, and get sleeper and sleepier, and then find you're droppin' off. Then you wake up jest 't the nicest time o' year and come up and look 'round, and—why, I like to die, I do." But someways that didn't help Reuben much as you'd think. "I ain't a posy," he thinks to himself, "and mebbe I wouldn't come up."

Well, another time he was settin' on a stone in the lower pastur', cryin' again, and he heerd another cur'us little voice. 'Twa'n't like the posy's voice, but 'twas a little, woolly, soft, fuzzy voice, and he see 'twas a caterpillar a-talkin' to him. And the caterpillar says, in his fuzzy little voice, he says, "What you cryin' for, Reuben? And the boy he says, "I'm powerful scarlet o' dyin', that's why," he says. "I'm lottin' on dyin' myself. All my fam'ly," he says, "die every once in a while, and when they wake up they're jest splendid—got wings, and fly about, and live on honey and things. Why, I wouldn't miss it for anything," he says. "I'm lottin' on it." But somehow that didn't chirk up Reuben much. "I ain't a caterpillar," he says, "and mebbe I wouldn't wake up at all."

Well, there was lots o' other things talked to that boy, and tried to help him—trees and posies and grass and crawl-in' things, that was allers a-dyin' and livin' and livin' and dyin'. Reuben thought it didn't help him any, but I guess it did a little mite, for he couldn't help thinkin' o' what everyone of 'em

said. But he was scarlet all the same. And one summer he begun to fail up faster and faster, and he got so tired he couldn't hardly hold his head up, but he was scarlet all the same. And one day he was layin' on the bed and lookin' out o' the east winder, and the sun kept a-shinin' in his eyes till he shet' em up and he fell asleep. He had a real good nap, and when he woke up he went out to take a walk.

And he began to think o' what the posies and trees and creatures had said about dyin', and how they laughed at his bein' scarlet at it, and he says to himself, "Why, someways I don't feel so scarlet today, but I s'pose I be. And jest then what do you think he done. Why, he met a Angel. He'd never seed one afore, but he knowed it right off. And the Angel says, "Ain't you happy, little boy?" And Reuben says, "Well, I could be, only I'm so dreadful scarlet o' dyin'. It must be terr'ble cur'us," he says, "to be dead." And the Angel says, "Why, you be dead." And he was.

* * *

"Where Are We Drifting."

Where in full power no laboring man is allowed to seek employment unless he belongs to the union. When in the union he must obey the orders of the leader. A laborer is a slave in the union, driven out of work if not one of its members. If these were the only bad features the employer would have no right to object, but when the union attempts, as is always the case, to dictate to the employer, other questions present themselves. This unnatural state of things cannot long continue; nor should it, if we would be free. The employer and the employe must be left free, each to go into the open market and do the best he can. Capital, following the law of demand and supply, has a perfect right to employ labor on the best terms it can get, and labor must be left free to secure the best price it can obtain. Anything else is intolerable and should not be allowed to exist in any civilized country.—By Judge Parish B. Ladd, in *The Open Road*.

Shimmiel's Cloth-of-Gold and the Quickening of Allan Dorm.

BY GLINN ALLSHINE.

CHAPTER III.

When the strange young man made his second visit to Shimmiel, The Wise, his face was a shade less despondent, but discontent and restlessness marked his whole personality. "I am come," he said, "to place myself under your instruction, if you will have me, and the price is not too high; that is, beyond my means."

"The price is large," said Shimmiel impressively, with his eyes steadily regarding the young man, "but if you are faithful it will be ready when it is needed."

"If I am not faithful?"

"I lose."

"I will be faithful, but I may not succeed."

"If you are faithful you will succeed. It is the law. But to be faithful means to follow my instructions implicitly."

There was but an instant's hesitation; "I am ready."

Shimmiel placed a chair before the head of the Christ and motioned to the young man to be seated in it. He stepped back with a resentful expression and flushed darkly. "I don't believe all that stuff you know; all that Bible stuff, and the everlasting church talk; I am sick of the sound of it. I don't believe he was any more than any man. We are all Christs. I am Christ. I am God."

Shimmiel stood by calmly. "So is the grain of sand the earth, and the drop of water the ocean; so is a man all men, and mankind God. But I am not asking you to believe anything; no man can believe or disbelieve anything as he wills; belief is an inner conviction. But this is not what I wish you to consider now. You at least regard him as a brother Christ, and can have no objection to receiving a message from him. I shall not ask you to believe anything, only to think and to do. Think of nothing now but this face. I will return presently and see if you have received the message. Remember, do not try to

surmise what the message is, simply wait attentively."

When Shimmiel again entered the room the young man arose and stood before his teacher with a softened countenance. "Well?" said Shimmiel.

"One word has repeated itself over and over in my mind; I do not think it is the message you wished me to get, but nothing else came. It is a word with which I am not familiar; it sounds like a Bible word. I must have read it or heard it from some pulpit some time."

"The word?" said Shimmiel.

"Lovingkindness."

"It is the message." Without another spoken word the teacher bowed the pupil out and sat down in the chair he had been occupying. For a time he regarded the majestic and tender face above him, and for a time he bowed his head on his breast, then he arose and passed out into the corridor. There on the small table by the door he found a card, and taking it in his hand he read the name, "Allan Dorm." He held it for some moments. "It is well," he said, and placed it in a notebook which he carried in his pocket.

The young woman did not miss a day for a week, and each time she was more cheerful and self-possessed. Each day she came and went with only a few words of greeting from Shimmiel. On the last day of the week as she came from the inner room, Shimmiel said, "Well?"

Her face lighted up. "I am growing stronger; everything is easier; I do not take it to heart so; something bears me up and keeps me from the deepest of the hurt. I say to myself it will help him if I keep cheerful and live above the pain. He is very sensitive and will be depressed or cheered by my moods even though no word is spoken. It makes me happy to think I can help him in this way if I cannot in any other. But I begin to see a little some things I can do different. One of the ways that I have tried to help him is in physical

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things. He is not as strong in his body or his nerves as he would like to be, nor near as strong as he should be for normal health, and when I see him doing anything that is injurious, I want to speak of it and explain the harm of it. You see he has not thought much about natural laws, he has dreamed dreams and reached after the spiritual and thought it was no matter about the physical. But I have always thought much about the physical and natural laws as well as spiritual laws, and so I have learned many things, but he resents my knowing anything that he does not know. It seems to me that he would be glad for me to know some things that he does not know, and for him to know some things that I do not know. I am ever so glad when he is wiser than I am about anything, but he is not glad to be helped by me. I do not understand that yet, but I shall learn. Oh, I feel that I am going to find the happy way if I am ever so patient.

"When it is anything that does not harm him, I do not mind so much, but we can't see anyone going into trouble or danger without warning them—it is like that with me. When it is health, I know it is so easy to get out of health and so hard to get right again; it is so much easier to take the right care of the body than to abuse it and suffer and drag around waiting for health to be restored, and so many never make the necessary effort—it is so much easier not to do than to do. Now when it is his eyes—he has the good fortune to have a pair of good eyes; if he co-operated with Nature, instead of violating her laws, he might enjoy an indefinite time with good eyesight, but he abuses them every day, and he is displeased when I try to remind him how much happier it will be for him not to abuse them. Because they are strong he thinks it is no matter how he uses them; he does not consider the law that builds the body, and see that if we waste the vital force we are growing weaker. People who are strong in any way imagine that a waste of force is no matter. They see the results more slowly. That is the way it is with him. I do not want him to be crippled or defective

in body or mind, but to cherish all that he has and cultivate all he lacks, so that he may enjoy life and grow to more abundant life. I see his eyes have begun to trouble him, and yet he keeps on abusing them. It is because he does not understand the law. He does not know that natural law is the law of the spirit on the physical plane, and that each helps the other.

"He believes he is led of the spirit, and I believe he is, too, for he is right in most things, but he does not see that the spirit is talking to us and guiding us through others as well as within ourselves. He believes the spirit does not lead me, and so nothing I say is of any use to him."

"Does your husband complain of you to others?" asked Shimmie.

