

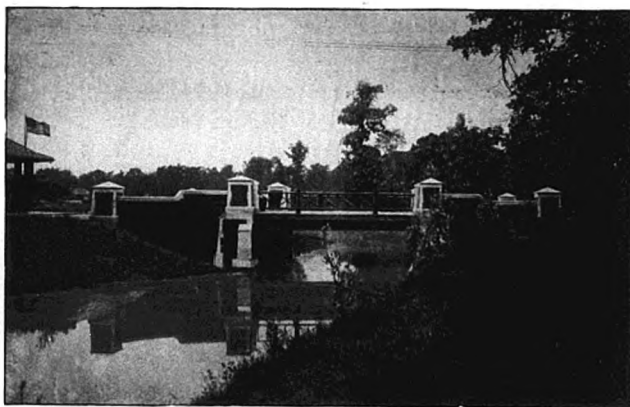
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# THE STELLAR RAY

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ADVOCATES

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



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DETROIT, MICH. U. S. A.

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HODGES BUILDING  
DETROIT, MICHIGAN

# THE STELLAR RAY

A MAGAZINE FOR THINKERS

Published Monthly at Detroit, Michigan, by

THE ASTRO PUBLISHING COMPANY

HENRY CLAY HODGES, Editor

SUBSCRIPTION PRICE—In the United States, Mexico, Cuba and Island possessions of the United States, \$1.00; Foreign, except as noted above, (Six shillings) \$1.50.

Change of address must reach this office by the 10th of the month preceding the issue it is to effect. Give both the old and new address

Entered at Post Office, Detroit, Michigan, as Second Class Matter.

VOL. XX

JANUARY 1908

NO. 1

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# EDITORIAL DEPARTMENT

## *Prosperity in the Air.*

The electrical engineer is particular to supply his engine with enough electricity to cause all parts to move easily so that it will obey the least touch of the controlling hand. He knows that if there is not sufficient motive power only parts of his machine will act, one wheel will turn or a piston will slowly move—if the current is broken all movement ceases.

The air breathed by all creatures of the soil is the power current of all growth, all activity; if insufficiently supplied the plant, animal, or human being shows lack of vitality just as plainly as the engine shows lack of force—if the supply of air is cut off all movement ceases.

Every human being has in addition to his organs of breathing, the intelligence to know that the air he breathes is life; but not one in ten thousand gives a thought to his breathing. Whether he is taking sufficient air, whether it is pure or vitiated, or is being properly distributed so as to give him the best results does not attract his attention. Suffocation, strangulation or diseased breathing capacity wakens his mind to realize how necessary is the power to breathe. Even then he only seeks to supply enough of the breath of life to continue existence—not enough to vitalize all parts abundantly and give him the best use of his organism.

Disease means dis-ease in the movement of some part of the human machine. Turn on more life current, and ease of movement will usurp dis-ease.

Physicians from every civilized country are bending their efforts in all directions to blot out the White Plague. If they could realize the importance of proper breathing, 90 per cent of the consumptive cases would be corrected or prevented from coming into existence.

Why is it that intelligent men are for-

ever reaching after unknown remedial agents when the air itself is permeated with those life-giving properties?

Although a layman, the writer can point to a number of cases within the radius of his own experience in which consumption has been eliminated by proper breathing.

The air is not only the power supply of the physical mechanism, it also connects it with the invisible forces of nature.

Air is composed of a myriad of qualities, oxygen, nitrogen, argon, variable quantities of aqueous vapor, ammonia, ozone, acid compounds of nitrogen and sulphur, and many other gases; but in addition to these, it contains cheer and health, gloom and pestilence, hate, love, war, peace, failure and success. We have come to say these are "in the air," because they are actually in the atmosphere we breathe.

Man is a being equipped with a breathing capacity that will supply him with whatever he desires when he learns how to utilize that capacity.

He may not only breathe with his lungs but also with his mind. Test this statement by following these directions: Breathe deep, sending the air into the abdominal air passages, also filling the chest full, then while retaining the air for eight or ten seconds, bend and twist the shoulders and sway the body, forcing the air into the back and loins, causing it to penetrate many recesses that have not had a breath of fresh air since the days you used to run, leap and plunge, and breathe like a porpoise to keep up with yourself.

After you have gotten the knack of doing that, breathe a few deep breaths quietly, without bending or turning, and think while drawing in the air, I am breathing in health, joy, peace, power. If you do this for but a few days in a spirit of sincerity and open-mindedness,

you will find that you have absorbed something of these desirables. Then try breathing deep, both mentally and physically, of patience and wisdom and you will have the same success, providing your purpose is sincere and your mind open to receive. If, however, you decide before making the attempt, that it's all folly and nonsense, you will close your delicate receptive faculties against the entrance of these subtle qualities. In order to breathe in prosperity and to assimilate it, breathe deep of its parts separately, viz: health, patience and wisdom, concentrating the mind upon each one while breathing deep of the atmosphere; and then, turn the thought to success in your own field of activity.

These statements are based upon established fact. They are not "vaporizing" as is commonly understood by the term, but they are substantiated truth, just as much as it is scientifically true that water is condensed vapor.

Creative genius has vaporized prosperity. All of its ingredients are in the atmosphere and may be breathed into the human organism through the proper use of the mind and the organs of breathing, or in other words, when humanity learns how to breathe with the physical, mental and spiritual in one accord, he shall become wise and good, powerful and successful.

\* \* \*

### *How to Succeed.*

There are many methods extant for the purpose of cultivating the power to succeed. The simplest, most comprehensive and effectual method known to us is embodied in the Monea lessons. They gently but forcefully illumine the so-called commonalities of every day life with a glow of health and happiness. The term Monea signifies money, health and happiness, and the lessons are so-called because they teach how to be well, happy and successful.

The first lesson is a free gift with every new subscription to THE STELLAR RAY, if request is made for it when subscription price is sent in.

No man need hunt for his mission. His mission comes to him. It is not above, it is not below, it is not far—not to make happy human faces now and then among the children of misery, but to keep happy human faces about him all the time.—I. F. W. Ware.

\* \* \*

### *Criminals Should be Encouraged to Take a Fresh Start in Life.*

We give below extracts from an article by Dr. Samuel J. Burrows, president of the International Prison Congress, which are copyrighted (1907) by Charities and The Commons of New York.

THE STELLAR RAY has several times expressed opinions and offered suggestions of reformatory methods upon this great problem of criminality and we are gratified to be able to quote from this reliable source, such humane and advanced ideas. We heartily concur in all that is said in the following article and would supplement it by urging all intelligent citizens to lend their influence toward reform in the present methods of dealing with crime. What the aim should be, as Dr. Burrows so aptly says, is "a pound of prevention instead of an ounce of cure." Industry and education, applied systematically, will eliminate viciousness and degeneracy just as surely as sunshine, pure air and clean water will dispel filth. Dr. Samuel J. Burrows says:

"We must stop making criminals. Society must frankly face its own responsibility. Its aim should be a pound of prevention instead of an ounce of cure. An earnest woman in New York city, Mrs. Henry Parsons, started a farm garden in one of the worst quarters on the west side known as 'Hell's Kitchen.' It was not long before the policeman on the beat admitted that to set boys raising radishes and lettuce was to decrease perceptibly the number of arrests in that ward. The multiplication of vacation schools, public parks and recreation piers gives a chance for boys to work off compressed energy which if it has no other vent will begin by breaking city

ordinances, and from misdemeanors will break into felonies.

"Increase manual training in the schools and then by child-labor laws see that children have an opportunity to go to school a sufficient number of years, and we shall strengthen immensely the moral bulwark against crime.

"Since under various estimates from 75 to 90 per cent of crime is due to or connected with intemperance, we see how greatly our prison population could be reduced by the reduction of intemperance.

"The establishment of children's courts, which have made great progress in the United States, and are being studied with great earnestness abroad, is an indication that society is coming to its senses. Our police courts in dealing with children have been part of our crime-making machinery. The children's court now becomes a part of our life-saving agencies. The experience in Denver shows that 75 per cent of the children can be saved without committing them even to reformatory institutions. The children's court marks the greatest advance in judicial procedure in this century. It has helped, too, to reveal to us the need of organizing those preventive agencies spoken of above, which may forestall even the action of the court by decreasing the number of offenses. Judge Lindsey has shown us how much can be effected through a closer co-operation of the schools and the court.

"Just as I am writing this article a prison worker at Nashville, Tenn., informs me that three boys, from 12 to 14 years of age, are now serving a term of years in the Tennessee state prison for stealing. They are all white boys, and one of them, 12 years old, has been sentenced to nine years' imprisonment. The state of Tennessee is not the only state that needs to establish juvenile courts for the salvation of its children.

"Investigation shows that confirmed rounders in prisons are made from neglected youths. Every boy or girl saved at the threshold means an empty cell in prison.

"Experience has shown that thou-

sands of cases of adult first offenses can be treated better without imprisonment. In Massachusetts, starting from a small beginning, probation work has grown from year to year.

"In the last eight years 57,760 persons have been placed on probation in Massachusetts who otherwise would have swelled the prison population.

"The advantage of probation is not only that it reduces the prison population, thereby reducing the cost to the state, but that this large body of men are not taken out of the ranks of labor, that the breadwinner is not taken from the family, and that in cases where fines are imposed they may be paid in installments to the probation officer. There is opportunity also to make restitution to the victims of crime.

"The reformatory system, properly administered, has proved a success. We can safely assume that 75 per cent of those who, after successful release on parole, earn their absolute discharge, live as law-abiding citizens. In well-conducted state prisons, with educative and industrial influences, which are essentially reformatory methods, good results are also obtained. Prisoners committed to jails, on the other hand, are placed in an environment which tends to make them worse than they were before. They are started on the road and the state pushes them a little further in the same direction. No maledictions pronounced against our jail system can paint too blackly the moral gloom of these penal institutions. They are breeding places of crime.

"When we send a man to prison it should be to submit him to influences which will develop his will, improve his intellect, educate his hand, strengthen his moral force, and awaken religious aspiration. We must add correction to prevention. A prison system which does not correct is a failure. Our jails are loafers' halls; make them hives of industry and the tramp population which infests them will be reduced to a minimum.

"When a man comes out of prison, influences should be invoked to keep him from going back again. One of the

best of these is the parole system, under which he is released conditionally after work and shelter have been provided him. How much better is this than the cruel method of sending him out on a certain day without work and without a home and without money? This antiquated system ought to be abandoned."



### *An Ex-Hangman of England Objects to Capital Punishment.*

The views of an ex-hangman are probably of psychological interest rather than practical value in considering the question of capital punishment. The views of such a man have been expressed by James Berry, who was for ten years the common hangman of England.

During that time Berry hanged 197 criminals and assisted at the execution of some 500. His experiences have made him a strong opponent of capital punishment and reduced him, to use his own words, to a mere bundle of nerves, though he is only 50 and a man of powerful build.

As to his views on capital punishment he declares that his experience brought home to him in an unmistakable manner that hanging has failed to prevent crime punishable by death and he is convinced from personal inquiries both among criminals and those in whose charge such were that "the infliction of a less severe punishment—imprisonment under more suitable conditions than obtain—would tend greatly to diminish such crimes."

He quoted the striking decrease of crime usually punishable by death in Belgium, Holland, in Saxony, in Michigan and elsewhere since capital punishment had been abolished. The statistics available in Holland were for thirty years, during which none had been hanged.

"Hanging is a big mistake, so are our methods of dealing with long term men," Berry went on. "You must remember that all the inmates of such institutions are not hardened criminals.

"I have seen some of the most intelligent looking of men on the scaffold—you must remember that criminals are sometimes made so by their environment. Many become such from other causes.

"We all have something of the brute in us, but all are not equally capable of repressing vicious tendencies, and in some natures it only takes some slight trouble or departure from sobriety to excite to that state of insanity which makes a murderer."

"Although I have often wept sorely before carrying out an execution and seldom performed my horrible duties without feeling overcome by their terrible nature, there have been occasions when I positively gloated over them, when I have almost foamed at the mouth with the excitement, madness, of the process."

Berry, in fact, seemed to infer that the insanity of the criminal murderer and of the hangman or "legalized murderer," for as such the ex-hangman regards an executioner, are of much the same description.

Talking of the chief cause of murder, Berry declared that it was drink that fed the gallows. Among the nearly 500 whom he had hanged or helped to hang there had not been one teetotaler. Again he drew a curious parallel between the murderer and the hangman.

"If it were not for liquor," he said, "there would be precious few to be hanged and certainly if it were not for spirits few officials inside our prisons could carry out what is required of them at an execution. That need cause no surprise, for I always had to get brandy inside my stomach at an execution.

His prescription for the treatment of a murderer is: "Give him time to repent in a prison, but under different conditions from those which obtain now. One convict who had been reprieved and who had served twelve years of his term of imprisonment in the prison infirmary, where he was certainly better off than other convicts, I asked which he would choose if he had his time over again, knowing what he knew, death on the scaffold or a life sentence, and he

fiercely replied, 'Hanging, that is one punishment only, but penal servitude is thousands upon thousands of punishments.'"

Attention is called to Rabbi Franklin's address on page 285 of this issue. The advocates of christianity should not be forgetful of the advice given by Christ, "First cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye."

