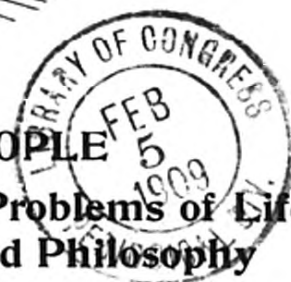


THE STELLAR

RAY

A MAGAZINE FOR THE PEOPLE

Devoted to a Solution of the Practical Problems of Life
in the Light of Science, Occultism and Philosophy



MIND

Man is a Slave of Fate
but Possessed of a
Free Will to Conquer

The Stars Incline, but do
not Compel. The Glory of
a Man is in his Strength



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Earthquakes

By HENRY CLAY HODGES.

Earthquakes are caused by the cross aspects of planets and are often produced from the effect of eclipses. There is no record of earthquakes occurring, only when planets are in signs of violent nature. This is significant and worthy of the investigation of any who are disposed to doubt the effect of planetary influences.

At the time of earthquakes, many aspects will be found between planets and it is well to note the places of the planets at time of the eclipse of either the sun or moon. Earthquakes may be looked for near the perihelion of great comets when they approach within the orbits of Saturn, Urania or Mars. These planets, also in conjunction with fixed stars of a violent nature, must be considered. This belongs to mundane astrology and is a study of itself.

The truth is the electric and magnetic vibrations in the atmosphere, the continuous and gradual change from day to night. The ebb and flow of the tides, the seasons of the year and alterations of temperature, times of famine and plenty, epidemics and sickness and crime, the births and deaths of the physical of all organized beings, the vibrations of color and sound, the different stages of life and destiny in members of the same family, important changes and discoveries in the progressive sciences, all are due directly or indirectly to the never-ending and varying etherial vibratory forces or astro-magnetism, which pervade the universe, operating according to its prevailing density and quality upon every atomic part of the earth and all that exists upon it.

The recent eclipse of the sun, which took place on Dec. 23rd, 1908, at 11 a. m., Greenwich time, fell this season in one degree and seventeen minutes of Capricorn, upon the ingress of the winter solstitial. "It is perhaps the closest eclipse to the time of the opposition of Uranus and Neptune that has occurred in modern times,

being only four hours and forty-one minutes before the opposition of those two great planets."

The following quotation is made from Rev. Ira Hick's almanac of 1908, written August 19, 1907, which is as follows:

"On December 7, the full moon is so near an eclipse node on the ecliptic as to cause what is known as a lunar appulse, which is a very slight contact of the moon with the earth's shadow. This contact will be visible on the Atlantic and in the old world generally. Along the eastern coasts, the moon will rise with the appulse dimly visible. December 23, there will be an annular eclipse of the sun, but it will not be visible in North America. A wonderful peculiarity of this eclipse of the sun is that it will first be on one side, then annular, that is showing a bright rim all around the body of the moon, then it will become total, then back again to annular, and then passing off from the other side of the sun. The pity is that this wonderful eclipse will not be visible except to passengers away down on the southern end of our earthship.

"Notwithstanding this eclipse is wholly invisible in most parts of the earth, we venture the prediction today, August 19, 1907, that seismic disturbances of great violence, especially in many parts of the southern hemisphere, will be heard from within a period of seven days, taking December 23 as the central day. The moon diagram shows that the moon is at extreme south declination on the day of this eclipse and this fact will insure great and destructive tidal waves in latitudes corresponding to the lunar perturbations.

These disturbances will pass diagonally through the earth and be felt in greater or less severity in antipodal latitudes in the northern hemisphere. The center of this eclipse will be at noon, two and one-half degrees east of Greenwich, and in nearly fifty-four degrees south latitude.

At times it is only necessary to rest one's self in silence for a few minutes, in order to take off the pressure and become wonderfully refreshed.—*Dresser.*



The Secret of Power.

IDA LYON.

The secret of acquiring power, is in overcoming resistance—it may be ever so slight an obstacle which opposes our strength, but if we overcome it, we have *acquired* the power to go on, if we choose to do so; and each victory over an opposing obstacle adds to our supply of power. Power is always seeking to express itself in action to do work, that is, overcome resistance. It is to this law of nature that we owe the popularity of athletic sports, the desire of the young and buoyant of spirit to dance. The delight in overcoming resistance is inborn, and we grow in power to overcome by using all that we have, however insufficient it may seem to us. If we can overcome one thing we have established a *beginning*, and that is the first step toward success. It then remains for us to *keep on* in the path that leads to the goal we have in view.

We know that our bodily powers grow stronger with use, and the same rule applies to our soul powers, for they are equally natural and governed by natural laws.

If we want to gain bodily strength, we take exercise and care for our bodies in every possible way. But—we possess a source of strength which transcends mere physical power. Soul power, though as natural, is a different form of energy from the mechanical energy we exert in using physical strength. A man with a sledge hammer can do much, but an electrician can do more, for he is in command of a form of energy which represents a greater, though a subtle and invisible power. Our soul powers are as real as electricity. Every thrill of the pulses, every throb of the heart, is an evidence of power. Every thought, every assertion of will, *docs work*, if no more than to effect change in the brain cells and cause the muscles to become tense.

This soul power, like electricity, is subtle, invisible, and *dangerous*. The deaths caused by electricity each year are few in comparison with those caused by ignorance of the use of the soul powers—knowing, feeling, and willing.

These powers are so intimately connected with the body, that its condition must be of the best, in order to enable them to act to the best advantage. No one has ever fathomed the depths of their power, for, as we use the power we have in our possession, we gain more power, and by using all the power we then have, still more is added—and none can say that he has become so strong in mental and "spiritual" power, that he has not felt that back of it is more, and more, and still more. The body is indeed "The temple of the living God."

If we would gain greater power we must *begin* by overcoming something. "To him that overcometh I will give a crown." It may be a trifling habit—a habit of thinking, feeling, or speaking unkindly of anyone. It may be a trick of frowning or wrinkling the forehead; but when we have overcome it, we can go on with added strength. Every victory, however slight, is an added power—an actual *power*, and we gain momentum as we proceed. We gain confidence with the consciousness of strength as we go on, and if we *keep on* in the path we have chosen, I see no reason why we may not reach any height to which we lift our eyes. Progression is a law of nature, and is the secret of our unrest—of our desire to go on and ever on in our chosen path. The scholar desires more knowledge, the rich man greater riches, the artist greater skill. We all feel that back of what we have, there is more and still more—that there is no possibility of exhausting the supply.

We use only a comparatively small number of the cells of the brain. The question has been asked, "What are all these extra brain cells for?" A cell, by the way, is not a place for confining thoughts, as a jailor does his prisoners—it is a living organism, consisting of protoplasm within which is a mysterious nucleus possessing most extraordinary powers. Our bodies (like all multicellular organisms, both plant and animal) are colonies of these living cells, which are of as many kinds as there are kinds of tis-

sue, and which are constantly disappearing and giving place to new ones—the blood cells, or discs for instance, are dying constantly (“20,000,000 at every breath”), and are as constantly forming in the blood. It would require an elastic imagination to picture the size of these *living* cells, of which there would be “about a million in such a drop of blood as would hang on the point of a needle.”

But to return to the question of extra brain cells, it appears that nature, who is said to be ever provident, has proved the truth of the saying, in providing for the greater and still greater use of thought, which acts upon these grey nerve cells of the cerebrum, by supplying the organism it has designed for obtaining a greater degree of consciousness, with enough of these cells to prevent the possibility of its ever approaching a condition of want in this respect. In the lower animals these cells are fewer, and increase as evolution produces a higher organism.

We need not be afraid that we will reach the end of knowledge or of power, for the end of one thing is the beginning of another, and eternity is assured, for energy is indestructable and is always *doing work*. But if we would acquire the power necessary to surmount great difficulties, we must *begin* at the beginning and grow in power as we proceed.

* * *

Woman.

By *Winogene Savage*.

Silent I sat, and pensive,
Seeking a mystic word,
One with a hidden meaning
More sweet than the song of a bird,
When lo! thru the Chamber of Silence
With melody deep as the sea,
Some beautiful force whispered “Woman”
In mystical accents to me.

O Woman! a sound that is sweeter
Never fell on a listening ear;
Perchance she be maid, matron, mother,
Care not! 'Tis an honor most dear.
But Woman! Could one appellation
Come closer to Life and to man?
God's universe rests on your being,
You embody his infinite plan.

O Woman! your soul is the fountain
Whence cometh the force so sublime,
Which gives unto man the ambition
That conquers all Fate for all time.
Your eyes bespeak lovelight so tender
That tyranny flees from your sight,
Your voice sounding down thru the ages
Has ever won justice and right.

Yet, Woman! from out of your being
Was born every mortal of earth,
And there on your warm, tender bosom
You nurtured the child you gave birth.
You gave its first thought and its language,
Content as it cooed and caressed;
And wept as you soothed its faint sobbing,
And rocked it to sleep on your breast.

But Woman! what shackles have bound
you
Since you were first given to man,
To be his companion and equal
And live in creation's pure plan!
You partook of the mythical apple
A mythical Satan hung low,
“Eve did it” was ever the watchward
Man spoke, to your sorrow and woe.

“Obey him!” has ever been uttered
To make you a marital slave,
The dictates that come from your being
Were slain and laid deep in the grave.
But now, o'er the eastern horizon,
The dawn peepeth out from the night,
And the shackles that ages have bound you
Shall fall, and your wrongs be made
right.

Man shall learn from the lips of his mother
That woman is sacred and pure,
His equal, affinity, helper,
Not prey to entice and allure.
And the dawn of a beautiful era
Is born from the bosom of Truth,
And woman and man are united
To live in perpetual youth.

Beware of desperate steps; the darkest
day,
Lived till tomorrow, will have passed
away.

—*Cowper*.

Does it Make Any Difference What We Eat?

By MABLE GIFFORD SHINE.

Does it make any difference what New Thought people eat? Let us start with the universal truth that "Soul is form and doth the body make," and that it operates through the mind. It depends upon the mind, you see, in what manner we develop consciousness of soul. If the mind is a good mirror we receive a good reflection, but if the mind is warped or flawed or distorted or gloomy or sick, excited, fearful, doubtful, etc., we receive a more or less imperfect reflection of soul—a reflection that corresponds to our mind.

The vibrations of the Infinite mind create the visible world. Finite mind looks upon that perfect world through its own eyes, and its vibrations attract to it such things as correspond to it, and make a little individual world of its own.

"And God said, Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Infinite mind created all foods good and perfect; finite minds created these foods to their individual consciousness such as their own minds were, and so unwholesome and poisonous vegetation came into existence, until it became universal mind—universal finite mind. In like manner animals were changed to correspond to the universal human mind, so that we have also harmful and unwholesome animals.

