



# THE STELLAR RAY

ADVOCATES

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



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# THE STELLAR RAY

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HENRY CLAY HODGES, Editor

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# EDITORIAL DEPARTMENT

## *Justice and Mercy for the Criminal Classes.*

We maintain that when governments deal wisely with their depraved classes crime will disappear as does filth and infection before the enactments of Boards of Health. The foothold of influential power which that body has attained is an indisputable evidence of human progress. Its principles of cleanliness may well be followed in the treatment of moral filth and contagion. In fact we believe that were all prisons open to the sunlight and abundant fresh air and the attention of the inmates concentrated upon absolute purity of body, apparel and surroundings it would go a long way toward reclaiming the classes that either drift or hurl themselves into captivity. To hold the errant and vicious as captives is necessary to protect society, but to permit that captivity to degenerate the captive and to become an act of vengeance upon any creature is unworthy of an enlightened government. Public attention has recently been called to one Jesse Pomeroy, a life inmate of Cherry Hill prison, Charlestown, Mass.

In 1874, at the age of 14 years, he was sentenced to be hanged, but due to his tender age the sentence **TO BE HANGED AT 14 YEARS OF AGE.** was changed to imprisonment for life in solitary confinement.

It would have been more humane to have set him free from physical life, to pass onward to a higher tribunal, whose justice is ever tempered with mercy.

His crimes were heinous, revolting and horrible beyond expression. He was a monster of cruelty. But has not the torture of his body and soul by the state also been a crime?

Confined for 33 years in a dungeon with but a small aperture for ventilation or light he has grown to manhood. That he was not a worthless piece of

human mechanism is proven by the fact that he has become an educated man. We are informed that he has read all of the 8,000 books in the prison library and has learned to read six languages. He is now 47 years old. His aged mother is permitted to see and talk with him once each month through iron bars.

Thirty-three years of solitary confinement, without a ray of sunlight or a breath of unadulterated air; with no hope of freedom no incentive to improvement. Has such treatment of a human being benefited the state? Is there less crime because of this incarceration? More to the honor of an enlightened nation would it be if its policy had been to hold the degenerate boy in a confinement which would give his exceptional ability a chance to benefit his fellows. An environment of compulsory education steadily diverting the mind from atrocities to the cultivation of humane faculties, instead of adding another crime to those already committed.

Crime still pours in turbid streams through the courts of all nations into the stagnant pools of so-called justice. Thus has it ever done, and there is no abatement it increases in proportion to the population and is dealt with upon the basis of established precedents dating back into the dark ages, as is evidenced by the example of Jesse Pomeroy. His is but one case among thousands of human beings languishing in dungeons who are not as dangerous to society as are tens of thousands who are breathing the pure air of heaven and are upheld by their governments in their occupations of slowly destroying their fellows both body and soul. They are protected in their various evil enterprises. Notable among them is the traffic that deals out degradation, poverty, brutality, viscious

ness, suicide and murder, both at wholesale and retail, seven days of the week, all day and all night.

Is it any marvel that there is no abatement of crime? The statutes of good government should forbid its people to prey upon each other and enforce such laws. Its criminal laws should be more effective of good than those of the present day. Each case should be considered upon its own merits or demerits, not upon the decision of some court tribunal of the past.

Good government should demand an eye for an eye? Yes, but an eye single in its purpose to restore. A life for a life? Yes, but a life given to replace somewhere in the world's movements deeds of kindness and mercy. It should be the high duty of good government to hold the delinquents in firm custody, insisting upon and giving a reprieve during which industrial education and wholesome environment is provided, after which the criminal should be required to choose by what method or field of activity he will expiate his crime. The voluntary choice would in itself transform the criminal into an active force for good. This term of expiation should be rigidly under the supervision of the state, after which honorable freedom shall belong to the former criminal.

If prison pens were transformed into wholesome detention homes or institutions for the double purpose of protection to society and at the same time uplifting the degenerate, were such a principle which is justice tempered with mercy, to form the base of operations in dealing with criminals, not one in thousands would choose not to retrieve his errors and prefer ignominious confinement and isolation.

When shall humanity free itself from the dragging anchor of the past? Shall superstitions and barbarities of a past age always dominate man's thoughts and actions?

Culture in the common acceptance of the term does not improve these condi-

**INTELLECTUAL CULTURE NOT A REMEDY.** tions, proven by the fact that the instance cited is under the laws of Massachusetts, which claims, and is

perhaps rightly conceded, to be at least one of the seats of most advanced mental culture in the Union. The home of Harvard University and its head, President Elliot, whose mind is one of the broadest and most cultured of the day; almost within a stone's throw of Concord, the home of Emerson and Alcott. Is it not also the home of Salem witchcraft with its intolerance and persecution that all of its culture has evidently failed to transmute into justice and mercy?

There is a culture however that will transform the whole world into a garden of beauty and its citizens to upright behavior and consequent happiness. This culture may be found in the schools of individual experience, where worthy citizenship is sincerely desired, and worthy representation in the seats of administration shall be sincerely and imperatively demanded.

\* \* \*

### *Thanksgiving.*

Speaking of gratitude one is reminded of the admirability and the rarity of that quality of mind. The color emanations from the mental and soul expressions termed gratitude are a commingling of love radiations with those of realization. The rose hue of love and the violet of realization are beautiful to behold. Their attractive power for the valuable things of life is beyond computation.

True gratitude is like radium in the dark recesses of a cavern. It attracts light, although there would seem to be none. Just so do benefits flow to and beauty radiate from the union of appreciation and love.

Thanksgiving rises temporarily in the souls of fatherhood and motherhood, especially when they may have passed near the great divide between physical and spiritual life. All love sometimes gleams, if ever so faintly, with the hue of gratitude.

**FATHERHOOD AND MOTHERHOOD GRATEFUL.**

However as a color ray or a musical vibration it is but infrequently heard or seen, and is consequently a rarity. Where it is most discernable is emanating from beings who have experienced adversity, for strange as it may seem adversity is a better soil for the cultivation of the sense of gratitude than the constantly sun-bathed soil of continued prosperity. The average human being, under unbroken prosperity, becomes self-important, while the cessation of benefits awakens the sense of dependence and appreciation. True thanksgiving simply means a realization of the beneficence of all of Nature's laws, and should form a permanent consciousness.

This does not mean a knowledge of all law, but an intuitive cognition that the universe is man's

**THE UNIVERSE IS MAN'S.** and the fulness thereof if he will conform to its great principles of justice—justice to himself and his fellows. A man does not deal justly with himself who abuses his body or soul.

Gormandism and alcoholism are among mankind's most incipient destroyers of both body and soul. Gormandizing does not confine itself to the act of eating. The appetite for money is seldom appeased. The more a man has the more he wants, even if it deprives his fellows of their rights. Temperance or moderation in eating and in accumulating wealth would go a great way toward developing the powers of realization.

**MODERATION IN ACCUMULATING WEALTH**

Gratitude is an indispensable quality of mind in a well balanced individuality. Following we offer a formula for cultivating observation and appreciation, which are the parents of gratitude:

*Formula.*

Breathe many deep breaths of pure air each day and think about its life-giving power and abundant supply.

Drink at least one generous draught of water each day, and think of its wonderful qualities, its cleansing power in the body and its abundant supply for healthful bathing also.

Eat some fruit each day and observe

its marvelous formation and its delicious taste and fragrance, and of the great beneficence of the laws that produce it.

Upon retiring to rest: think of the darkness and the rest its law gently enforces upon man and beast. Also think of the invisible power that holds the earth and stars in their courses and causes your life currents to continue their flow while you sleep.

A few days of this practice will awaken some of the sleeping consciousness in any human being, no matter how near the precipice of oblivion his stupidity, selfishness and pride may have led him.

It is customary at this time of the year for Americans to grow thankful and hungry. The idea originated with some newly arrived immigrants in Massachusetts who were grateful because they had something to eat nearly every Thursday. As the pocketbooks grew rounder and the meals squarer, the Thanksgiving idea became a confirmed habit. Now we stop work one day every year, put the cash drawer in the safe, and reflect upon how much worse things might have been. In the afternoon, we go out and see some young men dispute about a lopsided leather ball.

This year as we watch our agile son stepping lightly from place to place we shall have much to be thankful for. The crops have been good and prosperity shows no signs of deserting those who have it. We have had a newspaper war scare and a Wall Street speculators' panic, and we have gone through them with a broad grin. We have celebrated the three hundredth anniversary of the coming of the charter-member Virginians and we didn't have to go to the exposition. We have stuck swords into octopuses, we have lambasted railroads, we have had the time of our young lives. We are digging holes in the Isthmus of Panama; we are starting a young government in the Philippines.

And it's a whole year before we will have to stop work and be thankful again.

--Success.

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

\* \* \*

### Mental "Squatters."

It has been that the man in advance of his time—the swift runner who tells his fellows of golden possibilities—has been despised and rejected by his contemporaries.

Now, however, the human mind is expecting news from all parts of the universe, and will soon be ready to do honor to the one who benefits his race.

This proves that he is evolving from the primitive state in which he regarded every reformer as an enemy seeking to beguile him from his pre-empted claim—as the land "squatters" of today bend their energies to hold their territory.

Mental "squatters" are diminishing: the world of thought, of discovery, of endeavor is opening wide its gates to an army of heroes returning laden with valuable trophies.

An artist has painted a masterly picture of Columbus before dignitaries of state in Genoa. The painting represents a numerous company of men, Columbus in their midst with his charts, earnestly striving to reveal the geographical fact of an undiscovered country. The master strokes of the artist are shown in the varied expressions of incredulity, ridicule and scorn on the faces of his listeners. They are so well depicted that they are keenly felt by a sensitive observer, causing him to feel shame for the arrogant, egotistical ignorance of the individuals represented.

However, scornful ignorance has had its day and generation; the term scoffer is a synonym for ignorance and prejudice. A "free thinker" is now laurel-crowned, not burned at the stake.

When it was proposed to light London with gas, no less a man than Sir Walter Scott printed his protest against the ridiculous attempt to light the streets of a city with smoke. What was reported by a committee of the House of

Commons against railways? And who has not heard of the scorn encountered by the first advocates of oceanic telegraphy? Still these discoveries have all made their way, as Spiritualism will do ere long, for nothing can resist the collective evidence in its favor. \* \* \* Those who developed the telegraphic systems cared nothing for the outsiders who said that such a mode of sending messages must, in the nature of things, be "impossible." Relying upon their own experience, although unable to understand the nature of the phenomena of electricity, they still went on, and now we send our messages around the world.—From an article by the Countess De Pomar, in *La Courriere*, Oakland, Cal.

\* \* \*

### Reformers and Scientists.

A reformer is a reconstructor, and the first act of reformation is to tear down. Literature abounds with alternate condemnation and eulogy of the so-called reformers of religious and social ideals—condemnation while the work of tearing down is going forward, followed by panegyric and eulogy after the reformation is apparent to the world. There is, however, a dearth of mention being made, together with a proper attention being directed, to the builders of life's conditions. These tear nothing down. They are magicians who quietly transform the conditions of physical life, and subsequently the whole social and moral status of the world.

They toil unobtrusively for years, then—Presto! Change!—and the world is communicating with lightning speed, exchanging words of greeting between far distant shores. The proceedings of moment in all nations are flashed back and forth between the rising and setting of the sun.

They move quietly here and there, and lo! the streets, homes, parks and public edifices gleam with a light more brilliant than day. The people speak gently and their voices are heard and responded to in far distant cities.

Strong currents carry burdens everywhere as though they were but a feather

weight, silently and swiftly ascending and descending in buildings of great height.

A toiling, foot-weary traveler is an almost unknown quantity in the present equasion of human life. He is now rolled rapidly in a clean, well ventilated, comfortable conveyance over many miles of road for the price of a cigar or a glass of beer.

Due to these unobtrusive builders of new conditions, powerful engines lighten the burdens of humanity, ingenious inventions facilitate all labor and a speed more swift than horses turns the soil, sows the seed and garners the grain.

Due to these magicians, thousands of varieties of soil products are now in use where but a few were formerly known. The earth blooms with fragrance, lusciousness and nourishment. The world lives on a plane of convenience, comfort and luxury absolutely undreamt of by our forefathers of half a century ago. Recalling the days of the hand-plow, the horse car and lamplighter, also the days of fear and dread of the encroachment of mechanical inventions lest they might usurp the horny hand of toil, we are reminded that none of these fears have been realized, and that the ditch digger of today receives for a week's work as much as a skilled laborer consumed three and even four weeks' time to earn, and he was well satisfied at that.

If these silent builders of comfort, convenience and facility had left their laboratories in disheartened doubt because of the dubious prognostications of ignorance, what would be the state of civilization today?

If the reformers of religious and social standards had ceased their work of reconstruction because of the tide of condemnation surging about them, we should still be living in the ideals of the days of Nero.

The readers of THE STELLAR RAY are people who observe and think. They will therefore form the logical conclusion that the spirit of fear accomplishes nothing. The spirit of preverseness and courage transforms not only the face of the earth, but all conditions of life. They will perhaps agree with the

writer that such men as Gallileo, Tycho, Brahe, Keplar, Flamarion, Watts, Franklin, Fulton, Stevenson, Morse, Edison, Tesslar, Marconi and Burbank have accomplished, through their quiet researches and their discoveries of the hidden forces of nature, full as much for humanity as have the reformers. Let there be honor where honor is due, both to Reformers and Scientists. All the reformers of history, however, could not have wrought the improved conditions that have been accomplished by one scientist such as Thomas Edison.

\* \* \*

### *Don't Talk Hard Times.*

There is no real condition in this country today to produce hard times, no warrant for them but the people's talk. When people are scared money is always tight. It was right in the midst of the most prosperous times we have ever had, that men began to whisper, "Hard times are coming;" "Business has been too good to last;" "Such a boom of prosperity cannot possibly hold out."

If the entire press of the country had refused to pass along the pessimistic note, and had assured the people that there was no cause for alarm, that the panic was mainly a mental one, the public confidence would not have been shaken to any great extent.

As a matter of fact the actual condition of our great nation was never better than it is today. There are no *real* hard times among us, and there are not going to be any. Just as quickly as public confidence is restored everything will go on as before.

How little we realize how much the general mental attitude of business men has to do with good times and hard times! Prosperity is in the air when everybody has confidence. When there is no doubt or uncertainty in the public faith, times are good. But let the least doubt creep into the minds of a few prominent business men; let a few noted financiers prophesy that hard times are upon us; let but the mists of doubt cloud the public confidence, and everything begins to tighten up.



Business rests so largely upon confidence, that anything which disturbs it affects the market and business generally very quickly. Every little while there is a great run on a bank, which proves to be perfectly solid, just because a rumor was set afloat that it was shaky. Business houses have sometimes come to grief in a similar way. A rumor without a particle of foundation might cause a run on the Bank of England.