"Oh, no indeed. He would not do that; he loves me enough not to wish to belittle me in the eyes of other women; he would not place me before them as an object for their pity or scorn, or to enable them to exult over me, that they could please him better, than his wife, or understood him better. I honor him so much for that. You know that it is easy for those outside, not mixed up in the daily duties and affairs of life, to please, and sympathize, when perhaps if they were in the place of the wife they would not get along half as well. People with dreadful tempers and extremely self-willed will get along beautifully with friends they are not mixed up with; you would think them the sweetest and most harmonious of mortals, and that they understood everything you say and feel, when they do not enter into your soul at all; it is just outward acquiescence which they practice just to keep things pleasant. They are all right to do that, but it is no proof that they would be lovely to live intimately with or that they understand you better than those who live nearer. But my husband is always a gentleman with me in public, respectful and kind and thoughtful for my comfort and pleasure, and he never makes any intimate women friends. There is no woman to mock at me and say that he loves her better than he does his wife. And we agreed when we were married

that we would never talk each other or our private affairs over with a third person; I am his confidant and he is mine. We both had seen so much trouble increased by the mistaken sympathy and advice of married folks' relatives and friends that we believed our differences, fault-finding, etc., would be more easily treated between ourselves. I came to you because I heard such wonderful things of you. I knew that you would not criticise either of us, but see the best in both my husband and myself and help me to be wiser in my conduct and my thoughts. And I am sure I can see a difference already; he is kinder; he bids me good-by before he goes away; he talks things over more with me; he asks me sometimes what is best to do. Oh, I am so happy!

"And I saw something wonderful and beautiful today; I saw the golden atoms gather and form into geometrical figures; form and dissolve and form again. And it came to me that so thoughts form vital force. The spirit moves in the ether and thought is born, and whatever form a thought is it creates outwardly."

Shimmie took her hands in his and, looking deep down into her eyes, said, "Remember that concentration concentrates vital force, and thus it is that it increases our power of sight, hearing, or understanding; every sense physical, mental or spiritual. You cannot concentrate your mind on the thought of seeing a wiser way of loving your husband without finding wiser ways."

"It is coming," she said, "the light is coming!" her face radiant with love and faith.

CHAPTER IV.

It was some time before Allan Dorm made Shimmie another visit, but when he appeared, the gloomy, resentful expression in his eyes had vanished and a kindly light shone there, but the mouth still wore a discontented curve. There was a gentle note in his voice as he spoke. "That was a hard lesson and a long one; lovingkindness involves a good many other things. But I have made a beginning, and I see that it is an absolute necessity if one would be either

happy or wise, or make anyone else happy or wise. Friction, inharmony, confuses, clouds and hardens; it is also heavy and drags down body and mind. I have thought that it was more important to criticise, to point out errors, and I have been very impatient, and harsh, I fear, in discharging that fancied duty. I see now that I was wrong; that your prescription is a more excellent way."

"It is the only key to wisdom," said Shimmie; "loving, and seeking to be wise in loving."

"Yes," murmured Allan Dorm, "a wise love," and he sat down before the picture on the wall, of his own accord, and became absorbed in contemplation of it. When he arose and turned toward his teacher, who was just entering the room, his face was calm and his body in repose. There was a new light in his eyes. "He never resented the imperfections of others," he said, indicating the picture, "He only taught them the law of life by example and word."

"That is right," replied Shimmie, "Mutuality is the next link you are to place in the chain of love. Give and receive; live and let live; give and let others give; receive and let others receive; gather all the truth you can from what is given you, and leave others in freedom to do the same. Give without dictation or insistence; receive with gratitude and appreciation, whether you can accept or not, and whether it comes from people or circumstances; friends or foes; so-called good fortune or ill fortune; there is something in it all for you. And if you have a wife nothing else will contribute so much to the happiness of your married life."

There was a sudden contraction of the lips and then they relaxed in a gentle smile; "I have a wife, a dear little woman, and in the future I mean to devote myself to giving her happiness instead of so desperately seeking it for myself."

"If you know that," said Shimmie, "if you know that happiness comes never with the seeking but only in the giving of it to others, you are a long way on the road to eternal life. But to be complete there must be mutuality, and to practice it yourself is the only way to cultivate it

in others. You do not have to watch to see if others are going right, but only whether you are going right. When you try to choose for others you weave a tangled web of life; you can only tell them what you see and the path that has given you peace. Mutuality," he said, with a parting pressure of the hand.

Just as Dorm was passing out of the doorway his eyes rested on a large picture he had not before observed. He wondered in a confused way whether it was there when he came in; whether it had always been there, or whether it had just made its appearance. It was the figure of a couchant lion. That pictured strength in repose, the majestic calm of the face, arrested the young man's attention, and he forgot the presence of his teacher till he heard his voice. "It is a part of the lesson; to be conscious of one's power and to use it only for good; to feel one's strength and yet to be gentle."

"It is self-control," said Dorm.

The young woman was absent for some days, and when she next made her appearance her step was buoyant and her face bright. She gave Shimmie an eloquent look as she passed into the inner room. When she came out she said, "I saw roses and lilies and flowers that I cannot name; more beautiful than anything I ever saw growing from the ground; they seemed to blossom out of the golden mist; they floated down singly, in bouquets and in garlands. And then I saw beautiful hands, children's and maidens' hands, and then lovely and kind faces, bright, merry faces looked out at me; children's and maidens'. Oh, where was I looking? Was it heaven?"

"It was the heaven of your own mind," answered Shimmie, smiling; "the flowers and faces were the thoughts and feelings you hold, and others mayhap that your own have drawn to you; for such as are our own thoughts and feelings, such will they attract to us. You were looking into the psychic plane or the objective thought world."

The young woman drew a long breath. "And I saw one that was darkly flushed, and came in a great hurry and seemed much excited; and one that was weep-

ing, and I felt the heart-break that was in the weeping; it was so sad I could hardly bear it."

"Those were your fears and griefs. Every thought has a form corresponding to its own quality. The outer world, its objects and conditions, are but these thoughts and feelings objectified on the physical plane. The higher the plane the more sensitive the life-substance to the vibrations of thoughts and feelings and the more readily the forms change."

"Oh, I see now how it is that faith is 'the substance of things not seen,' and how it brings about different conditions; it is the life substance of the higher plane, the spiritual plane, and it is that we gather into our minds when we dwell in thought upon spiritual things and the spiritual life, and it takes form in our thoughts and feelings and gives us that conviction of the power of the spirit that we call faith. And then the thoughts and feelings materialize themselves in the physical plane, attracting people and conditions like a magnet."

"You have solved the mystery of earth conditions and herein lies the key to power over them."

"I see it now, I see it so plain," cried the woman. I must go home and tell Allan about it. I want him to see it as plain as I see it, and then we can work together so harmoniously. Will you permit him to come here, too, and look into the Cloth-of-Gold?"

"Allan?" said Shimmie, "'Allan,' then, is your husband's name?"

"Yes, Allan Dorm. How odd, I have never thought to mention his name, nor mine; I am Millicent Dorm."

"Does he know of your visits here?"

"Not yet; I meant to tell him when I had grown strong enough. I am holding constantly in mind that he respects my mind and is not angry or even displeased when I differ from him, but wishes me to do what I feel convinced is best, if I cannot see with him after he has talked with me."

"You have done wisely," replied Shimmie, "and will do wisely to still maintain silence in regard to this matter. The right time will be shown you."

"It puzzles me to think how one can

tell when they see these visions whether they are real people in the spiritual world or thought-forms in the psychic or thought-world," said Millicent.

"That is something that can be only known by experience; it is this mystery that eludes the psychic student, and in which the Spiritualists do not believe. One is struggling to prove that all is mind, and the other maintains that all is spirit and all visions of human forms spirits. One does not recognize the intermediate plane, and the other recognizes no plane above the psychic. The Materialist recognizes neither; as he sees mind apparently unfolding in the material he concludes that it is born of the material or physical. When these three see themselves as parts of one glorious whole, and not till then, will men understand the scheme of creation and progression; the growth of human souls and their individual and universal spheres, or objective selves. The universe is a sphere, each earth is a sphere, each nation, society, family, individual. And each sphere contains two lesser spheres within it. The sphere is the soul sphere created and nourished by spirit, pure life substance; the sphere within it is the mental sphere, and within that the physical. We see the physical sphere only in part, never as a sphere; the mind sphere still less and only a very little of the soul sphere which surrounds, nourishes, protects and permeates all. It is what the atmosphere, with its heat and moisture, is to the earth, and it all proceeds from and is created by a central sun or first cause."

"How grand, how glorious! How infinitely wonderful and beautiful!" cried Millicent.