Lastly, we have cooked foods. What gave birth to the myriad dishes on the cookery list and the drink list? The pleasure-loving mind, and the sick mind. Wherever right motive is lacking, right vibration and right consciousness is impossible. Right consciousness is right interpretation of the senses in the physical plane, and right understanding in the mental plane.

We are born into this world with its

mixed condition of Infinite mind and human mind, and we have to look about us and learn to distinguish true from false. Here are the foods created by wrong vibrations, and foods created by right vibrations. By created, I mean created to our consciousness. The real world and real things never change, they are perfect, but the earth is subject to human mind and changes as human mind changes. How shall you choose right foods, foods that will give life instead of stealing it?

Sit down quietly by yourself and think it over. Are you choosing foods because they are beneficial or because they please the palate? Every food should please the palate, but should not be chosen primarily for that. If your food is to nourish and build your body, your motive must be for that. All natural uncooked or sun-cooked foods are the most perfect foods we have; they have the highest life vibrations and consequently contain more nourishing and building qualities. They were created by the Infinite expressly for that purpose and contain in the necessary proportion all the elements necessary for the right proportioning of the body.

Men have studied and experimented vainly for centuries over the compounding of foods which have been taken apart and cooked. To mix several foods and create a new food is the way they think to restore the lost food quality. The first wall they come up against is decay. When they have mixed their inventions they cannot keep them, so they cook them. Then the chemical change, caused by fire, neutralizes or dissipates in them much of the life-giving properties. The same thing takes place when they work with the elements of foods. The fact is that it is impossible for the created being to improve on the Creator. Man may co-operate with the Creator and perfect foods, but he can never create. And how futile to attempt to

create by destroying. It is only taking a puzzle apart and trying to put it together again in some way besides the right way, but it will never go together in any way but the way in which it was made to go together. The mistake all comes from man's ignorance that creation is, and all man has to do or can do is to develop or create consciousness of creation.

Now supposing that your mental vibrations are right and strong, so that you are able to neutralize and change the vibrations of any unwholesome food vibrations, what then? Then you will choose the foods with right vibrations and desire no other, and will never lack such foods for your mental vibrations will always surround you with such. You cannot have anything about you except that which you attract.

The trouble today is not that people cannot find out what are the wholesome and vitalizing foods, but that they crave the harmful and devitalized foods, and will, so long as the state of mind that caused them to crave these foods continues. Mind determines what mental and what physical food we desire, and when we change our mind our desires change. As fast as your mind changes to right vibrations, your taste will change, and you will find yourself gravitating to natural foods.

Now you will see that it makes this difference about your foods: in the one case you are choosing and craving foods that do not correspond to the life you aspire to, and there are conflicting or cross vibrations which create in you a sensation of being pulled at the same time in two opposite directions. You take the material food about which men never cease to theorize, and the mental food about which men never cease to theorize, and you have the colic and doubt. You love these foods and give yourself hard labor trying to be superior to them while you are yet weak in the new life. You cannot be superior to them until you have become strong and lived the conditions that make you superior to them, and when that time comes, as has been already stated, you will have no use for them and will have ceased to desire them.

Seek right vibrations and the foods that correspond to right vibrations. Right vi-

brations are life. Just to the extent that you build with right vibrations, you build the body aright, and what does that mean? Why, that to that extent you build youth and immortality in the physical plane.

Is there any kind of food or drink that you cannot get along without? Any habit that you cannot break off? So long you are a slave, and not until you are free have you taken the first step toward physical youth and immortality. Health is the first requisite, and without this freedom health is impossible. We may be cured of this disease and that, but we cannot have entire health of body or mind until we are free. And if this initial step is skipped all the rest will fail.

Do you know of one New Thought person who is entirely free? Are you? Are you depending on tea instead of truth to "brace you up," when you are exhausted, or to stimulate your mind when you wish to be entertaining, bright or intellectual? Have you a secret corner in your closet where you keep your pet alcoholic pain reliever or your pet drug? Or is it tobacco that you cultivate to take the place of brains? Or must you go out and kill some live animal or pay someone else to, and take its blood in order to get stimulant enough to make a proper appearance in society or business?

And I would like to know if it is a New Thought Ideal of the ideal life to live on these substitutes for brains and vitality instead of the real thing. Anyone with any understanding of the laws of creation will readily see that sound body and sound mind cannot be built of these things. It is impossible to secure life vibrations by trying to live on the things called foods and drinks which are created of wrong vibrations and can give you nothing but a transitory excitement or stupor, which devitalizes the body and mind at a fearful rate. We waste enough vitality in one life to maintain us through seven lives. When we want the real thing we must not seek or accept the imitation. Foods which have devitalizing vibrations are those which leave us the worse for eating them; vitalizing foods are those which make us the better for eating them. Right foods and drinks refresh and strengthen and build the

body, wrong foods excite or stupefy, and break down the body, giving it nothing and robbing it of that which it already has. If you choose the first you are co-operating with the Creator and developing life-consciousness, which is all things that you desire; if you choose the false foods and drinks you hinder and pervert the life currents, and wage perpetual warfare, setting up the wrong conditions and then trying to overcome them.

Let no man think to overcome the world who cannot overcome himself. Hold in mind that if you would find the way of life you must take first the first step, which is to free yourself from slavery to every kind

of food and drink, and all stimulants and drugs. When there is nothing that you cannot get along without, you have taken the first step. A moderate amount and a moderate variety of natural foods is all you need to give your mind to. Science in your mind is valuable to show you the way, and to give you an impulse toward the right way, but it is of no further use unless you walk in the light revealed to you. Living in a wrong way and then bolstering one's self up with harmful things can never take us to the kingdom. Change your mind from the thought of what pleases you to the thought of what is right and the right will begin to be pleasant.

Scioahspe

IV.

The Appearance of Man on Earth.

By EDGAR LUCIEN LARKIN.

(Written for *The Stellar Ray*.)

"Jehovih saith: 'All the living have I provided with certain paths to travel in; but man alone I created new out of all things dead and dissolved, and he shall grow forever. To the beast I gave an already created sense (self); to man I allotted angels. And even these have I provided with others above them; and yet others above them, forever and ever. Hence the first of man, the new born babe, I created a blank in sense and judgment, that he may be a witness that even he himself was fashioned and created anew by My hand. Neither created I him imperfectly, that he should re-enter a womb and be born over again. That which I do is well done, saith Jehovih.'" Book of Sethantes, VIII., 9; Oahspe, p. 26.

Personalities called human and occupying human bodies are not destined for continued existence on earth. Man had a time to emerge from the Unseen world, and he came to earth in the fullness thereof; he has a set period to exist in a body on this planet, and a limit to his terrestrial

life, "chained to flesh." The entire race must vanish. This great human phase of the soul's existence as a tenant in a material—flesh body—on this planet—the years from the first to the last man, is called the Eoptian Age. Man is simply one of an incredible number of intelligences; the Universe is peopled with innumerable beings, all of a mental nature. Mind is far and away in the lead in the universe; all else is secondary and subsidiary. Every activity in nature has mind closely allied and involved. A newly born babe is a blank, but endowed with a wonderful ability to become a transmitter of the highest thought. Behold our great modern mathematicians. Their capacity is so stupendous that none not of mighty mathematical powers can even begin to think their thoughts. But areas in the brains of those unable to learn arithmetic are alike structurally, and chemically, with corresponding areas in the brains of those able to create that perpetual wonder, the calculus, and with it sound the depths of the

universe, predict its motions and compute its mass.

The reason why man was created blank is that he might become a witness that a Creator exists. The base of Oahspe is this: There is a Creator. Here I must digress and speak of a new book, "The Grammar of Life," by G. T. Wrench, London. This is a powerful book. Every discovery of the most recent science is brought to bear in sustaining this proposition—"There is no purpose in the Universe." Here are the author's own words: "The purpose of man cannot be considered in terms of eternity. It is no more use for him to ask the whys and wherefores of his existence in terms of eternity, than it would be for the ephemeral butterfly to live in a dream of eternal purpose. There are no such whys and wherefores. Like other animals he is but a part of the universe, and wholly subject to the rules that he discovers in that universe. Like many other animals, he is evolving, he is on the upward slope of evolution, he is rising to his zenith. But in the far future the conditions of life will become increasingly difficult owing to the coldness of the earth and the lack of atmosphere, or to some other condition that cannot be foretold. When this era begins, devolution will begin, and man will gradually fall back in the struggle for existence, and his species will finally become extinct."

"The Universe is Eternal and in a constant state of transition, being composed of an eternal series of cycles."

"There is no purpose in the Universe."

"Man and his species, as a part of the Universe, also have no ultimate aim or purpose."

A great mathematician commenting upon this book, after having solved a number of equations of a high order based on infinite numbers, agrees with Author Wrench and says: "There is no purpose to the Universe." F. T. del Marmol, *English Mechanic*, London, No. 2278, p. 374.

Here is the assertion of late science: "There is no purpose to the Universe." But Oahspe roars like a terrific thunder against this final result of physical science. It, too, says man will become extinct on earth, but considers this extinction as a

mere little episode in his continuity. Total annihilation of man's body has no trace of effect on him—his mind, his personality. It was all planned before our earth was condensed into a world that the entity called man should appear upon it, exist for a time and vanish completely.

Science predicts the disappearance of the entire human race and its total annihilation, body and mind, soul, ego, being or personality. Oahspe predicts that the destruction of the bodies of all human beings is an event of such trifling importance that it may be ignored. The mathematical symbol applied to the earth in equations where the mass of the Universe is concerned, is "zero"—it is so excessively small. But Oahspe makes much of man. Although he for a time inhabits a world so utterly insignificant that one billion like it could be annihilated at once and never be missed, man is exalted everywhere in the wonderful chapters; that is, men able to receive universal mental wisdom. The sentence, "Able to receive," is perhaps as important as any in the literature of mankind. When men appeared in tenements of flesh on earth, they were taught in almost everything by beings called angels. But these were, and now are, simply discarnate human personalities living in the unseen world, a sphere round about the earth and not far away.

"Out of Se'mu I made man, and man was but as a tree, but dwelling in ha'k; and I called him Asu (Adam). [11.]"

"I looked over the wide heavens that I had made, and I saw countless millions of spirits of the dead, that had lived and died on other corporeal worlds before the earth was made. [12.]"

"I spake in the firmament, and my voice reached to the uttermost places. And there came in answer to the sounds of My voice myriads of angels from the roadway in heaven where the earth travelth. I said to them, Behold! A new world have I created; come ye and enjoy it. Yea, ye shall learn from it how it was with other worlds in ages past. [13.]" "There alighted upon the new earth millions of angels from heaven; but many of them had never fulfilled a corporeal life, having died in infancy, and these angels comprehended not procreation nor corporeal life. [14.]"