Unfavorable rumors spread much more rapidly than favorable ones, and they keep increasing in volume like a snowball—everybody adding a little to and embellishing what he has received. It is a strange propensity of human nature which likes to exaggerate ill news—a person's or a firm's misfortune.—*Chas. Lee Scoville, in Success Magazine.*



### *Lack of Church Attendance.*

One of the most prominent ministers of Detroit was recently deploring the lack of church attendance among men, in the various Christian churches of the day.

It seems to us that in trying to explain the condition its cause is sought for in the wrong place; that is, among the former church-goers—whereas the fact is, that the average preacher of today has nothing to give that is of interest to the people. If he had his pews would be full, his edifice would not hold the throngs that would come to hear him. The average pulpit is feeding its hearers verbiage, dealing out the dry husks of the past instead of the corn just plucked.

Man has needed to be taught as a child by symbols and parables, thus developing his reasoning powers. He has outgrown the fairy tales of his infancy, with their monsters "seeking whom they might devour" as the bugaboos to frighten him into unquestioning silence. He now stands on the threshold of an age of revelation commensurate with his mental stature.

There is a vast field of knowledge which is based upon scientific principles, not upon legends and superstitions and ologies of past ages. Were such knowl-

edge to be dispensed from the pulpits—teaching the people the practical application of the laws of life to every-day needs and problems—the throngs could not be seated.

The truths that Jesus and Paul taught were as old as the universe, but they had been perverted by Priestcraft, Pharaseism and various other isms, and when these great preachers were brave enough to tear away these falsities, the throngs followed them, until those in authority feared their power and sought to crush them.

Were the ministers today to preach sincerely and fearlessly regarding truths which apply to the vital questions of daily life, and come into the inspirations of the day, many times within their own souls, then would the people be interested and the churches filled to overflowing. When Lyman Beecher and Henry Ward Beecher, his son, Emerson, Spurgeon, his successor, J. D. Campbell, Robert Collier, Phillips Brooks, Professor Swing, and Bishop Williams of Detroit—when they preached or do preach, no complaint of empty pews is heard.

Wherever is found an outspoken man of ability, there is no dearth of hearers, both men and women. Their attractive power lay and still rests in the fact that they had something to say and in their fearlessness of established precedent, in their freedom and courage to give it utterance.

The ministry of today as a rule stands beside the shattered fabrications of an infant race fearing to step forward into the broad field of enlightenment lest its prestige be usurped—when if it but knew it, it could still be a leader, a consoler, revered and beloved as never before. It would then be free to console the bereaved, to counsel, cheer and encourage its hearers—unfettered by creeds and dogmas. Calmly, fearlessly, might it point to the path of Godliness, because it is proved to be a benefit to follow it. Not because some spectre of human imagery demanded the blood of a holy man to appease its displeasure because of the wanderings of its ignorant creatures.

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### *Benjamin Hart's Experience.*

(Continued from page 176 November Number.)

Benjamin Hart had not ceased to wonder at the strange experience, whatever it might be called, in which he saw his old friend, Thomas Hathaway, and held an interesting conversation with him. His friend's unique revelations were so foreign to any ideas that had ever entered into his conception of life hereafter that he knew that he was not in any sense their author. And to-day he had been recalling what Tom had said to him about that small educational enterprise of his.

"Tom distinctly stated that it was the most profitable investment I have made," said Benjamin to himself, "but if he would compute the profit and loss columns of its accounting and show me where the profits really come in I'd be much obliged to him. He left quite suddenly, and I did not invite him to return, although I would give a round sum to have another visit with him," he mused as he sat in a meditative mood by his cheerful fire.

He felt a gentle pressure on his shoulder, and, glancing up, he was not very greatly surprised to see his friend Tom standing beside him. It had seemed to him possible that he might come again. And now that he was here the feeling of pleasure was paramount to any sense of the supernatural, and he said cordially:

"I was wishing you'd come, Tom, and explain how that losing enterprise I'm interested in is the most profitable investment I have on hand."

"I am here in response to your thought, Benjamin Hart," replied his visitor.

"Be seated," Tom, my good friend, and answer my inquiries if you will do so."

"Today," replied Hathaway, "you were again counting and recounting the records of the most profitable enterprise

that you own and failed to see where it is profitable to you."

As Hart listened to his words he was conscious of a feeling of warm affection toward his friend, and he knew that it was reciprocated.

"You see," continued Tom, "there has always been a bond of sympathy between us, Benjamin, ever since we were boys together. Staunch defenders of each other's right; and I am more interested in your life than I was before I left the old diseased body.

It was a great relief to be free from that; the environment of exposure and hardship at the mines was too severe for my physical strength. And after becoming unable to continue my search for diamonds I lost interest in everything and was glad to make the change. Pardon the digression.

I told you of my experience in finding that all of the wealth which I had accumulated in Africa vanished like a mist before sunlight when I came here, but that I found a substantial amount awaiting my disbursement from a large financial center.

Like yourself, Ben, I had an idea that there was no such thing as business and money or moneymaking after death, and thought what a dreary state it must be. Consequently it was a great surprise to me that business in this life is an inexhaustible delight."

"Yes, Tom, you told me that a monthly payment you had been in the habit of making toward the support of a home and refining influences for a score of orphans that you had a feeling of pity for had been accumulating to your credit and compounding interest at a rapid rate. But this enterprise of mine is not a donation. It is a business in which good money is invested, supposedly to bring fair returns and to be at least self supporting. It is not a charitable investment. I am, however, able to see how the people who are making their living through it are profited, also the parties to whom the output goes, that being educational, it does do some good, but where the profit to me comes in I fail to notice."

"Benjamin, how did you come to start the business?" asked his friend.

"Well, I had come into possession of some remarkable knowledge which it seemed to me that the whole world ought to know, and I cast about in my mind at different times for years for a way to let the world have the benefit of it. At last this way seemed to come right to my door, and it looked feasible and practical and there seemed to be no reason why, in time, it should not return the small sum invested and realize a pretty good profit. That was quite a while ago and it still runs behind; no profit to me so far as I am able to discover."

"My friend," replied Hathaway, "that purpose to benefit your fellows is now a great balance to your credit. Far greater than all of your worldly possessions beside. I will give you briefly a summary of how profit and loss are computed here as clearly as language will permit me to describe that of which there is no exact analogy to use as comparison.

"First, the character or quality of the enterprise is tested; if it be of a labor saving nature, a health promoter, life saving device, or is to facilitate business, travel, communication, is an educator, or an enterprise by which courage, cheer and hopefulness are generated and dispensed, or to awaken the spiritual nature of man—in brief, if it conduces in any way to the higher civilization and moral development of the creatures of the universe it is placed to the credit of its promoters.

"The purposes are then inspected. If they are for the general well being of all concerned and are not colored with selfish greed, the purposes are also placed to the credit of the promoters. These two principles form an inexhaustible credit account in the vast financial systems of celestial life. They draw compound interest, as it were, attracting powerful support from many resources that never fail, so that prosperity moves steadily on through its activities, its credit account increasing as its purpose grows and its field of operations broaden.

"If, however, the purpose becomes self centered and colored with fretfulness

and impatience its aura becomes dim, and a depreciation of values begins at once; the attractive quality is disturbed and its capital dwindles away. A spark of monopoly scorches only the monopolist himself on this plane of existence.

"In celestial life one may enter the world of finance as an influential man of affairs if he has cultivated liberality during his physical life. Liberality, according to supernal wisdom, is something far more comprehensive than our word commonly conveys and beyond my power of interpretation, for its entities are so subtle, refined and effective that nothing earthly can compare.

"Liberal mind, liberal soul and liberal action is as near as I can express it, and it draws immensely upon the forces for good bestowing, health, prosperity, and consequent happiness.

"Now, friend Hart, if your enterprise is not paying you a profit, I would suggest that you improve the drawing quality of its purpose, reduce to zero the expenditure of force in anxiety, draw largely of fresh capital from the exhaustless sources of love for your fellows and you'll be in direct business relations with the great financial centers of heaven. The quality of the output, together with the quantity will increase. Quantity and quality are both essentials in an output of an educational character."

"Tom, you are talking about principles as though they were cash," said Benjamin Hart.

"In financial affairs they are clean, pure cash if they are right. In art they are clean, pure art if they are right. Do try to comprehend that principles emanate from thoughts and that thoughts are things—most potent, powerful things, far more real than a roll of ten-dollar bills or a handful of twenty-dollar gold pieces, for they are what the latter cannot procure. They are health, happiness and prosperity."

"While you are talking to me, my friend," replied Mr. Hart, "I am able to catch a glimpse of the height and depth of your meaning, but I've been doing business for so many years and my fathers before me upon the gold basis, that

I am hard to convince. I also regret to say that a handful of \$20 gold pieces goes further toward success than all the thoughts a man could think in a week, Tom."

"That is where you are mistaken. You may struggle and save for years to make a few thousands dollars, and then, when you have it, you wish it was ten times as much; it's only an aggravation, but you can become happy by a few moments of thought of the right kind. It's all in learning how. It may be practiced on earth as well as afterward. It's a 'nack' that is gradually coming to people, and it's a great help. Acquire the nack, Benjamin. Good night."

"Tom had the last word, as usual, and has vanished. My friends would certainly bestir themselves to have me placed in a lunatic asylum if I were to relate my experiences with Thomas Hathaway, deceased. I'll keep it all to myself, but I'll test that "nack" at using thought force that he spoke of. "See here," Benjamin Hart, he said mentally addressing himself, "there are more things in earth and heaven than are dreamed of in your philosophy."

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### Set the Right Value on Trifles.

"I have two words of counsel and suggestion that I think worth your consideration," says Margaret E. Sangster to her thousands of girl readers in the November issue of the Woman's Home Companion. "The first is, be careful lest you underrate little things. In the scheme of life as it affects the well being of the home nothing is trifling. The pretty stock that sets off the dainty toilet, the trim belt and the modish buckle, the becoming method of arranging the hair, the neat gloves and shoes that are accessories of a girl's costume, are of more value in setting off her beauty than are rich stuffs and gowns in the height of the fashion. Following out this idea, the tact that sets people at ease, the unobtrusive helpfulness, the readiness to divert a fretful child or comfort a disappointed one, may appear trifling, but they reveal character and are indicative

of sincerity and nobility in womanhood. Do not underestimate little things anywhere.

"The second word is, think twice before gaging anything merely by its financial return. Thousands of girls not in actual need are making the mistake of fancying that the earning of money is the most desirable thing the period has to offer. Believe me, it is often the least rewarding thing in which a girl can engage. The daughter at home on whom is laid no obligation to earn her own bread should feel herself in no way inferior to her friend whose duty it is to take her place among the paid laborers of the world."

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### A Real Lady.

"I tell you, Maggie," said Willie Brown, "teacher's a perfect lady, all right."

"How do you know she is?" demanded Maggie. "You ain't known her but a few days."

"It's easy tellin'," rejoined Willie. "I know she's a perfect lady, because she makes me feel polite all the time."

*The Hindu Teacher, the Swami Vivekananda*, first made his appearance during the Parliament of Religions at the World's Fair, in 1892. His eloquence electrified the vast audiences he addressed.

The editor of THE STELLAR RAY became personally acquainted with this Hindu scholar, while he was in America, and quotes the following incident of his wonderful psychic powers:

"When *Swami Vivekananda* had made such a profound impression in Chicago, in 1892, by his brilliant, intellectual and spiritual gifts, a certain wealthy man came to him to test him as a *psychic*. Everything that savored of Occultism the great Hindu was (without openly condemning the practice) personally reticent of, his object, no doubt, being to avoid discussing a subject that was not pleasing to him. It is the nature of all *Swamis* to avoid contention in discussion as much as possible. His visitor

pestered the great Hindu with question after question, and finally said, as he could not get *Vivekananda* to give him the information he was in search of, 'I do not believe that you know anything about the Occult. The question to my mind has ever been—does the Occult exist in fact, or is it a mere bugaboo of Eastern Mysticism? I am further convinced since meeting you that the latter is the case. I am a stranger to you; I challenge you to give one single page of my life, past or present!'

"The *Swami* looked at his visitor for a moment calmly, and the man afterward confessed that *every secret of his soul was laid bare in that one look!*"

\* \* \*

### *Ammi W. Wright Weeps for Joy.*

*Alma is planting more seed and may raise more men like Ammi Wright and Thomas Merrill.*—EDITOR.

Alma, Mich., Sept. 26.—When A. W. Wright, Alma's wealthiest man, and noted for his philanthropy to the town, was told that Thomas Merrill, of Saginaw, had given Alma college \$25,000 he wept for joy and went Mr. Merrill one better by deeding his magnificent Cherry Hill farm, on Pine river, to the institution. On this farm will be tried an experiment in outdoor or practical education. Here a student will be given a chance to have a free tuition and pay his living expenses. This will be an innovation among Michigan colleges.

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### *Lowering the Vitality of Our Civilization.*

George Kennan's article on "Criminal Government" in the November McClure's is packed with facts of which no patriotic American citizen can afford to remain ignorant. The conditions described in San Francisco are, unfortunately, not confined to that municipality, but are appallingly familiar in other cities, and this article may justly be regarded, therefore, as an arraignment of our civilization.

Absurd as it may seem, the citizens

of San Francisco were not even permitted to clean their own streets at private expense when the outrageous negligence of the "robber government" drove them to that expedient. Not only were honest merchants compelled to pay tribute for the granting of their just rights, not only were all municipal departments exploited in the interests of the criminals in office, not only was vice protected as a source of revenue to officers of the law, but, crowning all other infamy, vicious amusements where children were corrupted were under government protection. The editorial announcement of Kennan's articles points out, "When all the costs of a criminal government of the cities of the United States are counted, this moral cost will be appreciated for what it surely is—the most appalling of all. It is not the mere robbery of a generation of men; it is the lowering of the vitality of a civilization."

\* \* \*

### *Why Is the Ocean Salt?*

The Creator made the ocean salt to save the land from putrefaction. The winds blow everything offensive and pestilential (as far as we allow them to do the work of boards of health) out to sea, where all humors are absorbed by the hungry waters. Salt is a purifying agent. The ocean is a great manufacturer. It converts everything foul into health-making ozone and hands it back to us without charge. No government label is necessary. Stand on the prow of a ship for three hours a day, deep breathing like an athlete, and your lungs will be cleaned of everything poisonous. Your blood will leap through veins and arteries. Your heart will be obliged to thump with renewed force. The tide is the ocean's tongue. It comes in twice a day to lick up the foul things of the earth and convey them to the ocean's stomach, where they are digested, salted down, cured and rendered pure again.—*Marine Journal.*

Be not simply good; be good for something.—*Thoreau.*

# HEALTH AND HYGIENE

## What Causes Disease.

By Chas. A. Tyrrell, M. D.

First, let us consider what disease is. Study the etymology of the word, disease. It is the antithesis of health. It is an impairment of the functional activities of the body. One is either sick or well, although the sickness may vary in degree. As a matter of fact, there is only one disease, although it may manifest itself in various ways, usually selecting the weakest part of the organism for its expression. This statement, I know, is contrary to the general belief, most people imagining that there is a distinct and specific cause for every form of ailment, and medical men generally do not attempt to controvert that opinion.