"I can say all this to you," said Shimmiel, "because you stand on the threshold; you are gazing into the vestibule, the one side of which is earth and the other heaven. There is a heaven on each plane, a heaven on the earth-plane, a heaven on the psychic plane, and a heaven on the spiritual plane; there is also the reverse. In our early development they are mixed, because both are presented to us, and we have to learn to

choose. Many choose from appearances or circumstances and make no effort to become wise, and so get more or less of both heaven and its opposite. The goal of soul development is to learn to choose heaven in each plane until it becomes our universal sphere or world.

Concluded in December Number.

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The Epidiascope.

The committee representing the various scientific societies of Adelaide, which was appointed to consider the question of purchasing an epidiascope, held a meeting on Tuesday evening, and finally decided to send an order to Germany for an instrument. Accordingly the mail steamer which left on Thursday carried an order to Carl Zeiss, the famous German maker of scientific instruments, for an epidiascope embodying all the latest improvements. Plans of the lecture-hall in the new scientific rooms were sent, as well as a mass of other information, so that Zeiss can adjust the parts to make them meet all the requirements of the hall. The epidiascope is a microscope and lantern combined, and pictures of the most minute objects, living or otherwise, can be thrown on a screen in a greatly magnified form. The plant will cost £144, but as the Government have contributed £72 the call on the societies was not heavy. When the instrument arrives it will be made a fixture in the lecture hall, and will be under the charge of the Public Library Board, but will always be available for use by the societies interested, the Government, and the University. The importation of this magnificent apparatus will place South Australia in the lead again, as there is nothing of the kind in the Southern Hemisphere. "The Advertiser" has from the first strongly supported the scheme for the acquisition of a projecting microscope and the epidiascope. The instrument will arrive in about four months.

STELLAR SCIENCE

The Sun in Aquarius.

All individuals born between the dates January 19th and February 17th, will recognize some of the following characteristics as their own, although in a general way, and subject to the influence of the sign rising at the time of birth:

With the Sun in Aquarius, or eleventh house, the native is popular, sociable, makes friends readily; is democratic and broad-minded, though cautious; leads a more or less public life; is interested in educational or public affairs or popular movements for the benefit of many, and will follow some more or less intellectual pursuit; is patient, skillful, humane, intelligent, and may rise considerably above the sphere of birth; is original and self-reliant, and benefits largely through his many friends. It is necessary for him to have his own way in his work, as he is independent and dislikes control. He will join some party, association, society, club or community or movement, bringing many to join with him in a common cause. The position is slightly unfavorable for the father. It favors the birth of sons, but brings trouble with one of them. It is slightly unfavorable to the husband, in a female horoscope, and often causes some trouble in married life, or love matters; not good for vitality or longevity, unless contradicted by aspects or mundane position.



Variable Stars and Their Phenomena.

The cause of the regular increase and decrease in the brightness of variable stars has been a mystery to many modern astronomers. For instance, the variability of such a star as Algol Persei cannot be accounted for by modern investigators. The most remarkable of these stars is called Mira, the wonderful star. It goes through all its remarkable changes in three hundred and thirty-four days, and shows some strange irregulari-

ties in its brightness. It usually appears as a star of the second magnitude, though at other times it has not appeared higher than the fourth magnitude; then between five and six months afterwards it will disappear altogether for about five months. Sometimes it will shine at its maximum brightness for a month; at other times it will vary in brightness in a few days. It will be found that it may be observed during the month of October, and will be found in right ascension two hours, thirteen minutes and fifty-six seconds, and also in South declination, three degrees and twenty-nine minutes. The variability of Mira was known to the ancient astrologers in the age of the pyramids, was lost and rediscovered by Tycho Brahe in the sixteenth century, with other knowledge, which was not destroyed, as was much else pertaining to the movements of the earth and other planets. In fact this knowledge was entombed by the ancients in the building of the pyramids, and will sometime be found, as it is now within their massive walls.

The following are among the principal stars visible to the naked eye, in the present age: Algol Persei, which goes through its changes in four days and twenty-one hours; Mira Ceti, in three hundred and thirty-four days; a star, Cepheus, in five days, nine hours; a star in Aquilae in seven days, four hours; Herculae, in sixty-six days; a star in Aquilae in seventy-two days; a star in Coronae in three hundred and twenty-three days, and a star near Cygni, in four hundred and six days and six hours, while the periods of some of the variable stars extend over many years. The bright star Capella, in the constellation Aurigae, will be found to have increased in brightness during the present century, while on the other hand one of the seven bright stars in Ursae Majoris has diminished in lustre.

Another interesting star is Algol, Beta Persei. For the space of two days and thirteen hours it shines as an ordinary star of the second magnitude, and is con-

spicuous to the naked eye. On the other hand, in less than four hours it diminishes to the fourth magnitude, and remains so for about twenty minutes. It then as rapidly increases to the second magnitude, and continues thus for a period of two days and thirteen hours, after which similar variations occur. The exact period in which all these variations take place is four days, twenty hours, forty-eight minutes and fifty-five seconds. Agol will be found in Right Ascension three hours, one minute and thirteen seconds and in North Declination forty degrees and thirty-two minutes, and will be most clearly visible in October and November near the foot of the Constellation Andromedae.

The star Alpha Lyrae is also remarkable, for the fact that it has a double period, very nearly equal to thirteen days. The difference between the maximum and the minimum is but one degree of magnitude. Although the two maxima are equal, the minima are quite unequal. The best time for observing this star is in June and July. It is to be found in Right Ascension eighteen hours, forty-six minutes and eight seconds, and in North Declination thirty-three degrees and fourteen minutes.

Irregular or temporary stars have occasionally shone forth with a lustre far surpassing that of the stars of the first magnitude, or even that of Jupiter and Venus, only remaining for a short time, and then gradually disappearing altogether. The most celebrated of these stars is the one commonly known as the Star of Bethlehem.

The ancients had discovered much through their observation of the stars, and foretold the dark ages. Much of the knowledge was written and placed within the walls of their buildings, calculating that as the world advanced, it would be found at the proper time, when people were best ready to receive it.

The beautiful is as useful as the useful.—*Victor Hugo.*

The premiums offered by THE STELLAR RAY in this issue may interest you. You will find them on the inside of front cover page.



The Pyramids and Their Object.

From The Science and Key of Life.

There was a time in the past age of the world when Isis, or the Moon, passed vertically over the City of Cairo and the great pyramid, and the whole building, and every one of the four sides was, at that time, covered completely by the light of the moon as she passed exactly over the apex of the great pyramid. It was to commemorate this coming event which would mark a great epoch of ages of time that the pyramid was built. To serve first as a memorial of this fact, great in the ancient religion, of the transit of their Goddess over that spot; second, as a means of fixing a great national system of meteorology, and third, for the sepulchre of their great sovereigns.

To all these objects was it dedicated. This enormous mass of masonry was raised at an angle of 52 degrees to commemorate the fact of 52 weeks in a year, as the moon was taken from the first as the great means of measuring time, and to her was appointed the second day of the week, Moon-day, or Monday, as the moon governs things connected with that day, and especially the first hour of that day. The great pyramid was built in the year 7500 B. C., and this was 200 years subsequent to the beginning of the Elective Kings.

The engineering methods by which this great piece of masonry was constructed are unknown. Its height was originally 481 feet, its base 756 feet square. The exactness of its position with reference to the points of the compass and the fact of the ratio of its height to the perimeter of its base is as nearly as possible that of the diameter of a circle to its circumference, with other structural peculiarities, have led to the belief that it was built as an astronomi-

cal observatory, as a permanent record of certain geometrical facts or as a metrological standard. The mathematical knowledge which its construction evinces leads to the conclusion that mechanical ingenuity devised a means by which the enormous blocks of granite were lifted in place. This pyramid is one of the so-called "seven wonders of the world."

It has been thought by some that the granite blocks which entered into this construction were rolled into position over an inclined plane of earth that was heaped about the Pyramid and grew in height as the work progressed.—Ed.

* * *

Zoroaster.

Writers have not agreed upon the time of birth of Zoroaster, some claiming that he lived 3000 years before Christ, others in more recent centuries. We give below a biographical sketch of this great philosopher, astronomer, astrologer and teacher, containing the date and place of his birth, which we feel will be of interest to our readers.