"And I said, go and deliver Asu from darkness, for he shall also rise in spirit to inherit My ethereal worlds." [15.] Book of Jehovih, Ch. VII.

The earth was therefore formed for the purpose of being inhabited temporarily by beings having bodies of flesh, angels in the ethereal worlds, but called human here on the material earth. The reason revealed for this is: "Jehovih said: 'I created the earth, and fashioned it, and placed it in the firmament; and by My presence brought man forth a living being. A corporeal body gave I him that he might learn corporeal things; and death I made that he might rise in the firmament and inherit My ethereal worlds [21.]' Book of Jehovih, Ch. II. Oahspe, p. 7.

The burden of Oahspe is that man is a true and real mental being, and that not only his body, but the earth on which he lives, are mere temporary abiding places while he is "enmeshed in matter." In other parts of the marvelous book is explained that the reason why he is for a time "chained to matter" is that he might learn its properties and laws. If so, then the great mathematicians and physicists are now working by day and by night, striving to obey all this to the letter. How accurate are all these world-famed scientific men,—they obey Oahspe with an almost incredible precision. But the "spirits of the dead," or "minds out of bodies," dwell in ethereal plateau surrounding the material sphere, the earth. These are concentric spherical regions, each having a diameter greater than the next within. Discarnate minds clothe themselves with ethereal matter, and live in these successive spherical plateaux or envelopes according to grades. They can visit the material earth and impress minds in bodies, and can at times be seen by eyes of living human entities inhabiting flesh bodies. This is known as materialization.

Oahspe explains everything with a clearness that is astonishing and answers an immense number of hitherto world-perplexing questions and bewildering life problems. The soul philosophy is, that minds after leaving brains of flesh dwell around the earth. They best can be explained as

indestructible thought-forms. Strange teaching, is it not?

But now comes E. E. Fournier D'Albe, B. Sc., A. R. C. Sc. of the University of London, a very noted physicist and electrician, he who wrote a series running a year in the *English Mechanic*, the great standard material science magazine of England, on the abstruse subject of electrons and corpuscles, the electrical base of nature; with a new book, "New Light on Immortality," proving scientifically that the soul exists. This book condenses all discoveries in physics, electricity and chemistry, and combines them with discoveries made by societies for psychic research, and by private investigations in the astonishing psychic phenomena that have appeared in recent years, and the combination reads like statements abounding on nearly every page of the indescribable book—Oahspe. And without a doubt, Professor D'Albe never heard of Oahspe, because it is, so far, almost unknown in Europe, and scarcely known in the United States. Think of this: One of the most wonderful books in existence almost unknown. Perhaps it would require \$2,000,000 expended in advertising to make Europe and America even hear that there is such a book; and twenty years of time.

The soul-body, according to this great scientist, exists within the physical, and is liberated when the flesh body expires. This no doubt electro-mental entity, according to d'Albe,—the mind-body, is made of psychomeres corresponding to cells in physical brain and body. These mind-forms are as completely under the reign of law in psychic realms as are our bodies in this the physical world. The mind or soul, now that great physical scientists are not ashamed to study it, may in time become a household study also. And educated university people may finally believe in the existence of the soul. The only psychic region known to d'Albe and Oahspe are adjacent to the earth—within its atmosphere. Thought forms are as real as wonderful; they are either electrons or closely allied to them. And all the Universe within range of the most powerful telescopes is made of these centres of force, the primordial electrons.

Lowe Observatory, Echo Mountain P. O., California, U. S. A. Dec. 6, 1908.

V.

"For the substance of My ethereal worlds I created Ethe, the most rarified. Out of ethe made I them." "And I made ethe the most subtle of all created things, and gave to it power and place, not only by itself, but also power to penetrate and exist within all things." [5.]

"The whirlwind made I as a sign to man of the manner of My created worlds. As thou beholdest the power of the whirlwind gathering up the dust of the earth driving it together, know that even so do I bring together the a'ji and ji'ay and nebulae in the firmament of heaven." [3.]

"By the power of rotation, swift driving forth in the extreme parts, condense I the atmospherean worlds." [4.] Oahspe, p. 7.

Like a trumpet unseen, and high sounding in interminable ethereal space-realms; like voices proclaiming in sidereal wastes, to listening worlds and untold billions of sentient beings, stories of their origin and ultimate destinies, ring and reverberate the words of Oahspe. Wheeling vortices in interstellar space cause suns and worlds to revolve on their axes. The mystery of rotation of cosmical bodies, suns, planets and satellites, an axes, has ever been perplexing to astronomers and mathematicians. What caused the sun to turn around in 25 days, and the earth in 24 hours? Contraction of a gaseous nebula destined to form the sun may as well have continued serenely to a central globe without causing rotary motion.

Many hypotheses have been advanced, all based on gravitation. In my book, "Radiant Energy," I advocate the hypothesis of electrical induction, attraction and repulsion, and cuts are shown in elucidation. But Oahspe says: "In the midst of vortices made I corporeal worlds and by the power of vortices I turn them on their axes, and carry them in the orbits I allotted to them." Book of Jehovih, III., 4; Oahspe, p. 7. But all through the great book the vast work of electricity and magnetism is held before the astonished reader. "A great vortex created I for the sun, and

within this vortex, and subject to it, made I vortices. The sun vortex I caused to rotate, and I gave it power to carry other vortices within it." III. 7, p. 8.

According to Oahspe, space is not absolutely swept clear of matter. True, we see meteors fall, but there is also cosmic impalpable dust in space. The earth passes through these at times, and then our air, rain, oceans and rivers are affected, even chemically. And these effects react on human beings. This subject is highly interesting. The twenty and more dark days recorded in history are easily explained by the passage of the earth through these cosmical masses of dust.

The entire cosmology of Oahspe is fascinating to astronomer, geologist, mineralogist, and above all to the biologist. The chapters on the origin of life on earth are of surpassing interest. After labors more arduous than those of Hercules, persistent and long continued, and with a skill beyond comprehension almost, Oahspe at last secures a hearing, and gets into the hands of the people—then entire multitudes of thoughts that are really new will actuate their minds. And if beyond the dreams of genii it gets into the range of scientific men then they, too, will have food for thought.

Wholesale Changes.

If Oahspe ever becomes known, then the vast subject of origins, one of the highest and most important before man today, will be almost entirely upset and reversed.

See what will happen: For the first time the true origin of all of the world's great standard religions and bibles will be given out to the people. Then the blind may see if they wish to; but this will be doubtful. Incredible to relate, the origin of languages—that perpetual mystery, ever looming up before scholars—will be revealed. Ethnology will be greatly modified; anthropology and the natural history of the human species also. Ethnography, the dispersion of the races, their settlement in new lands and development of new languages, religions and bibles will be cleared. Ruins of even pre-legendary pyramids, temples and oracles will be made to reveal their secrets. And the countless inscriptions and stone writing in Mexico and

Yucatan, in Peru and Equador, will be deciphered. Floods of knowledge will pour out of sealed pyramid chambers, sepulchers and mounds. The migrations of survivors of the flood which sank the great Pacific continent, Pan, are among the most wonderful in the career of man, all explained in Oahspe. Archaeology will be so completely transformed that it will scarcely be recognized. That gigantic mass so long called "classic mythology" will blaze out with hidden truth,—much of it real and historical, under the touch of the Oahspic wand.

Watch every object soon to be exhumed from the sites of two cities founded by mighty builders from submerged Pan, Memphis in Egypt, and Monte Alban, State of Oaxaca, in Southern Mexico—two wonderful national capitals in the same style of architecture; and inscribed with similar rock-hewn glyphs, silently awaiting a translator into modern languages.

It is hard work to dig up prehistoric ruins in the hot sun, in a forbidding climate, but easy to read Oahspe and know all about the finds the moment they are brought to the surface. Would you like to know who composed the ancient hymns of the Vedas, the epics of Ividia, the vast Avestan literature, the Assyrian and Hebrew bibles, and Egyptian? Read Oahspe. Would you know the origin of all you think, believe and say? Read Oahspe. If you do, very well, but these are kindergarten toys compared with the wondrous psychology of Oahspe. Study this book daily for one year, compare text with text, analyze closely, then if you have been on the alert, you may be able to secure a glimpse now and then of that utterly inexplicable mystery—the human personality, or soul. You will have literature enough. You need not purchase any other book on psychology, psychic research, phenomena, or any other subject connected with human beings, for years. About all you require is a thorough knowledge of Oahspe. This book contains truths that are so new, so startling, unexpected and unlooked for, that many persons are repulsed at first, or rather overwhelmed or discomfited when they dip beneath its still waters.

NOTE.—This mysterious book was writ-

ten entirely automatically by Dr. John B. Newbrough, in New York. It will be out of print in a few months. Then its value will greatly increase. It is so very large, and the most remarkable portraits of human beings, so expensive, that it cannot be sold for less than \$5.50, delivered by mail. I have received hundreds of letters of inquiry, mostly without stamps for replies, and many orders also. Therefore, as a matter of universal interest to the rapidly increasing number of students of mind, and to avoid enormous correspondence, this statement is made: On the 4th day of November, 1908, there are 480 copies of Oahspe in the hands of the publisher, but 100 copies have been set aside for friends in Australia and India, to fulfill a promise. All persons desiring Oahspe must act at once. See this: All of the plates in Oahspe are copies of marvelous oil paintings, 32 in number, painted by the hands of Newbrough in a dark room and with incredible rapidity. The portrait of the mighty architect, he who reared the pyramid of Khufu, in Egypt, is alone worth more than the cost of the book. The human figures in these most remarkable paintings are of life size. Light was allowed to fall through a small aperture on the mixed paints, but none on the huge canvas sheets during the automatic process of painting. Dr. Newbrough never took even a lesson in drawing, much less in the mysteries of exquisite oil painting. Both his hands were employed with great rapidity at the same time, so these paintings are simply beyond all comprehension. No artist could hope to transform their beauty to type; but the best that could be done appears in Oahspe. Send P. O. orders direct to me for \$5.50, but payable on Los Angeles, California.

Now I wrote my book, "Raidant Energy," before I ever heard of Oahspe. Strange to say, it rounds out and fulfills the ideas of Oahspe regarding that stupendous concept of all ages—the electrical base of nature. Price, delivered, is \$1.63. Another wonder book is "Science and the Soul," just published in Australia, price 27 cents—a booklet of concentrated wisdom.

Lowe Observatory, Echo Mountain P. O., California, U. S. A. Nov. 4, 1908.

Psychic Research

Following we give a letter published in Jan. 1909 of the American Physical Research Journal.