But what causes disease? I reply, even as there is only one disease, so there is only one cause, the presence in the body of foreign substances, usually, the waste products of the body itself. There are numerous contributing causes, or as they are termed by physicians, exciting causes; but there is only one fundamental cause, the retention of waste matter in the system. It may be accepted as a scientific fact, that a perfectly clean body, that is, clean internally as well as externally, must of necessity be a healthy body. This fact, the truth of which is being demonstrated daily in unnumbered cases, shows conclusively how little cleanliness (in the true acceptance of the term) is appreciated by humanity at large; witness the alarming prevalence of physical ailments.

The presence of foreign substances in the body is resented by Nature, and waste matter is, in effect, a foreign substance. The matter may be in gaseous, liquid or solid form; but it is nevertheless a foreign substance, its presence is dangerous to the organism and must result in derangement of function. If the presence of a grain of sand in a watch

will retard its movements, if not stop them altogether, what must be the result of an accumulation of waste matter in the human system? Think for a moment of the amount of friction that must be perpetually present in the human organism, from this cause! And remember, the human body is more delicately constructed than the most cunning example of human mechanism.

Nature has provided three avenues by which the waste products of the body may be expelled, the bowels, the skin and the lungs; but the bulk of the work devolves upon the bowels. There are three factors at work in the process, mechanical, gaseous and absorptive, the last named being infinitely the most pernicious. Let us first consider the mechanical. Nature has beautifully apportioned the space in the abdominal cavity, each viscus having ample room for the performance of its special function, but any abnormal increase in size of any part of the contents of the cavity must necessarily create disturbance. It is impossible to estimate the amount of evil caused by an engorged intestine monopolizing two or three times its allotted space in the abdominal cavity, crowding and hampering the other organs in their work.

But the effects produced by direct mechanical pressure are not the only ones. The accumulations in the colon necessarily arrest the free passage of the product of the small intestines, and that in turn causes undue retention of food in the stomach and consequent fermentation; while the irritation, due to pressure on the nerve terminals by the distension and by the encrusted matter adhering to the intestinal walls, is simply incalculable. Have we not here the direct and palpable cause of all digestive disturbances?

Undigested organic matter subjected for hours to a temperature equal to that of the stomach and intestines, actively ferments, the result being that distressing flatulent condition, the bane of so many suffering mortals. The effect of

these gaseous accumulations in the alimentary canal are not thoroughly understood at present, that is, the pathological effects. The more direct effects as manifested in abdominal distension and the terrible distress that frequently follows eating, are, unfortunately, too well known. What functional disturbances may arise from the presence of these gaseous substances, present in excess, in the system, is at present largely a matter of conjecture; but it is known that a stream of carbonic acid gas, or hydrogen gas directed against a muscle will cause paralysis of that structure. The expansive force of gases is too well known to need comment, and lends irresistibly to the conclusion that such a force exerted against vital organs must be productive of serious harm. It is not at all improbable that many causes of hernia and uterine displacement may be due to this hitherto unsuspected cause. That they penetrate the neighboring tissues, is an established fact, and it is quite conceivable that their action upon the nerve system through the medium of the circulation, may lie at the door of many cases of neurasthenia that are now so prevalent.

But the auto-infection that results from the absorption of the foul liquid refuse into the blood supply is by far the most serious feature, for "the blood is life." This pernicious waste is composed of substances for which the system has no further use, in fact, they are the equivalent of poisons. It is known that as much as three-fourths of this foul substance may be absorbed, carrying into the system poisonous germs and excrementitious matter. A circulation is constantly taking place between the fluid contents of the bowel and the blood, which, till within the last few years, was unknown, and even now is too little heeded. Prof. Metchnikoff recently stated in a lecture, at Paris, "Particularly injurious are the microbes of the large intestines. Thence they penetrate into the blood and impair it, alike by their presence and the products they yield, ptomaines, alkaloids, etc. The auto-intoxication of the organism

and poisoning through microbes, is an established fact." How can it be otherwise, when every portion of the blood may, and possibly does, pass several times into the alimentary canal in twenty-four hours?

Need we look any further for the fundamental cause of disease? Is it any wonder that people sicken and die of the thousand and one maladies that scourge humanity? Are apoplexy, paralysis, dropsy and consumption punishments sent by the Creator, or are they the result of violated natural law? Can it be wondered at, that with a colon overloaded with foul, reeking matter, that dyspepsia should be rife? Or that with a nervous system deprived of proper nutrition through dyspeptic conditions, that nervous breakdowns should be so frequent? If the uric and lactic acids formed in the body, instead of being promptly eliminated, are re-absorbed into the system during every moment of existence, until the tissues are fairly saturated with them, is it reasonable to expect to escape rheumatism with its kindred scourges, sciatica and neuralgia?

Now having shown the unmistakable prime cause of disease, let me ask you to bring the same intelligence to bear on the method of dealing with it, that you would employ in the ordinary business relations of life. With a system loaded with impurities, it is not reasonable to expect that by pouring a few grains of diluted drugs into the stomach you can purify the blood: even granting for the sake of argument, that such a purpose could be accomplished, when, occupying nearly one-half of the abdominal cavity is an engorged colon, reeking with filth, this filth being constantly and steadily absorbed into the circulation? If you were to act as foolishly as that in your business, your friends would quickly apply to the courts for a guardian for you. The practice of increasing the deposits in the physical system by the introduction of drugs (foreign substances) is in direct opposition to physiological law and common sense. It has no scientific foundation whatever.

Now whether for the preservation of health, or the treatment of disease when present, the chief thing is to cleanse the colon. It is useless to attempt to get rid of the effects while the cause is present. When a sewer in a street becomes blocked, what do the City Fathers do? Do they palter with the trouble by throwing in a few pounds of disinfectants, in the hope that with the disappearance of the odor the trouble will cease? Not at all. They adopt the simple, common sense plan of "flushing it," thus dealing with the matter in a rational yet thoroughly practical and effective manner. The colon in the human body is a physiological sewer, and when obstructed the same rule of action should be applied to it as its city prototype—it should be washed out.

In plain English, the preservation and restoration of health depends entirely upon cleanliness, especially *internal cleanliness*, and to attain that condition there is nothing to equal the Internal Bath.

Is it not strange that such an obviously common sense proceeding should not be universal?



### *Stir Up Your Dormant Brain Cells.*

The fact that a person is lazy or stupid does not indicate that there is nothing in him; he may have remarkable ability along certain lines, but not enough mental energy to push that ability into action; and a lack of mental energy is always due to inaction among the majority of the brain cells.

A person that is lazy, or inclined to be lazy, can never do his best; he will accomplish only a fraction of what he has the latent capacity to accomplish, and will gain absolutely nothing as far as comfort, happiness and contentment are concerned.

The lazy person is never healthy, because there are too many dead cells in his system; nor can he possibly enjoy life to any degree of satisfaction because his mind is partly in a stupor. His contentment, if he has any, will be the contentment of partial insensibility, and

not that which comes from having entered into harmony with the life that is alive.

There is no comfort in being lazy; the man that "takes it easy" does not get one-third as much satisfaction from his life and his work as the one who turns all his energies into his work, and makes himself the very personification of industry, enterprise and achievement.

The happiest man is the one who works with all his power and lives with all his life, but who works and lives in poise. He is also the healthiest man because a live personality is always clean, wholesome and full of vitality.

When the entire personality is not thoroughly alive, waste matter will accumulate in various parts, clogging the blood vessels, obstructing the nerve forces, and interfering with the normal functions of the system. Waste matter will also cause the tissues to ossify, to harden, to wrinkle up and look old. This is one reason why the man who retires from business and tries to do nothing becomes old very fast.

A man does not have to remain in the business world all his life, however, in order to retain his youth, but he *must* keep his entire system alive and active; and to do this, the first essential is to exercise daily the cells of the brain and the cells of the various nerve centers.

The belief that no one can afford to give time or attention to any other part of the mind than that which is employed directly in his vocation is a mistake, because when the whole of the mind is kept alive and every brain cell is continued in action the amount of mental energy upon which any faculty may draw will increase to a very great extent.

True, those faculties that we use directly in our leading occupations should be developed to a greater degree than the rest of the mind; but the whole of the mind and the whole of the brain should be put to work generating energy.

The more mental energy any faculty may have at its command, the greater its capacity for work, and the more thoroughly will its work be done. Every cell in the brain should therefore be em-



ployed in the generating of energy, so that the faculties we do employ may have unlimited power upon which to draw.

The fact that an increase of mental energy will increase the ability and the working capacity of the mind, and the fact that strong minds, competent minds and able minds are in great demand everywhere, makes this subject extremely important.—*From Eternal Progress.*

\* \* \*

### *Home Exercises for Chest Expansion.*

Of all defects of the human system the sunken or collapsed chest is probably most common, together with the deficient chest expansion which accompanies it. Therefore do not feel surprised if you find your chest expansion is very slight. The following exercises will be effective in overcoming the difficulty and will suggest many others which should be pursued persistently.

These simple rules are not intended for gymnasium work, but should become so much a part of your daily life that you use these exercises regularly:

1. Whenever you stand, assume the military position—head up, chin in, chest out, shoulders back. If compelled to sit much of the time get up and assume this position every little while.
2. Throw the chest forward and upward whenever sitting or lying.
3. Frequently, however engaged, throw the shoulder blades as near together as you can, and occasionally hold them in that position while you take a few deep breaths.
4. Stand, or if convenient walk with the hands clasped behind the head and with the elbows wide apart. When in this position swing the elbows forward as close together as you can while exhaling slowly.
5. Fold the arms behind the back. If you walk with them in this position, give a good strong pull at the shoulders from time to time.
6. Put the hands on the hips with the elbows extended. Now flap them backward and forward slowly.

7. Walk with the thumbs under the arms.

8. When walking swing the arms and shoulders backward. Strike the hands together behind you if you can.

Let these simple exercises suggest others, the whole purpose being to secure flexibility for the muscular and bony arch of the chest. This will increase your chest expansion; try constantly to breathe just as deeply as you can and exhale completely, and the result will agreeably surprise you.—*Vigor.*

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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### *Walk.*

Remember, however, to walk right. Slouching along any old way will not do. Walk erect. Elevate your chest. Take deep breaths as you go along. Walk as vigorously as your strength will permit. Walk in the country as much as possible. Go to the sunshine, the fields and the flowers. Walk, on windy days, on the side of the street from which the wind blows. By doing this you avoid the dust of the street.

At first, walking may tire you rapidly. Be careful. Take short walks at first until you learn how far you can walk without becoming tired. Avoid fatigue as you would a pestilence. It takes days to recover the ground lost by fatigue. Remember that you have, in your past, used the street cars on every possible occasion and that, as a consequence, you are hardly in condition just yet. Possibly this fact may make walking abhorrent to you, but persist. You will like it. And, when recovery has come—*keep on walking.* Don't go right back to the street cars. It is a shame to see an able-bodied man take a street car for a ten or fifteen minute walk. A *shame.* A *crime* against his person. Many of you would have been entirely well today if you had walked to and from your shops, stores or offices. Be alive. Kill

any incipient tendency towards laziness.

Write it on the wall. Make up your mind to walk hereafter at every opportunity.

Breathe deeply! Walk! Walk some more! Cheer up!—Fred G. Kaessmann.

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### *Rules for the Maintenance of Health as Followed by the Members of the Physical Regeneration Society, London, Eng.*

*When faint for food* take a nutrient, not a stimulant.

*Never eat idly* or between meals.

*As a rule never eat less than two* nor more than three meals daily, and take some fresh ripe fruit at each.

*Never eat when fatigued*, but rest till actual exhaustion is relieved and a sense of hunger is expressed.

*"Eat slowly and chew well,"* reducing all food to a liquid, as nothing can be assimilated except when in a soluble condition. Have artificial teeth if your own are useless or lost. Be moderate in the quantity and particular in the quality of all food. (Remember that every grain of food taken has its mission for good or evil upon the organism).

*Observe regularity* in eating, drinking and sleeping.

*Keep all food covered* from air germs and dust, moths and other insects, also from being fly-blown, or contaminated by vermin, never buy food that has been exposed for sale, and never eat food that is the least bit musty, mouldy or tainted.

*Eat the foods* that are in season.

*Cook all food upon the Scientific Principles* introduced and taught by the President. These enjoin that all vegetables shall be *conservatively cooked*, that is, stewed or baked in their own juices or served with the water in which they are cooked in the form of sauce or gravy.

*Cook all food digestively*, that is, so thoroughly that it is easy of assimilation and, in the case of foods containing starch, considerably dextrinized.

*Employ Waterless cookery* whenever possible, that is, cook fruits and vegetables in their own juices, or in the juices of other vegetables or fruits, thus using only *organic*, instead of *inorganic* water.

*When water is used for cooking purposes*, let it be either distilled or boiled.

*Use china-ware* for cooking fruits or acid vegetables.

*Supply the fluids needed by the body* as much as possible with the *organic* waters got from fruits and vegetables. Drink boiled water when you cannot get distilled.

*Have all water cisterns kept covered*, and cleaned out at fixed periods, three months being the longest. See that the water for flushing the drain pipes is not in any way connected with water used for food purposes. Let the water which has been standing in lead or other pipes all night, or for any lengthened period, be drawn off before any is taken for drinking or cooking purposes.

*Keep filters, refrigerators and water-stills* clean.

*Take bodily rest* for bodily fatigue, and conserve your strength wisely.

*Learn to sleep on your back*, with limbs straight and muscles relaxed, also without a pillow if it is possible to do so in comfort; otherwise lie one half of the night on one side and the other half on the other. Learn to sleep with your mouth closed.

*Sleep as many hours as you find necessary* to completely recuperate your strength, and, as near as possible, take half of these hours before and half after midnight.

*Accustom yourself* to rise from your bed as soon as you awaken; if you feel rested and refreshed.

*Avoid using artificial light* as much as possible.

*Insist upon the bowels having at least one full and free action daily.* Regulate this by diet and exercise.

*Wash or bathe* the body at least every day—four hours in cold, warm, or hot water, according to your condition of health; bathe the whole body, including

the head in *hot* water at least once a week. Never use soap except for the hands.

*Give your bare body* an air or sun bath whenever you can.

*Clothe* in undyed all-wool, all-over porous material, whether for under-clothing or linings, using colored stuffs only for upper or outer garments. Have all underclothing washed at least once weekly, and oftener; if subject to odorous or excessive action of the skin. Do not sleep in any clothing worn during the day. At night hang all day-clothing up (outside the sleeping apartment if the room is small or crowded, and it is convenient to do so), where they will get well aired separately, and turned inside out; do not wear garters, waist bands, or corsets; have boots made to fit the feet, with wide soles and broad, flat heels; do not wear mackintoshes or starched clothing; have waistcoat linings of wool; wear a combination garment first; have each petticoat made with a bodice and skirt in one; also the dress foundation as in the princess-robe form. The rule is so to choose and fashion your clothing that it retains the greatest possible amount of heat with the least possible weight. Regulate the amount according to health and weather temperature. *Avoid black or dark shades* for clothing or drapery. An average of from 4 to 7 lbs. in warm weather and 7 to 10 lbs. in cold should be sufficient.