\* \* \*

### *Legislation to Prevent Strikes.*

President Eliot of Harvard, in an article on "The Canadian Act," in the December McClure's, gives an interesting account of the working of the "Industrial Disputes and Investigation Act," which went into effect March 22, 1907. This act covers mining property, transportation of every kind, telegraph and telephone systems, electric lighting, water and power works. By the provisions of this unique and prudent legislation, employer and employes are protected against sudden and disastrous strikes, and the hitherto unconsidered and long suffering public is saved untold inconvenience. Outsiders are also enabled, through the report of the Minister of Labor, to give sympathy intelligently. This new law does not prevent the laborer from striking, it merely provides that he shall strike decently and in order, otherwise he becomes a penal offender. President Eliot points out that so far the workingman has gained much by the observance of this law.

\* \* \*

### *Modern Interpretations of Scripture Writings.*

Following is the first of a series of brief articles in which will be given modern, rational interpretations of the early scriptures.

In the Biblical account of the Creation of this Universe, especially dealing with the earth, it will not be difficult to realize that it is in a way allegorical. While not intended by the original writers, allegory and metaphor has been used in the endeavor of the translators

to make their interpretations clear to their readers. We now understand that the Creation of the Universe has occupied aeons of time, and this earth planet which is made up of the cast off substances from other stars and planets, evolved to its present state through a process best known as the law of evolution, and the creating and forming of the same, occupied a time incomprehensible to the human mind; while in the interpretation of the scriptural writings, the reader is lead to believe that six ordinary days of twenty-four hours each was the time required in bringing, not only this earth planet, but the vast universe to perfection.

We find that the ancient Aryans, and even the Hindoos of today, have accounts of time which throw light upon what is meant by a day of Creation.

There were so many years in a divine or holy year, and so many holy years in one holy day, and so many holy days made one polar day. A polar day means a complete polar revolution of the earth, which requires about 2,590,000 years; that the writers of the scriptures had such a day in mind, there is no doubt, when writing the account of the creation.

The earth is only in the fifth polar day of its creation at the present time.

In the fifth chapter of Genesis we read: "This is the book of the generations of Adam. In the day that God created Man, in the likeness of God made he him. Male and Female created he them, and blessed them, and called their names Adam in the day when they were created." It seems clear that the writings from which these words were taken designated the race of people who were supposed to be the first inhabitants of this earth by the name of Adam. Farther in the same chapter, we find an account of the names of different races who existed, and looking at the matter in this light, it is not difficult to realize that the Adamites lived nine hundred and thirty years, not referring to ordinary years, but to their so-called divine years; as, for instance, in taking the case of Methuselah, who lived nine hun-



dred and sixty-nine years. If this had really been true as written, he would still have been living several years after the flood, which was said to have destroyed all except Noah and his immediate family.

But when we consider Methuselah as referring to a race of people, followed by the race called Jamoch, and this race followed by the race called Nosh, then it is more clearly understood. To be sure, this seems as though a great space of time was being crowded into a few years, but these writings were compiled without regard to time or consideration of the great ages which they were describing.

Then further we read that it came to pass when men began to multiply on the face of the earth, and daughters were born unto them. That the sons of God saw that they were fair, and they took them wives of all which they chose. This is not the first record we have of polygamy in the Scriptures, but this is what is referred to in this writing, and meant to show the depths to which man had fallen from his first state or existence upon the earth.

Humanity was being merged into matter, or rather the spirit was, so that the world became very evil and wicked. We read farther that God took cognizance of this, and decided to destroy man, whom he had created, from the face of the earth. "Aye, both man and beast, and the creeping things and the fowls of the air, for it repenteth me that I have made them."

In the writings we trace again the material conception of a personal God, and what such a being would materially do when finding his work turning to such evil results. We read how "Noah found grace in the eyes of the Lord" and was directed to build an ark of gopher wood, which was a wood both light and strong, for it was decided that the earth should be destroyed by water.

We now come to the record of the flood, in which the Scriptures give an account of the communications of God, the God of Noah, or rather the Guide, in which it is written that he himself

will cause a flood to cover the face of the earth, and destroy everything which has life, with the exception of Noah and his family. Then follows the narration of the building of the ark, and taking into it two of all the beasts that were unclean, while those named as clean beasts were to be taken in by sevens. This we learn included "Of clean beasts, and of beasts that were not clean, and of fowls, and of everything that creepeth upon the earth."

We could scarcely conceive of a boat or ark large enough to carry such a burden, with the provisions, for the time given in which Noah was said to have remained in the ark, that is, one hundred and fifty days. We also read in the nineteenth verse of the seventh chapter of Genesis, "And the water prevailed upon the earth, and all the high hills that were under the whole Heaven were covered, and continuing fifteen cubits upward, did the water prevail, and the mountains were covered." A cubit as spoken of and in use at the time of these writings, was about three feet. Thus the waters covered the Earth to the depth of forty-five feet, showing that in the land where this record was made, there were no high mountains. The truth in the matter is that all the nations of Asia and the Orient have this legend of a flood that once existed in ages past at an unknown time, and the various original records were no doubt true according to each locality at the time the record was made, which would account for the variation in the depth and vastness of the waters, as stated in the compiled records.

Due to this polar revolution of the earth before referred to, there have been great changes of the earth's surface, partly revealed by the remains of tropical animals imbedded in the ice in polar regions, also by earthquakes and inundations of land in a natural way, just as nature will continue to do in ages to come, and while these floods were taking place in Asia and other parts of the Earth, this hemisphere was covered with glaciers and icebergs.

(To be continued.)

We call the attention of our readers to two poems of special merit written for *The Stellar Ray*. They are "The Stellar Ray," by Pruella Janet Sherman, of Detroit, on page 278, and the "Flag of Nature," by Albert R. Fiske, D. D., Sherman, N. Y.

\* \* \*

### *The New Year's Joys.*

The entrance into a new year should recall to each mind the good things the past year has held. Count them over; do not omit one benefit; they will be numerous; recall them and enjoy them again in memory. Holding them in mind causes them to remain with you and to attract to you more of similar conditions for 1908—only they will come with increased swiftness and volume.

Do not recount or recall the troubles. Forget them—they vanish before cheerfulness as snow melts before the warm spring sun's rays.

Cheer! Cheer! Cheer! for the incoming year. Turn a deaf ear to all prognostications of evil; see to it that they are not for you. Begin and close each day with deep inbreathings of fresh air, and say mentally, I breath in cheer, cheer, cheer.

Make a rhythm of breath and thought with the step while walking. Then reverse the thought and with the outgoing breath send forth cheer to the sorrowful.

If humanity were to unite in this simple practice as universally as they do in that of eating breakfast and retiring at night, gloom would vanish, pale faces would become rosy, sad eyes would smile, much of the sickness would turn to health, hate and envy would become strangers to the earth, peace and good will would form a fortification against which trouble would beat its dark wings in vain.

In the article entitled "The Planet Mars," on page 271 of this issue, the substance regarding the present state of advancement on that planet, is taken from 2,000 Years in Celestial Life, advertised in *The Stellar Ray* Book Department.

We call attention to our special free trial subscription offer in the advertising section of this issue.

\* \* \*

### *Horace Greely.*

*The Editor of the New York Tribune.*

The New York Tribune in those days exerted more influence in educating the people of the United States than any other journal published before or since.

In the early sixties, while Horace Greely, its former editor and founder, was engaged to deliver lectures in various parts of the country, he received an invitation to speak before the Young Men's Association at Battle Creek, Mich.

This association was made up of 75 or 100 of the leading business men of that town. At one of its gatherings a letter was received from Mr. Greely stating the time at which he would be able to lecture, and a committee was appointed to meet him on the arrival of his train.

When the time came the committee of gentlemen started for the depot, but arrived there a few moments too late. They went to the rear of the car expecting to meet Mr. Greely, and were disappointed as he had left by the front of the car, and with his renowned light colored threadbare overcoat over his arm and satchel in hand had walked directly to the hall where he was to lecture.

Upon arriving there he found a large audience assembled with no one to greet him. Opening the door he hesitated, when an elderly gentleman, a farmer, Mr. Stephen Graham, in a pair of cowhide boots with trousers extending a little below the ankle and bagging at the knees, a farmer's frock belted at the waist and a slouch hat of long service, approached Mr. Greely. He spoke as follows: "Is this Mr. Horace Greely, editor of the New York Tribune?" Mr. Greely replied in the affirmative. "I wish to introduce myself to you, Mr. Greely. My name is Stephen Graham. I live six miles south of Battle Creek, in

the town of Newton, and am a farmer by profession." They walked toward the platform. Then Mr. Graham remarked: "Mr. Greeley, I have known you for many, many years, not by personal acquaintance, but through the papers you have published. I commenced reading your *Log Cabin* in 1840; then when it discontinued I began taking the *New York Weekly Tribune*, and no issue of that paper have I missed from that day to this."

Mr. Graham, casting his eye over Mr. Greeley's apparel, remarked: "But, Mr. Greeley, it seems to me that your dress is not in keeping with a gentleman of your standing from New York. Your overcoat has the appearance of being the same that I have read of your wearing for several years, your shoes have not been blacked, in your hand is your seedy white hat. I expected to see a better dressed man as the editor of the *New York Tribune*."

Greeley at once saw the genius he had encountered and said, "Mr. Graham, your criticisms of my apparel are well founded, but my dear sir, is the attire in which you appear before me entirely circumspect?" This brought down the house and such a huzah has seldom been heard. Immediately Mr. Graham took Mr. Greeley by the hand, both stepped onto the platform, and turning to the audience he introduced Horace Greeley, editor of the *New York Tribune*.

About this time the committee appointed to meet Mr. Greeley arrived, but the formalities had been attended to and Mr. Greeley began his address.

\* \* \*

### *Benjamin Hart's Experience.*

(Continued.)

In a handsome suite of apartments in a palatial hostelry in New York city were gathered several men of dignified and prosperous bearing, "A bunch of money kings," a bellboy called them, speaking to an elevator man, as they passed through the spacious marble halls to this place of meeting.

They were gathered at the invitation

of Benjamin Hart to hold a consultation regarding the reinvestment of a returned loan, of which they were joint owners, Mr. Hart being the largest shareholder.

After a few moments of courteous interchange of greetings, Mr. Ludlow, of London, England, remarked that he was glad to meet all of the gentlemen present, but more especially his friend Hart, whom he had not seen for years.

"When we last met, our friend Tom Hathaway and I were about to sail for Africa," said Ludlow to Hart. "Poor Tom, he died out there after he had to give up his successful mining operations."

"I was recalling that day myself, Ludlow, and I could see Tom full of life and vigor standing beside you as you spoke. Tom and I were congenial friends, but I have come to know him better since he died than I did when he was on earth," said Benjamin Hart.

"These gentlemen, however, have not the time to hear our reminiscences. Come over to dinner with me tonight, will you? My family is at Atlantic City and we'll have an uninterrupted chat about old times."

"I'll be there without fail," replied George Ludlow.

Then followed the business of the hour. The property jointly owned was unanimously voted to be placed at the disposal of Mr. Hart, authorizing him to invest it as he deemed most profitable for all concerned.

"You may be disappointed in the returns from an investment I might make, my friends," said Hart, but he was interrupted by laughter and such remarks as, "We'll be satisfied if you are;" "I'd trust your judgment before mine any day," and the friendly business associates parted.

Our friend Hart found, as usual, his Packard automobile waiting his pleasure. He gave directions to call at the Waldorf-Astoria and upon reaching there he sent an attendant in with his card, upon which he had written a few words. After a moment's delay, George Ludlow was beside him and they were

spinning toward Hart's luxurious residence.

The two men continued the reminiscences of years past, and Mr. Hart inquired whether Ludlow was with his friend Hathaway when he died. He replied that he was, and said he was not loath to go; that he went quietly to sleep.

"Did you ever hear him speak of an institution for educating and supporting orphans, in which he was interested?"

"Yes, he used to send a monthly check to that cause. He was a kind-hearted fellow, and once he said that he must arrange to have that remittance perpetuated after he was unable to attend to it. I am positive he did it, for he was punctual and systematic in every thing he did," said Ludlow.

"Where was the Orphans' Home?"

"Out in the new district near Central Park in this city. I went there with him once and it was worth the time spent to see their cleanliness and comfort, and they seemed happy, too. There is a young woman in charge who has given her life to the care of destitute children. She says it was a trust left her by her father, who impoverished a number of families and among them widows who were bringing up their children alone. Quite sentimental, some say; but her father left what little he had, after his career of money getting and losing, in her charge to counteract the crimes he had perpetrated in his greed to get rich.

"Hathaway would have married her, if she had been willing, but she said that the Home was her mission and she intended to give it her undivided attention. He has been a regular contributor to its support ever since.

"I had a curious experience one day before I left England, last month. I was sitting on the veranda just after a fine sunset and it seemed to me as though someone was coming toward me from the rear of the house. Although I could see no one, I expected someone to step upon the veranda and was so impressed, although I could hear no step, that I turned around. No one was in sight and I went to the end of the

veranda and looked down the driveway. No one was coming, however, so I sat down again, and immediately I thought of Tom Hathaway, and I could see him as he used to look before his illness. Now that experience has occurred to me several times since I have been in New York. The two together, a sense of someone approaching, and then I think of Tom. Curious, isn't it?"

"Not so curious, as you call it, as has been my experience, George, and if you will keep it in strict confidence, I'll relate it to you."

Then briefly and clearly Benjamin Hart narrated his experience, as given in two previous issues of THE STELLAR RAY, and concluded by saying that he had the most unaccountable impulse to broaden the influence of that experience of Hathaway's, and said: "I have about decided that the best investment we can make of that collateral is to invest some of it in real estate in that growing region of the city and to enlarge the Orphans' Refuge. What would you say?"