All communications to the Society of Psychical Research should be addressed to
Dr. James H. Hyslop, 519 West 149th Street, New York City.

Editor of the Journal:

DEAR SIR—In support of my belief in the electrical nature of the aura and its assistance as a medium in spiritualistic manifestations, I would like to submit the following account of an experiment with a planchette. I am aware that the report is faulty in this respect, that I am familiar with the appearance and color of the aura of but two of those taking part in the experiment. Of that of the other two I have had but a glimpse only, and that when not in a position to observe carefully, so as to speak definitely of color or extent of either. All that I wish to report at this time, however, is the amount, general appearance, etc., of the aura present and visible to me during the sitting, and its apparent connection with the manifestations that occurred.

Of the four taking part all are earnest, serious, middle-aged people. Three had—years ago—held sittings together with others. With myself it was a first experience. We sat at a library table, heavy mission style, about 4x2 feet in size. A gentleman sat at the left, a lady at the right, and a lady opposite to me. The planchette was in the center of a large sheet of white paper that almost completely covered the top of the table. Those who can see the aura will understand why I give these apparently trivial details.

We placed the tips of the fingers of our right hands on the planchette. In about five minutes it began to move and ran to the lady opposite me, then back to the center, and thence to each one of us, and returned to the center.

At this time there was a green and white aura visible along the sides of and under the planchette and up the sides of the pen-

cil to the top. The board ran about, making scrolls and scrawls for a few moments, then quieted down and attempted to give names of those communicating. A few words were written, the planchette at times nearly running off the table.

One of the sitters remarked that "the influence is very strong." At this time the whole space so far as I could see between the paper and the under side of the planchette, was filled with aura, green and white; the dark pencil looked not unlike a green and white candle with a small-sized white flame at the top. We had now formed a circle with hands touching, the lady opposite me, and the gentleman at my right, had, at one time, her right hand and his left, on the board, and the "V" shaped space between their arms to the elbows was filled with the aura.

Names were written and recognized. The messages, though characteristic, were not evidential from a critical standpoint. The longest was to myself, and the aura visible at this time was certainly characteristic of the one purporting to communicate, who chanced to be a deceased relative of my own. The message was fairly clear, and referred to one sent to me some time ago, by a mediumistic friend, and purporting to be from the same intelligence, but was not spontaneous, being called out by a question of my own.

When this communicator wrote "good-night," the light had nearly left the board. The lady on my right put her fingers on the planchette and we again formed a circle. Her aura is gray and very profuse. The light appearing around the board at this time was bluish white and less in quantity. A message of five words was written to me.

No name was given but message and aura were characteristic of my husband who passed over some years ago. The movement of the planchette, too, was different, being slow and deliberate.

There were fluctuations in the amount of light, or aura, seen during the sitting, that corresponded to the motions of the planchette. When the aura was profuse the motions were easy and rapid; when the light diminished the movements became slower until they ceased.

A week later we had a second sitting at the same place with the difference that one of the ladies was absent and her place was taken by a gentleman. We sat for over an hour, probably an hour and a half. Only once during that time was there any light around the planchette, and then but little. There was no movement of the board and no manifestations whatever.

Electricity, it is said, finds the air an impenetrable wall through which it cannot pass without a conductor. Contrary to the commonly accepted belief that it travels in the metal that conducts it, it passed along the under side. When the current of electricity fails the message stops. Observe that the aura appeared on the under side of the board only, and when the light or aura failed, the manifestations ceased.

The lady who sat next to me at the sitting, can also see the aura, and will verify what I have written of the aura, as far as she saw it, if you wish.

It appears to me that if the aura appearing around the planchette is different from that of the medium, or the majority of the sitters, and if this fact can be proven, and if it is characteristic to communicate—and this can be proven by comparing it with that given off by any article—excepting cotton—that has been much worn or used by the communicator, it would be a strong link in the chain of evidence in favor of spirit return. That this light is in some way the means of communication seems indisputable.

Elizabeth Dayton.

Write it on your heart that every day is the best day of the year.—

Emerson.

Whosoever can influence men should strive to make them more courageous, more enduring, more hopeful, simpler, more joyful.—*Bishop Spaulding.*



Thanks From the Other World.

W. WARREN BROWN,

235 State street, New London, Conn.

"What I am about to relate occurred ten years ago in Washington.

"My mother, an old lady of seventy, lay on her deathbed—not at home, as is usually the case, but in a hotel, where she had been residing for the winter.

"Her husband had been dead for some years, the family now consisting of a son with a wife and two boys, living in New York city, and two married daughters whose homes were in Washington.

"It's only due to them to state that their mother, being of a very independent disposition, much preferred the freedom of hotel life to that of a private family, though there was in her heart a tender love for her children which they reciprocated.

"Visits from all were frequent, the daughters calling daily on their mother as well as the nephews and nieces.

"Along in January the old lady caught a cold which persistently held on, obliging her by the middle of the month to take to her bed.

"An old friend, a doctor of much experience, attended her. As she weakened a trained nurse was secured, while her daughters looked assiduously after her comfort. The end had been looked for by the physician forty-eight hours before it really occurred, her tenacity of life astonishing the medical man.

"The patient remained in a comatose state. When her elder daughter entered the room her mother was to all intents insensible to her surroundings, while the supreme moment for the passing soul drew near.

"The nurse, seated near the head of the bed, was reading a book, when Mrs. ———, noticing some flakes of foam on the lips of the moribund one, requested the former to sponge it off.

"This the woman refused to do, declar-

ing that as her charge was now beyond all sensations in this world, it was a useless act.

"The daughter, highly indignant at what she considered the attendant's heartlessness, wet a sponge in cold water with which she not only carefully and tenderly wiped her parent's mouth but the interior of it as well.

"The old lady did not stir or give any sign of consciousness at this attention, departing that night as gently as the outgoing tide.

"Three months later a medium or spiritualist established herself in the city, soon attracting the attention of many Washington ladies, as her seances were out of the common order. Mrs. S——'s curiosity being excited with the rest, she made the person a visit.

"Giving an assumed name, after some preliminary conversation they adjourned to an inner room, where the medium went into the usual trance, astonishing the visitor by giving her real name with a correct and intimate knowledge of her past. Suddenly the woman's half-closed eyes opened widely as she exclaimed, 'I see an old, white-haired lady, daintily dressed, hovering near. She's your mother. She says she wishes me to express her thanks and tell you how much that last fond attention of yours soothed and refreshed her dying moments.'

"'What attention?' exclaimed the startled, half-terrified woman. 'Why, your sponging her mouth out,' returned the medium.

"It seemed impossible to my sister that this spiritualist could have learned of this happening at her mother's bedside in any ordinary way, as beyond the immediate family she had never mentioned it."

* * *

A Remarkable Power.

Members of the Boston branch of the American Society of Psychological Research have lately been giving attention to the case of Fred E. Foskett, a machinist of Orange, who has a remarkable power of handling fire. Demonstrations were given before groups of scientists. One demonstration was at the home of Prescott F.

Hall at 2 Brimmer street, and was attended by Professor William James, the Harvard psychologist, and other scientists and physicians. So interested was Professor James in the phenomena displayed by the subject that he had Foskett give another demonstration at his home in Cambridge, which was attended by a group of Harvard scientists.

Foskett's hands seem impervious to the action of fire. After going into a state which is not cataleptic, but in which Foskett claims to be passive yet perfectly conscious, he burned matches very close to his fingers, plunged his hands in the flame of a lamp, handled hot lamp chimneys and passed his hands back and forth in an alcohol flame. Every precaution was taken so that there could be no trick or the application of any substance to the hands of the subject. After the tests the hair on Foskett's hand was found to be burned, but the flesh was not burned or blistered. Foskett's mother was a clairvoyant and he said that he early learned that he had peculiar powers. He believes that when making the fire tests he is controlled by some power in the spirit world. While making the tests he claims to know what he is doing, but his motions are involuntary.

It is believed that Foskett's peculiar power in handling fire is akin to that developed in the Orient, about the only example of it in America being in the case of Daniel Douglas Home, who died in 1870, who was reputed to have had wonderful powers in handling flame.

* * *

My El Dorado.

By Verne Dewitt Rowell.

Not where the golden gleam
Breaks from the fissured sand,
Or youth and pleasure seem
Ever on florid strand.

But where sad human life
Calls me to comfort pain,
To soothe the bitter strife,
That love and joy may reign.

There let my brightest dream
Of youthful fancy, free,
Lead on, all golden seem,
My el dorado be.

The Object of Human Life Should be to Purify the Desires.

The first object of all humanity is to purify the desires, for one is ever drawn to whatever he desires, be it good or evil. The lust of the senses, no matter what may be its nature, binds one to the wheel of fate as sure as life. Sensual desires bind the sensualist, for the time, to the object of his attraction. In this way the whole of the character may be chained to its environment, be the desires either of the flesh or of the mind, for it must be ever kept before us, we are our character not our senses, or our mind, both of which are only used as instruments, just as the physical body is used for the casket. The soul comes into physical manifestation, and inhabits the form prepared for it, attracted to the environment by an affinity, which alone could offer a means to work out those desires, which were contained in that part of the consciousness desiring the experience. Each individuality is its own sower and reaper, the will being limited within the circle of the desires and mental vision; and realizing those facts, the soul may better understand the nature of its environment, the quality of mind and the strength of its will.

To environ is to encompass, to encircle, and, interpreted in an astrological sense, the environment embraces the whole of the physical condition, into which the soul is drawn at material inception, naturally attracted to the environment most suitable to give expression to the mind and character. Not once, but many times is the soul environed in different forms of manifestation, as a vehicle or instrument through which it can unfold. Just as a ray of the sun focuses itself upon, and permeates the flowers, as they grow, so does the soul permeate the form to which it is attached in mani-

festation. Thus we see a vast difference in the environment of each individual. The soul with the qualities of undeveloped spirituality, could not be attracted to a form of which refinement and gentleness were the make-up. Short of illumination, Astrology is the only science that will decide this flight of the soul from limitation to unlimited powers. None can believe in Astrology without accepting this truth, for upon this, and its accompanying idea of action and reaction, are the laws of astrology based; otherwise we could not be fated to good or evil, if there did not exist within us the qualities necessary to work out this way. Through many races and many nations we have come, and change after change of environment has made us adapt ourselves to our circumstances and accept the position as we find it.