*Go barefoot* when it is safe to do so, or wear sandals when convenient and the feet can be kept comfortably warm.

*Furnish the sleeping apartment* with single beds, with wire or spring lath frames, upon which place a horsehair, wool or woven wire mattress. Do not have a feather bed on this. Let all night clothing and bed covering (except, perhaps, the sheets) be all wool, and light in weight; do not use close, heavy, cotton quilts, eider down, or fur rugs; have windows open night and day and protect from draughts by screens, and from cold by head coverings; do not have lamp, candle or night-light burning in your sleeping room, or standing soiled

water. Keep drinking water covered.

*Systematically exercise* every muscle of the body daily; but do not produce a sensation of exhaustion or weakness. Practice deep breathing, and always through the nostrils, with closed mouth. Stand or sit erect with chest raised, shoulders back and abdomen drawn in. Walk several miles daily, but never to exhaustion.

*Keep the brain young* by daily memorizing and studying.

*Live in the open sunny air* as much as possible.

*Avoid* the lung-poison air of crowds in confined spaces.

*Employ yourself* from six to eight hours daily in some useful and non-injurious occupation.

C. LEIGH HUNT WALLACE,  
President.

38 Russell Square, London, W. C.

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### *Beauty Within the Reach of All.*

You ask me who are the beautiful. I answer that they only are beautiful who are healthy and happy.

The longer I live, and the more I see of beautiful women, the more am I struck with the fact that underneath them all there are traces of one or both of the two great factors—happiness and health—and that where both are combined you may get a beauty of the rarest type.

Beauty is not a thing of tiny feet, all hardened with corns, or a small waist covering an indented liver, or a layer of powder hiding sallowness and spots. A beautiful woman is something far more real than laces and fripperies, and far more reliable than powder and paint.

Health is an essential of beauty—not the negative health, which is "not ill" today, but may demand smelling-salts and a cup of strong tea and a day in bed tomorrow—but the positive health, which is full of vitality, and instinct with life.

Every woman ought to be beautiful. It is a woman's duty to be beautiful, and an ugly woman is a blot upon the land-

scape of life. I have come to the conclusion that women who are ugly are so entirely through their own fault, and the fault is generally either laziness or selfishness.

Beauty, like all other good things, is the reward and crown of goodness and toil, and it is only given to those who work as well as wait.

Dyspepsia is the curse of beauty, and a healthy stomach is the centre point of a brilliant complexion. I remember Lady Paget telling me once that her experience was that the most beautiful-complexioned women were those who ate no meat. My observations lead me to the same conclusion.

A fruitarian dietary, rainwater to wash in, porous linen undergarments, fresh air, exercise, and sunshine will transform a woman's face so that the glimmer of the ruddy apple will begin to peep into the face, and the soft richness of the velvet peach will come into the skin.

In my opinion so much beauty is within the reach of every woman who will work hard enough to secure it, that ugly women should be banished from the land, on the ground that they are either too lazy to try, or too selfish to give up their hot teas and strong condiments and blood-heating meat dishes.

Happiness is a second essential. A woman should be beautiful to her maid and to her husband, who see her at her worst, or else she is not beautiful.

A bad-tempered, fretful woman soon creates lines and wrinkles and poses which are essentially ugly, and a woman grows old sooner than a man, because she frets over trivialities, and every fret leaves its stab on her transient beauty.

If a woman wants to be beautiful let her conscientiously lay before herself some type of beauty which she thinks ideal—I don't mean "the Gibson Girl," which at the moment is every shopgirl's pose.

And sooner or later—sooner than most people think—the plainness will become instinct with charm, and the goddess of her ideal will emerge in

growing beauty out of her old ugliness. *Josiah Oldfield, D. C. L., M. R. C. S., L. R. C. P., in The Herald of The Golden Age, Published in London, Eng.*



### *Health, Strength, Beauty and Long Life.*

The International Health League has entered upon a campaign of "disease annihilation." For full particulars address International Health League, 466-468 South Salina street, Syracuse, N. Y.

There are thousands of people today who are asking "what to do to be saved" from suffering, disease and premature death. Where shall these go for the Truth? There is no school, no university where we are taught "how to live." The League opens its portals wide for everyone who wants to *do*, to *think*, to *be*, and delights to aid all those who would *grow*. It is an inspiration to look daily upon your certificate of membership and think that you are one of 20,000 truth-seekers. These are the thinkers of the world.

An old Greek writer said: "Man does not die; he kills himself." If true 2,000 years ago, how doubly true in our strenuous age! Are you learning "how to live" or content with the life that kills? —*The International Health League.*

An old English physician said: "The way to be well was to live on a sixpence, and earn it."



### *Up to Date.*

I have an idea, which I little expect to convey to you, and this is concerning the matter of living with your "whole" life right up to "the last syllable of recorded time." It is putting all your interests in the hands of the Unknowable; living right out on the verge of the precipice of the All-Good; ready to die like a pauper but never doing so, having full faith in the injunction, to "take no thought for the morrow."—*The Individualist.*

# CONTRIBUTIONS

## *Instances of Instinct in Man.*

*Written for The Stellar Ray by Eugene McCreary.*

Much has been said about the so-called "dividing line" between instinct and reason, the one in the lower primates, and the other in man, but little if any attention has been paid to many instances of instinct still abiding in man; for all of man's inherited instincts have not been overcome by reason. That which might well be called the germ of reason in the higher apes has been strenuously opposed, and it has been denied that the mental processes of these primates could be called reasoning, because they were devoid of a sense of right and wrong. Darwin has, in his great work, "The Descent of Man," done much to place the primatical monkeys where they belong in the great chain of development which reached its acme in the animal, Man.

I only propose to give here an instance or two in which instinct still survives in mankind; this, because of its very simplicity, perhaps, has been overlooked. We will take for our time the silent hours of the night; our subject awakens from his sleep with not an eerie thought in his mind. All around him is quiet, save for the deep baying of the prowling neighborhood dogs, some half a mile away, in a fever of excitement over the chase of the morsel of a rabbit that is to form a midnight meal. How easily and unconsciously he likens the baying of those harmless canines to a kindred sound deep in his memory of another time when such sounds brought danger with them, when wild dogs hunted together through the jungle, in packs, in order to overcome more and larger game.

Of course, he will not think directly of such things, but his nerves respond to the weirdness of the midnight chase, for there was a time when his simian ancestors—who bequeathed to him this instinct—were the hunted. As his eyes

rest on the grove of trees surrounding his window, that rear their verdant boughs to drink in the deep peace of the still hours, he feels impelled to spring up into their branches, as if he were the hunted, and no other haven were quite so safe. His reason will readily come to his assistance; it will tell him that there can be nothing to fear, that the baying hounds are harmless to him. Even many centuries ago man was safe in his huts from the prowling marauders on the plains of the Old World. Yet now he feels perceptibly an uneasiness.

There has been no need of this protective instinct for unnumbered centuries, in fact, since his ancestors were an arboreal tribe, frugivorous, and at home in the tree-tops. And now when the pack winds closer in their chase, he feels that he must climb up into those boughs in frantic and hurried haste, as though the penalty for delay were to be torn limb from limb to make a meal for foraging packs of a lost and forgotten jungle. In those stout higher branches was security for his ancestors, security from the chase. Into those branches the Simian of a forgotten age used to climb, to be awakened by the scream of forest leopards below him, and sometimes the cry of the deer, as a ton of muscle and sinew bore it down to an immediate death.

And why did our Simian ancestors seek the tree to there find their refuge, rather than to race through the jungle ahead of the midnight prowlers, or to spring over the rocks and crags and boulders of the mountain side, and hide themselves in its crevices and caves? To my mind there are two reasons: First, Instinct, inherited from a thousand ancestors, who had learned that they were no match in speed for a leopard or a pack of wolves, who could scent them out wherever they sought to hide; and, second, Experience.

Experiences of an animal's life grow into instinct with the pass-

ing years, and those who survived knew very well that in the trees was their only refuge. So these two reasons—Experience and Instinct—merge insensibly into one—the experience the gathered knowledge of the individual, and the instinct the summary of thousands of similar experiences. But a leopard can climb a tree! Yes, but he has not four hands and prehensile tail, perhaps, at his command, nor can he lightly perch upon the swinging boughs and spring many feet to another, as could the simian.

Perhaps the greatest inherited instinct Man received from the simian, however, was his fear of snakes. Both poisonous and non-poisonous, they were alike loathsome to him. He would awake in his dreams in the tree-tops, to observe a great wicked head swinging easily a few feet away, and although he was in his protective palm tree, no protection could be found. This daemon could scale the sides of the palm as easily as could the simian, and the simian could not compete with him in speed on the ground. In the night time, when he was safe in his tree from the mammalian carnivore, this fiend of the midnight crushed his life out in its slimy folds.

No wonder experiences like this created an instinct that included in its scope all creatures of a serpentine form, small or large, non-poisonous or poisonous. It may be said, however, that man's abhorrence of reptiles is reason. If this instinctive fear, hate and abhorrence were reason, would he hesitate to handle the non-poisonous varieties of the smaller snakes when he had identified them as of the harmless kind? Would they still be loathsome to him when he found that they could not harm him? Would he not be afraid only of the poisonous reptiles, and feel no more hatred at the sight of the non-poisonous species than at a lizard or frog of the same size and habits?

This fact of the loathing of snakes speaks quite distinctly, of an instinctive hatred that was so strong in our Simian progenitors that

when they developed into men, and evolved a religion, in seeking to place the solution of the puzzling questions of existence and destiny upon a footing even above reason, they placed him first among their demons, for such he was to them—the demon of the jungle!

\* \* \*

### *Invocation.*

I ask not, O Lord, for fame and power,  
For these might dim for me life's brief  
hour;

I plead not for length of days or pelf;  
I ask, O Lord, only for faith in myself.  
—*Italy Hemperly.*

\* \* \*

### *The Sermon.*

*By Italy Hemperly.*

In tones of woe with saddened face,  
The preacher told in sacred place,  
Of awful sins and Christ denied;  
While happy birds a story told  
In tender notes of love outside.

He talked of death—he told of tears  
That waited us thru all the coming  
years;

While just beyond the open door  
The sun-light shone and soft winds sang  
Of Him who loves forevermore.

\* \* \*

### *The Wealth of the Mind.*

It is wonderful to think that the hypnotic state will reveal new powers and new knowledge in the human mind. Under hypnotism the mind of man actually brings out mental developments which it had never exhibited in its normal state.

Thoughts, language, knowledge—a dozen new and startling phases of the mind which it never before exhibited, are plainly and graphically displayed in the hypnotic state.

Men have been known to talk intelligently, in the hypnotic state, on subjects of which they had never before spoken; they have discoursed on topics, in the hypnotic trance, of which they had no outward knowledge; they have exhibited mental traits which, in the normal state,

they never displayed; they have used language under the spell of the hypnotist, with which they were strangers, in everyday life.

There seems to be a subterranean wealth, a hidden treasure room of the human mind, which is invisible to the eye, and which is only to be seen through the inner vision, the spiritual windows of the soul.

It is as though you looked upon the surface of the sea, viewed its whispering waves or its voiceless calm, when you look upon the outward phases of the human mind.

You know not the marvelous stories hidden under the outer surface; you see not the hidden wealth which reposes under the thin veil of its physical covering.

Men are just beginning to learn how truly wonderful they are, how masterful they may be if they develop their forces and use them for good purposes.—*By Bert Huffman, Editor Pendleton (Ore.) East Oregonian, September 14, 1907.*



### There Is No Death!

*Written for The Stellar Ray*

*By Geo. Franks.*

There is no death! 'Tis but the glad unfolding

Of the freed spirit's wings, as with one flight

He soars into the glorious rich beholding  
Of Life, where Dawn, victorious, conquers Night!

Who has not had a glimpse of such a vision,

Though prisoned in his perishable clay,

At which those mock in ignorant derision,

Who crave the Darkness rather than the Day!

There is no death! Those who have left before us

Are ever whisp'ring of the joys beyond,

And whispering so, they constantly implore us

To tell our weaker friends lest they despair:

And oh, the grand, majestic truths they teach us,

Those mainsprings of our progress on this earth;

And we rejoice that messages may reach us—

That Hope supreme within us may have birth.

There is no death! Cease then to mourn and sorrow

When those ye love shake off their shackles grim;

For they but rise within the bright Tomorrow,

And ye should raise a glad thanksgiving Hymn!

O joy, when 'tis our turn to go and meet them,

And 'till that day, with each succeeding breath,

I'll think that thought with which I fain shall greet them:

There is no Death, thank God, there is no Death!

—George Franks.



### Unavailable

contributed matter sent in for publication in THE STELLAR RAY will be destroyed unless stamps are forwarded for its return.

Messrs. Thomas Y. Crowell & Co. announce that they have gone to press with a new edition of Ralph Waldo Trine's "In Tune With the Infinite," completing 100,000 copies. This is a remarkable record for a work other than fiction, and is surely an encouraging sign of the reading times. To date over three hundred thousand copies of the Trine "Life Books"—to which the above volume belongs—have been issued in this country and England; while several translations of them have also been made.

Do not think that nothing is happening because you do not see yourself grow, or hear the whirr of the machinery. All great things grow noiselessly. You can see a mushroom grow, but never a child.—*Drummond.*

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

BY GLINN ALLSHINE.

## CHAPTER V.

The next time Allan Dorm presented himself before his instructor, Shimmiel spoke two words to him and seated him before the picture of the lion. The two words were "Natural law."

He sat there a long time, at first rather indifferently, then with a growing interest, and at last with a penetrating gaze that seemed to enter deep into the secrets of existence. When at last he sought Shimmiel he said, "It has come to me as it never came before that life is one; it only differs in degree. What we call natural law is but spiritual law working out on the physical plane. And we begin there because it is least and lowest, and we must learn little by little to enter into the consciousness of what is; just as a little child enters into the consciousness of the physical plane. We attain one degree after another as we go on, and one plane after another as we ascend. I have thought that the spirit, if recognized on the soul-plane, would take care of the mental and physical without any further attention from us, but I see that the spirit works in each plane, and after a peculiar fashion in each, and we need to learn its law of action in each. We must seek to recognize it in each. It is the inspiration of the whole, the illumination of the whole, the life of the whole; the three are one whole; as body, mind and soul differ in their manner of manifestation, so the law of life in each differs in manifestation. And the normal development of each reveals the true man—and God."

Shimmiel's eyes looked volumes as he placed his hands on the young man's shoulders; "Beloved," he said, and his voice trembled with emotion, "thou art not far from the kingdom.