The true name of Zoroaster was Zerothoschtro, a Zind word. He was a contemporary, in Medea, of Daniel, afterwards known as a reformer of Israel, known by some as the Israelite Buddha. It was he who made the prophecy of the coming of Christ to Israel from the Star of Bethlehem, of which we have learned in previous writings through Tycho Brahe, and in the gospel of the infancy we learn more of the subject of Astrology, as known and practiced at that time; for it was upon this subject that Christ confounded the wise men in the temple of learning at Jerusalem, his knowledge of the heavenly spheres, their triangular, sextile and square aspects, their progressive and retrograde motions, their size and prognostications, as well as the signs shown in the Sun, Moon and Stars. The Greeks made Zoroaster from Zerothoschtro by removing the tro, as the "r" had been cut off in the Pehlvi and the

Parsee, while in Hebrew we have Schouroaster, composed of Schour and Setareh. But there is little gained in interpreting Hebrew, for a name whose origin is in the ancient Zend, and while he was known far and wide as a celebrated astronomer and astrologer, his chief characteristic was as a reformer in religion of the Zend. His name is composed of Zere and Thaschtro, the name of a star, the elogy of which is found in one of the reschts or prayers given by Zoroaster. The word Zere signifies gold or the color of gold; the name interpreted, star of gold.

Zoroaster, as we call the name, was born at Umri, a city of Aderbedjan, just five hundred and fifty years prior to Jesus Christ's birth; though as to his birthplace there is a great diversity of opinion, as also to the different names given to him in modern times. But Zoroaster was a Hebrew, and belonged to the ten captive tribes in Medea, where he served and learned with Daniel, and he has been confounded with Daniel. This is a mistake. The ancient kings of Persia were among his ancestors, his father being Poroschasp, through fifteen ancestors to Feridoun.

The Empire of the ancestors of Zoroaster was fixed in Aderbedjan, where Umri is situated. Dogdo, the mother of Zoroaster and daughter of Fraherner, issued also from the royal race. The Zend books mention the fact that Zoroaster smiled at his birth, which presaged a remarkable and grand career. From that circumstance he was called Sapetme Zerothoschtro, that is, Sapetman Zoroaster, meaning excellent Zoroaster. At this period the laws of Menes were scarcely known outside of Africa. Greece was full of sages, who disputed among themselves on the physical principles of the universe; the Roman empire was still in its infancy; Persia had substituted the worship of the stars, etc., for that of the Creator, confounding the attributes of the author of good with those of evil genii, and for five hundred years, a few sages excepted, India was given up to the doctrines of Fo. China had lost the form of good government and disdained the sages who endeavored

to enlighten her; in fine, the prophets of Israel were about to cease and the Jews seemed to adore, by preference, foreign divinities.

At this time there appeared on earth three men who absolutely changed the face of human thought and religious observance. Pherecydes, the Syrian philosopher, master of Pythagoras, instructed in the books of the Phoenicians, who wrote on nature and the gods, was the first to teach the immortality of the soul, and originated the Greek philosophy which soon spread over Egypt and the Roman Empire, and prepared the way for the evangelists.

Then Confucius, in China, re-established the purity of morals, simplified the worship of the First Great Cause, and still remains the oracle of more than seven hundred leagues of country.

Then Zoroaster made known to Persia the time without bounds, the eternal and the secondary principles, to which the First Cause has remitted the government of the universe. He announced the immortality of the soul, the resurrection of the body, and explained the cause of good and evil, in developing that of the overthrow which appeared in nature. He perpetuated, by an exterior law of religious worship, the truths which he pronounced in his own country. His laws were revealed from the Euphrates to the Indus, and the Brahman Tehengreghatcha, the second of his disciples, spread them to the extremes of India. Zoroaster often consulted Ormusd on the mountains, according to Parsee records, and also asserted at the time of Dion Chrystonius, that by a principle of love, of wisdom and justice, this legislator had removed from among his fellow men and lived alone upon a mountain. He there consecrated a cave to Mithra, the king and father of all that exists. He lived as a recluse, and gave himself up to prayer and meditation.

Ararat, Moriah, Horeb, Sinai, Hor, Pisgah, Carmel and Hermon were all sanctified by the special meeting of the prophets with the Almighty on their summits, according to the history of

Moses, Noah, Abraham, Daniel and Elijah.

Mountains and stars are closely associated in religion. From the beginning Mithra was the Persian name for the Sun. Mithraic caves had been found in various places, decorated with Magian, Zodiacal tablets.

Zoroaster in time appeared before the king, Gustasp, and after demonstrating his knowledge by performing numerous prodigies, he was accepted, and the Zend Avesta was accepted as the law of the land. He established the Alteschgrah or sacred fires. He taught that the Eternal had created Ormusd, also the Peetiare, or accursed atiriman, and taught that he, who in the world has sown in purity, will obtain it in heaven, and he who sins shall be covered with shame in hell.

At the age of sixty-five years, Zoroaster gave lessons in philosophy at Babylon. Pythagoras was among his disciples. He left the mortal form at the age of seventy-seven, being fully prepared, as he said, having foretold the event.

—*Science and Key of Life.*



Copernican System.

This is a system of the universe based on the conception that the Sun is the center of the solar system, attributed to Copernicus; but correctly the Pythagorean System. Pythagoras taught the heliocentric system of Astrology and modern investigators who are imperfectly informed seem to contend that the present geocentric system of Astrology is incorrect owing to this fact. True, if we were manifesting our consciousness upon the Sun, then a helio-centric system might be applied correctly to our case, but on the other hand mortal is here on the earth planet sheathed in a matter form, and is entirely dependent upon this physical vehicle for the necessary experience; therefore we must necessarily study and record the influences as they vibrate upon the earth, and knowing that the planets have correspondences with these physical vehi-

cles of expression, and degrees of awakened consciousness, we must naturally take the earth as the center of our observations, though we may keep in mind that it is not the center of our solar system, any more than our real center of consciousness belongs to matter.

Equator.

This pertains to the great circle of the heavens at right angles to the axis, and dividing it with a Northern and Southern hemisphere. It is constituted by the plane of the earth's equator produced in every direction until it reaches the concave of the celestial sphere. Thus the Sun in his progress North and South and South and North, is twice annually on the celestial equator, that is, at the equinoxes the 21st day of March and the 21st day of September. The point in the equator which touches the meridian, is raised above the true horizon by an arc, and this is the complement of the latitude:—*Science and Key of Life.*

Character.

The most important future of Astrology is its delineation of the character, and as character is destiny, no definite or correct prediction can be made as to the future of the life under consideration, until a perfect judgment is given relative to the character. Character in itself is the accumulated results of aggregated experiences in the past, and as the past conditions are never exactly the same, no two characters can be exactly alike. All the planets combine their share in forming the character; Mars we have learned gives courage, vitality, strength, energy; Saturn perseverance, patience and stability, seriousness, contemplation and meditation. Venus describes the love nature, harmlessness and mirth. Mercury controls the intellectual side of the character; Jupiter gives compassion, benevolence and manifests the religious and social qualities. The Moon governs the animal and instinctual side of the character. The Sun governs the

moral, bestowing firmness and dignity to the character.—*Science and Key of Life.*

Chance.

Nothing occurs by chance; for according to astrological rules, all things are governed by a law so perfect that chance can have no place in it; for that which might appear to happen by chance can be traced to this infinite law, by those who will strive to make themselves acquainted with the esoteric interpretation of planetary conditions; thus becoming masters of themselves, and taking in their own hands their destiny, and become students of the evolution of life as well as of form.—*Science and Key of Life.*

The Sphinx.

is an astrological Magazine De Luxe, issued monthly by The Sphinx Publishing Co., Chillicothe, Mo. Price \$1.00 per year.

The Eden Zephyr.

Benjamin Judkins, of San Diego, Cal., edits an interesting, spicy little publication entitled "The Eden Zephyr." Those interested in astrology will find it instructive.

P. O. Box 1107,

Brandon, Manitoba, Canada.

Astro Publishing Co., Detroit, Mich.:

Gentlemen—Would you kindly send copies of your most interesting and uplifting magazine to the undermentioned, who will, I am convinced, be glad to become subscribers.

I want to tell you how much I enjoy reading your magazine, "THE STELLAR RAY." It has afforded me hours of healthful and profitable recreation, and I wish the editor and staff the best of happiness and success in their efforts.

Yours faithfully,

JOHN WHITWORTH.

BOOKS AND PERIODICALS

The Law of Suggestion.

By Dr. Stanley Lefevre Krebs, Author
of "Poverty's Factory," "Twin
Demons," Etc.