"I would say that the land is steadily advancing in price. You can command a good loan with which to push the night school and the lunch room, also to enlarge the industrial department. I am quite in sympathy with it myself. It is safe, and apt to pay a fair dividend besides doing untold good," said the Englishman.

"Yes, untold good," replied Benjamin Hart, "for I am convinced of the literalness of the facts that Tom gave me regarding associating our business methods with those used on the celestial plane, and I have given my attention to the idea more or less since. I am in favor of putting them to the test and have elaborated a plan, which will be submitted to each one of the stock holders."

(To be continued in the next issue.)



### *A Kindness Remembered.*

Not a long time ago the editor was riding in a Fort street car in this city. He gave the conductor a five dollar bill from which to take his fare. The con-

ductor said he could not change it. Just then a voice, over in the end of the car said: "Let me pay your fare, Mr. Hodges. During the war of the Rebellion I was a soldier stationed out here at Ft. Wayne and was on a Fort street car without money and you paid my fare. Now let me pay yours.

What are your wishes in the line of magazines for 1908? Make them known to *The Stellar Ray*. A few subscription combinations are given in our advertising pages, but we can furnish many more, at most desirable rates.

## STELLAR SCIENCE

### *The Symbols of the Zodiac.*

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There are seven different interpretations that may be associated with the symbols of the Zodiac and which have reference to the seven races of humanity, and these hieroglyphics will be preserved for all time, as they form a symbology which only the initiated can fully comprehend. Looking back into the far past we find the signs of the Zodiac have never been altered in their true symbology. Many races have come and gone; different civilizations have arisen and decayed; various religions have manifested and disappeared in the world, or have in the course of time been altered or changed, but the signs of the Zodiac remain unchanged, and their symbology remains unchanged, being the same today as when the first teachers gave forth to the world that wisdom which was to form a great part of the knowledge for the evolving of the human race.

In the ancient tombs and temples of Egypt and India are found signs of the Zodiac. Though the Zodiac and planetary symbols have existed always, the great Zoroastrian religion was based entirely upon the esoteric part of astrology; it was not taught as a science but as a religion, as the seven great gods or the seven great spirits or principles of good and so-called evil were worshipped, not the planets themselves, but the influence back of them. We can realize that the influence then was as active as today, but the conditions of the world were

different then and now, and we recognize infinity manifesting through matter to guide and educate its children in the proper channels.

In the past civilization there flourished a religion which has never been equaled, so far as the devotional element in it was concerned. It was a religion that dominated its adherent's life, not a religion that may be taken up and laid aside at will, but actually permeated the whole life, and no matter how engrossed with worldly matters the people were, they always found time for the worship of those great spiritual influences, and they followed closely the table of planetary hours for worship or whatever was to be done, the tables indicating when the planetary influences were conducive to meditation and concentration.

Their religion was part of their life, carried into all its departments, and the schools for the education of their children were conducted upon the same principle, and a different training would be given to a child born under the influence of Saturn, than one born under the influence of Mars; and the schools were divided into different classes, corresponding to the different planetary influences under which they were manifesting, as at the birth of a child a priest was called and the figure was cast, so that they were able to tell from the time of birth the predominating planetary influences on any child, and thus determine the course of training best calculated to draw out its latent characteristics, and they found that by gathering the same types of children together they

could make more rapid progress than when indiscriminately mixed.

All who came under the various influences of the planets were taught separately, as a child of Venus was never taught in a Saturn class, but they were all educated as their disposition and temperament rendered necessary; but one great error, as we would now express it, was made, though it was only proper in the conditions which then existed, and that was in keeping the knowledge and wisdom among the few, and in time the priests or teachers became corrupt; truly they were under the influence of planetary law, and used their knowledge to impose upon the people to work out selfish motives, and thus changed affairs to suit themselves, and the result we already know, the effect upon this divine science, to say nothing of its effect upon the human race.

There were temples dedicated to the seven planets, in which were held festivals. There was also one great temple dedicated to the Sun, and no grander sight could be seen than the vast multitude of people at sunrise engaged in the worship, not of the outward image of the great solar god, but to the infinite power back of this great solar planet through which the Sun was the medium of its reflection. They realized that the Sun with its dazzling light and genial warmth was but the outward manifestation of an infinite power of good.

The Chaldean religion, similar to the Zoroastrian, appealed to the devotional element in man and woman, and they were a most peaceful and contented people. In the meeting at the various temples, manifestations occurred from the life of spirit; men and women long disembodied appeared to them; those who were specially concerned with the evolution of that particular race of people. Many who were suffering from physical ailments were brought there to be healed, though sickness and ill health were rare occurrences, for the reason that the people lived very close to the law of God, and with the coming down of the darkness of materialism, the

knowledge and wisdom of those days have been lost to humanity and during the past few centuries men have not really known to what God to turn for aid.

Those who will look back in the study of the different religions of the world, will see that the one that succeeded in producing among its adherents Harmony and Purity had its place in the evolution of the human race, though it was wholly builded on these planetary influences which the majority of humanity criticize and condemn today.—*Science and Key of Life.*



### *Variable Stars.*

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The most celebrated of these stars is the one more commonly known as the Star of Bethlehem, and is one of the circumpolar constellations. Modern writers have given this much thought and investigation since the Christian Era. It is thought by many to have a period of three hundred and fifteen years, but this is a mistake, as it really has a period of seven hundred and eighty-six years, being invisible during that time. As you will see, this star appeared about the time of the birth of Christ, and has not been understood by modern investigators, as they could not understand why the shepherdmen went to the West, when it seems they should have gone to the East; but this star appeared in the Zodiacal sign of Aries, and Aries is an eastern sign, and this is what is meant when speaking of the star in the eastern point of the heavens. In the year seven hundred and eighty-six this star was again visible to mortal man, but so little was known of it that slight attention was given to it at that time. The last appearance of this remarkable star occurred in one thousand five hundred and seventy-two, in Cassiopeia. The attention of Tycho Brahe was called to it at that time, and he wrote a very concise description of the various changes it passed through while visible. During the early part of its appearance it surpasses Sirius in bril-

liancy, and can only be compared to Venus when she is in her most favorable position in respect to the earth. It can be seen at noon by those gifted with clear sight, and is visible through clouds which obscure every other star. At night it twinkles even more than the ordinary fixed stars. It is very white in color; then changes to yellow; then, finally, to red. This same knowledge, which was handed down by Tycho Brahe, is in most part confined to the temples of the priests, and the Romish Church, principally in India. In the year two thousand three hundred and fifty-eight A. D., this star will again be visible, although it had been supposed to occur at an earlier date.

In one hundred and twenty-five B. C., Hipparchus discovered a star that came to view in Opjinch, which exceeded Jupiter in splendor, though not as bright as Venus, and similar to the Star of Bethlehem. It twinkled far more than its neighbors, though it did not change color, as it was always observed to be white, when clear from vapors prevalent about the horizon. It remained visible for two years, three months and nine days. Then again in eight hundred and sixty-four A. D. it came into view, but no notice was taken of any moment at that time.

Then again in one thousand six hundred and four this same star again came into view, and was observed by Kepler, who also made notes upon its movements, color, time visible, etc., which correspond to its appearance when viewed by Hipparchus, who wrote upon the fixed stars.

Then again in the three hundred and eighty-ninth year of the Christian Era, a star came into view near Aquilæ which shown forth for nearly three months, then vanished, and one thousand two hundred and sixteen years afterwards this star again shone forth, and disappeared in about the same time.

Then also in October of one thousand six hundred and four a bright star came into view in the Constellation Serpentis, nearly attaining the brightest lustre. This star remained until the fol-

lowing October, when it vanished. This star was also noted in four hundred B. C.

There are many of these temporary stars which are interesting to study, and to this class of stars may be added many others whose periods are so long that they are termed missing stars. As the observations of the modern investigators are limited, they have not yet had an opportunity to observe these many changes, for on careful examination of the heavens, and comparing them with former catalogues, and ancient and modern catalogues with each other, many stars formerly known are found to be missing. Some are inclined to attribute this to mistakes in making entries, but the facts are that they are periodical stars, the length of whose period exceeds the brief time within which astronomical observations have been recorded, and in the time to come astronomers of the future will view the next reappearance of these periodical or temporary stars, and find them to be regular, harmonious and periodic, though they may now appear to be accidental.—*Science and Key of Life.*



### *Influence of Fixed Stars on Life.* Copyrighted.

The fixed stars have much influence upon life, as discovered by the ancient investigators. For instance a child born near sunrise, noon or sunset, when the sun is in the line of Right Ascension of the fixed star Algol, shows great liability to a violent death or constant illness, unless other testimony is given to overcome this powerful effect, and when the Sun is in an angle with Algol, it threatens beheading. If either the Sun or Moon be Hyleg, and in conjunction in Right Ascension with any fixed star of the nature of Mars, a violent death is shown, and honors, preferment of riches, conferred by such stars, will only end in ruin and disgrace or poverty. This is similar to the effects of Saturn in the mid-heaven in the tenth house, as for instance was shown in the life of Napoleon of modern times. Stars of the

nature of Saturn, such as Markab and Scheat Pegasi, bring disgrace and calamity when with the Sun or Moon at birth. Rigel, Arista, the North Scale and the Fomalhaut are fortunate in their influence, and throw a benign and benefic influence upon the native when culminating at birth.

In giving to you these astrological configurations and influences, we may combat the opinions of some who may not be able to comprehend them. At the same time we must have the truth, even though we have to keep a pace in advance of some who cater more to theories than to scientific demonstrations of truth, and we call to mind the answer of Bias, one of the seven wise men of the sixth century, B. C., who, when asked by a pretender what religion was, remained silent, and when asked why he was silent, made this reply, "It is best not to ask of that which does not concern thee." However, we shall take up some of the objections that may be found.

First, allowing the ancient astrologers to be correct, will not the precession of the equinoxes, which has totally altered the face of the heavens, by causing the fixed stars to shift their places (those formerly in the sign of Aries being now in Taurus) cause the very foundations of the science to be unstable, and so render it impossible to draw from them any safe conclusions? This is one of the principal objections as regards the fixed stars. But we find that the beginning of the whole Zodiacal circle, which in its nature as a circle can have no other beginning nor end capable of being determined, is therefore to be assumed to be the sign Aries, which commences at the Vernal Equinox; also the beginning of the signs and their terms are to be taken from the tropical and equinoctial points; therefore their nature and influences have no other origin than from the tropics and equinoxes, and if other beginnings were allowed, it would either be necessary to exclude the natures of the signs from the theory of prognostication, or impossible to avoid error in their retaining and mak-

ing use of them, as the regularity of their spaces and distances upon which their influences depend, would be invaded and broken up. We find these fixed stars pass through one sign in about two thousand one hundred and sixty years, and they are quite distinct from the stars themselves, and depend for their existence upon their distance and declination from the tropics and equinoxes. For the foundation of astrology is that of the universe, and the child born with that part of the Zodiac called Virgo, ascending, will be very different in personal form and stature from another born when Capricorn ascends, the former sign measuring from one hundred and fifty to one hundred and eighty degrees, while the latter measures from two hundred and seventy to three hundred degrees, from the first point of the Zodiacal sign Aries.—*Science and Key of Life.*

\* \* \*

### *The Spectroscope.*

About 1600 A. D., Kepler placed a prism in a beam of sunlight and saw what had not before been seen—so far as known—the first solar spectrum. A century later Newton darkened a room, admitted solar rays through a round aperture in a shutter, passed them through a prism and obtained a clearer spectrum than Kepler's. Little was thought of these things, however, until, when in 1802, Wollaston made a slit in a shutter, projected a spectrum, in which he was surprised to see a few dark lines. In 1814 Fraunhofer made a spectrum the same way, but happened to look at it with a telescope. This act changed the course of the science of optics for all time; it was the origin of Spectrum Analysis, one of the chief products of the human mind, one of the cornerstones upon which rests the structure of modern science. Men's minds immediately began to expand, and a period of mental activity set in, the like of which was never known before. Fraunhofer saw hundreds of lines, but the great Spectroscope in the Mount Lowe Observatory shows thousands, in width



from that of a spider-web to one-tenth of a millimeter. They are the most valuable set of lines known. They enable finite man to tell what the earth, sun and stars, meteors, comets and nebulae are composed of. The prism of Newton and Fraunhofer is now displaced by diffraction grating—ruled by Rowland 14,438 lines to the inch. These striæ break up light into its elements, reflect them to the eye, and in solar and stellar light reveal the absorption lines. The Spectroscope made by that accomplished optician Brashear is one of the finest.

A visit to California is not complete without a visit to this Observatory.

The director of Mount Lowe Observatory is Prof. Edgar L. Larkin, whose wide knowledge is at the service of the public.

We call attention to our special free trial subscription offer in the advertising section of this issue.

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### *The First Step to Knowledge Is Purification.*

We find that all real knowledge is based on experience. Man seeks truth, and desires to experience truth for himself to grasp, to realize and feel it within himself, not others' opinions, but realization. Many great teachers have sought to instruct the world to help forward the evolution of humanity, and have voiced for the world that which they themselves had experienced in their own minor consciousness and therefore had realized.

Now, every science has its own methods of investigation, whether it be chemistry, geology, astronomy or astrology, and if one desires to become an astrologer, he must follow certain rules and methods. First, the planetary positions and the principles with which the planets correspond, and their bearing upon the individual must be carefully studied. Men of pure hearts and lives have sought to give out knowledge with the one desire to aid humanity. All our great

teachers have declared there is one universal principle underlying all forms of science, creeds, doctrines and dogma.