"Remember, until you come again, that we do not rise above the law by ignoring or violating it, power over it comes but by fulfilling it. The good animals of the physical plane are given us to use and care for, to love and to learn great

truths from, not to neglect or abuse and degrade. If we do the latter we do not grow strong or wise, but weak and blind and hard, and the animals through our treatment become vicious, ferocious, malignant, and destructive. So it is with the physical body and the physical world; we grow sound and strong and purified by wisely caring for the physical, not by indulging its blind desires; by controlling it, not by being controlled by it. All things of earth are given to us, but our growth is in learning how to use them. The child's natural, blind desire is to put its hand in the fire and to throw itself out of the window and to put into its mouth everything it can lay hold of. He has to be restrained until he has learned what is good for him. So it is with the natural man. Then he is free so long as he chooses to live the good he has learned. That is, at first man has to learn what is the law of life and then has to compel himself to live it, or choose to live it. In time it becomes a habit of life; then he is free; there is no compulsion, but a choice from inclination, not because it is a law which he must observe. And when a man has gained control over his body and become free, he has conquered the world and become free of it."

Millicent turned her steps toward Shimmiel's little cottage one bonny summer day, eager to tell him her great discovery. "I can see the Cloth-of-Gold when I sit quiet in my own chamber," she said breathlessly; "and the beautiful things blossom out for me, too. Is not that wonderful?"

"I know now how faithful you are," he said; "only the faithful ever make that discovery."

"Oh!" said Millicent; "What peculiar ways you have of finding out everything."

"You will do the same," he said, "when you learn to live above the fogs of earth's mixed vibrations. And how



have the pictures developed since you were last here?"

"Last night I saw cattle and horses, splendid creatures; beyond anything I could conceive. The cattle had such beautiful faces; so mild and intelligent and sympathetic. It seemed as though they knew all about me when they turned their great eyes on me, and understood the part they played in my experiences. And the horses—I can't describe them; so full of fire and strength, yet so controlled. They passed before me in an orderly procession as though they were crossing a stage."

"They expressed the condition of your feelings; if you had been nervous, had fears, they would have acted wild and disorderly; if you had felt weak and discouraged they would have appeared sickly and limped feebly by. A bad-tempered person would see them expressing violence."

"Why," laughed Millicent; "we do not need to look into the psychic plane to see what our thoughts and feelings are like, do we? It is all pictured out in the physical plane. How odd we do not think of it."

"Yes, it is all taking form constantly in each plane; but it is more refined and beautiful and perfect in each higher plane."

Millicent stepped through the bead curtain, and Shimmie! at intervals heard soft sighs, and his eyes lighted with the happiness he felt for her development. "Birds!" she exclaimed as she came into view; "great white birds; some little animals first and then doves and I do not know what—maybe sea-gulls; then swans."

"That tells me," said Shimmie!, "that your thoughts and feelings are taking refuge in the tree-tops of permanent, harmonious conditions, and the rocks of a higher knowledge; they are nesting there and taking flights into still higher atmospheres; you are rising above the mixed and contrary earth vibrations. My dear, my dear, I so rejoice for you."

"You are so kind to care so much," answered Millicent, with tears in her eyes. "But I saw more; at the right, where the creatures and birds pass into

invisibility, I saw a row of very venerable, long-haired, long-bearded men, with the gravest faces; it seemed, somehow, as though they were thinking of me, and were there on my account; it seemed as though they were protecting me; sort of sentinels. Their eyes were lowered as though in profound thought, but it seemed as though they were seeing me. They reached from my right hand backward down into the golden mist, a long row of them."

"Those," said Shimmie! slowly, "are your deepest and wisest thoughts. When you are perfectly composed, they will look as you saw them today; the moment you are disquieted they will be disturbed."

"It is so strange," mused Millicent, "yet I know it is true; and I have a sense of their being forms living, and yet not people or creatures. I see that the real is in the spiritual plane, and that the mental and physical are the grosser coverings."

"Real in a lesser degree. And doves are true lovers, my dear, and with the birds you are coming very near to your heart's home."

"Oh, sir; oh, sir," cried Millicent, clasping her hands and paling and flushing with the joy of the thought, "is that possible, do you think?"

"I read the signs in the visions you have seen," answered Shimmie!.

#### CHAPTER VI.

Allan Dorm had given his word to faithfully follow Shimmie!'s instructions and he would keep it, but he was in no haste to go to him for another lesson. He was being burdened with too many responsibilities; the responsibility of his own health, of his own conduct, of his wife's health and happiness. His ideal life had been to be free from all responsibilities, to float around in a fine atmosphere above the heads of the people, giving utterance to mystical statements that should excite their wonderment, and cause them to be so impressed by his conduct and words that they would shower upon him not only the necessities for material existence, but also the luxuries, that he

might be upheld in his flights and not be encumbered by grosser duties. He spent his days in dreaming fanciful dreams, and, not finding them substantial enough, endeavored to imagine them in his external life; but this, too, was almost as evanescent as his dreams.

His ideal woman was a being in whom all graces, loveliness and virtues blended, and his imagination of love was an emotion, an inexpressibly delightful emotion, and he believed that only perfection could excite such emotion in him. Not finding this paragon, he grew weary of his search and thought to realize his dreams by marrying the least worldly-minded young woman of his acquaintance, and whom he believed he could win by his blandishments to love him devotedly enough to melt like clay in his hands and be moulded to his pleasure into any kind of being his mood should demand. The life of loving service to him stood out boldly in his mind, but that he should live a life of loving service to another had not occurred to him. Service to any individual was not in his scheme; his only idea of service was that of a general beneficence to mankind by being spiritual, and gracefully lovely in the discharge of this service.

Finding his wife not so malleable as he had anticipated, but, while loving him devotedly, still preserving her personality and characteristics, he regretted his matrimonial venture and wished he were free. He not only was obliged to devote his time to material work in order to make a home, but to endure having his attention called to many material things. He cared nothing for the comfort and sweetness of home life, but believed that he preferred to float about wherever the tide of human life might drift him, and among constantly changing faces and surroundings to enjoy the only variety of life that a man who does not love can know. He had been considering breaking up his home and taking rooms wherever he might fancy, for he detested home duties and would have nothing to do with them, and he thought it useless labor, and calculated that if he and his wife both spent their

time at some public work she could take care of herself as well as he, and not be dependent upon him. But, finding her so much attached to their home, he delayed, for, though he did not know love, his heart was young and not yet hardened, and he was sorry for her unhappiness; though he could not see that he should devote himself to making her happy.

It was at this stage that he had sought the noted wise man, Abdar Shimmiel, and in the practice of his difficult lessons he was learning that he had all his life been chasing bright shadows of his own creation for his own amusement, and that the only solid satisfaction and permanent happiness lay in loving service; and on the day that he once more bent his steps in the direction of the cloth-of-gold there was a dawning consciousness that not only was the path to happiness the way of love, but that it was also the path to power.

Shimmiel greeted him with unusual impressment, as though, Allan Dorm thought, he had read his thoughts all the way to his door.

While not looking forward as did Millicent, with joyful and eager anticipation, he was equally fascinated by the impossibility of surmising on each occasion what the new lesson would be. Today another picture met his eyes. It appeared on the wall opposite to that of the lion. This was a picture of the Sphinx. What lesson could he possibly derive from this mythical figure with the body of an animal, the head of a man and the face of and breasts of a woman?

Almost simultaneous with the thought, light illumined his mind. "It is the trine nature of man," he said aloud.

"Yes," replied Shimmiel, "the physical, the intellectual, and the affectional love nature. In the contemplation of this figure you will come into a realization of the necessity of developing the whole nature of being or individual soul. You will also see the most vital of all relations, the sex relations, and that all life and all development depends upon it. You will see why the affectional love nature of woman is actually neces-

sary to man, and the intellectual, rational nature of man a necessity to woman. Not that man is not loving and affectionate, or woman not intellectual and rational; but that the different natures predominate in each. What is not known in the world is that the very life of each depends on the other before birth and ever after. When this vital substance emanating from each is radiated aimlessly, it is diffused, and becomes a contribution to the universal life of humanity; in proportion as it is concentrated on individuals, it gains in power. In the closest of human relations lies the greatest power for good or ill, for happiness or misery, for weakness or strength, for intelligence or dullness, for love or selfishness, for spirituality or brutality, for control over one's self or slavery to blind desires."

#### CHAPTER VII.

Shimmiel paced slowly his little garden and gathered a handful of lilies and roses, which were his especial delight. It seemed as though he had a message of love for each one as he plucked it. They were so many beautiful thoughts with loving souls which he would send to—

"Sir," came a voice at his side, "brother, as you will not permit me to call you father, the volume of the book of life has been unsealed for me today. The message of the Sphinx was to seek within, to seek within my own soul and the souls of others to find the realities of existence and the key to all outward things. Without this inner vision one can neither know himself or any other rightly, but will be perpetually misled by appearances which he cannot rightly interpret. I have long looked for exaltation and the fashioning of dreams; now I look within for inspiration that I can turn to practical uses in my daily relations with others and the duties of life. My wife"—he smiled a little—"will rejoice that I have come to a realization that there is a right and natural use for everything, and that it is the perversion of these uses that makes life unlovely and trying. I see that woman

is naturally inclined to have things orderly, neat and attractive, and to keep them so; while man is naturally inclined to mar, abuse, disorder and destroy things—not because he does not like to have them in good condition, but because he does not like to exert himself enough to keep them so, and feels abused when his wife desires his co-operation in keeping their home as beautiful as possible, and not needlessly adding to her labors."

"Your lesson has certainly struck home," said Shimmiel. "You have recognized the predominant characteristics in man and woman. Of course, we often find them reversed, but in either case the conditions are the same. Man scorns small affairs and laughs at or reproaches his wife for making them so serious. He has to live many years before he realizes that the truly great things are not those that look largest or grandest in the eyes of the world. Man is for pushing out into the world, with an ambition for what he considers great achievements; woman loves the security, retirement and purity of the home. It is because of this that she can make a home and be companionable to her husband and children. It is the little things that make the sweetness and joy of life, and nourish in man and woman those qualities that make them noble. The man loves to retire to his home after his public tasks, but the home is woman's life. Thus it is that man and woman are poised in each other, cultivating the opposite sides of their natures so that they will not develop one side only. And feminine men and masculine women further aid in this and are aided by the others.

"And as you value your wife's and your own health and happiness, consider that woman has a most refined and sensitive emotional and nervous organization. She is a delicate instrument that is easily jangled out of tune. She must have gentleness, sympathy, care, appreciation and affectionate love. Harshness, coldness, neglect, lack of sympathy and appreciation, are a deadly poison to a woman's nature that works a malaria in her blood, which displays

itself in fretful, complaining conduct, shrill voice, violent temper, jealousies and envyings, and all unloveliness and discord, and physical disorders. People who live on the surface of life and only look at things and human beings, get false views, and make their own hell on earth and do not know it; we must look into things, into nature, into human souls with a vital interest and with love, if we would find truth, harmony, heaven; the ineffable blessedness of love.

"And lastly, remember that woman is the lark which makes its nest on the earth and wings its flight above the clouds. Because of this, she can sympathize with both sides of a man's nature; she can look out into his earth life and sympathize with him there, and aid him to see more clearly, and she can rise with him into the higher life, which is her native atmosphere. Thus it is that she prevents an earthly nature from becoming too gross, and an ethereal nature from losing its individuality and melting away into universal life substance. On the other hand, man's positive and centered nature, by concentrating woman's interest in himself and the home, prevents her from too widely diffusing her sympathies, and so becoming weak by too great expenditure of her vital energy while she woos him from his self-centered contemplation and enlarges his life beyond himself by his love for and interest in herself and the home, and from this central point expands his love for all humanity and all creation. And so he grows from a self-seeking, aspiring man of the world to a humanitarian, seeking only to give loving service."

\* \* \* \* \*

"Dear sir," said Millicent, when she had slipped away to meditate again before the cloth-of-gold, and raised her eyes, luminous with love and hope to Shimmie's, "I am learning so many things. The pain and grief and fear made me confused, and I could not see; but now I learn something every day. Allan is never angry with me now, does not reproach me, and he sees every-

thing I am trying to do and encourages me. And he acts like a real husband; and I believe if we go on so he will come to really love me. Oh, there is great magic in your golden curtain. And I feel that something unusual is coming to me today."

Shimmie gave Millicent one of his inscrutable smiles, which confirmed her in her surmise. "It all means," he said to her, "that you are both seeking a wise love and living it. Whether it proves that your husband's love for you is of the nature of a friend's, or brother's, or husband's, it will be an affectionate and kind love, and will make you happy, even should it not satisfy you."

"My whole soul tells me that it will be a husband's love, at last," replied Millicent.

She remained so long in the inner room that Shimmie betrayed a little uneasiness, and upon hearing a sudden exclamation he softly parted the beadwork, and beheld her standing with outstretched arms and radiant face, her eyes fixed upon some joyful vision which she saw in the golden mist. Softly he withdrew and again waited. Another long silence followed, and he made several paces up and down the room, and at last turned his steps toward the gently swaying rainbow-hued portiere. But before he reached it Millicent came out with her hands clasped and the same radiant, beautiful countenance. "He came," she cried, in an awed but jubilant voice; "Allan came. He took me with him beyond the place that the wise men guard. We came into a beautiful summer land, more beautiful than any thing we know, and a carriage and one of those wonderful horses appeared, and I was afraid, because I had gone beyond the cloth-of-gold; and he said, 'You need not be afraid.' And he put me into the carriage and took the reins, and we drove far into the beautiful country. And after a long time we came to a lovely estate, with trees and shrubbery and flowers, and a house almost covered with roses and vines. A man came to meet us, and I wondered if we were intruding. And suddenly he reminded me

of you, and, sure enough, it was you; and how strange it seemed that I left you here and still you were there and appeared to be very much at home. Yet you talked to us as though it was our home, and I was all bewildered. And after a time Allan brought me back. What does it all mean?"

"It means," said Shimmiel, with the light of a great rejoicing kindling in his eyes, "that you have arrived. Your husband took you to your heart's home, and you know where that is. It means that he is realizing in his soul what you have been seeing in vision. His heart s strongly turned to you, and——"

An exclamation from Millicent, and her outstretched arms caused Shimmiel to look toward the outer door, which she was facing. Allan Dorm was crossing the threshold, and the next instant his wife was clasped close to his heart. They had entered the beautiful country that is the home of married lovers.

"I have won," said Shimmiel; "the price is paid."—*Glenn Allshine.*

"I may not reach the heights I seek,  
My untried strength may fail me;  
Or, halfway up the mountain peak,  
Fierce tempests may assail me.  
But though that place I never gain,  
Herein lies life's comfort for my pain—  
I will be worthy of it.

"I may not triumph in success,  
Despite my earnest labor.  
I may not grasp results that bless  
The efforts of my neighbor.  
But though that goal I never see,  
This thought shall always dwell with  
me—  
I will be worthy of it.

"The golden glory of love's light  
May never fall upon my way.  
My path may lead through shadowed  
night,  
Like some deserted byway.  
But though life's dearest joy I miss,  
There lies a nameless strength in this—  
I will be worthy of it."

