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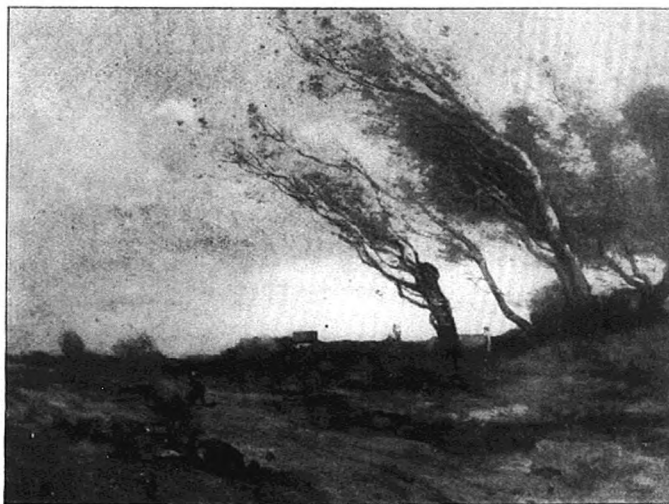
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THE STELLAR RAY



ADVOCATES

Scientific, Religious, Philosophic and NEW THOUGHT CURRENTS
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What Parents and Guardians Ought to Know

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

THEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

THEY will appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness. For goodness alone is truly great.

FULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.

THE STELLAR RAY

A MAGAZINE FOR THINKERS

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EDITORIAL DEPARTMENT

We are Living in a Practical Age.

One reads of the age of romance and chivalry, and a spark of knighthood's fire glows in the heart, and the thought, "Where are the knights of the twentieth century?" flashes through the mind as a protest against this age of practicality.

In reviewing the pages of history immortalizing the fortitude of the heroes of the Reformation, and on down through centuries of struggle for religious supremacy, we ask where are the Cromwells of today?

The truth is that the age of chivalry is still with us, not manifested in coats of mail and plumed helmets, to be sure, but permeating the spirit of all reform. This is the age of the "flower of Chivalry" which was but budding between the tenth and fourteenth centuries. Never before in the history of the world was there such a war against oppression of the weak and helpless; never was the cause of helpless womanhood and childhood better championed than today, and that through the practical knighthood of just and righteous legislation. Never was there an age in which the maltreatment of any creature was more quickly resented than in the mind and soul of humanity today. There are stalwart knights all along the line of battle that are struggling with masterful success against the evils that still menace the cause of freedom and universal progress. First one and then another wrong falls before their indomitable courage and persistent ability.

Any intelligent mind needs but to glance at the progress being made along all humanitarian lines to recognize the spirit of chivalry becoming unfolded to a grand practicality.

If one asks, "Where are the Cromwells of this day?" we reply that every true American citizen, every intelligent citizen of the world today is imbued with the spirit that made Oliver Crom-

well a reformer. It is because of this fact that religious liberty has laid its corner-stones in all quarters of the earth, due to this truth that the modernists dare to argue with Pope Pius X., and that they are commended by the enlightened minds of all nations.

This age of practicality is an epitome of Romance, of Chivalry, of the spirit of Reform. Every neighborhood has its Knights Errant, every community its Cromwells, moving in a powerful phalanx toward a grand fulfillment of the dreams of early knighthood and the attainment of more noble conceptions of both temporal and religious liberty than it had entered the heart of man to conceive in the days of Oliver Cromwell.

* * *

Unhappiness is Wasted Force.

THE STELLAR RAY desires to spread the gospel of Happiness, and calls the attention of its readers to some of the absolutely needless misery the world contains. For lack of space, and in view of the vastness of the subject, we will cite but two varieties of unhappiness noticeable in daily life which are about as common, however, as stones on a highway in Vermont.

The first of the phases of unnecessary unhappiness we refer to is that experienced by a type of mentality which we will call the periodical brooder.

This mental mechanism sounds a knell. It is the anniversary of the death of someone, a kinsman or friend, or it marks the date of a dire calamity or financial loss, or, briefly, of any untoward event that may have occurred within that experience. This type broods all day over the past, and as time designates more frequent dates of a similar nature, the retrospective periods of gloom increase.

We urge the victim of this habit to adjust that methodical brain to the recording of happiness instead of sorrow;

to set its mechanism reverberating at the presence of each blessing as it crosses the threshold of its life. If the old impulse to brood returns, then turn the mind at once to some glad event, or if unable to recall one instantly, then whistle or sing a jolly tune, or repeat the word "gladness" until it sings in the brain and tingles in the veins.

This will be using the force which caused sadness to swing cheer and gladness into the foreground of mental action, changing the entire scene and its accompanying vibrations. The effort will open new channels through which pleasant events and scenes will come trooping into that life just as surely as though, the curtains being drawn and the doors and windows of a room being closed, if they be thrown open, light and air will pour in.

One other needless cause of much misery breeds in the minds of a type or class of humanity, which is common among capitalists, manufacturers and the heads of general enterprises. It manifests itself in a variety of ways—whenever the tide of business ebbs, when "goods" are to be paid for the running expenses to be met; often "pay day" caps the climax of misery in the breasts of some victims to this familiar form of melancholia. Its effect is felt in the most remote recesses of the enterprise, and reacts repeatedly upon the sufferer in the form of complications that arise from resentment and dissatisfaction.

This species of unhappiness is also borne by many men who provide with reluctant groanings for the needs of those dependent upon them.

This form of unhappiness does not elicit sympathy, for evident reasons, and should be thrown out of the system without delay.

Its primary cause is selfishness, that would gather and hoard, never scatter abroad, and its effect is appalling in its reaction, for it stores the batteries of memory with a bitterness of remorse that will one time overwhelm the entire being. When the consciousness awakens to realize that the better part of life is giving, that the reluctant remuneration for service rendered or value received,

that the spirit of a grudging withholding from dependent lives of comforts and possibly even necessities that should have flowed freely from the hand of the provider; when the sleeping consciousness awakens to realize that these were lost opportunities for the richest, purest happiness the human soul is capable of experiencing, then will the inevitable results be endured by the victim of this form of mental abreaction.

Every intelligent being knows that this is the working of the law. Then why do so many suffer needlessly?

The writer knows a man whose hair is silver white, his carriage erect, his face benign; not one faculty is dimmed, intelligence keen and practical. He has reared children who are now superior men and women. A capitalist, a manufacturer, a man of large affairs, he has weathered storms and conquered adversities, and at an age when men are dozing by the fireside, he has undertaken an enterprise for the benefit of his fellowmen, cheerfully bearing its responsibilities, financial and secular. Whether he has been borne under by currents of melancholy and felt pangs of reluctant output, the writer is not in a position to state, but he does know that this one of God's noblemen would tell any inquirer that such forms of unhappiness are not necessary and that they are clearly detrimental. He will state that observation has taught him that greed limits a man unmercifully, warping his judgment through fear of loss or dread of expenditure, standing spectre-like at his side, preventing true advancement.

Men of this calibre bring a blush of shame to one who renders himself and others unhappy by moods that fluctuate with the rise and fall of stocks, the tide of commerce or even the tone of his own liver.

Pettishness and pessimism are sure destroyers of health, happiness and prosperity. Throw them off, fellow travelers, as you would any needless weight in running a race. Be free to move swiftly with untrammelled strength to the goal you are striving to reach. Be happier yourselves, and permit others to be happier also.

Within this issue appears the first article of a series written for THE STELLAR RAY upon the subject, "Jesus Christ and Modern Cults," by Rev. Albert R. Fiske, Sherman, N. Y. The first article is entitled "Jesus and Socialism."

While THE STELLAR RAY does not believe that modern socialism embodies a present practical solution of the civic, economic and social problems of human life, it does recognize that whatsoever any ancient or modern cult contains of absolute truth is directly related to the Christ principal. The teachings of Jesus form the highest known expression of our true relationship to nature and to each other, their simple verities adapt themselves to the unfolding consciousness of humanity, as it reaches far and wide, high and low, for the attainment of its destined perfection.

Would socialism today be able, through its present methods, to attain the acme of its hopes? Of this we are not so certain.

* * *

Modern Interpretations of Scriptural Writings.

(Continued.)

It is generally conceded that many of the early scriptural writings were allegorical representations of great principles of existence.

For example, the story of the Garden of Eden referred to the earth during the golden age, when man dwelt here in perfection. The devolution of the human family is depicted by typifying, as Eve, the race of womankind and her frailties, represented by listening to the beguiling sophistries of evil typified by the serpent, and as being the first to yield to temptation.

The great principle of the power of woman over man is typified by Adam, mankind, yielding to evil, supplemented by the influence of the race, womankind; and then, as time teaches him his error, the allegory depicts him as placing the responsibility out of himself upon outside causes. A great principle of error that is as evident today as it was thousands of years ago, when the ancient

allegory was written, or perhaps first given in oral form as a sacred truth to be remembered and heeded, as we today cherish the orations of our wise men.

These scriptures perpetuate the great principles of human ignorance, weakness and error and should so be regarded, instead of as exact historical records of the creation and devolution of mankind.

Then we read of the slaying of Abel by Cain, another allegorical picture of the fall of humanity from the principles of good, through the great error jealousy, shown to have developed through the race called Cain to the slaying of its brother race, Abel. Another great principle of life just as true today as in the time the scriptural writing was made.

The time has come when the world does not need any book written or compiled by man as a perfect Guide, for while books are written that apply to certain conditions of humanity, it would be impossible to give, through any mortal individual or individuals, all of the divine truths essential to the growth and development of humanity for all time. Revelations must come from time to time in harmony with the growth and conditions of the people of the earth.

There are men living today whose lives stand out in noble contrast to the scriptural accounts of those of Abraham, Isaac and Jacob.

Why turn to follow with reverence and worship that which has become obscured through the lapse of ages or perverted through the magnifying power of the imagination?

Let these ancient forms of barbarism be relegated to past ages and not taught to the child as examples to be followed today.

A wave of evolution is sweeping over the earth which has prepared the way for a new Book, whose truths and goodness are plainly written in nature's laws. In the grass, the trees, flowers—all earth and sky—and in each human life, is written the word of all good. It is through the unfolding of the soul of humanity that this grand new book (whose chapters began with the begin-

ning of all things and yet it is ever new) may be read with a clearer understanding, which shall teach peace, health, prosperity. Not the barbaric ideal of prosperity which was of conquest over hosts of other fellow beings, but the prosperity which shall include all life in its glorious achievements.

It can hardly be doubted that new forms of worship, new epitomes of belief, new theories of theology, will spring up to comfort and strengthen the human heart as we advance farther and farther into the truth. Different summaries will appeal simultaneously to equally Christian men and women. But so long as they conceive the Deity as fulfilling their highest ideal, and cleave to that ideal with their whole heart and mind and strength, they will fulfill the command of Christ. Which religious system is best? We must decide by results. There is no rule of thumb. By their fruits we shall know them. In which mountain shall we worship? Christ refused to consider such a question. It is this eternal element in Christ's teaching which explains the limitlessness of its moral demand. Had He not pushed, as He did push in the Sermon on the Mount, every virtue to the vanishing point, had He not demanded of His followers limitless forgiveness, untiring generosity, mercy without measure, truth without afterthought, faith to remove mountains, endurance till the end, He could not have called into play the whole moral and spiritual ambition, not only of the men to whom He spoke, but of all men forever. No system which absolves men from the duty of thinking can ever be profitable to them, can ever make them into full men. It may save them from much pain—and so may paralysis. No doubt it satisfies a craving which exists in the human mind, but it is a craving for stupor—like that which lends attraction to narcotics—not the craving Christ sought to stimulate for more abundant life. It is self-control, not obedience, which is the moral goal of man. No teacher who tried to cross the purpose of evolution

could ever be rightly regarded as divine. In Christ's renunciation of authority lies His divine authority. His spirit is the spirit which leads us to the light by the hard path of liberty, and to that spirit He sacrificed the exercise of a lordship such as He warned His disciples to avoid. The spirit of truth coming forth from God was, He said, alone sufficient to guide the world, and as He meditated upon that 'power from on high' He was able to say 'It is expedient for you that I go away.'—*London Spectator*, Nov. 9, 1907.