Dr. Krebs is a member of the Society of Arts, London; of the Medico-Legal Society, New York; Society for Psychological Research, London; Laboratory of Psychology, Washington, D. C., etc.

This latest work by this eminent scholar is a remarkable comprehensive and up to date book, intensely interesting and practically useful. Of special interest to physicians and to the clergy, and of incalculable value to parents for its demonstration of the power of suggestion upon the child's character and habits. No intelligent person should fail to read carefully Dr. Krebs's work, *The Law of Suggestion*. Familiar facts will become revelations of a great law which should ever be utilized for good. Prof. S. C. F. Schiller, of Corpus Christi College, Oxford, England, says of the book: "I think the work very reasonable in attitude, and clearly and attractively composed, and I am sure that its protest against considering the powers of the human organism as necessarily evil because they are unknown can do nothing but good. It is needful to bring home to men far more vividly and constantly than science has yet been able to do that knowledge is power, that power is good, and that the abuse of the knowledge which is power is always cured by more knowledge. And so I was particularly pleased with the idea we should 'boldly experiment even with death,' for assuredly not a tithe of the experiments which it most concerns us to make have even been tried."

The price of "The Law of Suggestion," cloth bound, postpaid, 75c. Bound in flexible leather, \$1.50. Address The Science Press, 1002 The Republic, Chicago, Ill.

Your home is the universe. Get acquainted with the upper rooms on this earth. They belong to you. "The Four-Fold Life" Creed and Ten Golden Laws are pointers in the right direction. Power-Book Library, Auburndale, Mass.

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This Mystical Life of Ours.

By Ralph Waldo Trine, Author of "In Tune With the Infinite." 196 pages,
12mo, cloth, \$1.00 net. Post-
age, 10 cents extra.

New books from Mr. Trine's pen are always welcome, for his messages are of the sort which the twentieth century needs. In answer to a general demand, he has devoted the present volume to collections from all his writings, arranging them by topics for every week in the year. This does not mean a series of brief paragraphs giving merely a glimpse of their subjects; but each is carefully considered and extended through several pages.

And how admirably Mr. Trine's former works lend themselves to just such treatment! "In Tune With the Infinite" is a veritable treasure house of succinct thought, as is proved by the constant reference to it on the part of other writers. Hardly less vital is his "What All the World's a-seeking" and other shorter volumes. To have all the best thought of these books garnered by the author himself, and arranged in easily accessible fashion is surely a happy idea and one to which his thousands of readers will respond. It is hard to resist quoting some of the striking sentences which greet one upon every page; but we must content ourselves with referring the entire volume to the attention of every thoughtful person.

Whenever we send out loving thought in generous profusion, every part of our environment echoes back a sweet benediction.—Henry Wood.

The premiums offered by The Stellar Ray in this issue may interest you. You will find them on the inside of front cover page.

The Freedom of the Press

By William Adams.

This little book is the old battle to secure for the freedom of the press.

This battle is also fought in the broad field of justice in relation to the Constitution of the United States, which guaranteed for the freedom of the press as these words: "Congress shall pass no law abridging the Freedom of the Press." The author, Mr. William Adams, maintains: "If Congress explicitly denied the right to pass any law abridging the freedom of the press, how, in justice, can any executive official presume to base upon those laws the right to question any citizen's right to publish, or to shut up his printing office?" An order from the Department of State or the Treasury, arbitrarily denying the United States marshal to seize a printing office and stop all issues of a paper because the sentiments expressed therein are not in accord with those of the heads of the government, in Russian fashion, may differ in form, but not in effect, from some of thousands of orders, that have been issued from the Postoffice Department as postmaster, excluding certain papers from the mails. In either case the printing office is closed, the Constitution brought into contempt and the freedom of the press violated."

The K. W. M. "Health-Wealth" Method.

consists of a series of 17 lessons, and they are offered at the nominal price of 10c for the complete series. This series is inspiring if one simply reads carefully the ideas and suggestions. These are so practical and self evident that their practice cannot help but benefit the work, the unaccustomed, and induce the discipline with decision and successful action. They are published and

sold by Karsmann, Washburn, Millum and Co., Lawrence, Mass. Their author is Mr. Fred C. Karsmann. If you are discouraged or suffering from any adverse conditions whatever, invest 10 cents in this series of lessons and practice them. You will be surprised at the results. If you are well and prosperous send them to some one whom you know to be ill and despondent, and you will be a good Samaritan. The price, 10 cents, will not cover the cost of the paper they are printed on, but their value to anyone who sincerely follows their instructions will mount up into hundreds of dollars, and uncounted days of happier conditions, with the glow of healthy blood in your veins.

The Making of a Merchant.

by Harlow N. Hugenbotham, partner of the late Marshall Field, president of the World's Columbian Exposition and prominent financier, is the first book on business methods to be written by one who has reached the summit of commercial success. No merchant, credit man or clerk can afford to be without *The Making of a Merchant*. Price \$1.50, postpaid. The Business Arena, 46 Park St., Lawrence, Mass.

La Courriere Magazine.

We are in receipt of the first issue of a magazine named "La Courriere." It is edited and published by Dr. Nellie Beighle in Oakland, Cal. Its object is "to help to aid in the great cause of opening communication between the material and spiritual worlds."

Dr. Beighle is the author of a work entitled *Book of Knowledge—Psychic Facts*. "A book of great value in the present revival of interest in and investigation of psychic matters. It presents psychic matters in a sane, natural, healthy way, convincing all who are susceptible to conviction by reason." Address Dr. Nellie Beighle, Albany block, Oakland, Cal.

There is philosophy as well as philosophy in the keeping in touch with all sweetness and love in the living world as it is found. This is living on the spiritual plane, and spirituality is power. *William H. Ruggs.*

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A Magazine Trust

"Is there a magazine trust?" asks the editor of the *Woman's Home Companion* in the October number. This is a question frequently asked in these days of trust making and trust breaking, and there are indeed doubt several good grounds on which to base the inquiry.

In answer, it is useless to deny that the present and past system of magazine publishing has serious economic faults. If the twenty leading magazines were published by one parent company with one set of offices, one subscription manager and one advertising manager, if all the printing were done in one great print shop, and most important of all, if all the thinking were done in one editorial think shop, there would be great savings and advantages. Not only would the operating expenses be reduced, and the profits increased, or in

some cases created, but it is probable that a substantial saving might be made in subscription prices to the public. As time elapses, then, the magazine trust seems both possible and wise.

In reality such a scheme, conducted on the most purely commercial principles, would be impossible, and for one reason that is comparatively simple. In the first place, the mechanical side of magazine publishing, the side where the chief savings would be made, is a much less important factor than it almost was a generation ago, and it is less important now than it will be in the future. The two really important sides of a magazine publisher are the editing and the selling of the publication, and in each of these works he is acting as one man dealing with other men or women, as the case may be. His success or failure according to the ability and power of his own personality, coupled with his ability to express that personality in the magazine itself and in his dealings with his readers. The more free expression he gives to this personality, the greater his hold upon his constituency.

"Personality is lost given, not found made, and without personality magazines would be vacant nothing."

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Following is a list of Advance Thought publications:

(Continued.)

Leadership

is published monthly by the Personal Help Publishing Co., Onecentury Help, Two Bloor Street, C. H. Kline, editor. Price \$1.00 per year.

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Human Culture

is a journal devoted to the science of Psychology. It is the organ of the Human Science School and published at 320 Dearborn St., Chicago. Price \$1.00 per year.

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Riches

is a monthly journal for the rich in desire and will, to whom all things belong. Published at Hudson, Tenn. Price 25c per year.

Humanity

"is a magazine devoted to the betterment of mankind." It defines Faith as "that peculiar quality of the human mind which enables it to believe a thing which it knows is not true." Published at No. 6 North Eighteenth St., St. Louis, Mo. Price \$1.00 per year.

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Progress

is a magazine of mental medicine. Edited and Published by J. J. Tapp, editor. It is published weekly. It is an independent journal in search of the true the good and beautiful in every department of human endeavor. Price \$2.00 per year. Address 213 New High St., Los Angeles, Cal.

The Philistine

is "a Periodical of Protest," printed every little while for the society of the Philistines and published by them monthly. Subscription \$1.00 yearly. East Aurora, N. Y.

* * *

The Open Road

is a monthly journal devoted to the advancement of thought, culture and progressive civilization. It is published at 59 Dearborn St., Chicago, by the Open Road Publishing Co. Price \$1.00 per year, 10c per copy.