—*Ella Wheeler Wilcox.*

Having opened correspondence with the eternal environment, the subsequent stages are in the line of all other normal development. We have but to continue to deepen, to extend, and to enrich the correspondence that has been begun. And we shall soon find, to our surprise, that this is accompanied by another and parallel process. The action is not all upon our side. They also will be found to correspond.—*Henry Drummond.*

\* \* \*

### Room in the Heart.

A grandmother came to a little house,  
And she was poor and old;  
And already the little house was full  
As ever it could hold.

With father and mother and children  
nine,  
In spite of toil and care,  
There was sometimes lack in the little  
house,  
And always scanty fare.

"And how can you keep a grandmother?  
I should think she would crowd you  
so."

"O, no!" cried sturdy Will, with a smile;  
"My grandmother crowd? O, no!"

"I should think she would," persisted  
Dick;

"For your house was full before.  
When anything is full, you know,  
How can you put in more?"

Dicky was young and questionfui,  
But Will was patient and kind;  
"The room in our hearts helped us," he  
said,  
"Room in the house to find."

Ah! poor little house, dear little old  
house,  
Where the happy faces swarm!  
And Will was right. There is always  
room

Where the heart beats true and warm.

—*William Zachary Gladwin.*

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# STELLAR SCIENCE

## *The Sun in Pisces.*

A person born between February 19 and March 21 will recognize some of his own characteristics and propensities in the following, although the hour of birth and locality in which the person is born cause variations.

The Sun in Pisces, or twelfth house, gives a restless, changeable disposition, too retiring, not sufficiently self-reliant; the native is either quiet or unambitious, or if he essays great things of importance either does not gain them or does not retain them. He may be upheld in position by the influence of others, or by association with them. There is a lack of self-initiative, and he is greatly influenced by persons and circumstances. It points out occupations of plebian nature, or which do not entail prominence as well as the natural occupations of this sign and house. There may be at some time in life much unpopularity or hostility shown to the native, or he will have moments of considerable anxiety or depression. It threatens many obstacles and misfortunes in life. He is sociable and good-humored, but easily influenced by others; is generally sincere and religious, but may change religion, and occupation; is slightly unfavorable for vitality; a child is likely to die or prove sickly or unfortunate; there may be gain by marriage, legacy or partnership. These children must cultivate hope and cheerfulness.

\* \* \*

## *Interesting Facts About the Human Aura.*

Individuals are constantly creating an influence, atmosphere, aura or we may say a sphere of life about themselves that may be of the most refined quality of spiritual power and composed of all the elements of good. Then again, it may be tinged with the lower qualities of undeveloped good that mars the pure life expression to that degree that the

poor soul seems swallowed up in the dark clouds of despair. This atmosphere or sphere of life acts as the agent or medium through which the external world vibrates and pierces to the soul at times the manifestations of that lower expression. When this atmosphere is pure and clear, peace, love and wisdom prevail; an impure atmosphere, unrest, weakness and ignorance prevails. When this external, vital atmosphere is positive and is thereby superior to all external influences of a lower order the individual not only possesses a high degree of physical health, but the mind is in possession of the most elevated order of thought.

Then, too, it is the quality of the thought, the moral power that render the magnetic forces firm and potent for good to self and others, and he is proof against the evil influences that may prevail about him. In many instances, it is thought that intelligences disembodied are continually seeking to injure us, but in such instances it will be found that the individual thus assailed or influenced has himself created that atmosphere that permits such influences to enter, in fact, invites such through the every day act and thought. Thus it is in the sphere of the individual himself that we find impurity and imperfection, an excess of the animal over the spiritual, otherwise a contact with the lower spiritual intelligences would have benefited the intelligence disembodied rather than injured the mortal. Thus the so-called victims of obsession, as it is termed, are suffering from a self-induced organism, causing the mind to dip into moods prone to brood until the dark finger of morbidity is manifesting in the atmosphere, and in case such an individual seeks to develop mediumship, a silly morbid wonder will generally become the keynote and emotion which in the superior temperaments is the prelude to active wise expression and comes to be valued for its own sake so that it entirely and completely quenches the

practical impulses it should have vitalized.

It is found that in all normally balanced natures emotion is not separated from action but manifests in perfect harmony and unison. Those who are the subjects of influences which only bring unhappiness and the lower expressions of thought should be taken in hand. These unhappy victims, we may say, of unhappy subjective sensations should be thrown into the companionship of those possessing cheerful and practical as well as pure radiations, where they may be fed whenever their susceptibilities offer an opening, and should be reared in surroundings and environments where energetic, active interests prevail. The question may be asked what real harm can the continued presence in the impure atmosphere of a spirit of low order bring about? The result is that irrational or fragmentary thoughts are forced into consciousness independently of the will and cause much distress, though it is an error to charge every undeveloped thought to disembodied spirits.

Verbal obsessions are those in which the thought comes under the afflicted Mercury - Saturn - Mars influence, obscene language, anger and possibly violence is the result. Inciting obsessions apply more to this latter expression. In such case the natural brain power is weak and unbalanced, that is, the region of the brain giving impulse which is vastly stronger than the moral and intellectual power for the very reason that it has been more developed. The individual has been allowed to grow wild, as we would say of some specimen of beautiful plant that had grown imperfectly, smothered by the weeds of ignorance. This subject cannot be considered lightly, in fact a careful study of this, and active efforts to nourish and bring to perfection such individuals, will serve to bring peace on earth and good will towards all more quickly than any other effort.

"Every person is a solar system within himself, and when he can control his own little world, and comprehend the various planes and conditions in his own nature and general character, he will then begin the task which will eventually make of him the wise man who is master of his stars."—*Science and Key of Life*.

\* \* \*

*Mercury: Ruler of the Thought Principle — "The Winged Messenger of the Gods."*

When considering the symbology of the planet Mercury, it must ever stand as the symbol of the mind, and in each natal chart, its position as to house, sign and aspects, determines the state, condition or quality of the mind, and as the thought emanates from the real man or woman, the physical body being the vehicle for the consciousness to function through on the physical plane, and a means by which the individual gathers experience of the concrete objective states and conditions; therefore we must consider that the mind or thought is in its manifestations the most important factor for consideration.

Mercury has been termed the winged messenger of the Gods, and representing the intermediary between the spirit and the animal man. We may therefore consider the higher and lower mind. The higher mind may be considered as a reflector or mirror which must needs be kept free from all impurities, if it is to reflect the truth and wisdom of the infinite to the consciousness unfolding within the individual.

As the rays of the sun all emanate from the great infinite, here is the source of being, here is the central fire, while humanity are as the sparks, and each spark manifests an intellect and self-conscious will. Each is a human soul, immortal and imperishable, and is embodied in the matter form that may evolve along the lines of the grand scheme of evolution, planned by the architects of the universe, from latency to potency and from possibility to perfection. Quicksilver is the metal over

which Mercury has rule, or with which the planet Mercury harmonizes, and the nature of the mind finds a correspondence in the peculiar properties of quicksilver, which shifts with the slightest external impact. The mind changes, too, like the mercury of the barometer oftentimes mounting high as the winged messenger flies upward, and then again sinks far below the Zero of despair when afflictions come.

We observe that the Zodiacal signs, Gemini and Virgo, dual in nature, are allotted to Mercury, and we may perceive in that symbology the recognition of the duality of the mind. The fact is that the real self, working within matter, can either reach up towards the spirit infinite, or by uniting itself with the animal nature, become the carnal, material mind, the God fallen into matter and submerged therein. Under these conditions, the planet Mercury is then a slave bound by desire. It can no longer fly, for its wings are bound to the matter forms, the objective. The very contest, and the whole process of human evolution is but the struggle of the God within the individual, to rise and ascend to its own proper sphere and bearing.

As the individual strives to think more purely and intellectually, gradually the accumulated knowledge and experience of the soul will pass more freely down to the ray manifesting through the physical brain, and the influence of Mercury will become quickened until at last the matter form even becomes illuminated, the higher and lower mind becomes inspired.

The mind is the shuttle of destiny and its thoughts build up the aura about us and belong to us and assist us to make our fate. We have given birth to these thoughts and we are responsible for them. They react upon us and form the habits to act and think in a certain way, and so create character. In this way the character represents the past and has control over the future. We cannot hope to escape the seed we have sown, and the conditions and environments of the life represent some of the seed sown in the past, though the manner in which

we meet these environments in which we may find ourselves will generate a new force to the individual. It is true that all humanity is manifesting today amid the circumstances and conditions they have been instrumental in creating in past manifestations; still the surroundings are being changed for the future, and what a helpful and beautiful thought to hold in times of affliction so called, that we are creating future, and can make it what we will.

Thus we must realize that mankind is not altogether the slave of fate, but in so far as he creates thoughts he is master; for the same mind that bound itself by desire, will, on the recognition of truth, break asunder the chains its own hands have forged about it, for all humanity are forging today, each hour, each moment, by the thoughts, the links of love that bring their friends about them in the next expression; and at the same time, ties of hatred are being created that will bind enemies to us with fetters so strong that it will be difficult to break them asunder except by pain, sorrow and distress.

The science of astrology, in its higher interpretations, unfolds to humanity the law of being and through its wonderful symbology teaches in a higher form one aspect of the wisdom of the Infinite. Let us, in considering the interpretation of the symbol Mercury, the planet which rules the thought principle in man, recognize that if we would become masters of fate we must seek to become self-conscious, and learn to control the thoughts, so that the wings of Mercury may not become held in the mire of impurity. We must endeavor to extricate the mind from all that tends to demoralize, cramp, limit and blind it, and while extricating the lessons that life's experience teaches, resist to the utmost the alluring temptations of the desire thought which would make of the God a slave.—*Vol. 4, Science and Key of Life.*

The surest proof of being endowed with noble qualities is to be free from envy.—*La Rochefoucauld.*



"Watchman! What of the night?"

"The night has passed!

The heavenly clock has struck

The hour of dawn.

Arise, O Man,

Dry-shod from Pisces' flood,

For airy flight prepared,

Aquarius-ruled,

The age, the day, the hour.

With urn o'erflowing

The Water-Bearer comes,

Symbol of the outpouring

Of Living Water in Spiritual Baptism."

—Helen C. Clark.

South Hingham, Mass.

\* \* \*

### The Spiritual Era.

"The present position of the Sun in the celestial sign *Aquarius*, typifies the outpouring, or Baptism of Spirit, which the present age is to bring forth, according to the promise, *I will pour out my spirit on all flesh.*"

\* \* \*

We give below a table showing the number of etheric vibrations occupying an inch of space and one second of time, acting upon the human eye to cause the distinction of colors. These colors are always about us and are manifestations of the infinite principle of good. These billions of vibrations are constantly beating against humanity, which is yet unconscious of the marvels existing all about it. As the fish is unconscious of

Man is his own star; and the soul that can

Render an honest and a perfect man,  
Commands all lights, all influence, all fate;

Nothing to him falls early or too late.  
Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still.

—Beaumont and Fletcher.

\* \* \*

### The Mystic Number Five.

Five is the great sacred Chinese number. There are five virtues, five colors (yellow, white, green red and black), five household gods, five planets (Saturn, Venus, Jupiter, Mars and Mercury), five ranks of nobility, five tastes, five cardinal points (the middle, east, west, south and north respectively) and five tones.

a life-out of his own element, the water, as it is unconscious of the earth's flora, fruits and fragrance, its beauty, its myriad of activities. But man has the power within him to unfold to a higher consciousness of the marvels in which he dwells. One means of unfoldment is realization. This brief table may assist the mind to realize somewhat of the law of vision and its relation to color and the power of transmutation.

TABLE:

| COLOR.                            | Vibrations per inch. | Vibrations per Second. |
|-----------------------------------|----------------------|------------------------|
| Red, extreme .....                | 37,640               | 458,000,000,000        |
| Red, medium .....                 | 39,180               | 477,000,000,000        |
| Red, Orange, intermediate.....    | 40,720               | 495,000,000,000        |
| Orange .....                      | 41,610               | 506,000,000,000        |
| Orange, Yellow, intermediate..... | 42,510               | 517,000,000,000        |
| Yellow .....                      | 44,000               | 535,000,000,000        |
| Yellow, Green, intermediate.....  | 45,600               | 555,000,000,000        |
| Green .....                       | 47,460               | 577,000,000,000        |
| Green, Blue, intermediate.....    | 49,320               | 600,000,000,000        |
| Blue .....                        | 51,110               | 622,000,000,000        |
| Blue, Indigo, intermediate.....   | 52,910               | 644,000,000,000        |
| Indigo .....                      | 54,070               | 658,000,000,000        |
| Indigo, Violet, intermediate..... | 55,240               | 672,000,000,000        |
| Violet .....                      | 57,490               | 699,000,000,000        |
| Violet, extreme .....             | 59,750               | 727,000,000,000        |

## MISCELLANEOUS

### W. J. Colville's Telepathic Experiences.

At a social gathering held by the London Spiritualist Alliance on June 18th, Mr. Colville, in answer to a question as to whether "he had enjoyed any direct personal evidence of telepathy," gave the following interesting experiences:

"Some few years ago," said Mr. Colville, "I was introduced to a young man of more than average force of character, who asked me to conduct a series of telepathic experiments with him. He was not in any sense a close friend or near acquaintance, but I almost instantly discovered that I could receive his mental telegrams with great facility, chiefly owing to the fact that he had developed the habit of mental concentration to quite an unusual degree.

His method of procedure was to inform me definitely by letter or telegram that he wished me to hold myself in readiness to receive a thought-form which he would send me on a certain night, between twelve and one, a convenient time for us both, as he was a professional singer and neither of us was accustomed to seek repose before midnight. On retiring it was my practice to remain quietly receptive to my friend's thought, which I welcomed in the same manner as I would listen to what he said were we engaged in actual conversation.

At first I only heard words indistinctly and sometimes merely received faint impressions, but after receptivity on several successive nights I saw him and heard his voice to all intents and purposes as plainly as though he were actually with me in bodily presence. Later on in the course of our experiments I could easily receive his messages at any time, day or night, provided I was not mentally preoccupied, but never did I feel the slightest compulsion or restraint laid upon me. I was just as free an agent as though I had received an invitation to dinner in the ordinary manner.

One Sunday afternoon, while I was in New York, this gentleman telephoned to me the substance of an entire sermon to which he was listening with close attention in a Boston church—fully two hundred miles away. Some of the evidences afforded me were peculiarly convincing and often amusing. They related to quite commonplace matters, such as letting me know (when we were in different cities) that he had bought some neckties of a peculiar pattern, and paid a certain price for each of them, and even the fact that he was having his hair cut at a certain time (11:15 a. m. one Thursday), and other details which it was highly improbable that I should have exactly guessed.

One of the most definite instances of telepathy I have ever known occurred one evening in February, 1906, when I was in Newark, N. J., with friends, who were conversing about travel and asking me how long I should remain in America. I told them that I expected to sail for Australia from Vancouver some time during the following May.