"Prof. André Lefevre, of Paris, has discovered that there was a Hindu celestial monster named Kétu. That Kétu was transformed into a Greek marine goddess named Keto. In the story of Jonah the Greek word Keto, the root of our word Cetacean, can be translated, according to some authorities, either as sea monster or ship."

Quoted from an article entitled, "The Story of Jonah," by Kathrine Hillard, in the Theosophic Quarterly. The entire article is interesting and unique, and should be read by all bibleologists. The January number, 1908, abounds in delightful, profitable reading. A copy can be purchased of the Theosophical Society, 159 Warren Street, Brooklyn, N. Y.

The *Milford Gazette*, published at Milford, Mass., is an independent family journal. It fills an honorable place among conservative, but progressive and optimistic publications. We quote the following from the editorial columns of a recent issue:

The state prison at Thomaston, Me., has been self-supporting the past year and not only have the 176 convicts been properly cared for, but a marked improvement in their physical condition is reported. Prison labor in Maine is not apparently under the ban of the labor unions, as in some of the other states,

and the convicts themselves, as well as the state treasury, appear to be benefited by such employment.

* * *

The results of a special investigation prosecuted for six months past by a committee, of which Prof. Charles R. Henderson of the University of Chicago is chairman, are before the public. Its largest generalization sums up the prison practice that it finds followed throughout the country in these words: "Force a man into idleness and give him thieves and degenerates for companions." Well does the report characterize this as a "satanic recipe for manufacturing crime;" but it goes on to demonstrate that this is the policy literally and systematically followed in this country. Especially are the country jails in the United States "a national shame." "The very structure of the typical jail is wrong," says the report. "From ocean to ocean one uniform plan has been slavishly copied from bad models—a cell or cave of cells surrounded by a corridor." In most cases this corridor is the only spot where the prisoners are permitted to walk or take exercise, and this must be necessarily in an atmosphere full of taint, both physical and moral. As the report points out, "no man builds a pig pen or a hen coop on such a plan, much less a residence; the modern barn or chicken house has an outside court for daily exercise."—*Boston Transcript*.

Do that which will benefit your fellow-man; do it because it is right to do it, and do it cheerfully and look for a chance to do it again. And the evil days will come not; and in the "sere and yellow leaf" stage of life, there will be no regrets, vain or otherwise, to mar the perfect peace of your departing hours.—*Samuel A. Hamilton*.

"Mere parsimony is not economy. Expense, and great expense, may be an essential part of true economy. Economy is a distributive virtue and consists not in saving but in selection."

THE STELLAR RAY allows a commission of 50 per cent on all new subscriptions or renewals to THE STELLAR RAY. In other words, for securing one new subscriber you may send us 50 cents and keep 50 cents for yourself; for securing two new subscribers send us one dollar and keep the other yourself, etc. Any enterprising man or woman should be able to pick up quite a few odd dollars by talking THE STELLAR RAY among their friends.

* * *

Just What They Wanted.

"Well, brothers," said the somber visaged man, rising in their midst, "this is my first attendance, but I am a socialist almost by nature; and I think I can understand, from the previous speakers, what you want. In the first place, you want a realm where everyone has to be good by law."

"We do! we do!" cried half a dozen long-haired young men in turn-down collars.

The speaker continued: "Where food and clothing give no trouble, and money does not exist."

"That's it! That's what we want."

"Where everyone goes to worship on Sunday, and regular hours are kept, week in, week out."

"Yes, that's it!"

"Well, I myself have just come from such a place—"

"Where? What is it called?"

"It's a place called prison," he said, and resumed his seat.

A bright, cheerful, happy temperament will accomplish more real results than a hundred grumps. * * * Don't be looking for slights, you might find them.—*Wm. Walker Atkinson*.

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

"If we did as much good as we want other people to do, the millennium would be found next door."

STELLAR SCIENCE

Sun, Moon and Stars.

That the Sun, Moon and Stars guide the destinies of men, that the lives of children are mapped out at birth by the heavenly bodies, and that crime and viciousness might be suppressed and religions simplified the world over by a knowledge of the influence of the planets, are facts which I believe the world must soon come to recognize.

By the science of planetary influence criminal instincts can be transmuted into admirable traits of character, a large portion of disease can be prevented and successful careers can be chosen for children.

Had astrology been used to foretell his character, the forger or the burglar might now be a useful member of society; had the stars been consulted the unhappy couple now suing for divorce might have been properly mated, and thus have saved themselves much misery. Had stellar science but played the part it deserves in the world's affairs hundreds of thousands of lives, lost in the Russo-Japanese war, could have been saved, for Russia, knowing from the stars that she was in the wrong and was going forth to overwhelming defeat, would undoubtedly have settled her dispute without bloodshed.

In unscientific language astrology is that science by which one finds the influence of the heavenly bodies upon the earth. In the heavens are countless stars and planets and from each there emanates a force that acts on every human being.

A child born under a certain star will have a violent temper, one born under another will become a great explorer, and another born when some other body is in the ascendant, or in power, will be a great writer.

These influences are infallible and unvarying. Perhaps a child is born in the zodiacal sign, Leo or July. The minute and hour are noted, and an astrologer

can tell positively what that child is particularly fitted for in life.

But most people say that such a thing is impossible, that such power rests only with the supreme being. These forces are the divine manifestations of nature. Every one of the countless stars in the heavens are but the agents of divine power and the force of each is directed from this divine source. These are indubitable facts, and in time will be understood by humanity, for as enlightenment spreads, the world will surely revert to this most exact science for the guidance of human life. Some day there will be scientific officials to direct the various lines of human endeavor, advising this man, fitted to be a mechanic, not to practice medicine; and that man, best equipped for an artistic career, to give up the law. The time will come when this science will be taught in our schools and colleges and men and women will enter upon their careers knowing well what measure of happiness is in store for them.

And when stellar science is taught in the schools life failures will be much less frequent. It will take more than one generation to teach the people the basic principles of this great science, but afterward there will come a period of enlightenment such as the world has never known. In that Utopian age, when a child is born a scientist will be sent for. Knowing the forces of every heavenly body even more exactly than a doctor knows the symptoms of a disease, he will cast the child's horoscope. Perhaps the child will be born under Saturn, whose forces endow one with a meditative, secretive and deceptive disposition. The astrologer says:

"Here is a child with dangerous characteristics. Allowed to grow up wild he may become a criminal. At least, he will have to do with underhand and secret things. Given a proper environment, trained to a love of truth, educated away from all things criminal he

will become a philosopher or a great student, or he may become a Humboldt."

Today this wonderful force is acting upon humanity. Perhaps some have had the proper training and have chosen the better careers. Others may have been stronger than their environment, and have avoided the dangerous paths, but the majority are drifting upon the ocean of life without guide or compass.

Imagine a child born under Mars. In early youth his parents find him impetuous, fiery and of a violent temper. He seeks quarrels with his playmates and destroys everything that opposes him. This trait is no wanton freak of nature, it is a definite force which will act upon that child all his life. If not educated away from violence he will in all probability one day commit a murder. If given the proper environment and training the very force which makes him violent will make him a great general, or a prominent business man, for every force in nature is beneficent. It is the abuse of these forces which brings misery and crime.

In this way crime will eventually disappear from the earth. Knowing just what forces act upon a person, it will be a simple matter to tell what career will most suit him, what one to encourage and what to suppress. Children with criminal instincts, or at least children endowed with those forces which are likely to make criminals can be prepared for successful careers.

What this will mean for the human race is shown in the great part failure plays in the world of today. Conservatively speaking not more than 10 per cent of the people who engage in commercial or professional careers achieve success. Young men become doctors when they should be blacksmiths, blacksmiths when they should be merchants, merchants when they should be musicians, and so on through every occupation. For a few years they struggle with their fate, striving to be something they are unfitted for, and in the end they go down, mere wrecks among the flotsam and jetsam of the world. Quite often there are two brothers in a

family and the parents choose for them the same profession. One is of a meditative, studious turn of mind, fond of reading, while the other is vigorous and fiery. The parents may decide to make them lawyers and send them to college. The one succeeds admirably and wins high honors, but the other, while just as intelligent in another direction, cannot get along. The one wins prizes for oratory; his brother wins medals for athletic prowess. One becomes a famous lawyer and the other drifts aimlessly through life and accomplishes nothing. The parents are happy in the success of the one son, but they are a thousand times more miserable in the failure of the other. Had those parents consulted the stars, as they would have consulted a physician had one of the brothers been ill, they would have known that the law was a suitable profession for one but not for the other.

The science of planetary influence will solve one of the greatest problems that has ever confronted the civilized world—that of marriage and divorce. Volumes have been written and learned men have spent their whole lives trying to remedy the divorce evil. Every day the newspapers are full of divorce proceedings and right-minded people are saying:

"What is the world coming to? How can this crime against man and God be stopped?"

The solution is in a knowledge of this science properly applied. The stars, which tell every trait of a person's character, tell positively what sort of person any man or woman should marry.

Why is it that our educators, religious teachers, physicians, authors of encyclopedias ignore this science which is as old as man? There are more copies of the Bible printed than any work extant. Cannot our religious teachers understand that both the old and new testaments are founded upon this indubitable science, which in its evolutionary process will redeem the world and bring humanity up to the plane of its high calling?

Stellar Science means divinity acting through the processes of nature.

Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and SOUL.—*Chas. Burton.*



The Planet Uranus.

The planet Uranus, or Urania, is not visible to the unaided vision. It was discovered by Sir Wm. Herschel in the year 1781. It requires 84 years to perform its journey around the sun and is at a distance of 1,780 million miles from the sun.

Urania is known as the wanderer, the planet of unlimitations, sudden events and original thoughts. His influence is to awaken the slumbering souls. He remodels and renews the life of those coming under his influence, and once his influence is felt it can never be forgotten.

As time passes on Urania will play a most important part in the evolution of mankind, minds will become more refined and the finer vibrations will be felt as they pour upon us through his rays of light. This will tend to widen and enlarge the scope of intellectual perception enabling the accomplishment of most wonderful results of inner perception.

In this planet we find the principle of spirituality developed, psychic power manifested. The mental qualities may be expressed as abrupt, unconventional, eccentric and perspicacious. The temperament is of a nervous, spasmodic nature.

Under the influence of Urania the intuitional faculties are more pronounced; when afflicted, mental depression, atrophy and melancholia may appear.

It will be found as the influence of this planet becomes better understood by our physicians, that a large proportion of the patients confined in our insane asylums who are under the afflicted ray of Urania could easily be cured by proper treatment.

Urania governs that part of us which is most important. It is the planet under which adepts and advanced occultists chiefly come, and may be considered the sympathizing point of spirit,

just the same as Mercury is the sum total of mind. It is the planet that is to represent perfected humanity, in part at least, and prepare the soul consciousness for the next step beyond into the realm of spirit expression, where we may see recognized more clearly the influence of the natal star.

We can but enter into the first principles of Urania while upon the earth, receiving the benefit of his occult influence, and gradually, in time, we shall evolve onward into his rays of light.

The types of diseases coming under the rule of this planet are epidemic influenza; also has rule over strange and peculiar diseases difficult to analyze or diagnose; also to mental aberrations, when associated with Moon and Mercury and afflicted. The typical drugs are those of strange and peculiar effect, opiates and narcotics that effect the mentality. The animas under this planet are those of an electric nature, the great eel, those capable of giving electric shocks. The weather ruled by Urania is variable, winds and storms. The metals and minerals under this planet are radium, actinium and polonium. These are used chiefly in the production of uranium, which comes more under the planet Akkassia. These minerals referred to are, as is well known, spontaneous generators of electricity, and Urania is known to rule this force. These are termed radio actions and emit perpetual radiance without loss of substance, that is, that is noticeable. These partake at the same time of the properties of the cathode and X-rays. The presence of these ores or any object charged with this force will affect immediately any electrical apparatus, and even at a distance will produce a chemical reaction.

We find other metals and minerals coming under the electric rays as, for instance, uranite, chalcophile, pitchblende, amber and shellac, and the well known loadstone, comes under this influence, and as the affairs of the mundane develop and grow, all these natural correspondences will be more rapidly perceived, and the fact can be realized more

clearly how a similar principle may occupy various planes of life, although altering its enveloped form or sheath in accord, and in harmony with that vibration manifesting upon the plane in which it is finding expression for the time.