* * *

Human Life, the Magazine About People,

is edited by Alfred Henry Lewis, and published by the Human Life Publishing Co., Boston. Price 50c per year.

* * *

The Master Magazine

stands for "Perpetual Life or Living in the body forever." Price \$1.00 per year. Issued monthly by The Master Publishing Co., Amsterdam, Merced Co., Cal.

* * *

The Ingersol Memorial Beacon

is a non-partisan monthly devoted to science, free thought, rational right-doing, and to good government of, for and by the people. Price 50c per year. Ingersol Beacon Co., Chicago, Ill.

* * *

The Divine Life.

A magazine of the soul. "To be divine, or not to be; that's the question?" Published each month at 4109 Vincennes Ave., Chicago. Edited by Celestia Root Long. Price \$1.00 per year.

* * *

The World Today

is published monthly and contains a record of the world's progress for the preceding thirty days. Each number contains a cumulative index of the entire volume. Address the World To-Day Publishing Co., 156 Fifth Ave., New York, or 67 Wabash Ave., Chicago. Price \$1.50 per year, 15c per copy.

The American Journal of Eugenics

is a monthly periodical which stands for the doctrines of progress or evolution, specially in the human race, through improved conditions in the relations of the sexes. Published by M. Harman, 500 Fulton St., Chicago. Price \$1.00 per year.

* * *

Notes and Queries

is a Historic Magazine, a monthly of history, folk-lore, mathematics, literature, science, art, arcane societies, etc. It is published by S. C. Gould at Manchester, N. H. Price \$1.00 per year.

* * *

The Unity Tract Society

of Kansas City, publishes a monthly periodical named "Wee Wisdom." It is a young folks' magazine and is devoted to practical Christianity. Its subscription price is 50 cents per year. *The Story of Lovie; or Establishing Ideals* is the title of a new serial story by Myrtle Fillmore, the first installment of which appears in the September number. The story will accompany the heroine through some of the most sacred and delicate experiences of life.

* * *

Health Culture.

is edited by W. R. C. Latson, M. D., and published by The Health Culture Co., 39-45 Ascension St., Passaic, N. J. As its name indicates, this is a journal that keeps abreast of the times in all matters pertaining to health, physical beauty and development. A recent issue contained a scholarly and intensely interesting paper on "The Therapeutic Effects of Music," giving some musical cures and speaking of music as a tonic. Published monthly at \$1.00 per year. Club of ten, 75c per year. Foreign subscription price, \$1.50.

The premiums offered by THE STELLAR RAY in this issue may interest you. You will find them on the inside of front cover page.

*To-Morrow Climbing Up.**Removal Notice.*

The rapid increase in the number of vital thinkers, at least of the class who read "To-Morrow Magazine," is evidenced by the fact that on the first of September, the To-Morrow Publishing Company, formerly at 2238 Calumet Ave., Chicago, purchased the fully equipped printing plant of the New Voice Publishing Co., at 139-141 East Fifty-sixth street, and commencing with the October number, "To-Morrow" will be set up, printed and bound entirely under its own roof. They will also soon be prepared to do fine job work.

The building that will be occupied is a model for the purpose, being one-story in height, forty-seven feet front by one hundred and twenty-five feet depth, the style of architecture being exceedingly artistic; its fluted pilasters with Doric caps, lending a classic effect to the entire front. "To-Morrow's" new home faces Jackson Park, is two blocks from the sandy beach of the lake shore, two blocks from the Field Museum, and not more than four blocks from the Chicago

University grounds—an ideal spot for a progressive publication, Health Home and School of Clear Thinking.

* * *

The Astrological Calendar.

By Miss Emma H. Sherwood, of Undercliff, N. J., is unique, interesting and very dainty and artistic in its appearance. One page to each month, with the Zodiacal sign, moon's phases and characteristics of persons born thereunder. Just the thing for a birthday or New Year's gift. Sent anywhere on receipt of 50c. Published by The Idea Publishing Co., 603 Massachusetts Ave., Boston, Mass.

* * *

Show Me the Way O God.

The above is the title of a song by John Whitworth, of Branden, Manitoba. The composer was prompted to write this song by the thought of the apparent difficulty in deciding which is absolutely the right way.

* * *

*MISCELLANEOUS**Spiritualism is a Misused Phrase.**Bishop Williams Says It Should Be a Part of Our Religion Today.*

"In ages past men believed explicitly in unseen spiritual existence. Not an age, not a people, particularly not a religion can be found which is not more or less pervaded by that belief. For us modern science has dispelled the vision, and in the place of nymphs and dryads and gods we see only dead matter and unformal force and law.

"Yet are we so much wiser than the ancients after all? May not the fresh, clear, intuitive insight of the childhood of the race have to instruct its purblind age? And I am not sure but that science itself is gradually bringing us back to something like that old vision, only with

larger and more splendid horizons. For science is telling us more and more that all matter may be but a manifestation of force; and all force may be but some form of will; and law is simply will acting in orderly ways; and that therefore behind all this apparently dead mass of matter and force and law is, or may be, intelligence and thought and that there it is all mind and heart. Some day we may wake up from our nightmare of faithlessness to find in every phenomenon and process of the visible universe some intelligent agency whose business it is to carry out the wise and loving purpose of the Creator and Ruler and Father of it all. Theosophy has its teachings about the Angels or Beings that preside over the great laws and forces of nature, and it sometimes seems as if they were the goal towards which

our science is working its slow and certain way.

"But it is not an age that is much in the habit of believing anything beyond the touch of the scalpel or the analysis of the crucible. The gates of sense have been thrown open so widely and such floods of light have poured in on things physical and material in this century that our inner sight is dazzled and blinded, and consequently we have largely lost our spiritual vision. The doctrine of the spiritual world, with its besetting unseen presences, has lost both dignity and reality to most thoughtful people, by misrepresentation and misinterpretation.

"Many ecclesiastics today insist on considering as absolutely essential to the Christian faith in this matter a mass of inconsequential, unknowable details, borrowed partly from the childish legends of old rabbinical legends and partly from the royal imagination of Milton, such as the rebellion and fall of certain angels, and the names and orders of celestial hierarchies, and so on. Against such positive assertion and assumption of unknowable and impractical fancies the healthy common sense of the average man revolts. It has been largely because of modern spiritism, falsely called spiritualism, with its rappings and table-tippings, whereby absurd and meaningless messages have been sent, that the thinking people of this age have so generally rejected this belief in a spiritual world, with its unseen helpers and hinderers of our moral welfare."

The last meeting of the Australasian Medical Congress was held in Adelaide, under the presidency of Professor Stirling. The next will be held in Melbourne in October, 1908, under the presidency of Prof. H. B. Allen, M. D. The University of Melbourne has granted the use of its buildings for the meetings, while the Victorian Government have agreed to help the Congress by printing the report of its transactions. Addresses are to be given in full Congress by the presidents of the sections of medicine,

surgery, pathology, and bacteriology, and public health. A special meeting of the Congress is also to be devoted to the consideration of the relations of the medical profession to hospitals, and another special meeting to syphilis. Already the committees for the various sections are in correspondence with the presidents and vice-presidents of sections, with a view to the early selection of subjects for consideration. The general secretary is Dr. Maudsley, of Melbourne, and Dr. J. B. Gunson is the Adelaide secretary. Professor Stirling and Dr. J. C. Verco, of Adelaide, are among the vice-presidents.—*The Advertiser, Adelaide, Australia.*

A Master of the Bull-Mouthed Breaker.

Jack London, in an article on "Surf Riding," in the October Woman's Home Companion, gives the following description of that thrilling sport:

"And suddenly out there where a big smoker lifts skyward, rising like a sea god from out of the welter of spume and churning white, on the giddy, toppling, overhanging and downfalling, precarious crest appears the dark head of a man. Swiftly he rises through the rushing white. His black shoulders, his chest, his loins, his limbs—all is abruptly projected on one's vision. Where but the moment before was only the ocean's wide desolation and invincible roar is now a man, erect, full-statured, not struggling frantically in that wild movement, not buried and crushed and buffeted by those mighty monsters, but standing above them all, calm and superb, poised on the giddy summit, his feet buried in the churning foam, the salt smoke rising to his knees, and all the rest of him in the free air and flashing sunlight, and he is flying through the air, flying forward, flying fast, as the surge on which he stands. He is impassive, motionless, as a statue carved suddenly by some miracle out of the sea's depth from which he rose. And

straight on toward shore he flies on his winged heels and the white crest of the breaker. There is a wild burst of foam, a long, tumultuous, rushing sound, as the breaker falls futile and spent on the beach at your feet; and there at your feet steps calmly ashore a Kanaka, burnt black by the tropic sun. Several minutes ago he was a speck a quarter of a mile away. He has "bitted the bull-mouthed breaker" and ridden it in, and the pride in the feat shows in the carriage of his magnificent body as he glances for a moment carelessly at you who sit in the shade of the shore. He is a Kanaka—and more; he is a man, a natural king, a member of the kingly species that has mastered matter and the brutes and lorded it over creation."