I intended to spend some weeks in and near San Francisco, and to visit other cities before leaving for the Antipodes. Quite suddenly a ship appeared to me named 'Sierra,' and a date, March 29th, fixed for its sailing from San Francisco for Sydney. I refused to believe that it was intended to describe my future movements, and tried to waive it aside by suggesting that someone in the room would sail for Europe on that date, but the vision remained clearly before me for some minutes.

About four weeks later I received letters from Mr. and Mrs. Cardew, of Sydney, informing me that my services were greatly in demand and urging me to leave San Francisco on March 29th on the 'Sierra.' Very reluctantly I acceded to their request, limiting my stay in California to five days. By so doing I was out of the neighborhood of San Francisco in time to avoid the earthquake which occurred

on April 18th. By comparison of dates I afterwards discovered that my vision was almost exactly synchronous with the writing, in Australia, of the letters which arrived by mail four weeks later."  
—*Light*.



### *Identification of a Spirit.*

One of the most remarkable cases of the identification of a spirit which has yet come to light, is published in the June number of "Luce e Ombra," and attested by seven credible witnesses.

At a private circle, held in the town of San Biagio-Platani, in Italy, where a lady of the family was the medium of the group, a spirit of the name of Oddo presented himself on the 22nd of May last. No one present had ever heard of such a person, and on being interrogated he gave the following particulars concerning himself:

"I am Gioacchino Oddo, born at Sambuca in 1808. I was judge at Santa Margherita. I died 20 years ago. I had an only brother named Giuseppe, who had two sons, both priests."

The following dialogue then ensued:

Q.—We wish for other data in order the better to establish your identity. Are you willing to furnish them? A.—No.

Q.—Are those already furnished sufficient? A.—Yes.

Q.—Will you then give us some communications of another kind? A.—No; you ought to be satisfied with what I have told you.

Q.—Would you like us to write to Sambuca, to verify your statements? A.—Yes, write to the Syndic (Mayor).

On the morrow the Mayor of Biagio-Platani, Signor Giacinto Graziani, who formed one of the circle, reluctantly consented to write the Mayor of Sambuca to inquire if such a person as Gioacchino Oddo had ever lived there, and had been a judge at Santa Margherita, had had an only brother and two nephews. His reluctance arose from a fear of rendering himself ridiculous by

seriously asking such apparently foolish questions; but on the 30th of May he received an answer, of which the following is an exact copy:

"Municipality  
of Sambuca

No. 51. 28th of May, 1907.

"Reply to the letter No. 632  
of the 23rd of May, 1907.

Object.  
Notices.

"To the Mayor of St. Biagio-Platani.

"Signor Gioacchino Oddo, Advocate, who was Judge in the neighbouring town of Santa Margherita, was born in Sambuca on the 27th November, 1808, and died on the 31st December, 1879.

"His two nephews, Giovan Vita Oddo and Giuseppe Oddo, deceased, were both priests, and died, the first on the 15th November, and the second on the 25th of June, 1880.

"With the greatest respect I subscribe myself,

"G. VIVIANO,  
"Mayor of Sambuca."

In forwarding the original document to the editor of "Luce e Ombra," Signor Domenico Zambuti writes as follows:

"It would be trespassing upon your indulgence too much to describe the profound impression and the amazement produced by this letter, not only upon ourselves, as members of the circle, but also upon many persons who were aware of the manifestations we received, and who were accustomed to treat them with ridicule. Signor Gioacchino Oddo was entirely unknown to every one of us, nor was any person in San Biagio-Platani acquainted with his name or his family. Sambuca is 42 miles distant from this place, and is only accessible by a mule track, so there is very little communication, commercial or otherwise, between the two towns. The information supplied by the Mayor of Sambuca perfectly coincides, as everyone may see, with the statements made through the medium, the only discrepancy being as regards the epoch of Oddo's death. I will merely add that the entity's purpose in manifesting himself so spontaneously was to strengthen us in our spiritualist."

convictions, and that in furnishing us with data to establish his identity, he brought into prominence two important circumstances, one of them being that he had been a judge at Santa Margherita, and the other that the two sons of his only brother had both of them been priests.

"I append to this letter the following declaration, signed by all the persons who compose our circle, at which the manifestations occurred:

"We, the undersigned, attest, each of us on his own account, that we have never known personally, or by portrait or name, the person who in earth life was designated Gioacchino Oddo. Nor have we ever heard or read any allusion to his life or to his decease.

"This we solemnly declare upon our honor and conscience."

GIACINTO GRAZIANI.  
DOMENCIO ZAMUTO.  
GIUSEPPE MIDULLA.  
DR. LUIGI MARRACINI.  
L. BIAGIO LA ROSA.  
GAETANO NOVARA.  
BIAGIO BIONDALILLO.

St. Biagio-Platani,  
3rd June, 1907.

Note.—Nothing is more frequent than mistakes as to both names and dates made by spirits while controlling mediums. I have heard a spirit who had passed away from the earth for some centuries, ask another, who appeared to be standing by, "What was the last name I was known by when I was on the earth?" And again, time and space are human conditions, and have no existence in the spirit world. Hence the frequency with which, when speaking of earthly periods, they will add the words, "as you compute time."—*J. S.*

Mr. S. C. Hall, F. S. A., editor of the *Art Journal*, writes: "The mockers and scoffers at Spiritualism are almost exclusively those who have seen nothing of it, know nothing about it, and *will not* inquire concerning it."

We do not count a man's years until he has nothing else to count.—*Emerson.*

Work without hope draws nectar in a sieve,  
And hope without an object cannot live.  
—*Shelly.*

The highest culture is to speak no ill.  
—*Ella Wheeler.*

\* \* \*

### A Change in Burial Customs.

By Rev. Lee S. McCollester.

"The world's great tombs are evidences of man's desire to be remembered. Man loves, and in return asks to be loved, and then he wishes to be remembered.

'A country graveyard has some advantage over the city cemetery. It does not advertise the worldly differences of the inmates so conspicuously. It has nothing so lonesome as our city yards where the unknown, the poor and the forgotten lie apart from the others. To be alone in life is hard, but deep is the pathos of 'alone in death.' The little headstones of a great soul means more than the great headstone of a little soul.

"I trust our burial customs will change, so that there will be less of the black, less of the formal, less of the show and expense, and that they will be made rather a Godspeed into a new country. If I could tell my own wish it would be—the silent body made to seem asleep amid flowers in a familiar room. Then an informal coming in and going out of friends. No long funeral service, no long procession to the crematory or the grave, bringing sadness and exposure—but just enough comrades easily to carry the earth to the earth.

"I most thoroughly deplore some of our burial customs—the show, the formality, the publicity, the exposure and the expense. I believe the sanest way to care for the body is to cremate it, but it makes little difference to the dead."

The blessedness of life depends more upon its interests than upon its comforts.  
—*Geo. Macdonald.*

There is no kind of beast on earth, nor fowl which flieth with its wings, but the same is a people like unto you; we have not omitted anything in the book of our decrees; then unto their Lord shall they return.—*Koran. E. A. B.*

\* \* \*

### *History's Great School.*

*By Rev. Reed Stuart, of Detroit.*

"No man need feel humiliated because he cannot do all things. To every class of human beings a special task is assigned. This is because of the greatness and diversity of the world's work, and the limitations of each individual. Every one is compelled to be more or less a specialist.

"In the vast world factory we must all work 'by the piece;' and our merit consists not so much in what we are making as in the way we make it, and in having it done when it is needed, so that the greater work will not be hindered. Faithfulness to the appointed task is one of the highest virtues. It furnishes the most adequate reason for present, and is best preparation for future existence.

"Conceding the necessity and honorableness in all classes of toilers, let us try to celebrate the fame of those who have run forward in advance of the multitude and prepared the way for its coming.

"Men perished in winter winds till one struck fire from flint stones, coldly hiding what they held. We are indebted to a certain and definite past, but it is indebted to an uncertain and indefinite past. No political, or scientific, or religious truth comes suddenly in its full-formed splendor. It moves along wholly invisible through a long night. Great thinkers are not the light; they are only rays sent on to bear witness that the light is on the way. We who now so confidently walk in the light should not forget those who went stumbling along in the darkness hunting or making a path for us.

"The slow movement of all great things in the past should give us patience in the present and confidence in

the future. Where growth is the law of all living things we should not make a sudden demand for perfection. The first rays that dart up over the eastern hills are not blamed because they are not the full-orbed sun.

"History is a teacher. He who learns in that school will avoid many mistakes. He learns that the method of the world is the method of progress. Increased information has been followed by increased toleration. Every educated person sees that change is inevitable because evolution is the law of the world."

\* \* \*

### *The Labor Problem.*

*From an Address by C. W. Post.*

Public opinion is the ultimate ruler in America, and the man who has the right on his side, and can let the people know it, will win. To apply this practically a well organized Citizens' Association should have an arbitration committee. Then when a question cannot be decided between employer and employees, submit it to the Committee of Citizens who are infinitely better fitted to know what the local conditions are and what action will bring the greatest benefit to the community, than any outsiders.

This plan educates the people to right thinking and prevents destruction of industries which may represent the very life blood of the place. Our workpeople need and demand protection from the designing or impetuous men who rush into strikes, tie up industries, and by mob rule bring distress upon the whole community.

When a few men hate the balance of their fellows and seek to dictate that they work or not work, that they join an organization and pay tribute, that they place themselves absolutely under control of certain paid officers and that their lives and the lives of their families be directed by such officers, then the old spirit of human liberty, that God-given inspiration for which our harassed ancestors willingly gave up their lives, again asserts itself

and we see men nowadays, as in the days of old, ready to lose anything, everything, rather than bend knee or bow a craven's head to the impudent orders of organized tyranny. There is a far better way to operate under control of the citizens rather than labor unions.

A good illustration is shown in Battle Creek, where for years, during the troublous times in various trade centers infected with Labor Unionism, this community, solidly in favor of high wages and good treatment, has gone on prosperously. The work people in Battle Creek are the richest in Michigan as a result of keeping out Labor Union management. This is shown by over ten thousand savings accounts in a town of 25,000 people and from the fact that most Battle Creek workmen own their own homes, are out of debt and have money at interest, thus making them combined *Workingmen-Capitalists*, the perfection of ideal citizens.

In this controversy over the admission of Japanese laborers it is worth while to note that those who employ Japs do not do so because they can be had for lower wages but because whites cannot be had at all or are unreliable when employed. The rate of wages is not the determining element. Fruit growers who must have help upon which they can depend have found that whites "lay off" when the weather is threatening and work only when they feel like it. That kind of labor is unsafe for a man who has a crop of perishable fruit to be saved. No employer has said that the Japs are cheaper. They are declared to be reliable workers, while the whites are not. At the same time, Oregon growers must remember that in California the fruit growers have learned that the Japs are unmerciful when once they get the orchard owner in their power.—*Oregonian*.

\* \* \*

#### Odd Customs.

Every house must be decked with flowers on New Year's day in Japan.

In Buenos Ayres the police alone have

the right of whistling on the streets. Any other person whistling is at once arrested.

In Ashanti many families are forbidden the use of certain meats. In like manner others are forbidden to wear clothes of a certain color.

If a carriage upsets or injures another carriage in the streets of St. Petersburg or if a person is knocked down, the horses of the offending vehicle are seized and confiscated to the use of the fire brigade.

It is the practice of the Ashantees and Fantees to bury one-third of the property of a dead man, converted into gold dust, under his head, and rifling the grave of an enemy is considered the proper action for a warrior.

Clapping the hands in various ways is the polite method in Central Africa of saying "Allow me," "I beg pardon," "Permit me to pass" and "Thanks." It is resorted to in respectful introduction and leave taking.

\* \* \*

#### Intensive Farming.

We give below some interesting facts regarding farming, and the revolution worked by irrigation in the west. The following is from the East Oregonian, the county official paper of Umatilla County, Oregon.

It is edited by a wide-awake, progressive man, named Bert Huffman.

How great a revolution has been worked by irrigation in the west is shown in an investigation just completed covering San Joaquin county and applying to the whole Central valley, says the Rural Spirit. In 1900 this county had 1966 farms averaging 440 acres to a farm. Today the average has dropped to 208 acres, but that does not tell the statistician's whole story. For against 98 farms of less than 10 acres in 1900, there are now 362 of this size and 698 farms of less than 20 acres.

Here in a locality where a few years ago farming was on a vast scale, there are now 127 profitable farms of less than three acres each, and 362 less than 10 acres. This change, due principally to irrigation and the subdivision of farming lands into small tracts, has brought

about an era of intensified and diversified agriculture, resulting in much higher land values, and more valuable products and amounting to an insurance against general crop failures.

The small farmer pursues more scientific methods of culture and gets so much greater profit per acre from his holdings than the old-style farmer ever received, that he can gain a good living from a very small parcel of land.

This change to small holdings also has the important results of multiplying settlers, for each needs but little capital. What land is required can be bought on time. In a few months the settler is established and within a year has an income from his own property.

### *Cure for Balky Horses.*

Ever since there were men and horses there have been balky horses and mad men. When a horse gets the habit of balking he might as well be taken out and shot. No one knows exactly why he does it, but it is supposed to be ugly temper.

Some six months ago a lad named Wm. Frazer, living in Bristol, England, astonished a lot of people surrounding a balky horse by holding one of the animal's forefeet up for about 10 minutes. Then he lowered it and the horse started off. The thing is being tried all over England today, and there has not been a failure so far. The boy says the idea "just came to him," and if it turns out a perfect cure it will be too bad that he won't make any money out of it.

## BOOKS AND PERIODICALS

### *The Sixth Sense: Psychic Origin, Rationale and Development.*

BY FREDERICK FLETCHER.

*Lecturer on Hygiene and Metaphysics, Lecturer to the Westminster Salons, London, England.*

The price of this able and intensely interesting work in America is \$1.25. It may be obtained through The Stellar Ray Book Department. The book is written at the earnest desire of many who have attended Mr. Fletcher's lectures. It does not pretend to be a complete exposition of this vast subject, such a task being obviously impossible with ever extending research. It does, however, claim to present an unprejudiced explanation of some of the latent powers within us, and to show how their development can augment our present senses. The incipience of another sense is now too familiar to deny, but no existing treatise appears to deal with its physiological origin and rationale. The fact that eminent scientists are now investigating psychic realms is sufficient to justify a work which explains the possibilities of sensory development, and the domains in which it operates.

The purpose of this book, therefore, is to acquaint the investigator with that vast and, as yet, only partially explored territory lying behind the objective world cognized by our five senses. It endeavors also to indicate how this research may be pursued, and the methods by which the acquisition of increased mentality is possible.

Care has been taken to corroborate and verify, as far as possible, the statements set forth, and disregarding the charlatanism and prejudiced theories usually associated with psychic subjects, its sole endeavor is to present a reliable and impartial exposition.

\* \* \*

### *Woman and the Race.*

By Gordon Hart. This book is published at The Ariel Press, Westwood, Mass. Price \$1.00 postpaid.