The skeptics cry out for proof, and when you call their attention to the science of self knowledge to which the life must be consecrated, if they would have their first hand consciousness born of experience, they mock and ridicule. This is only because these men of culture, education and intellect are busily engaged in noticing facts from without by the objective brain through the senses, a task comparatively easy, because the instruments needed for such work are ready at hand.

The telescope enables mankind to observe facts in nature, obscure to the unaided physical sight, but in the subjective or internal world we have but one instrument and that is the mind itself. The power of mind, when properly guided and directed, will analyze mind, and see that which is back of it, but thought must be strong, steady and determined ere it can be accomplished, and most of us to-day scatter our thoughts rather than concentrate or focus them. If one wishes to see with the telescope, he must focus it, and if one wishes to see with the mind, the same method must be used; but as we look about us intelligently upon the majority, we find they seek to escape from the mind rather than to use it, or escape from the thought rather than to think.

In the public schools of this day, education, so called, is gained at the cost of concentration, and it seems that in this age this quality of concentration is lacking. From the youth upwards the training has been chiefly in externals, so that the faculty for observing the subjective or internal side of things is almost atrophied.

The key of all sciences is the science of the soul, so mighty, that the soul is but its instrument, its telescope of observation on this plane. Each must use his own telescope, for though he may gain method and direction and aid, still each man is and must be unto himself the way, the truth, the life. The first step is and must be purification. The

lens of the telescope must be clear to reflect truly.

As long as the tumult of the senses and desire nature throw the mind into tumultuous waves, the mind, thus disturbed and scattered, cannot reflect its divine nature and cannot distinguish between its desire-nature and the divinity of its soul consciousness. Suppose that to some extent this withdrawal from the external, outgoing energies has been practiced by the mind.

The mind has learned to discriminate between its pleasures and the delights of the animal nature; yet at this point the greatest battle has often been fought, for this mind having risen into its kingdom and forced quiescence to the animal nature, now seeks to use that energy for its own personal gratification; that is, the desires, though of the intellect and so necessarily higher, are still selfish. The mind, though it has abstracted its force from the passions and gained knowledge, is still selfish, desiring for itself fame, glory, ambition and power. These are the objects now of attraction, in its mental world, holding out their thin, attractive power to delay and hinder the soul.

The mind desires not to blend with the soul, but seeks to dominate it. The servant or instrument seeks to become master, all forgetful of its divine self that sent it forth to gather experience for its own individual benefit; and this mind, now grown so mighty, feels its strength and its power, temptations so subtle that they mask themselves as virtues, and seek to delude the soul on this plane of the mind.

Love and devotion alone can help at this dark stage of the Pilgrim's Progress, and if the chains of another soul and its influence can, by the raising power of devotion, soften the hard and cold nature, then there will arise an intense desire for something that it dimly feels yet does not understand, adoring and worshiping something it senses as far beyond the intellect as that intellect is beyond the animal. Then these mental things begin to lose their attractive power, and there comes realization that

these pleasures of the mind are no more satisfying than the pleasures of the senses. It now reaches out for something permanent. Becoming real, it seeks reality. That one moment of desire and aspiration causes a quickening of the life, not now of sense and mind, but of soul, and this germinating seed grows till the soul could no more return to sense and lower mental desires than a man can return to his childhood's toys.

All is dark about him. He metaphorically sits down and cries out, "All my gods are taken from me and now what is left?" And then, amidst the strife, the voice of the soul speaks to him through the silence, not in words but in consciousness, softly, tenderly, "My son, awaken to the higher life. Give me allegiance. Listen for my commands. Meditate and in silence, thou shalt hear me speak."

And then he realizes that mighty as knowledge has been, the wisdom of the soul has passed him by, and he begins to inspect himself in this new light, for he realizes now the glory of normal and spiritual things. He has found the way and he knows that the truth and the life will be revealed. Verily, he lived seeking to rid himself of self, that more of the divine might be realized; for the pleasures of mind or sense are not compared with the bliss of soul consciousness. This is joy, peace and life.

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We call attention to our special free trial subscription offer in the advertising section of this issue.

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### *The Planet Mars.*

Through the indomitable courage and persistence of Prof. Lowell and other astronomers, light is being thrown upon some of the planets which compose our solar system. In the December number of McClure's magazine is a very interesting article by Prof. Percival Lowell, director of the Lowell Observatory, Flagstaff, Ariz. He says, in part, "For the first time in history organic life has been discovered beyond the limits of our globe. It was at the magnification

of 390 from Flagstaff, last July, during the period of its greatest resplendence, that the features of the Martian globe would stand out distinct, often as clear-cut as a steel engraving, and their great dissimilarity to those of the moon were strikingly revealed.

Instead of a chalk like surface pitted with craters in almost limitless number, one looks upon a beautiful color-map where blue-green patches diversify an ochery red ground crowned by brilliant white. There are no signs of mountains on the smooth expanse. Instead, an amazing system of reticulated lines is traceable over the whole surface. \* \* \* All the lines lead with absolute precision to definite centers. These lines are the much talked of canals of Mars. \* \* \* The canal system is not confined to any one region. Light and dark greens alike are networked by it. It ramifies over the whole surface, terminating at last in the polar caps, \* \* \* The recognition of another living world besides us in space has come to stay. Every approach of Mars and the earth to each other in their orbits has furnished stronger proof that our neighbor is tenanted with life and that this life maintains itself by means of its canals."

These revelations of the handiwork and engineering skill of the inhabitants of Mars we believe to be but the forerunners of data which will be received concerning this fiery planet, showing its marvelous progress on the highway of evolution.

It will be shown that the inhabitants of Mars are far in advance of the people of the earth.

That they have mastered the science of perpetual motion and applied the natural vibratory action to delicately constructed parts of machinery.

That electricity is used only for light and it is carried to a very high degree; that they do not store the subtle fluid but they gather it from the forms of nature that we call non-conductors, having found them to be the greatest conductors of the electrical fluid. This electricity is self-generated and attract-

ed through proper metallic substances.

With all due deference to Thomas Edison and other electricians of the day, THE STELLAR RAY believes that the many experiments for storing electricity will not be accomplished and brought to practicability owing to its subtlety. Then further it will be known that the Martians travel at a speed of from ten to twenty miles per minute in cars that enter and leave, at will, powerful currents of vibrations set in motion.

Also that they have marvelous methods of sound transmission, by delicately constructed instruments, causing the sound given to one to be reproduced by one in harmony, thus reproducing it for long distances. Harmony is the great law, and so closely have they conformed to it that their surroundings are controlled by their lines. They have learned to equalize the atmospheric conditions so that they receive only the storms that are necessary for them and converse with each other regardless of distance, both telepathically and by means of their sound transmitters.

They have mastered aerial navigation, the material used for their vehicles being a combination of aluminum and copper. They have passed through the scientific age which we are just entering.

Animals that existed on this planet two thousand years ago have become extinct. And so has it been with Mars, to the extent that animal life is practically extinct.

Physically the Martians are larger and more perfectly developed, and spiritually they are far in advance of the people of the earth. The mothers who are about to bring other intelligence into existence are cared for in institutions in which all that tends to elevate the mind and develop the higher faculties are provided. Beautiful, peaceful surroundings, sweet music, halls of learning, sunshine, peace and happiness, combined in one.

The famous divine, Dr. Thomas Dick, believed that his vocation after he passed out of the body would be to go from star to star to study the handi-

work of his Creator. It is held by many today that those who formerly inhabited physical bodies on the various planets are commingling in the realms lying between. Many of the planets have evolved to a much higher condition than Mars, while others are still below the earth in development.

As the mind opens to receive knowledge it will flow in more abundantly.

\* \* \*

### *The Evolution of Stellar Science.*

*By Sir David Gill.*

In his luminous and inspiring presidential address before the British Association, at its meeting at Leicester last month, Sir David Gill, the Government Astronomer in Cape Colony, justified the claim of astronomy to be the most romantic of the sciences. There is, and will always be, a fascination in hearing of the constitution and movements of distant stars, and in puzzling over the unsolved problem as to whether these suns that appear to us as specks of light set in a dark background illumine and warm planets on which there may be such creatures of different orders of intelligence as exist upon this globe. With this problem the speaker did not directly deal, but his frequent references to the promise of future discoveries and of increasing knowledge afford a tantalizing prospect as to what may be learned when astronomy emerges from what is still its infancy.

In a sense, it is true, the science is one of the oldest of all, for it gave to Babylonian observers a reputation for learning that still lingers around the ruined cities of Mesopotamia. But remembering how limited was the knowledge, and how feeble were the speculations, of astronomers until mechanical invention came to their aid and supplemented their visual powers, we may properly regard their science as the youngest of all. It is but 300 years since the telescope was introduced into Europe, and even now we have only begun to test its possibilities, and have yet to

see whether the limits of inventiveness have been reached in the huge reflecting telescope, having an aperture of eight feet, which is to be erected on Mount Wilson, in America, for the examination of the fainter stars. Yet the progress made in the manufacture of mechanical appliances for the astronomer is wonderful enough. To the telescope have been added the subtler powers of spectrum analysis and the delicate tests afforded by photography. The distances to be scanned are tremendous, but enough has been learned to convince the observer that the vast universe unfolded before him is but one of millions of such systems. So far as can be observed the star-worlds which the most powerful telescope can scarcely render other than mere luminous specks pass through the same chemical changes and the same process of development. The whole period during which the human race has existed on the earth, a period which if we may believe the evidences that stream around us of human occupation cannot well be less, and may be much more, than 300,000 years, is too short to afford observational proof of the cycle of change performed by any particular star. Yet the revelations of Huggins' spectroscope have warranted the conviction that in the visible universe are to be seen stars in every stage of development, from that of luminous vapor to that of an active body in the heyday of life, like our own sun, and so on through all phases of condensation down to that cold and lifeless cinder, the moon.

Through the two majestic streams of stellar life which flow in opposite directions around us, and of which our earth plays a very subordinate part as a satellite of a star of quite moderate dimensions, these changes in all their wonderful variety are still going on. And the process is endless. For even if we suppose a time when the hundreds of millions of stars that comprise these two streams will be reduced to the melancholy condition of our own satellite, we seem to have evidence of the existence of provision for their own rejuvenescence. Our universe, and the mil-

lions of others which we may suppose to pervade illimitable space, may be renewed by a collision of its lifeless bodies, melted by the impact into gaseous heat. Sir David Gill invites our attention to stellar distances so vast that they have to be measured by 'light years'—that is to say, by the spaces it would take light traveling at 180,000 miles a second, so many years to traverse. We do not withhold the due amount of awe inspired by the thought of such phenomena as the astronomer has continually under observation. But they only suggest the same problem as is adumbrated by the smallest plant which ekes out a miserable existence on the window sill of a

slum dwelling. As said by the poet in apostrophising the "flower in the cran-nied wall"—

\* \* \* If I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

Sir David Gill is baffled by the thought whence come the vast streams of matter whence the stars have been evolved, but astronomy does not to the thoughtful mind raise the great problem of existence more than any other science. "Canst thou by searching find out God?" is a question to which the same answer must be given.

## HEALTH AND HYGIENE

### *Eat Less, Live Longer.*

The following from the Philadelphia North American shows that the question of nutrition is receiving general attention:

The Romans said: "Eat, drink and be merry, for tomorrow you die." And their banquets quite equaled those of the American millionaire of this twentieth century. They ate, and the Roman empire died. But we of America choose to live, and to live long and to live well. And so the maxim of today is, "Eat less, and be merry anyhow."

Why eat less? Simply because, as a nation, we eat too much. Thirty years ago 50 per cent of the diet was meat. Today it has diminished to one-third.

"Never eat quite as much as you think you want," is the continual advice of a learned physician to the young man who would gladly be a Roman if he could.

The person who leads a physically active life needs plenty of energy-building food, because each hour he uses up energy, and nature demands that which will create more energy. He doesn't require stimulants, most especially not in excess, because the artificial excitement always has an untoward reacting.

But active persons must eat heartily to keep the body's machinery well fed.

Persons whose work is dependent on mental effort, on nerve and tact, ought not to keep the engine at fire heat. When the day's work is ended, then is the demand for the food to rebuild—for the rest or recreation to relax.

An individual who returns home too tired to eat deprives the body of its need, and also overtaxes the brain, for when the blood has work to do in the stomach it leaves the brain, and the brain becomes less alert, and, as a matter of course, inactive. Sleeplessness at night is often overcome by a trifling night lunch.

More and more among leaders in life is the question of nutrition receiving attention. Rheumatic people learn to do away with a meat diet absolutely. So great is the relief that sweets and other questionable, but much-liked, articles of diet soon follow. And while the prohibition and restrictions sound hard of practice, persons do it daily, and always say that they don't care. Oddly, it is the women who are the more likely to complain in the beginning.

"Eat to live." It is said that cowboys and men leading a rough life have the

strongest digestion, despite the varying quality of their fare. Life, generally, is so luxurious today that even the digestive organs are saved unnecessary labor, and predigested foodstuffs, minced croquettes, and so forth, lessen daily the working power of these organs, making them more liable to diseased conditions. And the hospital dispensaries say that diseased conditions increase, and slight disturbances are often the beginning of more serious troubles. "I did not think that you could afford to have appendicitis!" one person exclaimed to another.

It may seem a long stretch to say the food question can affect international politics. Yet, because the laboring classes of other nations eat less, their living is cheaper, and they work without sacrifice for a lower wage than our republican-born men.