The world today is only entering, so to speak, the powerful vibrations of the planet Urania, and as Urania is known to have a wonderful power over the mental, when the time comes, the world will be ready to utilize these substances under Urania as an antidote for the ills of the physical which will be reached through the mind.

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Direful Prognostications.

The following is an extract from a personal letter from Captain Geo. W. Walrond, of Denver, Colorado. Capt. Walrond is an astrologer of world-wide reputation, and is a successful scientific business counsellor. He has had over forty years' study and practice and his opinion regarding the evil prognostications that have been going the rounds of secular publications should be of interest to our readers.

THE STELLAR RAY is in complete harmony with Capt. Walrond's expressions upon the subject. In ninety-nine cases out of a hundred the prophecies of calamities which never appear are due to misconception or to incompetency.

He says in part: "I have found that whenever some bad aspects, such as a conjunction of Mars and Saturn, for instance, is discovered, pseudo astrologers predict something fearful. They omit to take into consideration the good aspects or other conditions which frequently, in fact invariably, overbalance the malefic influences which they have in mind.

"At the present time, for instance, we have Urania and Neptune in opposition, but fortunately we have Saturn in Pisces and Jupiter in Leo, which are really stronger ephemeral transits than the opposition between Uranus and Neptune. The motion of the planets is very much like a clockwork mechanism. One planet moves faster than the other, and if there is a bad aspect today, tomorrow there

will be a better one owing to the quicker motion of the Moon and Mercury or Mars a little later on. * * *

"No matter how bad the aspects of the heavens may be, there are always some redeeming features in the directions or transits which will not only mitigate, but sometimes entirely eliminate the evil influence. * * *

Yours very sincerely,
GEO. W. WALROND.

The Song of the Stars.

Written for *The Stellar Ray*, by *Wino-gene Savage*.

I lay on my pillow at midnight
And looked thru my window afar,
On myriads of twinkling candles,—
Among them, a bright eastern star.

Its beauty so rare held me spellbound,
While over my consciousness fell
The knowledge that fate is there written
And stars have a story to tell.

In the depths of the beautiful heavens
Is a volume of knowledge for man,
Who may read in its changing pages
A wealth of the Infinite plan.

O Stars! for what countless ages
Hast thou circled this ocean of blue,
That we by thy light might be conscious
Of all that is noble and true

And when will you rest from your travels

Afar in this glorious sky?
Aye! aeons shall pass; still you whisper
God's will for mankind as you fly.

Then dreamily closed my eyelids,
And the vision was shut from my sight,

As I sensed in my quiet slumber,
The beauty and blessing of night.

The Jewish and Syrian Faces are of the Scorpio Type.

Ancient Palestine was ruled by Scorpio, and Judea by Aries, the ruling planet being Mars. Syria and Cappadocia are principally influenced by Scor-

pio and Mars, also Syria and Idumea. Syria included Palestine, and we see the Jewish face partakes largely of the Scorpio type, and the Syrians likewise. Virgo is the ruling sign of the city of Jerusalem, Taurus being the sign opposite to Scorpio, and Pisces opposite to Virgo, and in the periods of great events which transpired in the history of Jerusalem and Palestine, we find one or more of the major planets or an eminent fixed star either in Scorpio or Taurus, Virgo or Pisces.

In the year five hundred and eighty-six, B. C., Jerusalem was besieged and taken by Nebuchadnezzar; Saturn was then in Virgo; Urania was in the third decanate of Pisces in opposition. These two planets were then casting an affliction upon Jerusalem. Again, when Jerusalem was destroyed by Titus, Urania was in Aquarius, the sign in quadrature with Scorpio and Taurus. Then, again, in eleven hundred and eighty-seven, A. D., the kingdom was overthrown and Jerusalem was taken by the Saracens. Urania was in the last decanate of Taurus, in direct opposition to Scorpio, the ruling sign. Before this, in ten hundred and ninety-nine, A. D., when the Crusaders took Jerusalem, Urania was in the first decanate of Taurus; Saturn was in Scorpio, and this of itself was the affliction. Then, again, in twelve hundred and sixty, A. D., the Mamelukes took possession of Jerusalem. Saturn was with Urania in Aries. Then there were other influences operating besides the planets. For instance, in five hundred and eighty-six, B. C., when Palestine was overrun by Nebuchadnezzar, the martial star Antares was in Scorpio four degrees; Aldebaran was in Taurus four degrees in direct opposition; the Bull's North Horn was also in Taurus sixteen and one-half degrees. You will notice that since Antares has left Scorpio and entered the next sign, Sagittarius, Palestine has been less subject to violence and war than while Antares remained in its ruling sign, Scorpio and Aldebaran in the opposition, that is from eight hundred and sixty to twelve hundred and ninety-seven, A. D. In this

you will be able to discover that those students of Daniel's prophecy who neglect to study astrology are quite unable to understand and interpret them, and it is undeniable that the doctrine of Daniel is pure Chaldean, for he teaches that the astral powers rule the various countries of the world. For instance, in speaking of the princes of Israel, Persia and Greece in conformity with the Mosaic account, the prince of Israel was Michael, and in Jewish theology, Michael is the angel of the Sun, which planet rules Chaldea, and in Daniel's visions, reference to astrological ideas are made manifest. The lion with eagles' wings, the ram and the rough goat, with the notable horn between the eyes, are all astrological symbols. The goat is the unicorn goat, figured in Babylonian sculpture, and engravings as a figure of the Moon in the sign Capricorn, that is, signifying the empire of Alexander. These are pressed into the service of Jehovah. These ancient allegories of the war between the Sun and the Moon were not a heathen belief, but were established long before heathenism had differentiated from Hebraism.

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Astrological Notes by Prof. Weston

Written for The Stellar Ray.

Emanuel Swedenborg, the great spiritualistic seer, repeatedly stated that he has on innumerable occasions seen a great dragon in the spirit world and that this dragon is simply the correspondent form into which the members of a certain church organization group themselves, in conformity with some great unknown law that governs in the spirit realms. This awful dragon, with its fearsome head and its tail of direful malevolence, is composed solely of the spirits of dead persons who were once connected with this great church organization on earth. Dante, the poet, also mentions that a certain church organization looked to him, at a distance in the spirit world, exactly like an immense dragon. Other authorities have also clearly seen this great dragon and they

all say it is the form in which this ancient church organization appears at a distance in the spirit world. Now it is very singular that astrological research has disclosed the fact that the Dragon's Head, which is Caput Draconis, or the Moon's ascending node, is almost always in some close relation with the Sun, Moon or Jupiter at the birth of all the higher officers of that church organization from the time of St. Peter to the present day.

Numerous funeral prayers of the Egyptians, antedating the Christian era, contain a sentence which in general terms almost always means: "Guide thou me, oh Ra, and do thou give me the sweet breath of life." Ra is the Sun, and it alone was presumed to give life in its greatest and sweetest purity. Astrologers of later times have found this presumption to be based on facts, for most certainly life flows from the Sun in streams almost exactly coincident, co-extensive and coequal with light, electricity, the cathode rays, the black chemical rays and the radio-active electrons.

In the Nuctameron of Apollonius of Tyana, as well as in the Degrees of the Mysteries of Eleusis, and also in the initiations of the novitiates of the Temple of the Sun, we find that the "Tenth Hour" refers to a winged Genius, cherub or angel. It is also often called the tenth sphere. Counting the Sun as one and going outward to Neptune, we know of nine spheres, but we have not yet seen the tenth. But it is well known that Charubel, the English seer, says there are two planets exterior to Neptune, and it seems possible one of them might be in the shape of an elongated nebulae with flattened rings lying at an angle of 80 degrees to the ecliptic and hence presenting the appearance of a great angel flying along in the sky with wings or arms fully extended. Pictured at the vernal equinox it would look like a man nailed to a cross. We all know perfectly well that the ancient Jewish seers abandoned the worship of the Sun and instituted the worship of a planet

(or "lord" in astrological terminology) which was invisible to ordinary eyes, but was easily seen in visions by their special adepts in seership. They worshiped an invisible God. Upon the degradation of the priesthood by numerous wars, captivity, mixing of foreign blood and election of idiotic kings, the power of seership was lost to the Jewish church and total dissolution set in about the beginning of the Christian Era. But there is some hope that in the coming years this wonderful exterior planet will come into favorable position for photographing, after which we will be in possession of the ephemerides of the great Jehovah of ancient Judicial Astrology.



The Use of the Telescope.

Written for The Stellar Ray by Fannie Herron Wingate.

Through which end of the telescope
Do you view the ills of life?
Do you magnify, and thus give power
That is with danger rife?
Through which end of the telescope
Do you view the ills of life?

Through which end of the telescope
Do you view your blessings, dear?
Do you enlarge upon them till they
Bring you hearty cheer?
Do you search out the little things
Until they stand out clear?
Through which end of the telescope
Do you view your blessings, dear?

For much depends upon which end
Of the telescope we use,
Whether we dwell in God's sunshine
Or live in morbid "blues;"
Whether we prize God's gift of life
Or its proffered good refuse—
It all depends, dear, on which end
Of the telescope we use.

Any subscriber to THE STELLAR RAY, who so desires, will receive the first Monea Lesson free, if request for same is made at the time of remittance of subscription price, which is 1.00 per year,

HEALTH AND HYGIENE

Thoughts of Sickness Destroy Healthy Tissue.

Thoughts of disease permitted to dwell in the mind will destroy healthy tissue, sear the channels in which the life current is flowing through the body, and will act as a drought does upon the earth, withholding vitalizing substances which are necessary to growth and health. Make a practice at least once each day of thinking of health as permeating every organ, bone, muscle and atom of your body. When you eat, do so in cheerfulness—not a forced cheerfulness, but a state of mind that is confident and glad because it has relaxed the tension of fear or worry, or the strain of anger, envy or bitterness of any kind. A dozen deep breaths each day, consciously inhaling health and vigor, partaking of food leisurely in the above mental attitude, taking time to masticate thoroughly and to taste with relish and appreciation, will improve your health and spirits, also the character and quality of whatever you do.

We have long known that we are the masters of hands and feet, but only lately have we realized that if we control the members of our bodies we also control the substances of which they are formed—the bones, muscles, tissues, the very atoms—else they would not obey our wills.

Let us build our bodies of healthy thought substance, which is cheer, peace, gentleness, unselfishness and courage. If the air we breathe and the food we eat is magnetized by mental sunshine, vitalized with courage and hope, and moistened by the milk of human kindness, shall they not build a body of health and symmetry? Try the above suggestion and prove it to your own satisfaction.

In Iceland, according to the census of 1905, the people live on an average to the age of 61.8 years, which is nearly double the mean duration of life as it

was computed a generation ago. Sweden and Norway are also very healthful countries, the mean duration of life in the former being 50.02 and in Norway 49.94. It is doubtful if any part of the world can exceed Iceland with regard to longevity. Perhaps this is because the lives of most of its people are simple and unexciting; there is very little in their lives either to stimulate or depress the pulse. However, states the *Sun*, the summer tourist is reaching the island in large numbers every year, and it is now tied to Europe by a submarine cable. The next census may show the effect of these innovations upon Iceland's longevity record.—*Medical Times*.



Active, Healthy and Intelligent at 111 Years of Age.

The following items of interest regarding Captain Diamond, of California, who is 111 years of age, are gathered from *The Herald of The Golden Age*, which also quotes extensively from *Progressive Thought*.

We give extracts from an article in the English journal above referred to, which is the organ of the "Order of the Golden Age," and is published quarterly at Paignton, England. This journal was founded twelve years ago to proclaim "Peace and Happiness, Health and Purity, Life and Power." It is a high class, reliable periodical and well deserves its wide circulation.

Says the editor of *The Herald of The Golden Age*:

The following particulars have recently been published in *Progressive Thought* concerning Captain Goddard Diamond, lately of 28 Eighth street, San Francisco, who, before the fire, held documents conclusively proving the date of his birth in Plymouth, Massachusetts, U. S. A., on May 1st, 1796. They will doubtless prove interesting to many of our readers, and I may mention that I

have ten portraits of this interesting comrade which show him boxing, cycling and doing physical culture exercises at the age of 106.

He was, when nearly 107 years of age, stronger than most men of half those years. For over 40 years he lived an ordinary life, the only unusual things about him being that he did not use coffee, tea or other stimulants, and never married.