For several months previous to the natal day, the form that the ego or soul is to inhabit is being slowly builded. The real man is attracted to the form by that peculiar sound to which he must ever respond, having in himself the same vibratory chord. The desire to enter the form comes from within, and through the varied manifestations. This desire prompts the speech and action. Back of the whole of manifesting life is this desire. It stands back of the will, and is the direct cause of motion, life and energy. The environment best adapted for the soul's manifestation is chosen by that All-wise Creator, in whose hands the government of the world's evolution is placed, and only as the qualities in each soul are developed, can it respond to the highest vibrations of sound which emanate from harmonious surroundings, and thus attract us to peaceful and beneficial circles. The coarse and crude, in whose soul only

the unrefined qualities abound, are drawn towards those discordant sounds which offer them the best means of expression of their soul qualities. Upon this plan is justice carried out, each soul being fitted with the best vehicle for its use.

From Science and Key of Life

* * *

Creed of the Optimist.

Written for the Stellar Ray

By Bert Huffman.

I have cast out Fear and Worry;
I have banished the Ghost of Hate;
And all day long with a smile and song
I live in the Happy State!
And all the world seems better,
And every gift is mine,
And where the skies seemed dark to my
eyes,
A million suns now shine!

For my life is what I make it,
I build it for weal or woe;
And the dwarfing fears of bygone years,
I've crushed them long ago!
And the things that fret and trouble,
I've put them under my feet;
And I shall grow, every day, I know,
Till Myself shall be complete!

The tasks no more dismay me,
No longer do fears enthrall;
For the God within gives me strength to
win—

I am master over all!
The path is clear and open,
It is easy to work and wait,
For the gifts divine that are truly mine
Are coming, sure as fate!

Pendleton, Ore., Dec. 20, 1908.

* * *

Second Step.

BY A. GLORIA GLEN.

Beloved, we are now ready to ascend the hill, the second step is before us. Vibrations from the sun, that great orb of light, fill thy being with strength and with a willingness to follow the light!

I know, beloved, I am leading thee, and am filled with gladness. Thou, oh my

brother, and oh my sister! art one with the Father, thy powers are limitless!

The faith which faltered is now awakened, and thou art willing, beloved, to try? Thou art conscious of a holy presence within thyself? It is the God within. Love this higher self with all thy heart and all thy soul and strength. Consider the earth desires which thou hast partly given up, a growth toward the highest to be attained.

Thou art divine, and one with the law. Fear not that thy thoughts can be influenced by contact with other minds. Thou art now growing toward greatness, and with thee and in thee is the protector. Thy higher self can fear no evil.

Thy thoughts will be in perfect order, the light shall penetrate with love, each thought; thou in all thy splendor will walk beside others, thy form shall be covered with a mantle of love.

Thy rest at night is broken by dreams? Upon retiring affirm to the sacred Trinity within; I am rest, my mind is at peace with all the world. I arise above all cross currents. I am rest, nothing can disturb me. I am peace and master.

Thou art afraid thy mission in life is being unfulfilled, because thou knowest not what it may be? List to me, beloved, when thou hast reached the twelfth step, thy powers will be so clear and fear so much unknown, that thy mission will be ever before thee, in every moment there will be a blissful love, on whatever thy hands may rest will be thy mission and thou the master.

Give wisely thy sympathy and weep not. Be just to thyself and to others. Draw upon the unlimited supply from within, for all happenings in life shall be joys. Thou shalt not want. Thine own must come to thee. Thou and the Father art one.

* * *

Where is Heaven?

By Delia E. Kelley.

Heaven is happiness within,
When we our spirits keep from sin.
A heart of love and conscience clear,
Will bring that heaven very near.

What shall we do this heaven to gain?
 God in his Word has made it plain.
 "Do good to others as ye may,
 And from the poor turn not away;
 Have charity for one and all,
 And lift the erring when they fall."

And when on earth our work is done,
 And angels whisper "hither come,"
 The heaven we gained upon the earth
 Will greet us in the "Higher Birth."



The Flag in the Home.

Following is a glimpse into the innermost circle of a refined American home, that of A. F. Waldo, pastor of an influential and progressive Presbyterian church in Chambersburg, Pa. The mother wrote these few paragraphs for the local church paper, and The Stellar Ray passes on to its readers the wholesome and inspiring suggestion.

In a certain manse where two little girls are the pride and delight of the household, is a large and homelike living room, or library. Over an old-fashioned mirror which hangs above the chimney-piece is draped a silken American flag. Brave and gay it hangs there on dark days and on fair, and from tales about it these children are learning their first lessons concerning patriotism and what the flag should mean to every loyal and true heart. At evening when bed-time draws near, with grave and earnest faces they place themselves opposite the flag. The elder of the two is a tall, slender child of eight, with broad brow and thoughtful grave eyes, indicative of a mind within which is already busy with the problems of school and study. The younger is a tiny tot of barely two, with eyes of blue and cheeks as red as the bow which surmounts her shining curls. At the words "Salute the flag" both raise their eyes to the emblem before them, their hands gravely touch their foreheads and the little ceremony is over. Dreamless, through the night which follows, lie their little heads upon their white pillows in the sleep which is fitting them for the joys of the morrow.

Patriotism does not consist in a mechanical salute of the glorious flag of our country; but who will deny that, as these children are told stories of the men who lived and died for the Stars and Stripes, there will grow up in their little minds a realizing sense that such a flag is worth living and dying for?

Day after day it hangs before them, night after night they perform that simple ceremony of salute; and just as surely as they look upon the roses in the garden of their home, and learn from them that the great God who rules above, stoops to touch with beauty the simple things of the world about them; just as surely as the tender love of parenthood which hourly surrounds them, will some day give them a glimpse of what the fatherhood of God means; so, just as surely, from the simple lessons from the flag, will they grow to a lovelier womanhood, with broader conceptions of what love and duty and sacrifice may mean for the land which gave them birth.



Declaration of Principles of the Church of the New Thought in Detroit, Mich.

The Church of the New Thought is organized for the purpose of forming an institution of culture and learning upon all matters pertaining to the threefold nature of man, namely, spiritual, mental and physical.

Firstly—We believe in an infinite source of intelligence from whence all life hath emanated, is now sustained, and by the dissemination of this intelligence bringing under immutable laws order out of chaos.

Secondly—Man being an embodiment of the divine energy in the process of individualization, recognizing his divine origin, and awakening the divine faculties of his inner nature, becomes in place of a material machine operated upon by the potent forces of life, a spiritual operator that governs all things by the force of his awakened spirituality.

Thirdly—Clean thoughts being necessary to a clean body, and the two being essential to the formation of a strong mind, it behooves man not only to govern his out-

ward life that it may be above reproach, but to so order his inner life that nought but clean thoughts, full of strength and wisdom, abideth with him.

Fourthly—All life being an expression of intelligence, in various stages of manifestation, and reason being the faculty that giveth to man his divine heritage, divine will being the basic principle upon which the universe rests, and man being a vessel through which these divine qualities demonstrate, it is within his province to make his life spiritually, mentally and physically that which he wills it to be; thus we are no longer fated, but are free through Truth to fulfill our destiny, that is, to be like God's.

Fifthly—Truth is a principle inseparable from life, thus through all life's manifestations is Truth disseminated. Wher'er is life, there too is Truth. Man needs but to seek and he will find. With unbiased mind, with open heart and true desire of the spirit, Truth comes in and dwells in the humblest cottage and makes of it a palace.

Sixthly—That life has ever been and ever will be is a recognized law of nature. We, however, are most interested in that part of eternity represented by the precious "Now"—to build each day that there shall be no regret, to make each day a page upon which we may write with the ink of love our holiest thoughts and our noblest desires, is the laudable ambition of all.

Seventhly—Religion is the principle of government that man sets up by which he may live in closest touch with goodness. We, knowing nothing higher than Truth gleaned from the book of life, do hereby declare to do good and to be good according to the light of Truth is our religion.

Mrs. M. C. La Grange is Pastor.

* * *

A Movement for the Benefit of Dependent Children.

Washington, January 3.—Spontaneous and universal approval has been accorded the movement initiated by President Roosevelt recently in calling a conference to meet in the national capital January 25 and 26 to discuss the problem of caring for the

dependent children of the country.

Letters and telegrams from prominent men and women in all parts of the country, expressing their deep interest in and sympathy with this important problem, have been received here.

The proposed conference is expected to be of far-reaching consequences in dealing with the destitute and neglected children of the country. The subject will be thrashed out from every angle by the leading sociological workers, jurists, educational leaders and others.

Active preliminary steps are being taken in preparation for the meeting to deal with the problem. Perhaps the greatest task with which President Roosevelt has had to contend in connection with the matter is the designation of those who will be invited to participate in the deliberations of the congress. This is especially so because of the keen desire of so many to be included in the official list.

The president has sent James E. West, of this city, secretary of the National Rescue league, to New York city as a member of a committee to learn the names of men and women who are thoroughly conversant with the care of dependent children and who are to be invited to the conference. It is expected that President Roosevelt will announce the official list in a few days.

One of the most important themes will be the advisability of establishing a national children's bureau, one of whose objects shall be the collection and dissemination of accurate information in regard to child-caring work and needs of children.

* * *

Universal Love.

*Written for The Stellar Ray
By Emma Lillian Helmer.*

Love, the very word makes my heart thrill with a great joy. How little we imagine the vast significance of this little word of only four letters! If we could but realize the all-importance of it and put it into practice every moment of our lives, we would fill the great universe with all joy, peace and happiness.

It is the one thing we must have before we can accomplish anything else with any

degree of satisfaction to ourselves, for the soul yearns to express itself, and can only do so through love.

If I could only instill into each heart the desire for the right understanding of love, and what this understanding of its real meaning has done for me, I should feel the greatest satisfaction. I would know that if they could be brought to the same realization of the meaning of love, in its true sense, as I myself have come to, it would mean their happiness.

We cannot be filled with love and be anything but happy. I do not mean a love for any one person or thing, but a love for everything in the world.

He who grows to the understanding of this love from within his own being, for every person has it, will be able to appreciate what is meant by "The peace that passeth understanding."

One very good way to awaken this universal love is to begin by saying very positively over and over to himself, "I am Love," "I am Love," "I am Love!" The more often you make the assertion the better. At the same time begin to put Love into all that you do or say. Love your

work, and everything you do will become much easier than without it. For instance, if one has a task to accomplish, and goes at it begrudgingly and unwillingly there is no pleasure in it; on the other hand, if one has a task set before one, and takes it up with love for the work, its accomplishment is an easy matter, and is completed almost before one is aware of it.

You will be surprised in a very short time to find what an impression these suggestions alone will make upon you, for you cannot repeat anything to yourself or aloud, without its leaving an impress upon you; for, "Thoughts are things," therefore it behooves to have only the highest and best thoughts at all times.

Never was there anything stated that contained a greater truth than, "As a man thinketh in his heart so is he." And so, if we want to be all'Love, we must first think Love, and by so doing we create it. It is a well known fact that we attract to ourselves that which we send out, so if we would let the spirit of Love move us at all times and in all things, we will be loved by all who know us.