"To paraphrase the words of the Hebrew prophet, we have eyes for the lesser things of life, but we see not the real issues; we have ears that listen for the praise of men, but we hear not the music of the eternal gospel, the perpetual revelation of an everlasting and universal good will to men. And for the sweetest and most exquisite of all

God's laws, the great law of sex, we have, in our egotism and ignorance, an unnatural and superficial judgment and an oblique vision. There is a glint of gold, however, in the dawning of the new thought that arises with the twentieth century. There is a restless discontent with past ignorance that promises a fuller knowledge and a braver outlook."

The mothers of our land are aroused, and the end is not yet, for the kingdom of a wise self-knowledge "suffereth violence, and the violent take it by force."  
—Gordon Hart, in *Woman and the Race*.

\* \* \*

### Self-Reliance.

*Practical Studies in Personal Magnetism, Will-Power and Success, Through Self-Help or Auto-Suggestion.*

BY JAMES COATES, PH. D., F. A. S.

This work is published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E. C., London, Eng., and by Fowler & Wells Co., 24 East Twenty-second street, New York.

This original, helpful, masterful book is earnestly dedicated: "To all men who are in a rut and want to get out. To all who are not afraid of work, and desire to turn it to the best advantage. To those who lack concentration and drift without a purpose. To all who lack success, and mean to have it. To the man who wants to know himself, and the man who thinks he does. And to all who desire to make life worth living."

\* \* \*

### The Philosophy of Fire.

BY DR. R. SNINBURNE CLYMER.

A second edition of this valuable work has just been published. This edition is enlarged and greatly improved. The first edition was sold in less than one year. The book contains 250 pages, is bound in silk cloth, price \$1.50. Copies in genuine leather, stamped in gold on side and back, \$5.00. Address The Phil-

osophical Pub. Co., Allentown, Pa.

*The Fire Philosophy* is the basis of all religious mysteries and all the secret philosophies of the universe. It is also the underlying principles on which all secret occult brotherhoods are founded. It was taught in the ancient mysteries and, although the knowledge of it has long been lost to the world, it has always been preserved in the occult fraternities. In the admirable work, "The Philosophy of the Living Fire," Dr. Clymer, a mystic and initiate, has set forth the history of this sublime philosophy of the ancient "Fire Philosophers," whose teachings are embodied in the occult brotherhood now known as the "Philosophers of the Living Fire of the Western World."

In this admirable work he has given us glimpses of nearly every mystic order, of both ancient and mediæval times, tracing the teachings from their first conception on the lost "Atlantis" up to the present time. Some of the subjects touched upon are the Ancient Mysteries, Secret Doctrines, Regeneration, the Finding of the Christ, the Templars and Rosicrucians as "Fire Philosophers," the Therapeutæ and Essenes and their Initiation, the lost "Atlantis" and how and why it disappeared from off the face of the earth, and many other subjects of profound interest to the true occult scholar.

\* \* \*

### Sprigs of Poetry.

*Sprigs of Poetry*, an illustrated book of verse, by Norris C. Sprigg, LL.D., author of "Chimes of the West." Published by The Balance Publishing Company, of Denver, Colo. Price, leatherette, 50 cents; cloth, \$1.00 prepaid. Comprising in all over 500 poems, forcible and characteristic in style, and affording the most delightful reading. Thoroughly wide-awake and fraught with spirit and animation throughout. Each and every of the respective subjects amounting to so many pen-pictures, briefly and yet so forcibly portrayed as to fascinate even the most casual reader and revive him in spirits. Optimistic and stimulating.



Pure and lofty in tone. Indeed this is essentially one of the books of the year and a genuine relish as well as a surprise is insured to all who are so fortunate as to possess it. The book is just off the press and is a work of art mechanically, containing fifteen exceptionally interesting illustrations. For sale by all news-dealers or sent postpaid on receipt of price by publishers.

The charm of THE STELLAR RAY lies in the brief paragraphs of scientific, religious and philosophic thought which compose the bulk of its matter. They are garnered from all over the world and, to one who is interested in the new and unusual in metaphysical lines, its pages are a veritable mine of treasure. —From the *Troy Record*, Troy, N. Y.



### *La Verdad, "The Truth,"*

is a Spanish review of the higher studies published at Buenos Ayres, Argentine Republic, whose field embraces Science, Philosophy, Comparative Religion and Occultism. Its motto, taken from the writings of Annie Besant—"For such philosophy, for such science and for such religion"—hunger the heart and the mind of man, and this hunger explains the zeal with which public opinion has felt itself impelled to investigate the teachings of "ancient wisdom."

A summary of the contents of the September number is as follows: "The New President of the Theosophical Society," D. A. Courmes; "Presidential Message," A. Besant; "Physiology of the Astral Body," Tier; "Have Animals Souls?" H. P. Blavatsky; "On the Vestments of Materialized Spirits," Taibhse; "Elemental School of Oriental Philosophy," Forwards; "Lourdes and the Scientific Psychology of Miracles," H. Owen; "An Interview With Miss Ellen Smith, Medium."

Of the more notable articles, the "Physiology of the Astral Body," a translation from the German, is a study whose object is to harmonize the findings of modern scientific physiology with

the teachings of East Indian philosophy.

"Have Animals Souls?" are citations from writings of Mme. Blavatsky, in which is upheld the future existence of all as "Creatures of God."

"Elemental School of Oriental Philosophy" will occupy a section of the magazine at each issue. The first lesson, which appears in the present number, treats of the "Mental Principles of Man."

Reviewed and translated from the Spanish, for The Stellar Ray, by Mr. Geo. W. Price.

Mrs. Besant's Convention lectures, "Psychism and Spirituality," "The Place of Masters in Religions," "The Value of Theosophy in the World of Thought," "Theosophical Work in India," as well as "Questions and Answers" were taken in short-hand and corrected by the author. The copy has been put in the hands of linotype operators, and the entire galley proof was submitted for correction in four days. The press-work and binding are being done with corresponding promptitude by a large establishment, and will, it is believed, be so far advanced that publication in book form can take place about November 1. The work will be of about the same appearance as "Theosophy and the New Psychology." The price of the book will be one dollar, which covers postage in America. Subscriptions should be sent at once to the General Secretary, together with the subscription price. The volume will be mailed at the earliest possible moment in the order in which subscriptions are received.



### *It Was Very Easy.*

The hero of the Johnstown floods was arguing with St. Peter his claims for a good place in paradise. A little old man was sitting around interjecting at every point of his story of adventure, "That's nothing; that's nothing." Finally exasperated, the hero said to Peter: "Who is that little man that is continually interrupting me?" Peter replied, "Oh, that is Noah."

Beware of desperate steps. The darkest day,  
Lived till to-morrow, will have passed  
away.

—Cowper.

\* \* \*

### *Heaven Here and Now.*

BY SINGLETON W. DAVIS.

Why fret we o'er what is, or is to be?  
Why sink ourselves in pessimistic mire?  
Why climb to icy, bleak and barren  
peaks  
To merely gratify a vain desire?  
Why soar above the clouds in search of  
heaven,  
Or cross the stormy sea to find an Eden,  
While *here*—on the table-lands of our  
world,  
Midway 'tween the Bogs of Despond  
and the  
Cheerless, lifeless mountain tops of  
Frozen Hopes—  
Between the sullen, growling, turbid  
surf  
Of the troublous sea of Foreboding  
Waves  
And the gray crags of Fruitless En-  
deavor—  
Grow the Flowers of Beauty, Trees of  
Joy,  
Groves of Soulful Rest, fruits of  
Thoughtful Work,  
In fertile, utilitarian fields,  
Meadows and gardens of a Golden Age?

\* \* \*

### *The Sixth Sense.*

The knowledge of the finer grades of objective matter proves a valuable adjunct to the explanation of so-called phenomena. The sixth sense, comprising etheric vision, confers a visualisation of these subtle degrees of matter. The immediate operation of the psychic is purely physical, and by its agency the sight organs respond with facility to the rapid vibration of the etheric. Some people occasionally perceive the ethereal counterpart of a deceased animal or human being, and ignorantly describe it as a "spirit," but our tabulation merely shows it to be the presentation of a somewhat less objective grade of matter than is usually seen. This knowledge

quickly dispels the misconceptions which have originated, and those individuals who during nervous excitement or physical derangement have temporarily seen flashes of light, or nebulous forms, have merely had a transitory experience of clairvoyance, and witnessed the colors and shapes assumed by the etheric substance.

Undeniably the complete extension of the higher clairvoyance leads to a perception of the ultra-physical reals, but its immediate phase of operation consists of the etheric matter already described, and by this invisible matter the waves of telepathy, or the influences of psychometry are conveyed from one person to another. These "N" rays and physical aura can frequently be seen under quite normal conditions. If in a subdued light a person stands before a dark background, it is often possible to observe from a distance a faint illumination surrounding the head and shoulders, for our ordinary eyes can sometimes perceive these delicate light rays, rays, and a well known medical authority who stated that he saw people reflecting various colors merely possessed an extended visualisation responded to the specific rays of etheric matter.

The great reservoir of energy, and the physical basis of life, we term the atomic. As yet no instrument has been devised to register its vibrations, no machine capable of harnessing its forces, and the possibilities its control suggests can only be dimly indicated. We can, however, in remembering that the consciousness of the atom is responsive to the stimulation of mental impulses, commence the regeneration of our own bodies, and aim at the production of a more efficient vehicle for our temporary habitation.

Then by the application of Will, we introduce the real alchemy, and transmute the lower tendencies and imperfections into the higher genius and intuition, and Nature with her beneficence and wisdom gives due compensation in health and intellect, and prepares us for the deeper knowledge which comes from within.—*Frederick Fletcher, London, England.*

### Only a Machine.

A splendid example of the mechanical workings of the mind was offered in the office of one of the big telegraph offices the other night, says the New York Times. Two operators were side by side, separated only by the glass partition running the width of the table. One had charge of a line over which news dispatches were received from certain sections of the south. The other's territory embraced a part of the west. Business was dull, and the two operators, leaning back in their chairs, were discussing the news of the day when the sounder of the southern wire began to click. The operator exchanged the few necessary preliminaries, then began to typewrite the message. The man on the western wire listened idly at first; then his attention was riveted, as it was a news dispatch from his native town in the south, and the first words concerned an intimate friend. Just then his own wire got busy, and he was speedily immersed in a message from Cleveland. Both operators finished almost at the same time. The man with the western wire leaned over the partition and said: "What was the story about the Virginia town?"

"Hanged if I know," replied the man who had received it. "I wasn't listening."



### What Was It

#### The Woman Feared?

What a comfort to find it is not "the awful thing" feared, but only chronic indigestion, which proper food can relieve.

A woman in Ohio says:

"I was troubled for years with indigestion and chronic constipation. At times I would have such a gnawing in my stomach that I actually feared I had a—I dislike to write or even think of what I feared.

"Seeing an account of Grape-Nuts, I decided to try it. After a short time I was satisfied the trouble was not the aw-

ful thing I feared, but was still bad enough. However, I was relieved of a bad case of dyspepsia, by changing from improper food to Grape-Nuts.

"Since that time my bowels have been as regular as a clock. I had also noticed before I began to eat Grape-Nuts that I was becoming forgetful of where I put little things about the house, which was very annoying.

"But since the digestive organs have become strong from eating Grape-Nuts, my memory is good and my mind as clear as when I was young, and I am thankful." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in packages. "There's a Reason."



### Water Lilies.

The water is the cradle for the lillies fair and white;

It dances them by daytime and it soothes to sleep by night.

The bulrushes are sentinels that guard the buds from harm;

The breezes rock the cradle, and the sunlight keeps them warm.

With all these kindly nurses' aid the lily-babies thrive,

Their smiling faces show how glad they are to be alive.

They fill the air with perfume as they rock and toss and grow,

And dream of childish messengers, with whom they long to go.

At last the searching children come, when summer time is gay;

They pick the lilies waiting there, and carry them away.

—By Annie Willis McCullough, in *Youth's Companion*.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.—Cato.

### More Than Ever

*Increased Capacity for Mental Labor  
Since Leaving Off Coffee.*

Many former coffee drinkers who have mental work to perform, day after day, have found a better capacity and greater endurance by using Postum Food Coffee, instead of ordinary coffee. An Illinois woman writes:

"I had drank coffee for about twenty years, and finally had what the doctor called "coffee heart." I was nervous and extremely despondent; had little mental or physical strength left, had kidney trouble and constipation.

"The first noticeable benefit derived from the change from coffee to Postum was the natural action of the kidneys and bowels. In two weeks my heart action was greatly improved and my nerves steady.

Then I became less despondent, and the desire to be active again, showed proof of renewed physical and mental strength.

"I am steadily gaining in physical strength and brain power. I formerly did mental work and had to give it up on account of coffee, but since using Postum I am doing hard mental labor with less fatigue than ever before."

Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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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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Experiments with a dietary of fruits and nuts at the University of California have demonstrated that while both furnish the body with energy, nuts yield building material also. The cost of a diet exclusively of fruits and nuts varied from 18 to 46 cents per day.

That the nut cult is finding favor in the country at large is evidenced by the

enormous growth of the nut business, requiring many millions of dollars to carry it on. As a result, the nut production of this country is increasing rapidly. Men are kin to the squirrel in that they naturally incline to a nut diet in cold weather. Some of the most prominent physicians in New York have recently prescribed them to their patients, notably those suffering from some form of nervous diseases. It doesn't appear to make much difference what nuts are used—each to his own taste. The peculiar oils in the nut meats are said to restore certain wasted tissues, which require the strengthening properties of some forms of mild fats.

Important as individual consumption is, it is surpassed many times over by the supplies required by confectioners and bakers, for nut cakes and nut candies multiply constantly in variety and popularity. Nuts are used largely also in salads and breads, in dressings and soups, while as a meat substitute they are doing their best to down the meat trade.—*Vegetarian.*



### Good for the Horse.

In Nottingham, Eng., a few weeks ago, a teamster loaded his wagon so heavily that the horses could not start it. He began lashing them and swearing, and a crowd gathered, but no one would take a lift at the wheels and help the horses get a move on the wagon. The driver was still lashing away when a grocer's horse standing across the road rushed at him with open mouth and seized him by the arm and bit him so savagely that he had to go to the hospital for treatment.

If the horses would stand by each other this way there would soon be an end to the cruelties seen every day in the cities. The man who lashes a horse because the horse can do no more than he can, deserves a sentence to jail every time.

---

He subjects himself to be seen as through a microscope who is caught in a fit of passion.—*Lavator.*



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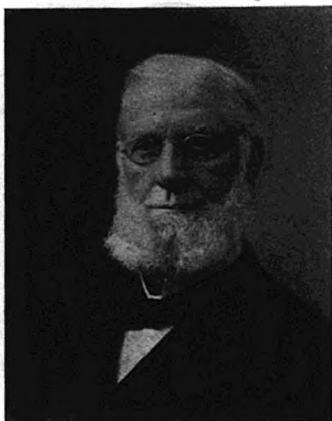
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By ALVIDAS ET AL.

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comes power, and with power, liberty.

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