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THE STELLAR



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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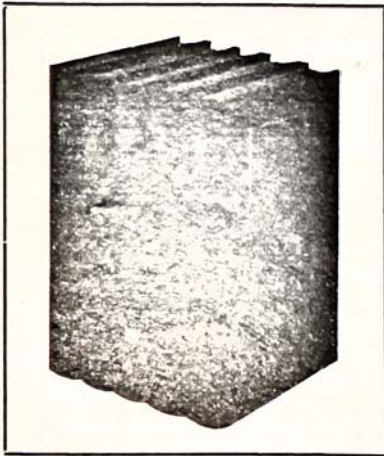
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The Stellar Ray Book Department



SCIENCE AND KEY OF LIFE



PLANETARY INFLUENCES



Compiled

and Copyrighted by

HENRY CLAY HODGES

It is impossible to give a cursory sketch, within a few pages, that will convey to the mind of the reader more than a faint idea of this important work, or of its value both as a revealer of scientific truth, and as an inspiration to acquire knowledge regarding a great science heretofore but little understood, although of vital importance to each individual life; however, we ask your attention to a brief survey of the different volumes of the grand work:—

SCIENCE AND KEY OF LIFE

VOLUME I

Volume 1 of this work, introduces the reader to the subject of Planetary Influences, Electric and Magnetic, Defines Fate, shows that "thought is the Builder," and that each individuality is a law unto itself.

"Divine Years" and Ages, The Pyramids and the mathematical principles upon which they were built; an Elysian mystery is explained, and the wonderful phenomena of the variable stars, among them the Star of Bethlehem, form chapters as full of interest as the tales of the Arabian Nights.

The impossibility of annihilation and the secret of happiness are subjects of profound interest.

This volume contains horoscopal figures of Oliver Cromwell and William Shakespear, of Napoleon III., of P. B. Shelley, and Emile Zola, which cannot fail to be of great assistance and interest to students of Stellar Science.

The effect of different Polarizations of Sun and Moon on character form chapters of vital importance. This science substantiates through the working of divine law all of the ethical teachings of the Nazarene.

The esoteric side of astral science is presented and it is but inadequately described when we state that volume 1 introduces the reader to a new and marvelously interesting field of thought, broadening and elevating beyond expression.

VOLUME II

This volume contains 245 pages of subject matter whose interest grows upon the reader as he follows the author through chapters upon the life principle and health, the several parts of the body as governed by certain signs; the influence of the Natal Star, "for every human soul there is a Natal Star; sooner or later each one shall set out in search of his Natal Star."

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VOLUME III

The third volume contains a complete Astrological Dictionary in addition to chapters on eclipses and their effect in various signs, also the sun and moon, together with chapter on Election and Horary Astrology, and the strength and influence of each planet, the sphere and orbit of each, as well as examples for taking sidereal time.

Horary Astrology is fully elucidated.

This volume shows the auspicious times for commencing any business or other undertaking. It also contains tables giving the rule of the planets each hour of the day, with numerous charts and examples, also how to reduce mean to sidereal time. Colors of the different planets and Zodiacal signs are given. It also contains a valuable treatise upon marriage.

VOLUME IV

This volume is in itself a great work containing about 350 pages.

It is compiled in four parts.

Part one contains eight chapters of intensely interesting information regarding the faces of the signs and the effect on character indicated by the planets when posited in the twelve houses and signs. These chapters must be read to be appreciated and to give the reader an idea of their interest and value we quote the fol-

lowing passage from chapter one:

"The first face of Aries is martial, giving fearless, courageous ambition, one able to lead and command others; quick and ingenious and generally a very impressive speaker."

" * * * The third face of Aries is a face of change and lively fancy. There is a love of fame and activity unrestful, makes many changes in life."

From chapter two:

"When Saturn is posited in the first house the native is diplomatic, though very suspicious and distrustful. He is liable to be gloomy and retiring at times, and while he has many acquaintances he has few intimate friends. His friends are apt to be distant from his home; he makes their friendships through letters, writings, journeys and also through the father and elderly persons and those above him in the social scale of life.

The native is apt to be brought to public notice through these sources and he possesses much ambition, love of fame and high position. He also possesses power to manage and control others, not through authority, but diplomacy. * * *

Part two contains chapters on Hindu Astrology and others relating to the periods, sub-periods and inter-periods of the planets and concerning the judgments of planetary periods.

The subject matter of part three deals with the planetary influences that dominate the physical form, have only to do with human evolution; the soul's pilgrimage through matter is graphically depicted in language that is free from the dryness of technical terms and awakens a realization of the Supreme Wisdom from which all existence flows. Every intelligent mind should come in contact with the vast field of thought which this great work opens to view.

Few people have any knowledge of the number of fixed stars—stars that seem to be stationary when viewed from our planet, and which are suns the centers of other solar systems.

Part four deals with the subject of fixed stars, giving tables of their magnitude, latitude and longitude, also the nature of their influence, which is greater in mundane affairs than in relation to those of the individual.