The American laborer is fond of things fried and of pies. He eats heavily during the noon hour, not stopping to realize that he has fed his furnace with non-combustible stuff, that brings unnecessary effort upon the digestive system. The foreigner at his side eats more sensibly—somehow the older nations have learned and not taught—and the foreigner is more "fit," more contented. He is teachable, and his work is good. He costs less money, and, therefore, the international problem.

\* \* \*

### *Food Talk.*

Rigorous winters demand heat-producing foods. Therefore the famous Boston baked beans. Down south they prefer the luscious watermelon at a certain time in the year. Experience has shown them the way. So it is everywhere.

Study the nature of the foods eaten by the various nations. You will see that nearly every people has its own special diet. Sometimes this is due to climate, as pointed out in the previous paragraph. For instance, the Laplander could not live on the water-melon diet, nor would the southern negro find the blubber of the Laplander conducive to good health. Then, different nations differ in temperament—and this again

has a bearing on what they eat. And this is equally true of individuals of the same nation. Take that dark, black-haired friend of yours. He is tall and slim—and abhors fat in any shape. Yet that is just what would bring the flush of health to him for it is just in that particular that his diet is deficient in supplying him with nourishment. This dark-haired friend of yours should eat "lots" of butter, some almond nuts, and should drink milk in generous quantities. This in lieu of the fat meat which he can hardly bear to see, let alone eat.

Lately, we came across the statement of a writer on health who said that he never felt better than he did during a period in which he ate nothing but fruit. This being the case, it is quite beyond our comprehension why he does not serve his best interests by continuing to live exclusively on a fruit diet.

Select the food that your climate, the seasons, your temperament and your experience have taught you are best.

Take some deep breaths for good measure.

—Kaessmann.

\* \* \*

### *Physiology of the Human Body.*

In presenting this series of articles, of which this is the first one, we shall no doubt tell you some things already known to the majority of mankind, but it is all in keeping with the points we wish to bring out and will enable you to note how the planetary influences affect the human body.

You may see how the body is divided into a trunk, which supports the head and neck, two pairs of limbs, the upper and lower. The trunk is in reality a large box, divided by a horizontal partition, the diaphragm or midriff about its middle, into two cavities, the chest and the abdomen. The upper part, or chest, has a bony framework all around, containing one lung on each side and the heart, the larger blood vessels between them. The heart is practically the pump which keeps in action a great system of irrigation and sewerage, whereby the tissues of which the body is composed

are kept bathed, like a great meadow, with the nourishing blood as it leaves the heart and goes through the various blood channels or arteries outwards.

We know the blood, sent outwards through the arteries, must be returned by the veins, and the worn out material, which is of no consequence to the body, must be eradicated by the various excreting organs, the kidneys and liver in the abdomen, the lungs, chest and skin.

The lungs consist of a series of continually dividing and subdividing tubes, commencing from the wide pipe in the throat and ending in numbers of small cells, filled with air, taken in with each breath. On the surface of these cells the impure blood containing the waste material which has found its way back to the heart through the veins, circulates in minute, thin-walled blood vessels, through which a constant purification is taking place. Oxygen, the life-giving force, and the gas of the air is absorbed, which changes the dark, impure blood into bright red, pure blood, that again returns to the heart, to be pumped out and sent circulating as a nourishing stream throughout the body, while part of the gaseous waste material passes into the lungs, and is discharged with each breath as carbonic acid and water. It is this waste material given off from the lungs, which makes an overcrowded room so unhealthy.

The blood purified by the lungs is pumped out of the heart through a larger tube, the aorta, running along the backbone straight down the trunk. It gives off branches in every direction, some upward through the neck to the head, some down each arm, some to the various organs in the abdomen, and still others down each lower limb. These branches, one and all, continue to divide and subdivide, becoming smaller and smaller, till at the very end, they spread out into a very network of small tubes, through the walls of which the blood oozes, bathing the tissues and supplying nutriment. It is here that the waste material is drawn into the vessels which now become drains. These continually unite, becoming larger and larger, veins going from all parts through the legs,

arms, neck and body, to form two large veins in the trunk, corresponding to the large arteries, and entering the large chamber of the heart. From here the fluid passes to the lungs to be purified, before going to the left side of the heart, whence it again issues in a nourishing stream through the arteries.

In the lower part of the trunk, below the midriff, of the abdomen, are situated the stomach and intestines; the liver on the right side, the spleen on the left, the kidneys at both sides of the back, tubes from which lead into the bladder, which holds the urine, formed of waste material extracted from the blood by the kidneys. The stomach is connected with the mouth by the gullet. The food in it is digested or pulpified by its juices, and passes into the intestines. There small vessels take up its useful liquid portions to pass into the blood, while the refuse passes through the whole course of the intestines, to be discharged from the bowels. The liver receives the blood, which, having done its work in supplying and nourishing the stomach and intestines, is fouled, on its way back to the heart. It extracts from the blood the bile, so partly purifying it, and discharges the bile so extracted into the intestines, to be got rid of in that way, acting at the same time as a natural purgative and disinfectant to its contents. The whole of this wonderful mechanism is regulated and kept going by nervous force, which is supplied by the brain situated in the skull, and by its prolongation downwards in the backbone or spinal cord. In this nerve tissue resides the power of will consciousness, through the sense of perception, whereby any irritation of one of the nerve threads which ramify to and from it in all directions throughout the body, like telegraph wires to and from a central station, is translated into an act of consciousness or motion.

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How the sting of poverty, or small means, is gone when one keeps house for one's own comfort, and not for the comfort of one's neighbors.—*Dinah Maria Muloch.*

Did you ever take note of a doctor's prescription? Before he puts down the ingredients, or what he prescribes for his patients, you will notice that above and to the left he makes a little sign. It looks like the capital letter R. The only difference is, a straight line is drawn down across the lower portion of the letter, the little hook that finishes the letter.

Well, what does this cabalistic sign mean?

It is an attempt to make the sign of the planet Jupiter. There is an old-time superstition that Jupiter is the healing God. Every doctor who places this sign at the head of his prescription, either consciously or unconsciously, invokes the aid of Jupiter in the cure of his patient.

Are the doctors superstitious?

The number of written prescriptions alone ought to answer the question. Either the doctor ignorantly puts this sign at the head of his prescription, or does it deliberately. In the first case he is ignorant. In the second case he is superstitious. It matters little to the patient which, as in either case the victim gets the prescription filled and takes it, and is likely to get the worst end of the bargain.—*Health.*

\* \* \*

### *Fresh Air.*

The most indispensable thing for the human body is the air. Man can live without food; the hunger-artists have sufficiently demonstrated this fact.

Thirst again is a want which makes itself more painfully felt and cannot so easily be suppressed. The most necessary thing to sustain life is Air. To sustain the vital spark man needs this ether, composed of nitrogen, oxygen and hydrogen, which fills the lungs and keeps the blood in regular circulation; this makes up life.

In order to endow the organism with vigor, health, the faculty to develop and to preserve vitality, the air has to be of such a quality and such a composition, that it fills the body with beneficial vigor, but not with such matter

as settles in the finest parts of the organism and disturbs its healthy development. Bad, mephitic air causes the decay of the whole body. The only known prevention is: Fresh air. Whoever does not admit sufficient fresh air into his living and his bed-rooms, endangers his life and that of those human beings depending on him. The good influence of fresh air may well be noticed in people whose activity or laziness keeps them in the open air; the beggars, for instance, though exposed to countless privations, usually enjoy such good health millionaires might envy them. Exercise in fresh air calls forth a roscate flush on the pale faces of the convalescents and of the home-birds, testifying for their own inner vital force; in most cases their sufferings would not exist at all if the respiratory organs were in good working order and were sufficiently supplied with the vitalizing element—fresh, pure air. All those parents who fear for the life of a pale beloved child have to do nothing else but have continually at hand and apply this best, plainest and cheapest remedy, have also their clothes made in such a way that they do not exclude the air; the skin being in close relation with the activity of the lungs.—*Benedict Lust.*

\* \* \*

### *How to Read Character in the Walk.*

If we watch people closely and study their walking attitudes we can learn important lessons. A person acts as he feels. When he is timid his walk is timid. When he is proud he is erect and lordly, and his walk is correspondingly dignified. If he be hesitating his step is hesitating. If he be active in mind, his step is quick and active also. If he be daring his step is long and positive. If he be despondent his step slow and dragging. If he be lazy his step is slothful and his walk lacks energy. A sauntering walk denotes curiosity and meddlesomeness without much thought. A cat-like, foxy walk denotes cunning, trickery, sagacity and watching. This



is the walk of the cunning and treacherous Indian. An aimless walk signifies that the mind is aimless. A hurried walk is a result of a hurried mind. A controlled walk is a result of a controlled mind. A feeble walk is a result of feeble health and less energy of mind. A stiff walk denotes a stubborn disposition and want of respect. A measured walk is a result of a measured and accurate mind. That kind of walk is mechanical, seen in accurate mechanics, in people of detail, in economical and industrious people. Study walks in people and you can learn to read character. The character of man is written in all his acts, movements, appearance and work.—*Human Culture.*

\* \* \*

### *Medicinal Virtues of Sage.*

By *Benedict Lust, Editor of Naturopath.*

The pretty ornamental sage-plant should never be forgotten to be planted and cultivated in any garden, but it can also be found wild on chalky hills. It blooms in June and July. The leaves are dried and used as a tea in many instances. It is used both internally and externally, and in both cases has an excellent purifying effect on the system. Sage tea is used as a gargle in congestion of the throat and mouth; two or three cups of the tea remove easily stomach congestions, and boiled in wine and water, sage purifies the liver and kidneys. Externally it is used especially in the care of wounds. The surface of any wound is purified easily and the wound will heal more rapidly if a decoction of sage is freely used as a wash.—

Writing to a London paper, a medical man tells this story: "A remarkable incident happened recently at a London dental hospital. A young woman went there to have five teeth extracted. The anaesthetic decided upon by the dental surgeon was ethyl chloride, and this was administered by the usual form of apparatus. An India rubber cap is placed over the patient's mouth and nostrils, and connected with it is a bag into which

a sealed capsule of ethyl chloride is introduced. By the turning of a screw from the outside the capsule is broken and the anaesthetic liberated. The screw was turned, the patient went off gradually into the usual condition of insensibility, five teeth were extracted, and the patient awakened without feeling any part of the operation. The whole case appeared perfectly normal. Only when the young woman had left the room and the apparatus was being made ready for another patient was it discovered that the capsule of ethyl chloride had by some mischance not been broken at all. The whole condition of insensibility had been brought about by the self hypnotism of the patient. The idea that an anaesthetic was being administered was so strong in her mind that she had passed into insensibility entirely by hypnotic suggestion."

Work without hope draws nectar in a sieve,

And hope without an object cannot live.

—*Shelley.*

\* \* \*

### *The Doctors' Vegetarian Manifesto.*

"We, the undersigned medical men, having carefully considered the subject of vegetarianism in its scientific aspects, and having put its principles to the practical test of experience, hereby record our emphatic opinion that not only is the practice based on a truly scientific foundation, but that it is conducive to the best physical conditions of human life.

"The diet of vegetarianism provides all the constituents necessary to the building up of the human body, and those constituents, as proved, not by the misleading tests of the chemical and physical laboratory, but by the experience of numerous persons living under normal conditions, are at least as digestible and as assimilable, as the corresponding substance obtained from flesh.

"We therefore claim vegetarianism to be scientifically a sound and satisfactory system of dietetics."

# CONTRIBUTIONS

## *The Stellar Ray.*

*By Pruella Janet Sherman, Detroit.*

Bright Stellar Ray! Shine down the way  
Enwrapp'd in night;  
Shed thy soft spark thru gloom and  
dark;  
Lead to the Light!

Fair Stellar Ray! When griefs down-  
weigh,  
And skies are black,  
Guide wand'ring feet, till they shall  
greet  
Thy shining track.

Glow, Stellar Ray! Thy forces sway  
Both age and youth;  
Thy bright beams fall, that each and all  
May find the truth.

\* \* \*

## *How I First Became Convinced of the Truth "There Is No Death."*

*Written for The Stellar Ray by George  
Franks.*

It is now a little over twenty years since I, then a little chap of eight, received my first message from the Spirit World; and even before then—in fact, as far back as I can remember—there had been some vague, intangible something always with me.

My parents tried, as far as possible, to shake off what they called my "morbid tendency" from me, with the unfortunate result that even at that very early age I became somewhat estranged from them, and lived my own little life almost completely by myself.

One evening—I believe it was late spring, when the days were lengthening—I was walking home alone from a church choir practice I had been attending.

Anything connected with practical religion had been (and still is, to a certain extent) strangely distasteful to me; and on this particular evening, as I well re-

member, my irritation was by no means lessened by the overcast, sultry condition of a very non-typical New Zealand day.

I was gazing across the wide expanse of our Waiamee plain, and wondering what lay beyond the long line of snow-capped mountains, when suddenly a very faint, but indescribably beautiful, wave of sound caught my ear.

I imagined for the moment that I was merely experiencing that queer sensation known as "singing" in the ear, under some new condition, though at the same time I felt that peculiar thrill that even now passes through me at sights and sounds from the other world.

The strain grew louder and louder, soon banishing the "singing" explanation—it was neither from a voice nor from any instrument I had ever heard—and I felt-compelled to stop and listen.

Suddenly the heavens seemed to open, just over my favorite peak of the mountain chain—Mount Arthur—and I saw—no, I cannot and will not share with any one what I saw.

Suffice it to say that at the same moment I felt over my shoulders a strange battle in the air, and I knew, *without* knowing, as it were, that two winged forms, one white and the other black, were fighting for me most desperately.