When nearly fifty he began to realize that there was a great deal to be got out of life yet. "You always get what you prepare for, and as most men expect to die at 70 or thereabouts, they educate themselves for death, live up to their belief, and it comes for that reason."

Exercise and temperance in all things have been Captain Diamond's elixir of life. He contends that well directed physical culture, aided by temperate habits, will build up and sustain a strong body. "In my own case," he says, "I found when 104 years of age, my joints were stiffening, so I went through a course of physical culture. It was hard and painful exercise at first, but gradually my muscles relaxed, and my joints became limber, until by the time the course ended, I actually felt like a young man again."

He was in San Francisco during the terrible earthquake, when the house he resided in was destroyed. He now lives in Oakland, where he is well known as, not only the oldest white man on the Pacific Coast, but in many respects, the most wonderful man alive.

A lady journalist, Helen Vail Wallace, who interviewed Captain G. Diamond a few months ago for an Oakland newspaper, says it is delightfully entertaining to hear this remarkable sojourner in three centuries talk in his clear-headed and optimistic fashion.

In 1817, when 21, he cast his first vote for James Monroe, and has never failed to go to the polls every fourth year since then. He was a scout and dispatch bearer in Mexico during the invasion by the United States forces, and was attached to both Scott's and Taylor's

commands. He assisted in the building of the first railroads and canals in the United States, was superintendent of plantations in the South, and withstood the visitation of yellow fever in 1852 at Appalachicola. He was ten and a half years in Benjamin Butler's office in Boston, trying to become a lawyer, but gave it up. He now thinks nothing of contributing short articles on health and diet to magazines and newspapers and is the author of a book, "The Secret of a Much Longer Life." The first edition was written when he was 105, and the last when he was 110.

He is not a mere theorist about living on certain foods. He practices to the letter what he preaches. He prepares all his own food. He laughingly said: "Oh, I've been quite independent of women folk since I was 70—in fact, for the past 41 years—except at the time of the earthquakes and fires in 'Frisco, and the women were very angels to me then, bless them forever for it!"

Captain Diamond is a confirmed bachelor. He mends his clothing as neatly as any youngster. He does not repeat himself. He remembers if he told you a story five or six years ago, and he will not tell you the same story a second time.

His eyesight is so good that he only wears glasses when reading or writing. He does not require them in the street, and his clear, grey-blue eyes twinkle merrily as he wends his way through the crowded streets. He has very few wrinkles, and is a great physical culturist, and never lets a day pass without his walk, his deep breathing, bath and exercises. He climbs, with the agility of a forty-year-old, the stairs leading to his rooms.

He has, apparently, no use for doctors. He says he renounced them all when he found himself growing to be an old man at 42. He then adopted the style of life he now leads, and he has never been ill from that day to this, with the exception of a cold he took in April of last year from sleeping on damp ground in 'Frisco at the time of the earthquakes.

"I soon cured myself with olive oil," he said, "and by being especially careful with my diet. I am a strict vegetarian. Not a drop of blood has been shed or drawn to feed me for 66 years. I cured myself of rheumatism and other old age complaints at 42 by leaving off meat-eating, giving up tea and coffee, and using olive oil freely in my food; also rubbing on olive oil on my body after bathing. I use about 2½ gallons of olive oil in a month, most of it internally. I use only about one quart per month externally. It takes very little oil to keep the skin smooth, and the joints limber.

"I take a cold rub every morning immediately upon rising. I dip a good-sized piece of flannel in cold water, partly wring it, and rub my whole body with it. Then I rub hard with a rough, dry towel till I am as warm as toast, and then apply the olive oil—just a little—and rub it well in at the joints. It keeps the joints supple, and keeps wrinkles away from the face."

Details of Diet.

Captain Diamond uses no stimulants of any sort, and no meat whatever. He drinks pure water, milk and sweet fruit juices unfermented. He uses eggs sparingly and when he uses them he is careful that they are perfectly fresh. He scrambles the eggs in olive oil—just barely coagulates the white, and beats the yolk through. He eats a little cheese, and always cream cheese. He uses salt with everything.

He says it takes very little to feed the body, if we only select the proper food. He has no fixed rules as to what foods. He changes his foods often, and does not use more than two different foods at a meal. He always seasons his food with olive oil, and when he fries food he always uses olive oil. He uses no animal fat whatever. He includes in his diet all cereals, fruits, nuts and vegetables.

He says, "I have lived in this way for 66 years, and during all that time I have been free from pains and aches of every sort, and have been happy too. At 42 I was comparatively a nervous, feeble old man. But in those days I ate meat,

filled my system full of acid and rheumatism, and trusted to the doctors to get me out of my misery.

He does not smoke, and never sleeps in the daytime. Dr. Wm. D. Evelyn, of San Francisco, a graduate of Edinburgh University, and head physician of St. Luke's hospital, California, is the authority for the following facts, given after a thorough examination of Captain Diamond: "His height is 5 feet 6½ inches, and weight 140 pounds. His digestion is excellent. His pulse is regular at 76; respiration 18 and full; his face is unwrinkled, his hair grey and abundant. Chest 36 inches, with 2-inch expansion. His eye is undimmed, his senses alert, his step elastic, his bearing erect, and his shoulders square. In short, he is a remarkable preservation of tissue-integrity and functional activity. Nothing suggests an approach of dissolution, and one can only speculate as to the probable future span of life."

Among the philisophic utterances with which he is credited, are the following:

"I've made it the rule of my life not to worry, and not to get into a temper. I've tried to be kind to those about me.

"I believe the Lord will provide for those who trust in Him, but He expects you to hustle for yourself just a little. And that's what I've done—hustled and kept on smiling.

"I've got several good, sound teeth in my head, and I reckon it comes from exercising them. I always chew my food slowly, and take plenty of time at my meals, and usually manage to get a lot of laughter mixed up in it.

"That's the best tonic on earth for good digestion—plenty of laughing at meal times. I've been at hotels sometimes, and on the big ocean liners, and watched a lot of folks eating as if they expected to be hung for it. No wonder they have dyspepsia. I'd choke if I had to eat that way.

"I've lived in three centuries and don't expect to give up for a long time yet. I enjoy life as much as ever I did, and I believe so long as we take a pleasure in living, there is enough vitality in us to make life worth while. It is when folks

have nothing left to live for that they begin to give up the ghost."

What Captain Diamond has accomplished, any ordinary man or woman could do, without necessarily following all his methods in detail.

The modern mode of living is simply a slow method of committing suicide.

This brave, unique, marvelous man, standing alone amid the centuries, has demonstrated a possibility for all mankind.



Children's Colds.

By *Kenneth W. Langdon.*

For several years I have been making a study of children's colds, their causes, effects and cures, but chiefly their prevention.

Have had considerable experience in nursing patients of all ages, but have especially studied the ills of childhood, so many of which, the parents tell me, are "just from colds."

Since colds cause so many ills and turn into such serious troubles, why the easiest way seemed to find out a safeguard against them.

After careful tests, observation and study, I feel quite satisfied that frequent air baths as well as water ones, will render all ages less susceptible to this "taking cold."

Last winter was an excellent one for experimenting, and I made a number of careful trials. In one family there were three children under ten, and they were given a romp each night from ten to twenty-five minutes, dressed in absolutely nothing at all.

Their sleeping rooms were two large adjoining ones, facing east and west, in a steam-heated country house. When bed-time came, a window in each room was lowered a foot from the top, the wide folding doors between the rooms were always open and all three children turned out of their clothes and encouraged to race about as they wished. They generally did plenty of it, and rarely wanted to get to bed under a half hour.

When the time was up each was given a brisk rub with a bath towel, face and

hands and throat and chest carefully bathed with cool water, teeth brushed, pajamas of outing flannel donned, and they were ready for beds with felt mattresses, no pillows, coverings of a sheet and wool-padded comfortable only. Windows in each room down from the top and up from the sill in all weathers, arranged so the storm did not beat in.

Three nights each week all three children went in the bathtub, water of a temperature of 95 to 80 degrees, for a thorough scrub, taking their air bath first. In the morning they ran about the room for a few minutes before dressing. All three were taught to take a drink of cold water as soon as they were downstairs in the morning and the last thing at night. No matter how deep the snow, they were out in it every day, hardly missing a half-dozen days all through the winter. They all wore hand-knit drawers, leggings and sweaters. No skirts bothered the two girls, and the boy, who was the youngest, was a perfect little bear in his gray suit of heavy golf yarn.

Not one of these children had a sign of a cold all winter, while during that of 1905-06 they were under the doctor's care—one or more at a time—from October until April.

The mother followed the same suggestions, and she, too, had perfect freedom from colds, and found she slept more restfully, waking more refreshed than her usual custom, both of which she credits the air bath for. All four are going to continue their daily airing through the year.

My attention was recently called to the texture of flesh and skin of both mother and children. It was surprisingly smooth and clear, having the same firm, fresh, satiny feeling for all, with not a suspicion of the roughness or unevenness of color usually found, especially among mothers of thirty-six years.

All are fruit-eaters, fond of exercise, and live fairly hygienic lives, but give full credit for the benefit and improvement over other winters to their accustoming themselves to the full exposure to the air.—*Health-Culture.*

Growing thought makes growing revelation.—*Geo. Elliot.*

* * *

A Recipe for Beauty.

Said her husband one day: "Will you tell me, my Kate,

What makes you so young and so handsome of late?

For a long while—a month or six weeks, I should say—

You've grown younger and handsomer every day."

"I believe," she said, smiling, "to tell you the truth,

I've discovered the fount of perpetual youth.

In the vale of the soul, like a wellspring, 'tis set,

And contains equal parts of 'Be patient,' 'Don't fret.'"

—*The International Woodworker.*

* * *

Sleep and Study.

By *Eleanora S. Everhard, M. D.*

The problem which confronts parents is a serious one. They see their sons and daughters of twelve and fourteen years, and those in college as well, anemic, emaciated, with nervous systems preparing for breakdowns. What can they do about it? The family physician will tell them that until the tenth year the child must have ten or eleven hours' sleep; from the tenth to the sixteenth year, nine hours is the minimum, not as much as the child needs, but the least his body demands when it is obtained regularly. The adult may be able to maintain health on seven or eight hours, but when hard work is done more sleep is required to restore mental and physical vigor.

If the children in the school-room are asked how many of them get nine hours' sleep each night, they reply that they have to study. Are the children who are acquiring irritable, nervous systems going to bed about 9:30 during the summer, when they are expected to wake at seven? Are the college students asleep from ten to half-past six? Yet those hours would give a minimum for each.

At the end of a period of three months, when the paths through their brain-cells leading to accurate thinking and correct doing have become grass-grown, suffering from loss of sleep, students in school and college go back to take up work where it was left off. Of course they bring their books home; of course they study, and the debt to sleep is increased the first night and each night thereafter.

Weariness interferes with accurate or rapid work. If the time spent in studying over hours were given in sleep, health would be uninjured and time saved by the rapidity and accuracy of work gained during waking hours.

Study is not the only element causing lack of sleep and nerve-strain. In the society column of the papers in any city small enough to have personal mention made of average individuals it will be seen that "Miss Ellen Jones entertained at cards in honor of her fourteenth birthday." Twenty years ago Nellie Jones would have celebrated her fourteenth birthday with her friends in the apple orchard, and the newspapers would have known nothing about it.

There are not only entertainments, but engagements with the music teacher, the dressmaker, the dancing master, the gymnasium, the King's Daughters, the Boys Brigade, all of them good, but each adding to the pressure and the nerve strain always consequent upon a series of appointments which must be met at a definite time. This is true in both school and college. Neither study nor social engagements need tax strength if sufficient sleep is taken. Because there is not time for all three, sleep is neglected.

My experience, including four years' residence as physician in a school for girls, leads me to say that if, during school years the students sleep as many hours as will enable them to waken refreshed, good-natured and ready for the day, making up the sleep lost for an occasional festivity; if they have moderate exercise, much fresh air and sufficient good, simple food; if they are not compelled outside of school to meet ap-

pointments in numbers to bewilder the nervous system of a social leader, physical development may and will keep pace with mental development, the percentage in school rising with increased physical vigor, the course of study as now found in most of our schools and colleges remaining unchanged.—The Outlook.

* * *

The Emotions and Health.