*Clogging the Memory With Petty
Injuries and Slights Works Havoc
With Happiness and Leaves Its
Imprint on the Face.*

By Mary Eleanor O'Donnell.

The pessimist and the woman "who never forgets anything" are twin sisters.

In conversation with these misguided individuals you will find that it is the unkind things of life that they have remembered.

They seem to experience a morbid pleasure in brooding over and recounting family griefs and slights and all the little, unavoidable, unpleasant incidents of existence.

Happiness will be an unknown quality to these people until they have acquired the faculty of forgetting.

There is no complicated system necessary to master the faculty—nothing but to try to make other people happy and content. To do this is to store the mind with memories that will make one happy every time you recall them.

They are the women who have acquired the faculty of forgetting.

Ofttimes they are women whose lives have been a succession of heart-breaking tragedies.

The woman who would keep her youth, her friends' admiration, must have a

change, a variety, a certain amount of excitement, learn to be broad, to keep abreast of the times, to think big, new thoughts, to have fresh emotions, and above all to appreciate what a consummate idiot she is making of herself when she sheds a single, solitary, stupid tear over slights that are past.

She teaches herself to clear her mind of every gloomy, selfish, angry or revengeful thought. To allow no resentment or grudge toward man or fate to stay in her heart over night.

She thinks of the glorious possibilities of this grand old world of ours, how much each day means and what possibilities of happiness and usefulness it contains if well spent.

That if one dwells on small worries, grows angry, resentful, revengeful, what a great and inexcusable folly they are committing. They are wasting life and tottering discontentedly to an unloved old age.

The woman who gets the most out of life, who retains her youth, is the one who has made the development of a noble and harmonious character the business of her life.

She accepts her sorrows and disappointments as a means to a greater growth, and finds in them an exaltation of spirit which is closely allied with happiness.

And as she looks back across the wide stretch of years, she recognizes that her sorrows, after all, have made her grow in self-control, in charity of judgment, in a sense of justice, in generosity and in unselfishness.

There is no individual so much to be pitied as the woman whose entire fortune is her beauty.

Good looks should rightly be the outward expression of character and soul. The woman who lives a truly sincere, splendid, unselfish life invariably shows her fine thinking mind and her well-adjusted consciousness in the expression of her eyes, the words she speaks, her voice, manner and conduct.

Good looks without sweetness and the glorious light of tender, genuine womanhood amount to little.

External loveliness fades, spiritual

beauty increases with the advancing years and the wider knowledge that comes with age.

These women allow certain things to dominate them. They do not realize that if they would keep young at heart, and that means young outside in spite of years, they must banish petulant moods, combat irritability and learn how to forget.

That they must cultivate kindness and the habit of courtesy and thoughtfulness until it becomes a part of their character.

For this is the part that tends to the eternal youthful spirit if the cares and troubles of life are met in the right way. It is the part that bids defiance to Father Time and his advancing years; it is the only part really worth while.

There is no cosmetic like the desire to please; it illuminates the eye, tints the complexion and makes the voice like a song; but the woman who has not acquired the faculty of forgetting can never hope to attain it.

* * *

Neither can the woman who wears two faces—an amiable mask for her friends and acquaintances, and a vinegary, scowling countenance for those who will tolerate her recitations of troubles and griefs and disappointments and slights.

Such a pickled variety of physiognomy will scare away the bravest friends.

This habit is some women's principal affliction, and it's a fine habit to break, and break hard so that it can never get together again.

Such a woman is cheating herself out of just so many hours and minutes of happy life when she is retailing and enjoying her trials.

Every time such a woman catches herself starting off on a long wail about her illness, her disappointments, her troubles, that no one wants to listen to, but they are too polite to tell her so, she should close her lips, count twenty and call herself names for thirty seconds.

It will save her friends the trouble of doing the same thing.

Every one of us has some little or some great overpowering grief that at the most unexpected times brings a dimness

to our eyes and a great touch of pain to our hearts.

But what a howling old wilderness this merry old world would be if we were to corral every one we came across and pour out our woes to them.

And, after all, no life can be complete or perfect unless one has a few privations, a few sorrows and disappointments to bear.

Unless one has stood beside the graves of their own loved ones, how can they hope to sympathize, to offer anything but lip sympathy to those who have grasped through the sea of trouble?

How can those who have never dropped heart-sick, scalding, blinding tears into the open grave of their own dead, measure the agony of that last lingering look, as they are hidden forever from human sight?

It is a great thing to lock up the chambers of one's heart and sit down by closed doors, lest some apathetic or unkind ear should hear the pained cries you only want time to smother.

But it is still a greater thing to go through all this and to learn how to forget, to be the grand, noble, helpful creature that every woman was meant to be.

Do not discharge in haste the arrow which can never return; it is easy to destroy happiness; most difficult to restore it.—*Herder*.

* * *

Why Should He?

Saint-Saens, the French composer, during his visit to Chicago, made a brief address on America at a dinner party. "The American business spirit," he said, in the course of his address, "is an excellent thing. To it, undoubtedly, America's unexampled prosperity is due. But I think that this spirit is sometimes carried too far. For instance, in a hotel barber shop yesterday I asked the barber if he had ever heard a certain celebrated pianist. 'No, sir,' he replied emphatically. 'These pianists never patronize me, and so I never patronize them.'"—*Argonaut*.

Take Them Out

Or Feed Them Food They Can Study On

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

A boy writes from Jamestown, N. Y., saying: "A short time ago I got into a bad condition from overstudy, but Mother having heard about Grape-Nuts food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it.

"My face was pale and thin, but is now round and has considerable color. After I had been using Grape-Nuts for about two months I felt like a new boy altogether. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it is Grape-Nuts that has saved me from a year's delay in entering college.

"Father and mother have both been improved by the use of Grape-Nuts. Mother was troubled with sleepless nights, and got very thin, and looked care worn. She has gained her normal strength and looks, and sleeps well nights." "There's a Reason." Read "The Road to Wellville" in pkgs.



Three Beers a Day, or

1 barrel of flour,
50 pounds of sugar,
20 pounds of corn starch,
10 pounds of macaroni,
10 quarts of beans,
4 twelve-pound hams,
1 bushel sweet potatoes,
3 bushels Irish potatoes,

10 pounds of coffee,
10 pounds of raisins,
10 pounds of rice,
20 pounds of crackers,
100 bars of soap,
3 twelve-pound turkeys,
5 quarts of cranberries,
10 bunches of celery,
10 pounds of prunes,
4 dozen oranges,
10 pounds of mixed nuts.

Four big barrels heaped up! And in the bottom of the last barrel a purse with two pockets, in one a five-dollar gold piece marked "A Dress for Mother." In the other pocket a ten-dollar bill marked "To Buy Shoes for the Children."

Fathers! Look at that list. Show it to mother. Show it to the children. Ask them how they would like such a donation every year.

Three beers a day for a year will do it!

Disappointment should always be taken as a stimulant, and never viewed as a discouragement.—C. B. Newcomb.

"To persuade one soul to lead a better life is to leave the world better than you found it."



"Conductor, Pull That Curtain Down."

The car was an open one, and the sun shone straight down in her eyes. When the conductor came to collect the fares, pointing like a queen to the shade, and in a cold, harsh tone, she said: "Conductor, pull that curtain down."

The conductor paid no more attention to her than to the grinding of the wheels. Again she called to him, this time a little louder; but the conductor was very busy just then collecting fares in another part of the car, and the other passengers began to sit up and take notice. As the conductor passed her on the way back to the platform, he was met with:

"Conductor, pull that curtain down. What are you waiting for?"

"I am waiting for you to say 'please,' madam," said he, quiet and courteous.

Her face flamed up, and I thought to myself there would be something doing; but she was true blue.