The wonderful music continued, but the heavens closed again, but I felt not the slightest fear, though my irritation passed completely, leaving me with a sort of exhilaration and joy impossible to describe.

For about ten minutes, as far as twenty years will permit me to recollect, the combined mysterious music and the aerial warfare continued, but I seemed to know that the white form would eventually conquer.

And it was so. The music ceased as suddenly as it started, and I heard a voice distinctly utter these words:

"I will always protect you when you call. Your evil influence will constantly attack you, but call me, and I will come."

With that, irrelevant as it may appear,

I *know*, and rejoiced in knowing, that Death, which I had hitherto greatly feared, was merely passing to a better state.

I admit I was almost too young for the full understanding of what all this meant, but I nevertheless *did* understand it.

I instinctively refrained from mentioning this incident to anyone, feeling that it was for myself alone, also that I should be laughed at.

In concluding this first part of my narrative, I may say that the evil influence has harassed me, I suppose, more than evil troubles twenty other men; but when I have presence of mind to inwardly cry to my protector, the hateful shadow has to leave me.

Again, I never recall that wonderful vision more clearly than when I am reading, which I do every time I get a chance, Wordsworth's unequalled and unsurpassed "Ode to the Immortality of the Soul."

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Sherman, N. Y., Nov. 7, 1907.

Editor of THE STELLAR RAY, Detroit, Mich.:

My Dear Sir—Your letter was duly received and its contents noted with pleasure.

I am the minister of a Liberal church, liberated from antiquated dogmas, and ready to receive and proclaim every phase of the "New Thought," every revelation of Truth to men. God's book of revelations is not closed. Those on the mountain tops can still catch divine messages. I have long been a student of Psychology, New Thought, etc., and am in sympathy with every effort put forth to liberate and broaden the masses.

Very truly yours,

ALBERT R. FISKE.

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The car was terribly crowded.

"Let me pass, please," demanded the haughty dame.

"Certainly, madam," responded the affable gentleman. "Pray consider me as an astral body. Walk right through me."—*Louisville Courier-Journal*.

What are your wishes in the line of magazines for 1908? Make them known to The Stellar Ray. A few subscription combinations are given in our advertising pages, but we can furnish many more, at most desirable rates.

\* \* \*

### *Then We Shall Know.*

By W. D. Humphrey.

When to that unknown shore at last  
we go  
And leave this world, with all its doubts  
and fears—  
The mystery of the long and weary  
years,  
And all at which our souls have mar-  
veled so—  
Then will true wisdom dry our earthly  
tears:

*Then we shall know.*

For there a perfect vision will us show  
That earthly scenes were ever mixed  
with pain:  
That the tried soul might reap a richer  
gain  
From tears and joys and sorrows blent  
below,  
As clouds and sunshine blended with the  
rain,  
*Make sweetest flowers grow.*

So on the unknown shore we all shall  
tread,  
Where life is rapture and all pain will  
cease;  
Sweeter will be the soul's eternal peace,  
That through life's clouds and sunshine  
tears were shed  
The flowers of faith and love to make  
increase  
In Heaven—and a sweeter perfume  
spread.

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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.

We call attention to our special free trial subscription offer in the advertising section of this issue.

\* \* \*

### *An Interesting Experience in Thought Transference.*

*By a Subscriber.*

One day I had been working in my home very hard up to 3 p. m. I went to my room and flung myself flat on my back, to send my thought out on the astral plane to my father and an old doctor (who had been over twenty years in our family, mother and sister being invalids). I desired to ask them what I should do concerning conditions and circumstances I was enduring at that time. I hoped for an answer clair-  
andiently but none came during an hour's rest and relaxation, with concentrated and consecrated thought.

At 6 p. m. the door bell rang, and a colored man was there with a book for me, which I opened. It was a book of essays on law and science written in Huxley and Tyndall's time, given to the Edinburgh University by the Duke of Argyll.

The book had belonged to my old doctor above mentioned. In it were slips of paper containing comments on certain paragraphs.

If he had been alive and written me a letter it would have been no better answer to my question. The doctor's nephew had gone to his home and brought the book to me. So that in three hours, by telepathy, I received an answer to my inquiries.

\* \* \*

### *The Land of Mystery.*

*Written for The Stellar Ray by Carl May.*

A recent article by Prof. Hugo Munsterberg, Professor of Psychology of Harvard University, printed in the Sunday magazine of one of our great dailies, will cause some stir among those of us who believe that in the light

of recent investigation along the line of "spiritual manifestations" we must hold ourselves in an open-to-proof attitude concerning such manifestations.

Professor Munsterberg's arguments seemed quite puerile and exactly what one has encountered hundreds of times from the most unlearned and opinionated persons, whose knowledge of the subject does not extend beyond mere newspaper information or common hearsay.

In speaking of the late Dr. Hodgson's supposed communication, through the medium of Mrs. Piper, to Dr. Hyslop, he says: "Fancy a scholar, through many years of his life absorbed by the one passion—to understand the conditions of existence after death—devoting his whole scholarly career to this one group of problems, and discussing them a thousand times with his most intimate friends. And now, he enters into the land of the eternal mystery; all the secrets which no living being has ever grasped are unveiled to him, and with full consciousness of personal identity, he at last attains the power of direct communication with his friends; he can be the first to convince mankind and transform the hopes of the millions into certainty—and in this glorious position\* he speaks, or rather gossips, about the most trivial and most insignificant matters!" We may not be able to assert as yet that a soul having passed out of this material body still exists, and is able to communicate through some psychic person with another person still existent in this body. However, if we may not assert this as true, neither may we say it is absurd or impossible.

Such an argument as Prof. Munsterberg uses seems unworthy of a mind so capable as his, and of one who is doing such good practical work in experimental psychology. Neither can we think his attitude so free from prejudice and narrowness as that of his predecessor, William James.

If the departed soul still exists, it may be as difficult for him to make his present conditions and surroundings clear to our limited perceptions, as it

would be for us to make our inward feelings, emotions and aspirations clear to a dog or horse. The very fact that Dr. Hodgson is purported to have asked Dr. Hyslop "if he remembered anything about the cheese we had at lunch in his room," would seem to indicate that he was taking the most direct and simple way of letting Dr. Hyslop know that he still existed. This communication would be more susceptible of proof than an exalted and lengthy lecture such as Prof. Munsterberg seems to want. Any medium of ordinary education, keen perception and knowledge of Dr. Hodgson's personality and style could give Dr. Hyslop a lecture of that kind purporting to come from Hodgson.

Prof. Munsterberg would be quite surprised if his offspring, when it was just learning to form words, should give him a detailed account of its evolution from a tiny seed to its present perfect form, instead of lisping "papa." He would immediately doubt that the child was speaking, but the simple "papa" would raise no question in his mind whatever.

Later on, in his article, Prof. Munsterberg speaks of the "pathological medium." No doubt some of them are pathological, but if they *all* are, we must at once say that everyone who treads out of the ordinary beaten paths, that every genius in fact, must be called pathological. Many agree with Prof. Lombroso's classification of criminals, lunatics and geniuses. But have we any right or reason to say that all persons whose experiences lie beyond our comprehension are victims of some organic disorder? They may be in a state of higher evolution of which our visual perception can take no account.

Prof. Munsterberg then proceeds to make light of these weighty things and ends this part of his argument by inferring that his "whole being sees nothing in them but an abhorrent, repellent caricature of immortality and vulgar materialism, which makes the after-life a trivial continuation of the lowest stratum of our personality." It has been this very fear of applying the light of science to these cravings of our souls

for immortality that has sunken us into the most appalling superstitions, but from which, thanks to a brave and courageous little band of scientists, we are just emerging. The bravery of these eminent men could well be emulated by those who would rather have the approval of the vaster part of the educated masses than to risk derision and scorn by touching on subjects which have hitherto been left in the hands of the unlearned. Our work is lastingly beneficial only as it springs from our earnest desire to achieve the greatest good irrespective of any desire for popular approval.

Prof. Munsterberg then proceeds to point out the "duty of scientists." While he is doing a good work, may he not be "progressing backwards" along some lines? A few years ago, with him, we believed there is no "sub-conscious personality whose powers are by principle different from or superior to the functions of our conscious self;" always maintaining an open-to-conviction attitude, recent experiment has shaken these beliefs. Is it not more than probable that our personality is dual? That we have a sub-liminal self whose powers are practically unlimited and lie quite beyond the function of our conscious self? True, these powers may have always lain potential in us from our very protoplasmic state, but that they are always the outcome of some forgotten memory or some idea we have unconsciously absorbed at some time or other in our earthly existence, we can scarcely believe. It is quite true that many doings which would at first appear to arise outside of ourselves can be traced to some unconsciously remembered impression, but we dare not say that *all* unusual occurrences or remarkable achievements come within the scope of what we recognize as our normal personality. If this were true some of our greatest literature and our loftiest philosophies would have perhaps remained unwritten and unthought of. We do not contend that these things are "inspired revelation from supernatural spirits," to use Prof. Munsterberg's expression, but may they not be drawn

from some deeper stratum of our personality of which we know but little, and which a few individuals are able to bring to light and unite with their conscious powers? In other words, have we not a dual personality—one existent here in this body on earth, the other in some other, but more real world? Because Prof. Munsterberg or you, or I, are quite mediocre and have to dig for all our knowledge, does that prove that Plato or Socrates, Galileo or Newton, Goethe or Wordsworth or Shakespeare, or Emerson may not have been able to draw from their submerged self what it had always known and united that with the knowledge that their emergent self had acquired? And what seems to us repulsive abnormalities may only be the sub-liminal personality trying to gain egress through some function of the conscious self.

When scientists have sufficiently proved to the skeptical among us the duality of our personality, it will be but a short step to prove by scientific methods the immortality of the soul. Some believe it has been so proved.

Let us not, because we may have a few little original ideas ourselves, be unwilling to look closely with an unveiled eye into the ideas of others, examining their proofs and testing their experiments before we decide that ours are the right ideas.

\* \* \*

*An Interesting Letter From a Life-Sentenced Prisoner, and Its Answer.*

San Quentin, Cal.

Mr. H. C. Hodges:

Dear Sir—I take the pleasure of addressing you to let you know how pleased I am with THE STELLAR RAY, and when I realize that kindness has been the medium through which I have obtained it, I am convinced that you and the former owners of the magazine are good and kind-hearted gentlemen, to whom I am indebted and thank most kindly for their benevolence. Here in

this prison there are about twenty persons who read the magazine, and one of them tells me that it is the best he reads, and he reads a good many others. As for myself, I realize that it has awakened my mind to the wonderful things which the human will is capable of accomplishing. I have done all that I can to have my subscription renewed, because I have no money, and I am promised by a good friend that he will renew it for another year. Wishing you success in your pursuits, I am, sir, yours with the greatest respect,

(Life sentenced prisoner No. 19826.)

July 26, 1907.

No. 19826, San Quentin, Cal.:

My Dear Sir—I am in receipt of your interesting letter of July 18th, and thank you for the interest you are taking in THE STELLAR RAY and the principles which it advocates.

My contention is that if the law of kindness in every department of human life was practiced more continuously, there would be less criminality, more intelligence, and, as a consequence, a greater degree of happiness. The human mind and the soul back of it is but little understood by those who are molding the opinions of the times. Heretofore the power of might has dominated over the higher principles of right. The great infinite force of life is no respecter of persons. This means that each individual is just as precious in the sight of God as any other. It matters not whether he be bond or free, exalted or of low estate. We are all parts of the great principle of good, and every faculty which man possesses is meant for his good, but when those faculties are allowed to go contrary to the currents which bring happiness, then comes the penalty which follows the disobedience of the law. To illustrate: Fire is good, but if its use is abused, it brings a penalty.

Every individual possesses within himself the possibilities of attaining whatever he will. It is simply a question of bringing his will force into activity to that extent that he becomes mas-

ter of himself, and when this is accomplished, he has solved the purpose of his being, and is out on the broad highway of destiny which leads to happiness and the attainment of all good.

Kindly remember me to all of your associates who like THE STELLAR RAY and the principles which it advocates.

Yours very truly,

H. C. H.

\* \* \*

### *The Flag of Nature.*

*Written for The Stellar Ray by Albert R. Fiske, D. D., Sherman, N. Y.*

Ingersoll, in his eulogy of Walt Whitman, said: "He asked only to stand beneath the great glory of Nature, the blue and the stars."

The nations that now are famed and great,

The kingdom, the monarchy and state,  
Where heroes have lived and despots reigned,—

All have emblems, scarred and battle-stained.

Emblems that proudly, tauntingly boast  
Of a people's strength on land and coast;  
These are the emblems that lead in war;  
Still there is a flag sublimer far,—  
'Tis Nature's banner of golden thread,  
The sky of blue and the stars o'erhead!

Boundless, limitless is that domain  
O'er which this flag is decreed to reign:  
Over the boundless earth and the seas,  
Over the hills, the mountains and leas,  
Over the remotest clime and place,  
Over the sons of every race,—  
Wherever men are inspired to sing  
Of Heaven, and of an unseen King,  
'Tis Nature's banner of golden thread,  
The sky of blue and the stars o'erhead!

Beneath this emblem battles are fought,  
Lessons are learned and lessons are taught;

The great race of men as children are,  
Ever struggling and ever at war;  
Pursuing phantoms, pleased with a toy,

Seeking blindly happiness and joy.  
So fraught is Life with struggles and dreams,

Both drama and tragedy it seems,—  
'Neath Nature's banner of golden thread,  
The sky of blue and the stars o'erhead!