If a person is dominated for a moment by, say a passion of anger, there is set up in the physical organism what we might justly term a bodily thunderstorm, which has the effect of souring, or rather corroding, the normal, healthy and life-giving secretions of the body, so that instead of performing their natural functions they become poisonous and destructive. And if this goes on to any great extent, by virtue of their cumulative influences, they give rise to a particular form of disease which in turn becomes chronic. So the emotion opposite to this, that of kindness, love, benevolence, good will, tends to stimulate a healthy, purifying and life-giving flow of all the bodily secretions. All the channels of the body seem free and open; the life forces go bounding through them. And these very forces, set into bounding activity, will in time counteract poisonous and disease-giving effects of their opposites.—*Tune.*

* * *

Food for the Psychic Body.

LILLIAN WHITING.

There can be no question that while food controls and predetermines the achievements of life to a greater degree, it is yet made too prominent and invested with a false importance by the columns of cooking receipts that appear in the daily press, with minute directions for preparing stuff that should certainly never be eaten. The discussion of health foods, the vegetarian regime, etc., while probably contributing much toward reform, has not yet, perhaps, precisely elucidated the fundamental truth regarding the relation of food to life. The salient truth is that the minimum of food is the maximum of health.

We are apt to think of food as indispensable, but we are nourished by many things besides, and to far more purpose than by food. The human being is sustained by air to a far greater degree than he realizes, and he is capable of being indefinitely sustained by thought. That which we call physical strength is in its best quality, not physical strength at all, but mental energy. The body is the instrument, the mechanism, but the real force is spiritual. Therefore, whatever nourishes the spiritual energy develops and increases the power and capacity for accomplishment.

Now when we think of the body, not merely as matter, but as a structure complicated by the psychic body interpenetrating the physical body; when we realize this psychic being as our real self—the self that thinks, perceives, aspires; the self that is immortal in its nature—we realize that in this self is our real life; that we should eat, sleep, bathe and exercise for the best good of the ethereal body. Here, as many believe, is the explanation of the faith of our friends, the vegetarians. Animal food produces coarse and harsh vibrations; it is not suited to this finer self, this ethereal body. The food that is best suited to this psychic body is that of grains and fruits, rather than vegetables. The ordinary food of the well-regulated family—the average well-to-do people—is a terror to gods and men. The only wonder is that there is any available energy after a regime of soups, fish, meats, game, pastry, ice and heaven knows what! It is signal triumph of mind over matter that the life goes on at all. The whole system is clogged and all sorts of diseases are induced by too much eating. It is a habit only, and there is not the slightest necessity of following it.

The interpenetration of the physical body by the ethereal body is always an essential fact in regard to health. All impressions made on the ethereal react on the physical, and this is the underlying principle of Christian Science—to bring the higher power to act on this psychic body and thus cause new phy-

sical states. This psychic body is in a state of far higher vibration than is the physical. Impressions on it are of a finer character.

More and more can each one learn to carry on his affairs of life by thought than by action. This is like using the electric motor rather than an ox team. It is bringing the swift, sudden, resistless potency rather than the slow, clumsy effort. When the apostle says, "If there be love, charity—think of these things," he offers a philosophic principle. If one would accomplish any specific result, think on it. Build it in the astral, construct it in the ethereal world, and it will take form in the outer world.

The most favorable time for successful autosuggestion is at night. Before going into the unconscious state of sleep one should impress the suggestion upon the psychic self. They will work outward the next day. The law of success is in discerning the psychic and magnetic currents and working in accord with them. For thus do all the stars in their courses fight for the achievement, and the personal effort is supported by the polarity of the universe itself.



The Rhythm of Life.

BY ARCHIBALD KEIGHTLEY, M. D., CANTAB.

Extracts from an Article in the January Number of the Theosophical Quarterly.

The secret of health would, then, seem to lie in the proper use of all things, in their use in the right way, to the right extent, and at the right time. Moderation is the law of the wise. In the ordered activity of the whole being—in the co-ordination and united activity of all parts for a given purpose. That purpose is not the mere endurance of existence, but is the fulfillment of being, the manifestation of the purposes of soul. The body, the lower emotions, the mind, the higher emotions may be healthy or the reverse, may be faulty or wise. But all depend in their degree of manifestation upon the absence or presence of the

governing and unifying activities of the Soul.

Those who live after this fashion do not drift through life amid successes and failures, trials and temptations, and the numberless opportunities which life brings for our acceptance or our rejection. We obtain a purpose in life—a purpose, not connected with or tainted with selfishness. That purpose or motive is the fulfillment of the law of our being—the activity of the man in obedience to the laws of the Soul and of nothing less than that immortal part of us in which we really live and move and have our being. In such obedience to a higher law, we can appreciate what Henley wrote:

"I am the master of my fate;
I am the Captain of my soul."

But he who would govern fate must govern himself, and he who would serve his Soul as Captain must serve in patient trust. He must choose to be master, and not drift at the mercy of every circumstance of his physical, emotional and mental life. He must have an ideal, follow it, sacrifice to it.

It is only with devout mind and reverent heart that any man may hopefully approach the subject of healing his fellow beings. He knows—oh! how well he knows it!—that however great may be his technical skill and knowledge, his experience of physiology and pathology, his healing is only on the surface—an ill closed wound, if he be not able to sustain and inspire the heart of his patients. And this is rightly the case, inasmuch as all the acts of men—their successes as well as their failures, their sins equally with their virtues—well up processionally from that heart which dictates our course, and which must indeed be purified if we would "see God." He who is in complete possession of himself, he who is ruler of mind and body and "Captain" of the Soul, is in health indeed.

The heart which can truly turn towards simplicity and moderation in all things is sure to be ruler of body and mind. And although the physician is called upon to exercise such knowledge

and skill as he may have attained in respect of the body and its pathological functioning, yet he will not have made many steps before his intuition becomes seized of the idea that his success in healing—in curing, as we say—will largely depend upon his power of inspiring the mind of his patient with expectant hope, to be followed later on by that inspirational tension of faith which attunes the whole nature to obedience and trust.

But let us not do these things for any selfish reason. Let us do them faithfully because they are there to be done, are a part of our effective duty in life. Then whether or no we have health of the body, we shall have health of mind and heart. As we contemplate those mysterious processes which unite us harmoniously to Life, we shall realize that the universal Life has its Rhythm, its Song. With the realization comes the power of entering that wonderful rhythmic movement towards the unseen, the divine goal, and with that power comes peace. Peace, joy and a harmonious relation between the human being and his life, aye, and the One Life, whose Rhythm envelops us all. Not one so weary, so desponding, so sin laden and in pain, but he may feel the Compassion and the Love radiating from the Rhythm of Life at the will of God, if he will but put himself in relation with it by the surrender of his unrest, and of the cause of unrest—his discordant, ill-attuned body, mind and heart.

Voice Building in Children.

What kind of a speaking voice have you? A singing voice is a gift rarely bestowed, and it is to be regarded by those favored as a priceless possession; but those of us who are less fortunate may try for a no less desirable accomplishment—the ability to speak in a pleasing voice and in an agreeable manner.

Habit has much to do with this. The cultivation of a pleasant voice should begin in childhood. Parents and teachers must start the work. No child should be allowed to talk in a high, shrill

key. While some voices are pitched higher than others, the lower tones can always be used, avoiding the nasal tones. We Americans are severely criticised for this latter defect, and justly so.—*Practical Ideals.*

A Short Journey.

By C. C. Ryan.

It seems a little mystic line
Has been christened—the Great Divide,
Yet a wee, small breath, the last of mine,
Bore me over—the Great Divide.

A little thought said now 'tis near
It hushed, and I was there:
A soothing hope that all is well
Said love has many things to tell.

This Great Divide is not so great
That one must climb with weary feet,
Or struggle up a mountain side
Where slippery paths, perhaps, may hide.

But altogether pleasant is the way,
Sweet and refreshing to the soul,
As if on some bright summer day
You were just returning from a stroll.

Red Light Influences Iodin Absorption.

It is claimed by Dr. J. D. Brunton that if tincture of iodine be painted on the skin in the dark and underneath a red light, such as an ordinary photographic lantern, there will be very quick absorption of the iodine, which neither discolors the skin nor blisters. Direct white light must be excluded, as these rays fix the iodine in the skin.—*Pacific Medical Journal.*

Plague and Religion.

It is reported that the efforts of the Indian Government to stamp out the plague up to the present time have been enormously hampered by the refusal of the Mohammedans to evacuate infected villages, on the ground that they were forbidden by the Koran to "flee from the wrath of God." Fully 250,000 deaths

from the plague among Moslems are estimated to have been caused by adherence to this belief. Now the heads of the Moslem faith, urged thereto by the government, have issued a proclamation pointing out the untenability of this idea and declaring that the Koran expressly enjoins Mohammedans to quit places smitten by Allah with this disease. The government is publishing the proclamation widecast.—*Medical Record.*



A Milk Slot Machine.

Chiefly in Germany, though also in the United States, automatic machines are rapidly increasing. One of the latest devices furnishes milk, and a smaller one delivers cups to hold it. Upon putting a coin in the slot a knob is pulled and a folded cup appears made of watertight, hard paper. In the larger machine a coin is inserted in the slot and a pointer placed upon the words "hot" or "cold," as may be desired. A foot lever is then pushed down and a tap appears, from which the cup is filled. Then the supply is shut off automatically and the tap disappears. It is thus always protected from dirt and dust. When the lever returns to its original position it moves a counterweight and through it a small pump which drives a current of water over all parts wetted by the milk, so cleansing them. From a hygienic standpoint, therefore, the process is most satisfactory.

The water tank has a capacity of ten quarts, that for the milk forty to fifty quarts. There is a casing in the center filled with ice, insulated by double walls, to keep the milk constantly fresh. If hot milk is desired, the small lever permits a certain quantity to run over a flat box, under which a flame is burning. This latter is automatically regulated and stopped. The milk is heated to about 95 to 104 degrees Fahr.

The process, from the instant the coin is put into the slot to the filling of the cup with hot milk, lasts scarcely a minute. These machines are appreciated in German schoolyards.—*The World To-day.*

Summerville, Mass., claims a singularly single man who lived to be 90 years of age. He never married, fearing trouble; he never traveled, fearing disaster; he never joined any kind of an organization, religious or otherwise, he did not want to believe in them; he never had his life insured, he did not want to, and he attributes his long life to the fact that he never had a meal at a hotel or restaurant. He died worth \$1,500,000.



A Turkish Health Report.

The French Government, wishing to obtain definite statistics on points relating to certain Turkish provinces, recently sent some blanks, with questions to be answered, to the provincial Governors. The replies received from the Pasha of Damascus, are worth quoting:

Question. What is the death rate in your province?

Answer. In Damascus, it is the will of Allah, that all should die. Some die young, and some die old.

Question. What is the annual number of births?

Answer. God alone can say—I do not know, and hesitate to inquire.

Question. Are the supplies of water sufficient, and of good quality?

Answer. From the remotest period, no one has died in Damascus of thirst.

General remarks as to local sanitation: Man should not bother himself or his brother with questions that concern only God.—*The Philistine.*



Florence Nightingale Honored.

Florence Nightingale, the heroine of the Crimean war and founder of the Nightingale Home for the Training of Nurses in London, now in her eighty-eighth year, has been decorated by King Edward with the Order of Merit. This was founded by King Edward in 1902 for the recognition of especially distinguished services in all walks of life, and is regarded as one of the highest honors within the gift of the sovereign. It has been bestowed on nineteen men, but this is the first time it has been conferred on a woman.—*Medical Record.*

CONTRIBUTIONS

Speed On, Stellar Ray.

By Winogene Savage.

Life is expression of Infinite laws,
Tho often untaught of the One Great
Cause;

Beauty is knowledge, and knowing is
Life,

Death is but darkness, inharmony, strife.

Ages have waited you

All thru Death's sway!

Speed with the lamp of Truth,

Blest Stellar Ray.

Give to thy people the laws of the soul;
Hasten thy message, that wounds be
made whole.

Listen! The cries of the accursed guil-
lotine

Down thru the ages are calling, I wean!

The nations are languishing

All the long day

O, Speed the news of life,

Bright Stellar Ray!

Far let your pages go out with the word,
See that the thinking world all shall be
stirred;

Look! There a prison is chaining a soul,
Part of the Father Heart, Infinite whole.

Barred from experience,

Hasten the day

Of knowledge, not punishment,

Bold Stellar Ray!