"I should have said 'please,' I know," said she very softly, "and I beg your pardon."

That curtain came down with such a bang it nearly "busted," and the rest of the passengers nodded and smiled to themselves as if they felt pretty good.—*From "Women 'Fares' as the Conductor Sees Them," in the September Woman's Home Companion.*

The premiums offered by THE STELLAR RAY in this issue may interest you. You will find them on the inside of front cover page.

The floor space of St. Peter's, Rome, is 227,069 square feet, being the greatest of any cathedral in the world.

God's best gift to us is not things, but opportunities.—*Alice Rollins.*

Trouble From Coffee

People Beginning to Learn About the Drug.

"Coffee treated me so badly that I want to tell people about it, and if you can use my letter, I will be glad.

"I am 45 years old and have drank coffee all my life. I have felt bad for years and did not know what ailed me. Sometimes I would have to press my hand against my heart, I would be in such pain and I got so I could hardly do my work. My head would feel heavy and dizzy, and many a time I got so blind I just had to drop down or else I would have fallen.

"I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drink-

ing coffee. I tried the Postum, but it was some days before I got hold of the right way to make it. My heart disease and dropsy disappeared and I got entirely well.

"There is much in making it. It has to be boiled longer than ordinary coffee, but when I got it made good, it was fine, and now I wouldn't have coffee in my house at all. I am sure that Postum saved my life, and I am now perfectly well. I send you the names of about twenty people that have been helped by leaving off coffee and using Postum Food Coffee."

It's worth while to read "The Road to Wellville" in pkgs.

A Stinging Retort.

A gentleman purchased at a post office a large quantity of stamped envelopes, newspaper wrappers and other postal requisites.

Finding them somewhat difficult to carry, he asked one of the counter clerks if he could supply him with a small quantity of string.

"We are not permitted by the department to supply string," was the reply.

"Then give me a bit of red tape," was the sarcastic retort.

The string was supplied.—*Sketch.*

We need only obey. There is no guidance for each of us, and by lowly listening, we shall hear the right word.—*Emerson.*

How poor they are that have not patience.—*Shakespeare.*

"Never argue with a man who talks loud. You couldn't convince him in a thousand years."

The premiums offered by THE STELLAR RAY in this issue may interest you. You will find them on the inside of front cover page.

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SAM COIT.

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After Thirty Years of
Useless Doctoring

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Mr. Eugene Christian, 7 East 41st St., New York City:

My Dear Mr. Christian:—I owe you a bet that must be paid. I feel it my duty to write you in regard to the remarkable cure of hay fever, or, what the learned doctors called "anemia" or "auto-intoxication," and which they named but could not cure. I had been a sufferer for over thirty years, and had gone the rounds of the doctors and remedies, and now at this time, six months after beginning your instructions, I am cured. I am full of energy, vitality and life, and my weight has increased 20 lbs. I cannot express how grateful to you I am for the patience and skill you have shown in my case. It is a mystery to my friends to think all this has been done by the simple means of combining scientifically my foods.

Most sincerely yours,

SAM COIT,
Leading Man the Lulu Glaser Co.; Players' Club, New York.

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What some of those who have read the book think of it:

HEALTH PUBLISHING COMPANY, New York City.
Gentlemen:—I wish that I could place this little book in the hands of every young person, of both sexes. Not but it should be of interest to the older ones, but the chapter on Sexual Physiology is a subject that should be brought before young people in a proper manner. The author certainly deserves to be congratulated on his manner of handling such an important, yet generally avoided subject.
(Signed) WILLIAM S. BIRGE, M. D.
Walters Park, Pa., November 8, 1908.

HEALTH PUBLISHING COMPANY, New York City.
Gentlemen:—It becomes my pleasant duty to acknowledge the receipt of your excellent work, entitled "Vitality." I have given it careful perusal and find it, on the whole, admirably adapted to popular use. As a means of stimulating thought and disseminating knowledge upon health subjects this work will be of great value. Very truly yours,
(Signed) ROBERT WALTER, M. D.
New York, October 29, 1908.

HEALTH PUBLISHING COMPANY, New York City.
Gentlemen:—I desire to thank you for forwarding to me your new book, "Vitality" which I consider a work of sterling merit. The combination of the various subjects gives to this book an exceptionally unique character. The authors, therefore, deserve to be complimented for their service to humanity.
Very truly yours,
(Signed) L. F. EIFLER.

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After having read the contents and what others say, we think you will agree with us that you cannot afford to neglect this wonderful opportunity to secure a copy of this valuable book. It is our earnest desire that every reader of this magazine should become a possessor of a copy of "Vitality," as we believe that they will recommend it to their friends and acquaintances, and for this reason we will for the next thirty days, send a copy of the book for 15 cents, postpaid, to every person becoming a subscriber to HEALTH at the regular subscription price of \$1.00 per year. HEALTH is a 96-page monthly magazine devoted to the subjects of Hygiene, Physical Development, Mental Force, etc. Every family can save several hundred dollars in doctor's fees by reading and following the practical advice given in each issue. Sample copy sent FREE.

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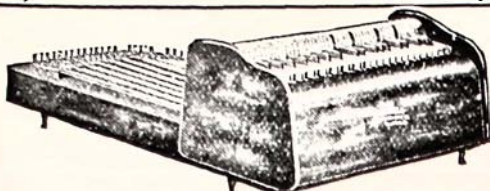
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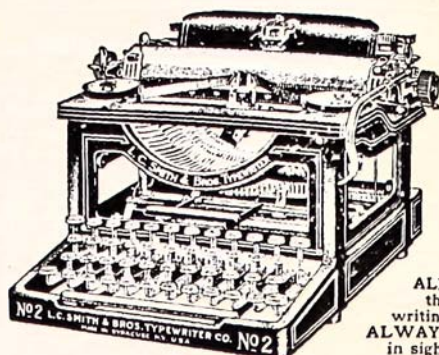
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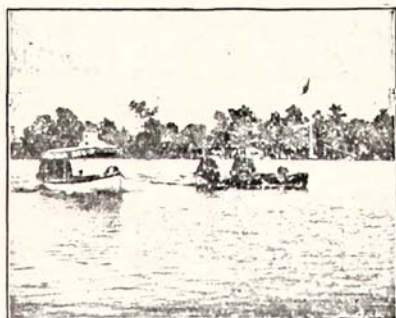
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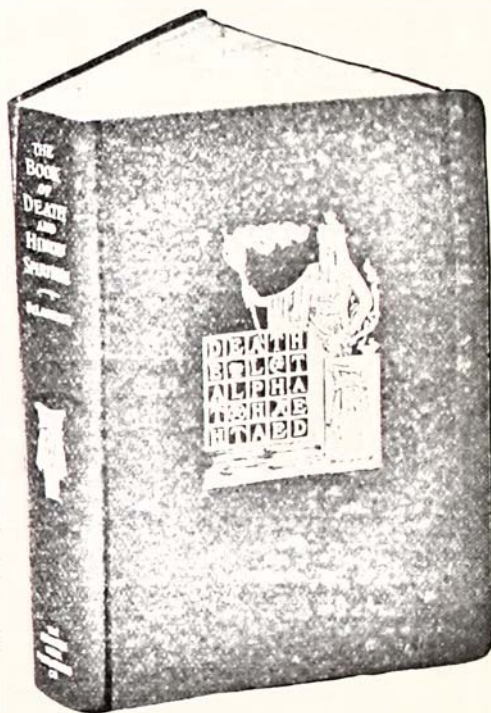
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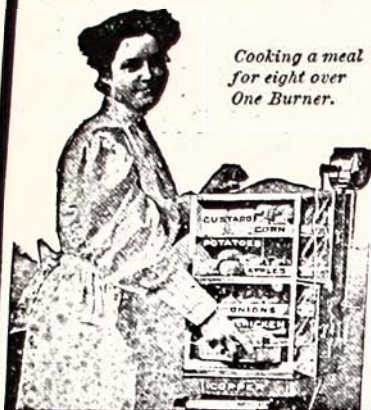
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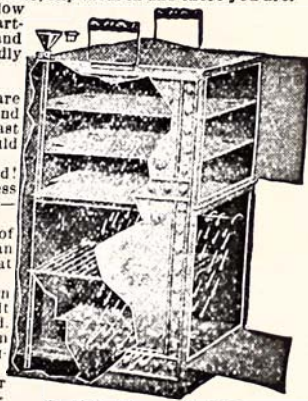
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