Never—never—is this flag hauled down  
And never dim is the Ruler's crown:  
And ye who dream of when war shall cease,

And fain would welcome the day of peace,

Would have all the races as one blood  
Bound together in a brotherhood,  
Remember that men, where e'er they roam,

Are God's family, and this their home—  
'Neath Nature's banner of golden thread,  
The sky of blue and the stars o'erhead!

The Stellar Ray is in a position to furnish excellent horoscopal readings.

A good horoscope should be of special value to parents in the care and education of their children.

To the young in choosing their vocations in life.

To forestall grave business blunders, also errors in forming congenial marriages.

Those of our readers who are interested in the subject will find two full pages in the advertising department of this issue, giving particulars regarding The Stellar Ray Horoscopes.

The old year is fast slipping back behind us. We cannot stay it if we would. We must go on and leave our past. Let us go forth nobly—let us go as those whom greater thoughts and greater deeds await beyond.—*Phillips Brooks.*

"Try this for one day: Think as though your thoughts were visible to all about you."

## MISCELLANEOUS

*"There Is No Death, There Are No Dead."*

(Suggested by the book of Mr. Ed. C. Randall.)

"There is no death, there are no dead."

From zone to zone, from sphere to sphere,

The souls of all who pass from here  
By hosts of living thoughts are led;  
And dark or bright, those souls must tread

The paths they fashioned year on year.

For hells are built of hate or fear,  
And heavens of love our lives have shed.

Across unatlassed worlds of space,  
And through God's mighty universe,  
With thoughts that bless or thoughts that curse,

Each journeys to his rightful place.  
Oh, greater truth no man has said,  
"There is no death, there are no dead."

It lifts the mourner from the sod,  
And bids him cast away the reed  
Of some uncomfoting poor creed,  
And walk with Knowledge for a rod.

It bids the doubter seek the broad  
Vast fields, where living facts will feed

All those whose patience proves their need

Of these immortal truths of God.

It brings before the eyes of faith  
Those realms of radiance, tier on tier,  
Where our beloved "dead" appear,  
More beautiful because of "death."

It speaks to grief: "Be comforted;  
There is no death, there are no dead."

—Ella Wheeler Wilcox.

\* \* \*

### Tact.

From *Self-Reliance* by James Coates,  
Ph. D., F. A. S.

When our American cousins speak of a magnetic personality or personal magnetism, they mean that undefinable attractiveness by which they are drawn to

a healthy, vigorous, self-reliant, tactful person. The strong, healthy-minded man, who is tactful, agreeable, but not weak, is a magnetic person. He is strong, reliable, and attracts, not by posing, good looks, twirling his moustache or cane, but by healthy manliness, graced by tact and courtesy—is strong and agreeable without any make-believe. Sound health, self-reliance, definite ideas that lead, and tact are summed up in the term personal magnetism. Self-reliance is the iron; personal magnetism is the glove of the successful man. To be agreeable cultivate tact; a magnetic man is not only manly, he is also tactful.

Tact can be employed in business concerns just as well as in private intercourse. And just a word in passing—tact is a factor in agreeableness, therefore a feature in personal magnetism, and there is no reason why woman should have a monopoly of the grace of courtesy. Tact, originally and physically signifying touch, applied mentally, signifies nice perception of our fellows conjoined to an intuitive power of appreciating the position and doing what is necessary in a refined, considerate way; adapting one's speech and behavior to the circumstances. In a word, courtesy allied to intuition and judgment.

Such is tact plainly defined. The want of a little tact has been a fertile source of failure in business relations, in domestic affairs, in those affairs, too, when the young man's fancy lightly turns to love. The tactless man generally does the wrong thing at the right time—another paradox—or the right thing in a wrong manner, which invites rejection or resentment. Perceiving something wrong, explanations only make confusion worse confounded and leave nothing lacking in the way of either insolence or stupidity. The tactful person, allowing for the personal peculiarities of those about him, will, without abating one jot or tittle of either honesty or manly worth, quietly study to place each person at their ease; will listen with interest to what they have to say, make their



happiness his own; give consolation where it is required, just by being simply considerate, patient, discriminating and genial.

To be tactful is not a difficult matter; a beginning can be easily made by a little repression of oneself, self-conscious assurance of one's importance, and the employment of courtesy, with a few genial smiles thrown in, and being mindful of the occasions, when, though speech may be silver, silence is golden. In this way one puts himself in the shoes of his clients and friends and thinks of their way of looking at things and of their requirements.

There is something in this of doing unto others as you would have them do to you. Never mind whether they rise to your wishes or not, make it a practice to practice tact on all occasions. If a person grunts and groans about his misfortunes, bad luck, or ill-health, there is no need to make him feel how little these things interest you. And there is less need in waiting breathlessly to jump in and retail yours. You can show kindly sympathy without encouraging their state of mind, and when possible, and without aggressiveness, lead them to take a more hopeful view of things. It will not only do them more good, but will make them feel good, i. e., better for having their talk with you. Not so much because you talked to them, but because of your evident interest in them, shown by allowing them to make you an agreeable "Father Confessor."

A tactful man is a good listener, and when he speaks he says nothing he will regret having attributed to him, even though it does not lose anything by waiting or in the carrying. The chief quality in a tactful person is discreet silence; the wisdom to know when to keep the mouth shut and yet not appear to do it; to avoid the personal in speaking, and in all cases to avoid the disagreeable. The tactful person never interrupts the conversation of others by rushing in with his opinions on all sorts of subjects, either to air himself or his "knowledge of quotations;" much less will he take up the running when "male gossips" are flaying some fellow-mortal. Life is too

real and earnest for that. The man of tact does not talk about himself or his own troubles, and when a subject is under consideration he allows others to have their say while he discriminates. No two persons think alike. Where he does not approve, he is silent; where it is absolutely necessary to state his opinion—if he has a real opinion to state—he does it in a way which disarms antagonism. He leads, but does not attempt to drive. He has faith in himself, but he does not wear his heart upon his sleeve, much less will he proclaim that fact to others. A tactful man is a welcome man. He oils the machinery of a business house; his office work is conducted with a minimum of friction. As a strong, self-reliant man his society is courted, and he is welcome everywhere where that welcome is worth, simply because he has learned how to be silent gracefully. That is tact.

\* \* \*

### *Rabbi Franklin's Answer to the Missionary.*

Speaking of the missionary spirit of the Evangelical churches, we think that the following extracts from a recent discourse by Leo M. Franklin, entitled "The Jew's Answer to the Missionary," are deserving of thoughtful attention. Rabbi Franklin says:

"I have no quarrel to make with the church as long as it tends to its own affairs, for the church has been a mighty factor in the spread of civilization. It has brought light and love into many homes and hearts where both were wanting. It has helped to deepen the sentiment of humanity and to spread the gospel of brotherhood. Only fools will deny this. But it has exceeded its legitimate right when it has heaped insult upon the head of the Jew, by telling him that he—who had poets and philosophers and sages long before Christianity was conceived within the embryo of time—that he has had no share in these light and life giving movements, and that until he acknowledges the sin and embraces Christ he shall be an outcast in this world and a creature forever damned in an eternal

future. It is at this point that I quarrel with the missionary. \* \* \* When he has emptied the jails and the alms houses and the insane asylums of those whom professing Christians through their rapacity, their dishonesty, their lust, their viciousness have sent there; when he has set up a home ideal as high as ours; when he has arrived at our standard of sobriety and temperance and chastity and clarity; when he has done all this; when he has converted his own, then in God's name let him come to the Jew and we will listen. But until then we will only laugh the missionary to scorn by pointing to his inconsistencies and follies.

"The Jew is a thinker through too many generations to be fooled with a sweetmeat whether given to his child in a candy box or to himself in a coat of church philosophy. The end of the matter is this: The Jew is a 'stiff-necked people,' if you will, and he would rather go to hades with his conscience clear than to heaven through the questionable methods of your average missionary.

"Nay, let this be the end. When Christianity can show a clear front; when she can show her own sons and daughters to be at peace and not at war with one another; when her churches shall be no more the marts for idle gossip and her pulpits the phonographs that grind out age-old myths and call them truths; when Christian men and women shall be clean of hand and pure of heart—yes, converted, if you will, unto the Christ ideal—then let her come to us. When Christian homes shall be as pure as Jewish homes; when Christian charity shall be broad and deep as Jewish charity is known to be; when Christian love shall manifest itself in deed and not in creed, as Jewish love does; when all this shall be true, then let her come to us and we shall argue with her."

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Truthfulness is the foundation of all personal excellence. It exhibits itself in conduct. It is rectitude, truth in action, and shines through every word and deed.  
—*Samuel Smiles.*

The Sheldon School has transferred its interests in the Science Press to the Sheldon University Press, A. F. Sheldon, president, which is located at Libertyville, Ill., a suburb of Chicago.

Two and one-half miles west is the six hundred-acre farm, which is the site of the Sheldon University, where Mr. Sheldon and an able corps of educators will work out his "Philosophy of True Education," or "Area Development," in a practical way.

\* \* \*

### *England's First Engine-Driver.*

Wonderful to relate, the engine-driver who ran the famous "Rocket" of George Stephenson, the first passenger locomotive to draw a passenger train in the world, is still alive and in good health. "P. T. O." states that he celebrated his ninety-second birthday a few weeks ago at his home in America. Edward Entwistle is the name of the man who has this unique claim to distinction. In his humble home he delights to live over the old days and tell the story of the preparations and the trial trip, the events of which are fresh in his mind from frequent iteration. As to the "Rocket," "it was all very primitive," comments Mr. Entwistle. "But I am still loyal to that old engine, and love it as though it were a human being."—*Adelaide Chronicle, Australia.*

\* \* \*

### *New York to San Francisco in a Day.*

Cleveland Moffett has a talent for making machinery interesting to even the least mechanically inclined mind. "The Edge of the Future in Science," in the December McClure's, is the history of an invention which has been sufficiently perfected to induce the British War Office to back the inventor with \$30,000. This new gyro-car, the invention of a wonder-working Irishman, if it fulfills its promises, will revolutionize human activities. It will bring New York and San Francisco within a single day of each other, while London to South Africa will dwindle down to a

six days' trip. And all this, in cars thirty feet wide—not cars at all, in fact, but great spinning hotels. There are photographs of this time and space annihilator to illustrate the article.

Garrett Park, Md., Nov. 2, 1907.

The Editor of THE STELLAR RAY.

Dear Sir—On page 182 of the November number of your magazine you describe a treatment for nervous and functional disturbances, and say "There may be others in America, but the writer has no knowledge of them."

I beg to call your attention to the "Emmanuel Church Movement" of Boston, conducted by Rev. Elwood Worcester, D. C., and Rev. Samuel McComb, D. C., of Emmanuel church, 15 Newberry street, Boston, Mass. This movement is for the drugless cure of nervous diseases—that is, mental cure, and is fully described in the magazine called "Good Housekeeping." Springfield, Mass., under the title, "Happiness and Health." The article in the November number of Good Housekeeping gives some of the results of the work. As this work seems fully established, and as the "clinic" which you mention seems similar, I thought you might like to get into communication with Drs. Worcester and McComb. The movement is very interesting indeed to me, and it seems to me it would be an excellent thing to establish a center in every large city.

Yours very truly,

MRS. J. G. GURLEY.

\* \* \*

### *The Commonwealth of Australia.*

With the dawn of the new century was born a new nation—United Australia! Under the Southern Cross, seven thousand miles from our shores, the great commonwealths of Australia joined in one mighty national existence!

But across those seven thousand miles of water, along unseen ocean paths, the sister-ships are ever hurrying. Every twenty-one days they leave San Francisco, and twenty-one days later enter stately Port Jackson—the magnificent

harbor of Sydney, New South Wales. This wonderful haven, broken everywhere by jutting promontories into great open-mouthed bays, enables the largest ocean steamers to sail right into the very heart of Sydney to land their passengers.

If you cross the Pacific you must lose a day out of your life. When the 180 degrees or Antepime meridian is passed a day is dropped from the reckoning. It may be your birthday, or New Years or Christmas! If this spot is reached on Saturday the next day is Monday—two weeks without a Sunday! Think of it!

But what shall we say of the land itself—this country of queer contraries, where swans are black, where foxes fly and bears are only three feet long, where crows are partly white and sing like sweet-voiced canaries, where winter is summer and trees shed their bark instead of their leaves!

Imagine a kangaroo hunt, one of the most inspiring sports in the world. Away they go—the lithe bodies of the kangaroo sweeping through the air in great bounds, and the dogs and horse-men ful cry after—enough to make the dullest blood tingle with excitement.

We have no room to speak of the duck-billed platypus—an animal neither bird, beast nor fish; of the lyre birds, emus and brush turkeys; nor of the gay-colored paroquets and cockatoos, the laughing kingfishers, birds of paradise and honeysuckers that fill the trees with beauty and song; nor yet of the wild dogs, cats and bears that carry their young about in pouches like kangaroos; nor of the wonderful native trees, some of them the largest in the world—four hundred to five hundred feet high! It is enough that all are new, strange and interesting to the utmost.

Did you ever hear of Tasmania, the big island south of Australia, where they raise apples to sell in London? What a commentary on our modern world! To find a market for fresh fruit half way around the globe. The rare scenery of Tasmania's mountains, lakes and streams attracts hosts of sight-

seers, and her equable climate is famous all over the southern hemisphere. Her cities boast every improvement that modern thought has devised and fortunate indeed is the man permitted to live there, even for a time.