Twilight Meditation

By WINOGENE SMITH SAVAGE.

I rest in the Infinite Ocean of Being, now, as the gentle shadows gather. Infinite Love enfolds me even as the twilight. I feel the beat of the great Father-Mother heart, with a thrill of rapture, for all is Peace.

I open my being for the gift of Love, and with this precious in-breath comes the realization of my desire. And from my body I cast away all consciousness that has not recognized Love, with this outgoing breath. Once more I breathe for Love; and again do I quicken my being with this inspiration which bathes each tiny cell within me with its quickening glow, and I

cast away all thought of lack of Love, for God is Infinite and Omnipresent Love.

And now again I take my fullest breath, and there comes to me through the silence the knowledge of Perfect Love. And I exhale to the perfect cleansing of self.

Thrice have I breathed for Love, and thrice have I cleansed my whole being from all which does not bespeak its power. And each atom has been quickened to the consciousness that all is Love, Love, Love.

I now bespeak Love to the world! Love to those in the wilderness of unfoldment, who have *not yet* perceived the Radiance which overcomes the seeming darkness,

now so close at hand, with its exquisite Illumination. For now I have, nay, *am*, Love to the whole wide world, for

Love is All.

At no time in the twenty-four hours of the day is man more susceptible to the higher influences in life than at that hour when sun and shadow meet—when the All-Mother is putting her tiny creatures to rest; when she closes the eyes of the blossoms and hushes the cry of the nestlings; or, perchance, places her mantle of peace over the hoary head of winter, only leaving the unsilenced murmur of the brook, the whisper of the drowsy trees and the sighing of the night wind as a lullaby for her sleepy children. It is the hour that bespeaks rest, yet withal power to him who will but reach forth in consciousness into the great universal storehouse of Force. The tired senses are easily lulled, and soul may then commune with Over Soul, which is the Unity of all souls, and then may he transmute that power to the realization of his fondest desire.

One mind vibrates throughout the universe, and Mind represents the unity of which your consciousness and mine are but units. Consciousness represents individuality, a unit in unity. So in this quiet hour we seek to consciously commune with Mind. As the shadows slowly surround us there comes an opportunity to dispell all fear of darkness, and to aspire to fill our lives with almost limitless power over environment, circumstance and condition, by the concentrated thought of carefully directed repose. Let us feel, actually *feel*, the shadows enshroud us slowly like a great mantle. The arms of the great Father are enfolding us, and can you not feel the head sink to rest, tenseness give place to relaxation when you think of God—that really Nameless Being we have called Father for very lack of words to express its fullness—holding you so close, so very close, soothing the tired body, and giving its tender blessing to the soul?

(How peaceful this thought, and yet it is so meager, so incomplete, so really misleading, when you try to realize the unity, the harmony, the law which binds the universe in so perfect a whole that nothing, no, *nothing* ever happens, but all things form a

perfect balance). We have now placed ourselves in conscious touch with the eternal, the real. We have closed the five doors of the senses to things temporal. Mind and consciousness, Father and child, Unity and unit, may commune. Having first established a slow, full, rhythmic breath, let us inhale a deep breath, knowing that we may draw in with that breath whatever attribute or principle we most desire, and let us name that breath Love. If we desire Love, we must free our own consciousness of the lack of it, so we will exhale the lack which is really only seeming, for God is all, everywhere, and we only seek by this Path to more fully express that which *is*. With each breath we think and *feel* the inflow of Love, bathing every atom and renewing the indwelling consciousness. Since renewal presupposes waste, we *exhale* this worn-out and outgrown substance, to complete and perfect renewal. Thrice we breathe, oh, so deep and full, and we have received the infilling of Love, which is the one Power in the universe.

Now let us give! give! give! For if we hold that which we have thus received, and fail to give, how can we gain capacity for more? And inflowing and outgoing must keep pace, in perfect renewal.

The Twilight advances step by step, the Holy One of God, offers you food and drink for soul and body, and only as you partake can you learn to commune with the great Source of Supply. Do you partake with me of this wondrous feast, or do you turn away, rejecting the gift of Love which is so close

When Twilight Comes?

(Special Correspondence.)

Honolulu, T. H., Sept. 8, 1908.—The forces of good, that work for reform and righteousness, must be active and doing, if they are to overcome the mighty powers of evil that are ever pushing to make more of their ill gotten dollars from the vices and sorrows of mankind. One of the greatest reforms of the century is now taking place in the vast Empire of China. It is the fight against opium. It is indeed a noble effort and is meeting with remarkable results. From a recent report we note that Frederic

S. Isham has been traveling in eastern Asia, and has given special attention to the efforts being made in suppressing the opium traffic. He found that in many places the people who profited by the opium trade are now co-operating with the authorities for its eradication; that opium-smoking is now generally looked down upon by high-caste Chinese, and everything seems to point to the success of the crusade against it. But he informs us that, in giving up his opium, the Chinaman is slowly but surely acquiring a new vice—whisky drinking.

"Cheap whisky," he says, "is being imported and consumed to an extent that causes thoughtful men much concern. The Chinaman works hard; he is not lazy; his food is barely sufficient to sustain him. The drug probably was much indulged in, owing to this fact; as its use is being slowly curtailed whisky seems to be taking its place—and very bad whisky at that. The problem, in consequence, grows complicated; the white man decries the opium in one breath, and offers to furnish the whisky for the yellow man in the next."

It looks as if the "white man's burdens"

are also to be laid on the people of China in addition to their own. The people of Christian America should exert all their great influence against these wrongs to the people of Asia, who are now striving for their own deliverance. The outlook seems bad but let no one be discouraged. It has been well said: "The struggle is bitter and long, but victory is as inevitable as the dawn. Let none be dismayed or falter when the fight seems to turn into defeat. Let none yield or faint, for surely the world's sin and sorrow will at last be subdued by the dauntless soul of man." With the power of a real Christianity in the world to aid and inspire man in his fight against evil, the final victory is sure. The thing to do is to keep at it.

China is also threatened with the cigarette habit. Millions upon millions are going there from America every month. At Shanghai I have seen large cargoes of the American cigarette unloaded. It is the lust for the "almighty dollar" that backs this business. The fight must be against it, and it is now time to be up and doing.

E. W. THWING.

Books and Periodicals

MISCELLANEOUS REVIEW

"A Soul's Pilgrimage."

By ANNIE BRIGHT,

Editor of "Harbinger of Light."

It has had a remarkable success, and is eagerly read by people representing every phase of thought.

Edward C. Randall, Counselor-at-Law, Buffalo, N. Y., author of "Life's Progression," writes: "I have read with deep interest 'A Soul's Pilgrimage.' It is a great message to the world, and will help to take away the awful fear of death and dissolution."

Dr. Mercer, Bishop of Tasmania, writes: "I have just read your most delightful book."

Annie Besant says: "I have read 'A Soul's Pilgrimage' with much pleasure. It will do a great good."

Edgar Lucien Larkin, Director of Lowe Observatory, California, writes: "This fascinating story is that of an earnest and thoughtful woman, battling against adverse currents. With exquisite skill Stella tells how she escaped from materialism and became a spiritualist of the most advanced and enlightened kind. This book should be read by all."

W. T. Stead, Editor of "Review of Reviews," writes: "I have read your book with interest and edification."

The Editor of the Sydney "Stock and Station Journal," says: "I started to dip

into 'A Soul's Pilgrimage,' after I had 'dipped' a bit I went back to the first page and began to read it. It is a ripping book, one that appeals to me very greatly. Mrs. Annie Bright has made a very notable contribution to the world's literature."

Baroness De Vay writes from Gonobitz, Styria, Europe: "I have just finished reading your beautiful book, 'A Soul's Pilgrimage.' How intensely interesting that book is! Many will be thankful for that precious book. I am one of them."

Price, 1.25. THE STELLAR RAY Book Department.

* * *

Thoughts on Business.

By *Waldo Pondray Warren.*

This book is a collection of over 200 business editorials which have been read by more than a million people a day through the columns of a number of leading metropolitan newspapers, and have received the approval of prominent business men in the United States, Canada and England.

Reading this book will be an event in the business career of every person who reads it, for it will inevitably mould one's outlook on business and life.

The topics cover practical phases of business, the book being written from the standpoint of experience and personal observation of business conditions.

Price, \$1.25. Published by Forbes & Co., 756 Warren Ave., Chicago. For sale by THE STELLAR RAY Book Department.

* * *

What the White Race May Learn from the Indian.

By *Dr. George Wharton James.*

Author of "The Wonders of the Colorado Desert," "In and Around the Grand Canyon," "In and Out of the Old Missions of California," etc.

This popular book is written with conviction from direct, first-hand knowledge of the Indians by an eminent authority. The author points out the sanity of the Indian in some of the fundamentals of human life and, by contrast, the white man's neglect of the natural laws that make for health and happiness. As a prominent writer has said, "It is an excellent book on sensible living."

Critics have been unanimous in praising it and no reader can fail to enjoy this book of vital, human interest.

Eighty-eight attractive illustrations of Indian subjects from photographs by the author add to the great value of the book.

Large 8vo., cloth, 269 pages. Price, net, \$1.50. Published by Forbes & Co., 756 Warren Ave., Chicago. For sale by THE STELLAR RAY Book Department.

* * *

Science and the Soul—Has Immortality Been Proved?

A thought-stirring work. Startling psychic phenomena witnessed by leading scientists of the world. Miracles in Melbourne, matter passes through matter. Photographs of thoughts and prayers, nine wonderful pictures.

Illustrated with life-like portraits of Sir William Crookes, Sir Oliver Lodge, Dr. Alfred Russell Wallace, Prof. Lombroso, Professor Larkin, Professor Hyslop, Ven. Archdeacon Colley, and Mr. T. W. Stanford—all printed on toned paper.

By *W. Britton Harvey.*

"I assert that wonderful events will soon happen. * * * A revelation is on the verge of being made.—*Professor Larkin, Director of the celebrated Lowe Observatory, America.*

An amazing book for \$1.25. Second edition, completing 5,000 copies. E. W. Coyle, Book Arcade, Melbourne, Sydney and Adelaide or for sale by THE STELLAR RAY Book Department.

* * *

The Book of My Heart

"The Book of My Heart" is what its name implies—a book of delicate charm in which the author opens to us the intimate meditations of her heart.

There they are, just as she has stayed them in the moment of their visitation—these tender, sad, joyous, optimistic, brooding impulses of self-revelation, acting both as windows through which we may glimpse deep into the souls about us, and as mirrors in which one sees reflected the hidden history of one's own heart.

Every sentence is an epigram, very epigram an illuminating glimpse into a warm

human heart, with its gift of experience, delicate insight, generous philosophy.