Haste! till the nations shall teach, not
enslave,

Grow mighty in wisdom, not kill and
deprave;

For Life is eternal and man's loving God
Intended man's feet to draw life from
the sod.

Then speed till thy people

Shall heed what you say,

And life shall be precious,

Grand Stellar Ray!

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

"The best collector is he who collects
his own thoughts occasionally."

* * *

Jesus Christ and Socialism.

Written for *The Stellar Ray*

By Rev. Albert R. Fiske.

I do not think that one needs to apolo-
gize in writing a frank and candid esti-
mation of that comparatively modern
cult known as "Socialism." It is right
and it is indeed needed, that men and
women today have a truer, clearer and
surer conception of what Socialism real-
ly is.

We are apt to sneer at the Socialist
and his theories as, twenty years ago,
we sneered at Mrs. Eddy and Christian
Science. The fact is, that, as Christian
Science has made great strides during
the past twenty or thirty years, so, also,
Socialism has gained ground during the
past ten years and has won the favor-
able attitude of eminent statesmen and
teachers of economics.

The late Mark Hanna is said to have
prophecied that, in 1912, Socialism
would be the chief issue in American
politics. Whether or not this statement
shall prove true, the fact remains, that
Socialism, as a party, is gaining ground.
In 1896 the Socialist vote in this country
was 36,275; two years later, 82,204; two
years later still, 131,122, reaching in an-
other two years 277,257, and jumping to
442,402 in 1904. These facts and figures
might well serve as a sort of index to
the various forces and tendencies that
are at work today among the people.

Man is a born enemy of slavery, vas-
salage, serfdom and tyranny; and, from
the day that man rose up in the knowl-
edge of his divine and exalted birthright
and saw about his brother's head the
halo of God's glory, and thought and
dreamed and aspired, he has fought and
striven for the greatest of all possessions
—liberty, liberty of thought and action.

It is not natural—and never has
been—for a man to live amid a social
regime wherein a king rules as a despot

and the people are not allowed either the freedom of action or speech. We have seen this well illustrated during the past few months in Russia, where a Czar has ruled the people for years with the sceptre of a despot, and where men have lived in willing subjection only because of ignorance.

When men become informed and educated they are bound to shake off every shackle that enslaves them and to stand for their rights, and vindicate their privilege of free thought.

In the early days before the revolution, our forefathers refused to pay tax on tea, and met the English soldiery at Concord Bridge armed for battle, precisely because they were men, and were led by such intellectual titans as John Adams, Samuel Adams, Jefferson and Franklin, who had received the message from Almighty God that "All men are created free and equal."

As men grow older and wiser they shake off the shackles of religious dogma and ecclesiastical authority just as truly as the shackles of political dominance. And precisely because this is a fact, we are able today to prophecy not only the coming in of democracy, but likewise the going out of Romanism and dogma.

The world today is tending with mighty force toward democratic government and democratic religion. The king, the despot, the czar are not wanted today in the twentieth century. Neither is the priest, who seeks to control our thinking and lash us into obedience by the whip of infallibility and authority.

Now, it is very largely true that this desire of men to become liberated from all kinds of tyranny has been the force at work that has shaped and formed the so-called Socialism of modern times. "Socialism," says Dr. Westcott, "holds that the goal of human endeavor is the common well-being of all alike." In other words, it would mean the undue elevating and the undue subjection of none; it would mean the reign of liberty, liberty of conscience, thought and action. A French theorist, La Fargue, has said: "Socialism is not the system of any reformer whatever; it is the doctrine of

those who believe that the existing system is on the eve of a fatal economic evolution. Socialism is of the character of an historical discovery."

But you will say, "Why, this is not Socialism: simply the desire for liberty. If it were this, and only this, we all would be Socialists." And we must certainly admit that the Socialist has also certain well defined theories that he would press into service as agencies to bring about better and nobler conditions. Nevertheless, the fact remains that, beneath it all is the spirit of liberty, the passion for freedom and equality.

Perhaps you will say that Socialism is quite the same thing as Anarchy. We often hear this said; but the conclusion is wrong. Anarchy would overthrow all law, whereas Socialism would widen and extend the realm of law.

What then is Socialism? There is the modern scientific Socialism, that of the Karl Marx type, an extreme, ultra-theory born of extreme and ultra conditions in Germany. But there is also a kind of Socialism taught today whose theories, while radical and perhaps utopian, still breathe of a noble motive and desire,—the desire to make the Brotherhood of Man a fact rather than a sentiment, and to remove economic disease from society.

It is obvious that the world needs much social and economic reform. Those who have engaged in Christian missionary work in the slums and lower sections of our cities are well aware of this. The Rev. Hugh Price Hughes, who has had much experience of this nature in England, has said that he "found it of no avail to preach to hungry men." Also, Rev. Samuel Barnett has said that, in missionary work in the slums the "social reformer should, every time, precede the preacher." And there is much more truth in this than a Torrey might like to admit. The religion of Love and Service and Brotherhood is apt to appeal as sounding brass and hollow mockery to the men whose families are suffering from the want of food and clothing; to those whose employers grind them down to less than a living wage,

while they themselves are active in the church.

A man told me awhile ago that Jesus of Nazareth was a pronounced Socialist. Now, is such a statement as this justified? Can we make Jesus a Socialist?

In the gospel of Mark we see him more as a physician; in the gospel of Matthew more as a preacher and teacher; in the Gospel of John more as a super-natural Saviour and mystical philosopher; in the gospel of Luke more like a social reformer. If Luke were living today it is likely that he would find his sphere of service among the poor and outcast; it may be, within the ranks of the avowed Socialists.

Our conception of Christ will be largely determined by our point of view. We see this well illustrated in the distinct character of each of the four gospels.

Looking back upon Jesus today, we have no way of telling what might be his views regarding social and economic reforms were he living today. He was not a socialist in the sense that men are socialists at the present time; still, he entertained certain broad and comprehensive views that were the first principles of his philosophy and are thoroughly in accord with the motive of modern Socialism,—namely, the losing of the bands of slavery, the liberating of man from superstition and error.

Jesus taught the Fatherhood of God and Brotherhood of Man. He taught the coming in of the Kingdom of God—a spiritual force in the heart and life. He taught the practical efficacy of service, sacrifice and self-abnegation, which would accrue to man the truest happiness and peace. He taught that the "first shall be the last and the last first;" that, if a man wishes to find himself he must lose himself,—lose himself in the service of others. He taught a Kingdom of God that is universal, that includes all men. He taught that the highest and the truest ministry is that of Love and Mercy, the only ministry having power to save.

Credo, dogmas and prayers will never win the favor of God, but this will: the

giving of food to the hungry, a cup of cold water to the thirsty, raiment to the naked, and the visiting of those who are sick and in prison. We see this teaching amply set forth in the Parable of the Sheep and the Goats; and Paul echoes the same sentiment in his epistle to the Galatians, "As we have therefore opportunity let us do good unto all men;" also, James utters the same idea, "Pure religion and undefiled before God and man is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Jesus did not live as an ascetic, apart from his fellow men, as a dreaming philosopher, but mingled among the masses, ate with them and lived with them, shared their joys and sorrows, and all in order that he might lift them out of their trouble, suffering and disease.

The early Church communities were essentially socialistic, in a spiritual sense at least. Paul's epistle to Philemon is an eloquent statement of the Christ-Socialism. He writes Philemon, who has become a Christian, to receive back Onesimus "not now as a servant, but above a servant, a beloved brother." Paul would have known few of the social distinctions that were so common in his day. Man would be a servant only of Christ and a master only of himself. All men would be brothers and members of the one great human family.

Jesus and the early Christians were Socialists only in that they believed in the universal Fatherhood of God and the universal Brotherhood of Man. They believed in the practical application of this truth, and in a society which would be theocratic and yet democratic.

What the world needs today is not a radical and revolutionary political party, but the acceptance and practice by all men of the Christ-Socialism which is well set forth in the answer of Jesus to the young man who inquired the secret of happiness.

"Thou shalt love the Lord thy God with all thy heart, etc.; and thy neighbor as thyself."

The William Blake Revival.

Written for The Stellar Ray.

Nothing is more curious in letters at the present moment than the revival of interest in William Blake, the English mystic. Within a short while two new biographical works relating to Blake have appeared, in addition to other literature, including quite a number of magazine and newspaper articles, since the last four or five years. The two new books are "William Blake," by the poet and accomplished critic, Arthur Symons, and "The Real Blake," by Edwin J. Ellis. Mr. Symons, graceful prosateur and acute observer, is always attractive, be his subject what it may; he has written many beautiful poems, also of cities, of the seven arts, and of the adventures of the spirit, and never for a moment is he dull. He naturally writes in an interesting way about Blake because from boyhood Blake has been one of his favorite poets, and he has also heard much concerning him from Mr. Yeats, the Irish symbolist. Nevertheless, Mr. Symons' book is not so interesting in some respects as that of Mr. Ellis.

It is a strange thing, as I have said, to observe this recrudescence of Blake—a man who made an impression upon so few in his lifetime and whose work has been largely disregarded for nearly 80 years. He died in August, 1827, and, being buried in "a common grave," his bones were afterward scattered—"the world's last indignity," says his biographer, "against William Blake." His writings, too, were scattered; likewise his paintings and copper-plates, and some of his manuscripts, for which a good deal might now be given, were burned. He wrote long epic poems, and as he said himself, about twenty tragedies. While much of this lost matter might not have been worth preserving, still we are entitled to believe that it was not all valueless.

What are we to think of Blake—his poetry, his visions, his strange sayings, his quiet but singular life and his at least unconventional death? To some

who have studied him nothing will appear more quaint and curious than the man himself and his movement through life. He seems to have had an inner consciousness, perhaps gained from some of his familiar spirits, that the day would come when his genius would be recognized; indeed, he has left a brief and somewhat fantastic remark to that effect. He was a very industrious man, constantly at work upon his designs, and using whatever spare time he had for writing. Holidays were rare or unknown; indeed, as his wife relates, he sometimes passed whole days in the house, with hardly a minute unemployed, and often rose in the night to write, desiring her to sit at his side. Very little worldly prosperity was his; money was earned with difficulty and was scarce; but his wants were few; he desired only to be allowed to dream his dreams and to be free from interference. There is a great deal of pathos in his unassuming life—so simple and quiet—so full of sweetness, humble joy and enthusiasm; and in no part of it more than in that portion which relates to his wife. They loved each other devotedly and were never apart, and it is characteristic that after her death, when a princess offered the widower a considerable sum, the money, although it would no doubt have been a great comfort, was declined, with gratitude, as not needed.

Blake is interesting, too, in his friendships. Although so much of what he said may have appeared no more than madness to many who heard, yet there were those who listened and believed. Crabb Robinson probably represents the passing view: "Shall I call him artist, or genius, or mystic, or madman? Probably he is all." Blake was then—December, 1825—an old man, "pale, with a Socratic countenance and an expression of great sweetness, except when his features were animated by expression, and he had an air of inspiration about him." Crabb Robinson spoke of him with respect; but, as we may perceive, was puzzled and disbelieving. John Varley, the painter, was deeply interested and sympathetic, for Varley was something of a

mystic himself; he was an excellent astrologer and distinctly the best and almost the only work extant on its subject is his "Zodiacal Physiognomy"—the work of an artist who had studied the human face in its exterior aspect and the brain and soul behind it. Varley was an acute thinker and he did not believe merely in things visible; as with Blake, there were realms beyond. His observations on the signs are curious and valuable, especially those upon the sign Gemini—the sign of the dancers, acrobats, jugglers, boxers and people who are very agile and graceful and who use their hands, arms and legs much. It is the sign of Mercury—of tenseness, nimbleness and activity; and how remarkably shrewd and truthful is all that Varley says with reference to the faces of persons born under this ascendant.