Australia is fast becoming belted in every direction with railroads. The enormous wealth of the land for mining, stockraising, timber and other purposes has attracted a population that is building cities in a day. Not only is it easy to reach local points, but great steamship lines keep up a constant communication with every part of the world.

Today, perhaps, we sit dreaming in our homes, but who knows but tomorrow may see us speeding across the Pacific, our minds charmed with vivid glimpses of Hawaii and Samoa—on our way to visit our neighbors in Australia? The weeks to be spent on the ocean are not the least pleasant of the journey, under the arrangements possible on the excellent steamers in service, and the voyages are none too long for pleasure. Liberal stop-over privileges are included in all the tickets so that the traveler who wishes to extend his journey beyond the time first planned has ample opportunity to do so.

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"Talk happiness; the world is sad enough  
Without your woes. No path is wholly rough:  
Look for the places that are smooth and clear,  
And speak of these to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of human discontent and grief and pain."

---

"As I walked by myself  
I talked with myself,  
And myself said this unto me:  
Make friends with thyself,  
Be true to thyself,  
And thyself thy good angel shall be."

---

Aspiration is inspiration.—*Horace Davis.*

"Look not mournfully into the past,  
It comes not back again. Wisely  
Improve the present, It is thine.  
Go forth to meet the shadowy future  
Without fear and with a manly heart."  
—*From over a Church door in the Tyro-  
lese Mountains.*

\* \* \*

### *For Those Who Fail.*

"All honor to him who shall win the prize,"

The world has cried for a thousand years,  
But to him who tries, and who fails and dies,

I give great honor and glory and tears.

Give glory and honor and pitiful tears  
To all who fail in their deeds sublime,  
Their ghosts are many in the van of years,

They were born with Time in advance  
of Time.

Oh, great is the hero who wins a name,  
But greater many and many a time,  
Some pale-faced fellow who dies in shame,

And lets God finish the thought sublime.

And great is the man with a sword un-  
drawn,  
And good is the man who refrains  
from wine;

But the man who fails and yet still fights  
on,

Lo! he is the twin-born brother of  
mine.

—*Joaquin Miller.*

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Come, let us live the poetry we  
sing.—*Edwin Markham.*

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We call attention to our special  
free trial subscription offer in the  
advertising section of this issue.

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Earth's crammed with Heaven,  
And every common bush afire with God.  
—*E. B. Browning.*

To me the eternal existence of my soul is proved from my idea of activity. If I work on incessantly until my death, nature is bound to give me another form of existence when the present one can no longer sustain my spirit.—*Goethe.*

South Boston, Nov. 2, 1907.

To the Astro Publishing Co.:

September 27th you wrote me a kind little note telling me I was behind in my subscription. I knew it, but thank you for waiting my own time, and the trust and persistence in which you have continued sending THE STELLAR RAY.

If you had dropped me, I should surely have done so to you. I was away two months. My own affairs have caused me to neglect both reading the magazine and paying for it. Thanking you again for your kindness—it has kept a subscriber instead of losing one—I am yours respectfully,  
S. J. H.

Breathe deep of love for your fellow men and bathe your soul in its radiance.

\* \* \*

### The Heritage.

BY JAMES RUSSELL LOWELL.

The rich man's son inherits lands,  
And piles of brick, and stone, and gold,  
The bank may break, the factory burn,  
And he inherits soft white hands,  
And tender flesh that fears the cold,  
Nor dares to wear a garment old;  
A heritage, it seems to me,  
One scarce would wish to hold in fee.

The rich man's son inherits cares;  
A breath may burst his bubble shares,  
And soft white hands could hardly earn  
A living that would serve his turn;  
A heritage, it seems to me,  
One scarce would wish to hold in fee.

The rich man's son inherits wants,  
His stomach craves for dainty fare;  
With sated heart, he hears the pants  
Of toiling hinds with brown arms bare;  
And wearies in his easy chair;  
A heritage, it seems to me,  
One scarce would wish to hold in fee.

What doth the poor man's son inherit?  
Stout muscles and a sinewy heart,  
A hardy frame, a hardier spirit;  
King of two hands he does his part  
In every useful toil and art;  
A heritage, it seems to me,  
A king might wish to hold in fee.

What doth the poor man's son inherit?  
Wishes o'erjoyed with humble things,  
A rank adjudged by toil-won merit,  
Content that from employment springs,  
A heart that in his labor sings;  
A heritage, it seems to me,  
A king might wish to hold in fee.

What doth the poor man's son inherit?  
A patience learned of being poor,  
Courage, if sorrow come, to bear it,  
A fellow-feeling that is sure  
To make the outcast bless his door;  
A heritage, it seems to me,  
A king might wish to hold in fee.

O rich man's son! There is a toil  
That with all others level stands;  
Large charity doth never soil,  
But only whiten, soft white hands—  
This is the best crop from thy lands;  
A heritage, it seems to me,  
Worth being rich to hold in fee.

O poor man's son! Scorn not thy state;  
There is worse weariness than thine,  
In merely being rich and great;  
Toil only gives the soul to shine,  
And makes rest fragrant and benign;  
A heritage, it seems to me,  
Worth being poor to hold in fee.

Both, heirs to some six feet of sod,  
Are equal in the earth at last;  
Both, children of the same dear God,  
Prove title to your heirship vast,  
By record of a well-filled past;  
A heritage, it seems to me,  
Well worth a life to hold in fee.

What we earnestly aspire to be, that  
in some sense we are.—*Anna Jameson.*

Stand out of our way, ye wolves of  
sordid desire, that would tear our hearts  
and blind our eyes; touch not the hem  
of our robe of light.

What are your wishes in the line of magazines for 1908? Make them known to *The Stellar Ray*. A few subscription combinations are given in our advertising pages, but we can furnish many more, at most desirable rates.

I asked the New Year for some motto sweet,

Some rule of life by which to guide my feet;

I asked and paused. It answered, soft and low:

"God's will to know."

"Will knowledge then suffice, New Year?" I cried;

But ere the question into silence died,  
The answer came: "Nay; this remember, too,

God's will to do."

"To know; to do; can this be all we give To Him in Whom we are, and move and live?

No more, New Year?" "This too must be your care,

God's will to bear."

Once more I asked, "Is there still more to tell?"

And once again the answer sweetly fell: "Yea, this one thing, all other things above,

God's will to love."

—*J. M. C. Bouchard, S. J.*

One never speaks of himself except at a loss.—*Montaigne*.

Pin thy faith to no man's sleeve; hast thou not two eyes of thine own?—*Carlyle*.

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### *Doves and Religion.*

"One thing I remarked and think worthy of notice is that ever since Noah's dove every religion seems to consider the pigeon as a sacred bird. For example, every mosque swarms with pigeons, and the same exists in most

Italian market places. The Hindoo pundits and the old Assyrian empire also have them, while Catholics make it the emblem of the Holy Ghost."

Lady Burton in her account of the Mohammedan mystery play of "Hassan and Hossein" says:

"Then comes the bier with Hossein's corpse and his son sitting upon it sorrowing and embracing him and a beautiful white dove in the corner whose wings are dabbed with blood. The effect upon the excited crowd is awful."—*Life of Sir Richard F. Burton.*"

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### *An Epitaph.*

Jacob Kennedy was my name,  
America my nation,  
St Marie my dwelling place  
And Heaven my expectation.

\*\*\*

### *Legend of Soracte.*

"There is a legend, half romantic, half allegorical, connected with Mount Soracte. Sylvester, a Roman by birth, was elected bishop of Rome at the time when Constantine was still in the darkness of idolatry and persecuted the Christians. He fled from the persecution and dwelt in a cavern on the summit of Soracte.

While he was concealed here the emperor was attacked by leprosy, and having called to him the priests of his false gods, they advised him to bathe himself in the blood of children. More than three thousand children were accordingly collected for this purpose.

As the emperor was going in his chariot to the place where the bath was to be prepared, the mothers of the children threw themselves in his way with disheveled hair, weeping and crying aloud for mercy. Constantine was moved to tears; he ordered his chariot to stop and said:

"Far better it is that I should die than cause the death of these children," and he commanded that they should be restored to their mothers with great gifts for all they had suffered.

They went away full of joy and gratitude and he returned to his palace. That

same night as he lay asleep the Apostles St. Peter and St. Paul appeared to him and said:

"Because thou hast feared to spill innocent blood Jesus Christ has sent us to bring thee good counsel. Go to Sylvester, who lies hidden among the mountains, and he shall show thee the pool, in which having washed three times, thou shalt be clean of the leprosy; and henceforth thou shalt adore the God of the Christians, and thou shalt cease to persecute and to oppress them."

Awaking from his vision, the emperor sent his soldiers in search of Sylvester. When they took him he supposed that it was to lead him to death, but he went cheerfully.

When he appeared before the emperor, Constantine arose and saluted him and said he would know who were the two gods who appeared to him in the vision of the night. Sylvester replied that they were not gods but the Apostles of the Lord Jesus Christ. Then Constantine desired that he should be shown the effigies of these two Apostles, and having beheld them he saw that they were the same who had appeared to him in his dream. Then Sylvester baptized him and he came out of the font clean of his malady.

The cell where St. Sylvester lived on Mount Soracte, half cut in the mountain itself, was inclosed in a monastery founded in 746 by Carloman, son of Charles Martel and uncle of Charlemagne. The existing building is externally of 1500, and besides the church of Carloman it encloses almost all the ancient hermitage of the pope."

❖ ❖ ❖

### *Life.*

Life, what is life to him who thinks as he was taught

When but a child on his dear mother's knee,

And she whispered to him the things she had thought,

And believed to be true as could be.

That really had nothing of truth in one thread,

And this was not her fault for it was the creed of her mother,

And her mother's mother who for years had been dead,

For the fear of God's anger she could not think other.

So I say, what is life to him so encumbered,

With false superstitions and mould of the creeds?

If we're not free to think whether our hairs "are all numbered,"

And fill our lives full of doing good deeds.

Never minding what Moses' and Aaron's lives were,

But lean close to the line of loving our brother,

Thinking good thoughts of things that occur,

Watching our chance to lift up another.

Oh man, live the life which your conscience dictates,

After fervently asking your Master to guide,

Do not care for the scorn of the would-be elite,

But trust the true God who walks by your side.

—Frank C. Stanley.

**We call attention to our special free trial subscription offer in the advertising section of this issue.**

Opportunity is a good angel, but she deserts those who fail to recognize her. The ring of power must be worn; \* \* \* if the charm is not held to service, it slips away.—Lillian Whiting.

In life's small things be resolute and great

To keep thy muscles trained; know'st thou when fate

Thy measure takes? or when she'll say to thee,

"I find thee worthy, do this thing for me!"

—Emerson.

## BOOKS AND PERIODICALS

### *Living Counterparts*

*A Study of Vibration.*

BY MINNIE DAVIS.

Price 75 cents, postpaid.

"This suggestive little book is based upon the idea of the reflex of the Soul of Man in Nature, the intimate sympathy that exists between thought and the things of thought, between states of mind and the body of man. The idea is elaborated with greater regard to scientific facts and logical analogies than is usually the case in books of a similar nature. \* \* \* The work gives evidence of fine powers of description, a good literary style, and a wide grasp of the scientific facts which bear even remotely on the subject-matter; it is moreover a most readable book."—*Occult Review* (London).

\* \* \*

### *Prosperity Through Thought Force.*

By Bruce McClelland.

Something has happened that adds tremendously to the force of a new book, "Prosperity Through Thought Force," by Bruce MacLelland. When a man lives his philosophy under great trial, you can't help being impressed, can you?

Well, Bruce MacLelland is doing it. His home is in Oklahoma, where he owns a fine big farm. A few days ago out of a clear sky shot a cyclone and flood that swept away his prosperity—for the time being. Barn, orchard, fences and crops wrecked. Not a thing left but a cellar full of fruit, a little money in the bank and some insurance that won't pungle up without pressure. *And his family, who all escaped injury.* Many others near them were drowned or hurt.

How does he take it? Just exactly as his book would lead you to expect. This is what he writes:

*"Am still happy and buoyant. Takes a lot to floor me. One thing gratifies me. I never thought of playing the baby act. Just laughed at my troubles and felt sorry for the other fellow. I am too busy being happy to feel blue. There is where New Thought comes in."*

When you read his book and see how he used New Thought to transform his life from drudgery and poverty to joy and opulence, you won't wonder at the way he takes this calamity. *And makes it work for good.* For that's what he will do with it.

And after reading his book you will go and do likewise, for it is so interesting and full of inspiration and sound reason and plain directions, that you couldn't help it.

Olive Bowers, New Thought teacher of Birmingham, Ala., says she thinks "Prosperity Through Thought Force" is "the best and most practical instruction on the subject that she ever read, and she has read many." And nearly everybody else seems to agree with her! Price, postpaid, \$1.00; for sale by Elizabeth Towne, Holyoke, Mass.

\* \* \*

### *A Message to the Sick*

BY HORATIO W. DRESSER.

Paper, price postpaid, 15 cents.

"You who are suffering from ills which the physician is unable to cure, and you who are lying in beds of pain, awaiting nature's slow proces of recovery—or mayhap the welcome release of death—here is a message especially for you. \* \* \* Remember that this is a message for you, a personal message. Do not regard these methods and principles in a theoretical or merely general way. \* \* \* Your spiritual consciousness will triumph in the end. You will be made every whit whole."



The third annual edition of the Planetary Daily Guide for 1908 is now issued by the Portland School of Astrology, 608 Fourth St., Portland, Ore. (Copyrighted by Llewellyn George, Astrologian.)

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*A Book on Bucks County Quakerism and Christian Science.*

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