Miss Weil is well known in Chicago society, both for her social prominence and as the author of several plays which have been produced with success before some of the fashionable clubs of the city, while many of her fugitive verses and prose bits have been gathered together elsewhere in permanent form.

The book is printed on Old Stratford rough antique paper, and is bound in brown silk vellum with design of encompassing band and padlock in gold; title and author's name in gold lettering.

Each page has an elaborate decorative initial, head and tail piece, done in two colors. A most unique and attractive gift book.

Price, \$1.00 per copy. THE STELLAR RAY Book Department.

* * *

A Future Life Demonstrated.

E. W. Sprague, of Detroit, Mich., who, together with his wife served the National Spiritualists' Association for thirteen consecutive years as missionaries, traveling from place to place, visiting a large majority of the states of the Union, holding meetings and seances, giving lectures and exercising their mediumship from the public rostrum, has written a book entitled "A Future Life Demonstrated, or Twenty-seven Years a Public Medium."

The book contains a brief sketch of Mr. Sprague's ancestry, early life, opportunities for education, development as a medium, etc. It is replete with detailed records of spirit manifestations, spirit phenomena, spirit communications, tests and messages which were given to hundreds and in the presence of thousands of people throughout this country.

In this work Mr. Sprague claims to have demonstrated that the work of "mind-readers," Prof. Sundeen, the Swedish mind-reader, and Prof. Seymour, of the United States, at least, is produced by spirits. His tests as applied to that phase of occult phenomena seem to leave no doubt of the truth of his claim.

He also emphatically claims and aims to prove that *a future life is as certainly dem-*

onstrated by Modern Spiritualism as is the law of gravitation or the daily revolutions of the earth.

Mr. Sprague's wide experience, both with his own well developed mediumship and that of Mrs. Sprague, as well as of many other mediums for various phases with whom he has come in contact in his experience of more than a quarter of a century, gives strength to his claims. He declares that if these recorded facts do not demonstrate a future life for mankind, it is useless to look for accurate proof of anything, or to try to demonstrate the simplest fact in nature as being certainly true.

We grieve for our loved ones who have passed out of this life, and we know that we, too, must pass away. This book contains abundant proof that these loved ones live beyond the grave, and that they can and do return and communicate with us. A knowledge of this fact is a great consolation to the grief-stricken ones left behind, and it also largely eliminates the great fear of death with which many are made miserable.

This work is sent forth with the fervent prayer that it may be the means of blessing many suffering ones as greatly as the truths it contains have blessed its author.

The book contains over 360 pages of closely printed matter, also excellent portraits of Mr. and Mrs. Sprague. It is handsomely bound in cloth. The price of the book is \$1.00, postage paid.

Address Rev. E. W. Sprague, 1082 Trumbull avenue, Detroit, Mich.

* * *

Echoes From the Tomb of the Living Dead.

BY J. WESS MOORE, PAROLED LIFE CONVICT
NO. 18,759, C. S. P., SAN QUENTINE.

This publication is a pamphlet of 15 or 20 small pages, but it contains most interesting matter, which should be read by every subscriber to The Stellar Ray as well as all intelligent people. It is dedicated to the children of America. We quote below from the author's introductory words. He says: "When I was a child, one of the impressions made on my young mind was that all persons who went to

prison as convicts were the very worst and most cruel of people, deserving imprisonment all their lives. Since then I have learned better and wish to 'pass it on.'"

Following we give a word of recommendation from August Drahrs, past chaplain-in-chief, G. A. R., now resident chaplain, State Prison, San Quentin.

"The writer of the modest lines presented in 'Echões' has been intimately known to me during the period of his incarceration, and I have known him only as a most kindly, generous and ever courteous gentleman, honest, truthful and sincere, and I cannot speak in terms too highly as to these qualities.

"They eminently merit the consideration of all charitable persons in his most unfortunate predicament and, I trust, will win him the friendship and assistance he deserves both by reason of his past services and suffering for his country and his unfortunate carceration in prison.

"I commend him to the favorable consideration of all, especially to my fellow-comrades of the Grand Army of the Republic.

AUGUST DRAHRMS,

"Past Chaplain-in-Chief, G. A. R., Resident Chaplain, State Prison, San Quentin."

Here is a price list of "Echoes":

1 copy by mail.....	\$0.15
2 copies by mail.....	25
4 copies by mail.....	50
10 copies to one address.....	1.00
100 copies	8.00

All orders sent to J. Wess Moore, 1203 Devisadero street, San Francisco, Cal., will receive prompt attention.



The Penitent Convict's Prayer.

Thou hearest, O God, in the morning,

Thou hearest at noon and at night;

Thou hearest my prayer in the evening,

My sins lay bare to thy sight.

I mourn my awful condition,

While sorrows make heavy my heart,

Because from the dear ones thou gave me

My sins hath set me apart.

Father of love and great mercy,

I pray thee while humbled I be,

To grant my prayer of repentance,

My sins I bring all to thee.

My wrongs were cruel and many,

While Satan was leading along,

Shame hath hidden my gladness,

I live with the convict throng.

And now, dear Lord, I acknowledge,

Although my confession is frail,

That thou, in great love and mercy,

Hath found and saved me in jail.

Through the great high walls of my prison

Thy sun in my soul did shine;

I received thy love and forgiveness,

So now, dear Lord, I am Thine.

O Father forgive me for breaking

The heart of a mother so dear,

And unite us again by Thy spirit,

And bring to her soul good cheer.

Dear Lord, forgive me for sowing

The tares in the place of grain;

O Father, please grant my petition,

Then forever with Thee will I reign.

—By J. Wess Moore, life convict No. 18, 759, California State Prison, San Quentin.

We should every day call ourselves to an account. What infirmity have I mastered today? What temptation have I resisted? What virtue acquired? Our vices will abate of themselves if they be brought every day to the shrift.—*Seneca.*



Endeavor.

By Verne Dewitt Rowell.

My life today may be aught than success,

Mere serried rank of failures that despair

My brightest hopes, my ardent heart depress,

And all my joys o'erwhelm with dull care.

And men say that all my strife is vain,

That Fate imprisons me with walls secure,

That all endeavor will but invite pain,

Aimless, I should, sordid content endure.

But tho' I rise not from the commonplace

To wear the laurels of this planet's glory,

They shall not say I feared to brave the race

Or deemed the course too rugged, far and gory.

Some future day, more tender, less austere,

My soul shall triumph in some brighter sphere.

Auto Suggestion, by Dr. Herbert Parkyn, former Editor of "Suggestion," now The Stellar Ray, is given as a premium with each new subscription to The Stellar Ray.

"Auto-Suggestion"

Is the title of a little book concerning a species of mental stimulus that is very interesting and can hardly be other than helpful to the reader. It deals with the problem of health, happiness and success from a purely personal point of view. The author, Herbert A. Parkyn, claims that the right mental attitude is absolutely essential to success in any field of endeavor and essays to show how such habits as correct modes of thought, will power and memory may be acquired, built up and strengthened. A portion of the book points out how auto-suggestion may be used to acquire bodily vigor. There is nothing mysterious or occult in the treatment of the subject. In the matter of personal magnetism the author takes the position that it is not an occult quality but a condition or state which may be acquired by all to a greater or less degree. Suggestions are given showing how the science may be applied to everyday life, two chapters being devoted to the principles that underlie business success. The book contains some observations on new psychology of particular value to teachers and parents, who wish to stimulate correct habits of thought and conduct."

The book is handsomely printed on heavy paper; 192 pages; bound in green linen cloth with gold stamping; a most suitable present for a young man or woman starting in life. Price, postpaid, \$1.00.

* * *

Literary Note.

Dr. Orison Swett Marden, editor of "Success," has just completed a book which advance readers call the most original and vigorous piece of inspirational writing he has yet done. It is entitled "Peace, Power and Plenty," and deals with the power of

those thought-forces and soul qualities which cause every man to rise superior to his environment. It will be published early in January by Thomas Y. Crowell & Co., and may be purchased of THE STELLAR RAY Book Department.

* * *

Glasses Unnecessary.

Eye Strain Relieved by Quitting Coffee.

Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia, where coffee is used in large quantities, many lose their eyesight at about fifty.

A N. J. woman writes to the point concerning eye trouble and coffee. She says:

"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit it and began to use Postum. That was three years ago, he has not had to wear glasses and has had no trouble with his eyes since.

"I was always fond of tea and coffee and finally became so nervous that I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die any time.

"Medicine did not give me any relief and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

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

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A wide-spreading, hopeful disposition is the best umbrella for this vale of tears.—
Wm. D. Howells.

A Floating Telescope.

A telescope that floats in a tank of water instead of being mounted on a solid pier has just been installed at the Harvard observatory. The instrument is of the reflecting type and is the largest of its kind in the world, the object mirror being five feet across.

The instrument proper is mounted on a water-tight cylindrical steel float, which is buoyed up by water in a concrete tank only slightly larger than the cylinder and shaped to fit it. The cylinder is inclined and serves as the polar axis of the telescope.

It does not float freely in the tank but has a delicate pivot at each end to hold and guide it. The water, however, bears all the weight, so that none of it rests on the pivots. All movements of the telescope are regulated by electric motors. The great glass mirror is so arranged that it can easily be removed and resilvered whenever it grows dim, although its weight is about two tons.

The whole instrument is mounted in the open-air, but the image is reflected to an eyepiece in an adjoining building, where the observer sits. The telescope is expected to reveal stars of the seventeenth or

eighteenth magnitude—possibly even fainter ones—and work may thus be done with it that would be impossible with any other instrument.

Realization.

By Caroline Foote Marsh.

Love is the same, dear, and
Holds me true despite of doubt's grim jeer;
Love is truth and faith makes fast,
Deep in my heart is your image cast—
Love was the first to ope my eyes
And Mirror Truth and bid me rise.

Love was the first to bring
From Winter's gloom the green of Spring,
Love taught me to so to see
God's choicest flowers did bloom for me;
Love did train my thoughts to
Think of beauty and make Fear as naught.

Love though silent will remain while
Faith and Hope and Trust are still the
same.

Love in my heart, you have your place
And can and will all ills efface;
Love is the same, dear love, today,
Being is; has won; forever, for aye.

Sept. 25th, 1908.

Were You Born in the Sign Aquarius?

You were born with the sun in the Zodiacal sign Aquarius if you were born between January 19 and February 17, and will recognize some of the following characteristics as your own, although the sign rising at the time of birth and the influence of other planets in the individual chart modifies them.