Blake's horoscope is given in Arthur Symon's life, and we find the Moon rising in Cancer and throwing a trine to Uranus in the ninth house. For the sharpness of his intellect he had Mercury in a square to Mars—an aspect that explains the form of expression that he chose perfectly—his speech biting into the mental—and hence so many things that he said are vivid and forever memorable. Jupiter is close to the Sun in Sagittarius, and this relates to his fame, which although not great in his own time, has since arisen and will continue to spread as his message becomes better understood. Five of the planets are under the earth and there is none in an angle. Mars is close to the third house, and Mercury from Scorpio is approaching the conjunction of Jupiter. The observer, however, will be most impressed with the position of the Moon in the fourth sign and in the twelfth house applying to Uranus in the mystical twelfth sign. Says Varley of his friend: "Mr. Blake is no less peculiar and outre in his ideas, as he seems to have some curious intercourse with the invisible world, and, according to his own account, in which he is certainly to all appearances perfectly sincere, he is continually sur-

rounded by the spirits of the deceased of all ages, nations and countries."

The fame of Blake must steadily grow, but, as a writer in a recent issue of an English magazine points out, what is needed is certainty as to his texts. This will no doubt come, and in time there may be a Blake Society. He is the one great English mystic, although, as Arthur Symons is careful to remind those who read him, not a magician. "We have no record of his ever having evoked a vision, but only of his accepting or enduring visions." The fame that has in a measure come to Blake, and that will widen the more closely he is studied, will be lasting. "No one can think and escape Nietzsche," says his latest biographer, "but Nietzsche has come after Blake and will pass before Blake passes."—*Ruthiel*.



Going Into The Silence.

What is the meaning of "Going into the Silence?" Is it not one and the same with "Receiving the Holy Spirit," "Being filled with the Spirit" and, also, an assurance of union or oneness with "Universal Love?" I think all are comprehensive of the highest attainment of the soul.

How to reach this "desired haven," then, is a question of great interest to all who are seeking the happiest mental state. Just a few words of experience from such as have "Love" and *cheer* to *share*, and to *spare*, will be gratefully received by some of the readers of this excellent magazine.

ELIZABETH MACDONALD.

Lakewood, Chautauqua Co., N. Y.



Do Not Decide Important Questions When Discouraged.

By Orison Swett Marden, Editor of
Success Magazine.

An important decision requires your best judgment, your soundest, clearest vision, your best sense. You cannot afford to make a turning point in your life when the world looks dark and every-

thing looks distorted to you. The turning point in your career, the great decision should be made when you are at the top of your physical and mental condition.

Never take any important step in life, or make a serious decision, when you are "blue," or depressed, because your mood will warp your judgment.

When one is suffering with great mental depression or discouragement he is likely to take almost any step which will afford temporary relief, regardless of the greater ultimate good. Girls have decided to marry men, whom they did not really love, when they were suffering from some bitter disappointment, or from discouragement which made them doubt their ability to make a living for themselves.

Men are sometimes tempted into bankruptcy while suffering under some great temporary discouragement, when they might have pulled through and succeeded if they had only held on.

People sometimes commit suicide under acute suffering, even when they know that their trouble is only temporary and that they are sure to get relief. It is impossible, while suffering, to get the right perspective, to see things in their right relations. We cannot use our good sense, our better judgment, or a fine discrimination, when tortured on the rack of physical or mental pain.

It is a very difficult thing to be an optimist and to use good judgment in our decisions when hope is shut out of our vision, when everything looks dark and discouraging. But it is under such circumstances that we show the stuff we are made of.

The real test of a man's ability is shown in his power to stick to his task when everything goes wrong, and when his friends are trying to persuade him to give up, and telling him what a fool he is to try to go on when "fate is against him."

Inventors, discoverers, and most men who have accomplished great things in other fields, owe their success to the fact that they persisted when others gave up, kept going when others turned back,

kept struggling on when there was no light or hope ahead.

"A man's strength is ever shown by his patience."

* * *

Love Fulfills All.

"Love is the fulfilling of the Law." Did you ever think what Paul meant by that? In those days men were trying to work their passage to heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ came and said:

"I will shew you a more excellent way. If you do one thing, you will do these hundred and ten other things without even thinking about them—do them unconsciously. If you love, you will fulfill the whole law." And you can readily see for yourselves how that must be so. Take any of the commandments, "Thou shalt have no other gods before me." If a man love God, you will not have to tell him that. Love is the fulfilling of that law.

"Take not His name in vain." He would never dream of taking His name in vain if he loved Him.

If he loved man, you would never think of telling him to honor his father and mother. He would do that without thinking about it.

It would be preposterous to tell him not to kill. He would never dream of it.

It would be absurd to tell him not to steal. He would never steal from those he loved. He would rather they should possess the goods than that he should possess them. You would not need to tell him not to bear false witness against his neighbor. If he loved him it would be the last thing he would do. And you would have no occasion to condemn covetousness for he would rejoice in his neighbor's possessions.

In this way love is fulfilling of the law. It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments Christ's one secret of the Christian life.—*Henry Drummond.*

MISCELLANEOUS

Wealth, Predatory and Parasitic.

We give below some extracts from a discourse delivered by Bishop Williams (an Episcopal divine of Detroit) on a recent Monday evening in the Church of Our Father, upon the subject, "Wealth, Productive, Predatory, Parasitic." The effort should be commended for its courage in the condemnation of wrong, as well as its sincere consideration of remedies:

Real wealth, he said, is the product of human hands and brains and is produced by labor upon natural resources, by services rendered to society or acquired by theft either actual or by special privilege. Labor, theft and gift are the three ways of acquiring wealth, and hence the division of wealth into productive, predatory and parasitic wealth. Among those engaged in productive activity the bishop placed not only the laborer, but the foreman, the "captain of industry," the lawyers and the preachers. For examples of non-productive activity he referred his hearers to Wall street. Under the present system of taxation, he said, society fines the man engaged in productive activity by raising his taxes every time he improves his property. Productive activity and service to society he declared the one honest means of acquiring wealth.

Predatory and parasitic wealth, the speaker said, is acquired through privilege, either legal or illegal. Standard Oil rebates he mentioned as an example of illegal privilege. The protection of a tariff, such as is enjoyed by the steel trust and the agricultural machinery trust he gave as examples of legal privilege. The privilege which comes from the granting of franchises under which \$5,000,000 of investment can be swollen into \$20,000,000 of paper was discussed, and the privilege of President Baer and his associates who have cornered the an-

thracite market was condemned as an example of both predatory and parasitic wealth accumulation.

"Again, an ancestor of Mr. Astor acquires the title to a few strips of barren rock upon Manhattan island. We will not ask how he acquired the title. Perhaps it was by palming off a few glass beads and bits of red flannel and fusil oil whisky upon ignorant savages who never knew what the individual ownership of land meant. Perhaps he got it by force instead of fraud. Most titles to land rest ultimately upon force. And what does he do with the land so acquired? Perhaps he builds houses on it. Perhaps he does nothing with it. He simply holds it, as if it would get up on its hind legs and walk off the island if he did not so conscientiously and strenuously hold it. He holds it for a speculative rise in prices and is rewarded for that service with low taxation. That is, he withholds it from use until some one is willing to pay him almost any price he demands for making that land useful either as a habitation for human beings or else as the site of a block or factory. Meanwhile he and his descendants may do nothing useful to society except to put money into circulation chiefly for the furnishing of idle and harmful luxuries, the fostering of debaucheries and the stimulation of useless and worse than useless services, the really non-productive activity of ministering and pandering to personal pleasures. He may not even bless with his presence the land that pays him enormous tribute; he may spend it all abroad. And yet we have to pay him tribute for every increase in population and every public improvement.

"The stream of immigration that flows into New York annually increases his rents for his wretched tenements. The subway has lifted them. The new tunnels to Brooklyn and to Jersey City have further increased them. There is nothing that can be done for the im-

provement of the city that does not immediately pay tribute to this absentee landlord. He skims the cream off of everything. Abolish Tammany, improve the city government, make it a better place to live in, and his rents rise. The increase in land values in New York in the last ten years has been enormous almost beyond calculation. Some property on Wall street sold the other day for \$4 a square inch. And rents have risen to such a figure that finally 75,000 tenement dwellers have risen in blind but just revolt.

Who Made These Values?

"Who or what made these values? No one individual or set of individuals. The increase in population did it. The public improvements did it. That is, the community created this wealth. It is therefore common wealth, and should be used for common purposes, for the public and common luxuries which minister to public welfare and make the common life wholesome, intelligent and worth living; whereas the increase of private luxuries but foster a people's decay. Where does it go now? It goes to a comparatively few private individuals, the landlords, who suck the rich, red blood of the body social. This is parasitic wealth, the private appropriation of the common wealth. And it is done by legal privilege.

"Here lie the main sources of our swollen fortunes, not in productive activity but in unproductive activity, which is predatory, and non-productive inactivity, which is parasitic. The root of the whole evil is privilege, legal and illegal. The evil effects are visible everywhere.

"There are the political effects. The menace of privilege lowers dark over our free institutions. It threatens to undermine democracy. We hear of corrupt city administrations, bought aldermen and officials, bosses suddenly grown rich, bribed legislatures and subsidized congresses. We read of them ad nauseam in our popular periodicals. And our wrath grows hot against the professional politician. But back of the little politician stand the big commercial interests. He is only its tool. Why not

strike at the user of the tool instead of the often blind and ignorant instrument of graft and greed? Nine-tenths, yes, ninety-nine-hundredths of our public corruption arises out of the efforts of the kings and combinations of the financial world to secure, maintain and enlarge the special privileges whereby they levy tribute upon the earnings of many and appropriate the common wealth.

Wealth Brings Social Disease.

"There are its social effects. The inequitable distribution of wealth resulting from privilege has gorged the few until it has brought on the social diseases of unparalleled and debased self-indulgence, luxury and debauchery. It has robbed the many until the despair of poverty has driven them into the abandonment of sin and the madness of crime. Brand Whitlock has told you graphically from personal observation of society's responsibility for crime. How often it is economic pressure that drives the seamstress and shop girl to the streets; how often it is an economic pressure that makes men thieves and burglars. That is the philosophy of the well-known fact that with the advent of winter comes the increase of crime. The same economic pressure lies back of our problem of intemperance.

I am convinced that poverty leads to intemperance more often than intemperance leads to poverty. Our reformers have often got the cart before the horse and the remedy lies not simply in a prohibition which shall stop all social vices, bring on a social explosion, but in offering to those destitute of all other social recreations a better substitute for the saloon and above all in an economic reform that shall enable every man who will to set up that best thing on earth, the true home. With our present inequitable distribution of wealth we have a half-baked civilization, like Ephraim of old, 'it is a cake not turned,' burned black with over-indulgence on one side and raw, cold and sodden on the other.

"What is the remedy? I answer: First, stimulate and encourage productive activity in every possible way, open every natural resource to it that is now

withheld by the greed of monopoly and private speculation and give it its full reward; the whole of its earnings. Let none of its product be diverted by special privileges into the coffers of the predacious parasite. Make it free, lay no burden on it, put not an ounce of tax on any product of human energy, skill or industry.

"And, second, abolish all special privileges, legal and illegal. Tax them out of existence. There's where the burden ought to rest; not on industry, but on privilege. Then will privilege cease to be a privilege, a special advantage of the few, and will become the common property of all.

Common Wealth for Common Weal.

"And, lastly, use the common wealth for the common weal. Claim for all the natural resources of the earth which God has given to all; let nature's bounties belong to nature's children; let each community control and retain the wealth which that community creates, franchise values, land values and ground rents. That will give an ample fund for all the expenses of government without burdening industry or building up tariff iniquities. It will also furnish and support the institutions of public welfare which we so sadly need. It will also free and open multitudes of opportunities now shut and locked against the many by the few. It will give a chance to every man who can use a chance; it will abolish involuntary poverty and involuntary crime. And then the incompetent and unfortunate can be handed over to the state as its natural wards, and the diseased criminals to the experts in psychological pathology for treatment.

"Will the millennium have come when all this has been done? Will everybody be perfectly happy, prosperous, rich, and above all, good? Will heaven have come down to earth? Nay, by no means. No one thing and no possible combination of things can be an immediate panacea for 'all the ills that flesh is heir to.' Much, infinitely much, will remain to be done. But this seems to me the first thing to be done, the knot in the end of the string which must be untied before we can get

at the knots further up. The preachers will still have their mission and the regeneration of the individual, but their task will be easier, if only the environment is favorable to the regenerate life. The reformers and idealists will still have the kingdom of heaven to build on earth, but the foundations of economic justice will be laid true and deep and solid on which alone that kingdom can stand secure, stable and unshakable."



Triumphant American Optimism.

Optimistic philosophy is the dominant note in American life. It permeates all classes. The grumbler, the calamity howler, the predictor of evil, the man who thinks that the country is going to the dogs, and that American institutions are deteriorating is the exception, not the rule.

Who can ever estimate what we owe to that splendid wave of optimism which has swept over this country since the panic.

Everywhere we hear strong business men talking optimism, trying to reassure the people, cautioning them against the fatality of spreading the pessimistic note.

The optimism of the press has had a wonderful effect on the masses, especially the ignorant and the timid. In Chicago, especially, many of the business and social organizations have done a splendid work in allaying the fears of the people.

If the recent panic had occurred twenty-five years ago, it would have been very much more serious. People were much more pessimistic then than they are today. The leaven of optimism is working a marvelous change in our people. We are more hopeful, more confident.

There are not so many people today as there were formerly who believe that things are going to the dogs. We have more faith in ourselves, more faith in our country, more faith in that great creative principle which finally rights all wrongs, and which, in spite of all disaster and seeming wrong, finally brings harmony out of discord.

Our people have unbounded confidence in America's future, and this vigorous American optimism will ultimately make any very extended financial panic impossible. Our resources are too vast, our people too gritty, too resourceful, too inventive, too determined, too hopeful, to long be materially affected by any financial disturbance.

Nowhere in the world is there crowded together such untold resources, such vast unexplored wealth, as in this country; and nowhere else have the inventive, resourceful faculties of man been developed to such an extent as here in America. And better than all this, is the fact that the hopefulness of the individual matches our national optimism, for here no youth is hampered or manacled in his race for success. His only limits are in himself.

We have as yet scarcely scratched the surface of our vast resources. Even during the recent panic we knew that the confidence of our people as to our future greatness and grandness was not shaken in the least. Everyone knew that it was only a temporary storm; that behind it the sun of American progress and enterprise was shining and would soon dissipate all the clouds.

Running all through the American people, is a great underlying philosophy of optimism. Hope, not despair, carries the American banner.—*Editorial, Success Magazine.*



What He Gave to the World.

Three years ago there died in one of the cities of America a man whose rules of life were so different from those of his neighbors that most of them thought him mad.

He lived in a spacious old house, surrounded by a garden, which he had bought forty years ago. Large blocks of business houses now hemmed it in, and he was offered a price for his lot which would have made him rich. But he would not sell it.

"This is home to my old wife," he said.

"I could not buy for her with the money you offer the comfort and con-

tent she has in her home and garden."

"But you can make your sons rich," it was urged.

"I do not want to make them rich," he replied.

His neighbors sold their lots, speculated, amassed large fortunes, pushed their sons into politics, or made them manufacturers or brokers, that they might amass still larger wealth. He made his boys horticulturists like himself.

"It is a business which will give them comfort, but not wealth," he said. "In it they will not be employed by other men nor employ many hands, and so will be outside of any future struggle between capital and labor in this country."

When he had gained a sum large enough to keep his wife from want, if she should survive him, he gave up his vineyards and gardens to his sons, and devoted the rest of his life to charitable work and to the culture of a new grape of a peculiarly fine flavor. When he had succeeded in bringing it to perfection, he gave cuttings from it to all the poor horticulturists that he knew.

"A man," he said, "should try to leave the world richer by something for his having been in it. Some men leave a great picture, or a book of noble thoughts to it. I only have a grape to give."

He gave it with all his heart. His neighbors, whose business in life had been to gather great heaps of money, called him eccentric. Judged by all that is noble in life, who was more sane, he or they?—*Youth's Companion.*



In a Little While.

In a little while you and I will cease
Warring as we do; we shall be at peace;
I will try no more to belittle you,
You will never sneer at the work I do.
Foolishly we fret, foolishly we vie,
Spurred by rivalry always, you and I;
Ne'er a helping hand nor a friendly
smile,

Though we both shall rest in a little
while.

—S. E. Kiser in *Chicago Record-Herald.*

BOOKS AND PERIODICALS

Thomas Alva Edison—Sixty Years of an Inventor's Life.

The Most Important Biography of the New Year, by Francis Arthur Jones.

This volume will at once commend itself as one of the few necessary books to librarians and readers alike. Edison's name and fame are known around the world. His life story reads like a romance, from the time he published a newspaper on board a train at fourteen, and later was an out-at-the-elbows "tramp" telegraph operator, till his electrical inventions caused the formation of a fifteen million dollar stock company.

No recent life of Edison is in print, a fact which makes this book doubly valuable. It is the result of close acquaintance with, and study of the inventor, and is at once complete, authoritative and intensely interesting. It is a romance of truth which far exceeds fiction.

Profusely illustrated, 370 pages, 12mo, cloth, gilt top, \$2.00 net; postage 20 cents. Published by Thomas V. Crowell & Co., New York.

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The Boston New Thought Bureau.

This bureau is designed to help New Thought people, in a co-operative way, along commercial, intellectual, social and spiritual lines. Send for their prospectus. Inclose a stamp and it will signify your earnestness and ensure a personal letter from them in return. Address, Boston, New Thought Bureau, 5 Oxford Terrace, Boston, Mass.

* * *

Thoughts on Business

By Waldo Pondray Warren.

A book full of interest for every person in business. Price \$1.25, published by Forbes & Co., Chicago. Following is an extract from the author's preface:

This book is an outgrowth of a business experience gained through many years of association with one of America's great commercial institutions.

During those years I have learned, perhaps more surely than anything else, the value of a right thought. I have seen how men's careers have been marred by basing their actions on unsound theories of life and business. And I have also seen how a change from a wrong thought to a right thought, perhaps during a moment of casual conversation, has been the means of advancing a man to a higher place in his work, opening his eyes to a broader field of opportunity and wholesome activity.

I count the acquisition of certain thoughts as the red-letter days of my life. To those moments I can look back and clearly trace long series of fortunate events, which stand out as conspicuous witnesses to the value of the ideas then acquired. It sometimes almost startles me to think how different the course of my career might have been had I not received certain thoughts at certain times and acted upon them.

It has long been my custom to make a note of such thoughts as have this wider sphere of usefulness, and I have treasured them more carefully than the miser his gold, knowing as I do their great value, their capacity for unlimited multiplication, and their latent possibilities for good.

The author sincerely hopes that the reader will find them in some degree helpful in moulding the spirit of a well-rounded business life.—*Chicago, September, 1907.*

Folks who never do any more than they get paid for, never get paid for any more than they do.—*Ali Baba.*

* * *

The Mission of a Childless Woman

Elizabeth Fry Page is the author of this booklet which should be read by every woman in the world. Its price is 10 cents per copy and may be purchased of the author by addressing Elizabeth Fry Page, Box 42, Nashville, Tenn.

"To speak wisely may not always be easy, but not to speak ill requires only silence."—Emerson.

Give us, oh, give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He does more in the same time—he will do it better, he will persevere longer.—Carlyle.



The New Life Society.

The new Life Society is an Independent Movement, with headquarters in Philadelphia. It has a mission and distinct place to fill in the world, which may be summed up in the name of the society—a new life, mentally, morally, physically and spiritually, for all who will. It stands for culture, education, God and native land. Its motto is "Loyalty to The New Life as Inspired in The New Testament." "A new commandment give I unto you, that ye love one another. Old things are passed away; behold, all things are become new. Remember not the former things, neither consider the things of old. For, behold, I create new heavens and a new earth, and the former shall not be remembered. I will put a new spirit within you. If any man be in Christ, he is a new creature. Upon him that overcometh, will I write the name of my God. I will write upon him my new name."

The Society ventures to hope that ere long the friends of The New Life Movement will remember it in a substantial way and thus enable us to erect a New Life Temple to stand through the ages, with its dome pointing heavenward, as a monument to The New Life Cause. And thus providing a most worthy effort with every modern convenience, including the necessary offices, reception rooms, lecture halls and auditorium for the use of the Society, its members and friends.

Persons having no society, home or any regular place of attendance, enlightenment and entertainment will be invited to make this their society home. "My

House shall be called a House of Prayer for All People."

The business part of our work is conducted by The New Life Bureau. The Bureau will soon publish a monthly magazine and The New Life Series of Books on The New Life. The New Life Magazine will be published as the official organ of The New Life Society. The New Life Society, Bureau, 813 N. Broad street, Philadelphia, Pa.



An Old Nurse

Persuaded Doctor to Drink Postum.

An old faithful nurse and an experienced doctor are a pretty strong combination in favor of Postum, instead of coffee.

The doctor said:—

"I began to drink Postum five years ago on the advice of an old nurse.

"During an unusually busy winter, between coffee, tea and overwork, I became a victim of insomnia. In a month after beginning Postum in place of coffee I could eat anything and sleep as soundly as a baby.

"In three months I had gained twenty pounds in weight. I now use Postum altogether instead of coffee; even at bedtime, with a soda cracker or some other tasty biscuit.

"Having a little tendency to Diabetes, I use a small quantity of saccharine instead of sugar, to sweeten with. I may add that today tea or coffee are never present in our house and very many patients, on my advice, have adopted Postum as their regular beverage.

"In conclusion, I can assure anyone that as a refreshing, nourishing and nerve-strengthening beverage, there is nothing equal to Postum." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Silence is a great peacemaker.—Long-fellow.

When a man has not a good reason for doing a thing, he has one reason for letting it alone.—Sir Walter Scott.

Discontent is want of self-reliance; it is infirmity of will.—Emerson.



Brain Power

Increased by Proper Feeding.

A lady writer who not only has done good literary work, but reared a family, found in Grape-Nuts the ideal food for brain work and to develop healthy children. She writes:—

"I am an enthusiastic proclaimer of Grape-Nuts as a regular diet. I formerly had no appetite in the morning and for 8 years while nursing my four children, had insufficient nourishment for them.

"Unable to eat breakfast I felt faint later, and would go to the pantry and eat cold chops, sausage, cookies, doughnuts or anything I happened to find. Being a writer, at times my head felt heavy and my brain asleep.

"When I read of Grape-Nuts I began eating it every morning, also gave it to the children, including my 10 months' old baby, who soon grew as fat as a little pig, good natured and contented.

"Within a week I had plenty of breast milk, and felt stronger within two weeks. I wrote evenings and, feeling the need of sustained brain power, began eating a small saucer of Grape-Nuts with milk instead of my usual indigestible hot pudding, pie, or cake for dessert at night.

"Grape-Nuts did wonders for me and I learned to like it. I did not mind my housework or mother's cares, for I felt strong and full of "go." I grew plump, nerves strong, and when I wrote my brain was active and clear; indeed, the dull head pain never returned."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.



Therapeutic Value of Air Baths.

Air baths also possess wonderful efficiency in the curing of acute and chronic diseases. They are invaluable in nervous troubles of every type. Gradually, also, doctors are beginning to realize

that the air bath is the best therapeutic remedy in the world in cases of typhoid fever. Heretofore, doctors were under the impression that a draught of air on the body of a fever patient was fatal. They turned a deaf ear to the fever stricken patient who desired to throw off the coverings of the bed to let a waft of cool air touch the burning body. To-day, however, we know that if air is allowed to pour upon the body, the fever will quickly subside and a cure be effected. Fever only reaches a dangerous point and becomes fatal when the internal heat cannot continuously escape from the body.

HOW TO TAKE AN AIR BATH.

It is advisable, if one would get the bath, to take a friction bath just before. Rub the body briskly with a flesh brush or rough towel until a delightful glow has been produced, and all the pores opened. Then, with windows wide open, let the cool, exhilarating air play upon the skin. Do not bother your head about the draft delusion. Fear of draughts, in a great many instances is the sole cause of "catching colds." If your blood is in a pure condition you cannot "catch" cold from a draught. It is only people whose blood is thick and full of filth who are subject to colds. Air baths will harden and strengthen now, you will be able to bare your body to the air in the coldest days of winter. Exposing the body in this manner will bring back the primitive strength that most human beings have lost by destroying the power of the skin.—*Benedict Lust, M. D.*

As Mark Twain and a friend were chatting at the summer home of the humorist, Quarry Farm, near Elmira, New York, the conversation turned to the wealth of John D. Rockefeller.

"Just think of it Sam," said the guest, "he has more dollars than there are hairs in that vigorous old thatch of yours."

"That's nothing," replied Mr. Clemens, "I have more dollars than he has hairs on his head."—*Success.*