With the sun in Aquarius, the native is popular, sociable, makes friends readily, is democratic and broad-minded, though cautious; leads a more or less public life; is interested in educational or public affairs or popular movements for the benefit of many, and will follow some more or less intellectual pursuit; is patient, skillful, humane, intelligent, and may rise considerably above the sphere of birth; is original, self-

reliant and benefits largely through his many friends.

It is necessary for him to have his own way in his work, as he is independent and dislikes control.

He is apt to join some party, association, society or club, or community or movement, bringing many to join with him in a common cause. The position is slightly unfavorable for the father. It favors the birth of sons, but brings trouble through one of them. It is slightly unfavorable to the husband in a female horoscope, and often causes some trouble in married life, or love matters; not good for vitality or longevity, unless contradicted by aspects or mundane position.

Chilo, having had the question put to him, "What is difficult?" said: "To be silent about secrets; to make good use of one's leisure; and to be able to submit to injustice."—*Seneca.*

* * *

Joy Work. *And the Other Kind.*

Did you ever stand on a prominent corner at an early morning hour and watch the throngs of people on their way to work? Noting the number who were forcing themselves along because it meant their daily bread, and the others cheerfully and eagerly pursuing their way because of love of their work.

It is a fact that one's food has much to do with it. As an example:

If an engine has poor oil, or a boiler is fired with poor coal, a bad result is certain, isn't it?

Treating your stomach right is the keystone that sustains the arch of health's temple, and you will find "Grape-Nuts" as a daily food is the most nourishing and beneficial you can use.

We have thousands of testimonials, real genuine little heart-throbs, from people who simply tried Grape-Nuts out of curiosity—as a last resort—with the result that prompted the testimonial.

If you have never tried Grape-Nuts it's worth while to give it a fair, impartial trial. Remember there are millions eating Grape-Nuts every day—they know, and we know if you will use Grape-Nuts every morning your work is more likely to be joy work, because you can keep well, and with the brain well nourished work is a joy. Read the "Road to Wellville," in every package—"There's a Reason."

* * *

The Odor of Sanctity.

A French Writer's Theory of How It May Be Exuded by Man.

Dr. Georges Dumas is the author of an article in the *Revue de Paris* on "The Odor of Sanctity." The writer accepts as true the numerous reported instances of saints and mystics of the Catholic church whose bodies after death or during moments of ecstasy emitted peculiarly pleasing odors of various kinds. Then men and

women with whom such legends deal, argues Dr. Dumas, were neurasthenes, and it is not impossible that the aroma of sanctity which surrounded them was the product of strictly physiological and chemical changes common to all men, but present in highly intensified form in subjects who, so to speak, burned up the candle of their existence at an unusually rapid rate. He says in part:

"So far, then, we have come across a great variety of perfumes—cinnamon, clove, orange, pineapple, rose, violet, lily of the valley, yellow amber and benzoin. Now, the natural constitution of all of these is well known, and chemistry produces them daily for commercial purposes. We may therefore substitute the equivalent chemical expressions for the ordinary terms we have employed and say that orange, cinnamon, violet and musk owe their perfume to aldehydes and acetones, aromatic liquids derived from the alcohols, just as the artificial essence of pineapple comes from butyric ether. We have, then, to ask whether the human body can produce odorless compounds of the kind we have mentioned, and under what conditions. As a matter of fact, it does produce a certain number of such compounds in the destruction of organic matter, which is the constant condition of life, in particular acetones and the volatile fatty acids, butyric, formic, acetic, etc. If the process of combustion is normal all these constituents are burned up, completely oxidized, and give as a residue water, carbonic acid and urea. But let some slackening occur in the inmost nutrition of the tissues and the same constituents will escape through the breath, perspiration and the skin.—*A clipping sent in by a Subscriber.*

The New Thought movement, which is termed by Prof. Wm. James, the Harvard psychologist, "The religion of healthy mindedness," finds its source of inspiration in the realities of all ages.

To Prentice Mulford, a newspaper man of thirty years ago, came the realization that thoughts are things, and he set at work to build up health and happiness by right thinking and sane living, pleasant ideas and worthy acts. Among representative men and women of letters who have espoused the movement may be named

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cox and Elizabeth Towne.

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Michigan, which has its center in Detroit,
was incorporated under the laws of the
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enrolled membership of twenty.

Its aim as an organization was not and
is not to present a new religion, but to pre-
sent a new thought on the vital subjects of
life, and to restate the old truths that make
up primitive Christianity and are at the
foundation of all religions.

The Church of the New Thought is not
a denominational sect. It claims no pri-
vate roads, and necessitates no tags or
symbols. Its work is to help men and wo-
men to be. Submerging "isms" and "isms"
in the developing of manly men and
womanly women. It holds that the growth
of character is the legitimate end of sci-
ence, art, literature and religion.

It does not urge people to prepare to go
to heaven after death, as much as to find
the kingdom of heaven which is within
them, and dwell therein now.

It teaches universal love and righteous-
ness, an omnipotent, omniscient and omni-
present Creator, salvation by character and
conversion through growth.

Its form of government is Episcopal,
comprising: Board of trustees, composed
of president, vice-president, secretary,
treasurer and five others, and a board of
regents, composed of seven members, pre-
sided over by a bishop, the title bishop
being applied in its primitive sense—i. e.,
a spiritual overseer.

It stands for an exodus from bondage, to
personal authority; and from believing, to
knowing.

Its teaching is argumentative, and based
upon logical and deductive reasoning from
premise to conclusion. It leads us from
the superstitious reverence for the literal
and historical lessons of the Bible, to the
deeper reverence for the spiritual truths
that stand revealed to whomsoever is will-
ing to obey the command: "Seek and ye
shall find, ask and it shall be given unto
you."

Standing upon the broad ground of in-
dividual responsibility and opportunity,
discerning our relationship to nature on
one hand and the infinite on the other, it

aims to instruct and inspire each individual to make his own enlightened effort to find, prove and know himself and his God.

It invites the attention of the truth-seeker, and of all who hunger for a better understanding of both science and religion.

ITS OBJECTS

to afford a home to all who worship God in Spirit and in truth, who seek the One Truth contained in science and religion. To encourage the perception that eternal principles are above creeds and dogmas, and offer the only sure foundation on which to build one's life, realizing by the steadfast application of these principles in daily life the Divine Ideal.

To cultivate both a rational and a spiritual understanding as the result to which all beliefs must lead, and as the true interpreter of all truth.

To supplant bondage to the letter of the law, with knowledge of its meaning, living thereby in the spirit which "maketh alive."

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Said one of the great company while as yet he was in the flesh: "When I see kings lying side by side with those who deposed them; when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and disappointment on the little competitions, factions and debates of mankind."

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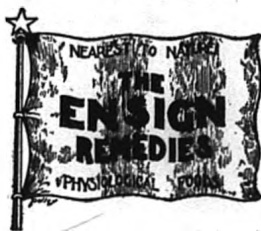
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The Little Land Question.

An Editorial from the Montreal Gazette,
November 11, 1908.

While Mr. Asquith and some of his colleagues were running the gauntlet of criticism from the friends of the unemployed, a strange yet not wholly unfamiliar voice is heard claiming attention. On this side of the Atlantic the names of Joseph Fels, whose plan of finding employment for idle hands is now winning favor in England, is well enough known. Mr. Bolton Hall's book, "Three Acres and Liberty," published by the Macmillans a couple of years ago, drew many bewildered economists, as well as puzzled philanthropists, from the wild assault on capital and the labyrinth of theory to a simple method of using land that was going to waste at every one's doors. Of those who were impressed by the practical character of Mr. Bolton Hall's book and recognized its timeliness as providing a much-needed remedy for widely extending distress, was Mr. William Borsodi, to whom Mr. Hall had referred as a forerunner and who expressed his hearty desire to be also a co-worker. A long and earnest letter, written by that gentleman to Mr. Hall, gave

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him the theme for another volume, in which he indicated in how many ways little tracts or parcels of neglected land, by most people regarded as worthless, could be made the salvation of thousands of families. In his letter to Mr. Hall, Mr. Borsodi said that his system of waste land utilization was the one ray of sunshine destined to cheer the lives of the needy in the great cities of the Republic. He contrasted its permanent results with the fleeting relief given by charity, which at the best, tended to lull the poor into contented dependence. He then availed himself of Mr. Borsodi's hints by showing what even an acre of land in careful hands could be made to yield. He wrote instinctively about "vacant lot gardening," went fully into the details of the subject, pointing out where the land was to be discovered, how it could be acquired at small cost, in what different ways it could be made to pay, and then gave examples of the livelihoods that had been happily and healthfully won from the merest patches of ground. One man, with access to an acre, can feed scores. Mr. Hall's estimates are based, not on the ordinary wasteful methods of culture, but on improved economic methods—in every case, however, the illustration of success being drawn from actual life, with locality, etc., duly specified.

Strawberries, rhubarb, onions, asparagus, celery—these and other fruits and vegetables form one class. Special information is given both as to the ordinary open-air garden and as to the greenhouse. Both have been tried successfully. Others have made a livelihood by rearing various animals, bees, frogs, dogs, cats, pheasants, turtles. Flowers have engaged the skill and industry of others, and Mr. Hall shows how much can be accomplished by patches of ground that are again and again suffered to go to waste, while hungry men, women and children pass, them thoughtlessly. Roses, violets, chrysanthemums, sweet peas, orchids—there is ample choice for those who give their thoughts earnestly to this pleasant and lucrative work. There are only a few samples of what has been done for the mitigation of the plague of poverty in the United States.

In his long letter to the London Times, in which he introduces himself and his system to the thoughtful people of Great Britain, Mr. Joseph Fels, after referring to the deplorable waste of land in England, gives

an outline of the work of the Vacant Lots Association in the United States. He instances Philadelphia in particular as evidence of what has been achieved in a dozen years by the employment on redeemed land of men who have been wholly or temporarily out of work. In 1907 relief was thus provided for about 1,000 families by the cultivation of 300 acres in raising various kinds of vegetables and other garden produce. Having taken part in the work of the American movement, Mr. Fels finds himself justified in looking for like results in Great Britain from similar efforts. In fact, a start has already been made. As the result of a meeting held last spring in Toynbee Hall, the London Vacant Land Cultivation Society was formed, and the results already attained have been satisfactory enough to convince the most skeptical. Mr. Fels explains the modus operandi, which is to obtain the loan of unoccupied land as near as possible to the centers of the congested population. The land is marked off into plots of about an eighth of an acre. Tools, manure, seeds, instruction, are supplied free of charge. At present the society controls lands at Fulham, Belham and Canning Town, providing enough for over 200 plot-holders, and it is surprising what results energy, care and perseverance have already produced. One great advantage of the system is that the men's independence is not tampered with. It remains to be seen how far this use of vacant land will solve the tremendous problem for which no solution has yet appeared.

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