VOLUME V

This great work now carries the student of this divine science into realms of what may be termed the most needed practical application of Planetary Influences, viz: The physical life of mankind. Volume five deals with Astro Physiology, a science but little understood by scientists, although of the greatest importance to the evolution of humanity from the malefic conditions of disease and suffering.

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So may the physician evolve from the practice of an art which is at present reduced to a mere practice of chance—to a truly scientific system based upon clear first principles which will invariably point to the cause of each malady, to its pro-

gression of increase and diminution, to its remedy if there be one, and how to avoid its redevelopment and to maintain good health.

This volume gives tables portraying the planetary influences upon diseases, and indicating the remedies in the form of healing plants and herbs bountifully supplied by beneficent law, to alleviate sickness and suffering in the creatures living upon this planet; the healing power of electric, magnetic, color and tone vibrations.

No physician can safely administer medicine if he be unacquainted with the science of Planetary Influences.

This important work inspires the mind to seek further knowledge of the laws that govern all life in order that health, happiness and successful achievement may be the heritage of all creatures of the earth.

Mr. Henry Clay Hodges, the compiler of this great work, has voiced the inquiries of ages of thoughtful humanity in the following question, which is answered in Science and Key of Life.

Believing that the time has come when the Science of the Stars, both exoteric and esoteric, should take its place in the world of mind as by far the most important factor in the future evolution of the race, the undersigned has taken it upon himself to place before the world the latest fruitage gathered from this great field of infinite truth.

Much has been written upon this science in the past, but amidst the many truths there has been much error. The object in publishing Science and Key of Life, Planetary Influences, is to present truth freed from the debris of false and biased interpretation.

H. C. H.

This work is published in five volumes. Price \$2.00 per volume, or \$10 the full set. Circulars sent and inquiries answered upon application to The Stellar Ray, Hodges Building, Detroit, Mich.

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A GREAT QUESTION

"Some are born to honor, and others to dishonor; some to wealth and others to want; some in the midst of crime, ignorance and sorrow, others environed in happy conditions: When and where is the Law of Compensation applied to equalize these conditions, or why should these things be?"

The first paragraph of reply continued in six vols. Science and Key of Life:

"There is much that seems strange and unnatural to one of our experience. The investigation of an intelligent mind must needs take note of the unequal conditions existing in the present age, materially speaking, but at the same time, it has ever been so since man's soul was clothed in the spiritual body of the great infinite, universal force of life; aye, since man of earth began to think, for as thoughts are things in themselves, so do these conditions come to those who prepare the future conditions of posterity. This was not intended by a personal God, as writers in the past have tried to show. No, it is but the outcome of undeveloped conditions."



Declaration of Principles of the Church of 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 outward life that it may be above reproach, but to so order his inner life that naught 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.

THE STELLAR RAY

A MAGAZINE FOR THINKERS

Published Monthly at Detroit, Michigan, by

THE ASTRO PUBLISHING COMPANY

HENRY CLAY HODGES, Editor

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CONTENTS

	PAGE
<i>Is Crime Decreasing in America?</i>	740
<i>A New Planet</i>	743
<i>The Ecclesiasticism of Jesus Christ</i>	745
<i>There is Naught to Fear in All the Universe</i>	749
<i>Remarkable Experience—Atlanta Psychological Society</i>	750
<i>Our Friend, the Vital Force</i>	753
<i>Forecast of Events for 1909</i>	755
<i>Physical Regeneration</i>	757
<i>Third Step</i>	758
<i>The Rescue of a Soul</i>	759
<i>Books and Periodicals—Miscellaneous Review</i>	760
<i>Were You Born in the Zodiacal Sign Pisces</i>	763
<i>Capital Punishment</i>	765
<i>My Father's Creed</i>	766
<i>What Benefit Would a Psychical Research Society Be to a Community</i>	768

Is Crime Decreasing in America?

By HENRY CLAY HODGES.

Fifty years ago a certain portion of the city of Detroit was occupied by people from foreign countries—many of them of criminal extraction, all of them more or less ignorant, irresponsible and brutal.

Their descendants are less brutal, more industrious, law-abiding and more thrifty than the most sanguine prophet of half a century ago could have foretold. There exists but one force, in all humanity, and it is seeking for happiness. Where the debris of ignorance and oppression has accumulated there we find viciousness, brutality and crime.

In the instance cited above there existed the same force, but in the midst of an environment of the spirit of freedom of tolerance of advancing civilization it has absorbed from these entities, elements of refinement that are apparent in the improved individual and general conditions of the locality.

Were this principal of the law of transmutation practically applied in dealing with the criminal classes, a few generations would reveal a marvelous decrease in criminality.

The Theosophical Quarterly, January, 1909, contains an article entitled, "Theosophy and the Problem of Crime and Criminals," by John Schofield, in which the writer deals with his subject from a viewpoint so in harmony with that of THE STELLAR RAY that we give below a few extracts from this able article.

After speaking of the question as one of the greatest problems of this century and as acute "on this continent, for we are a conglomerate, heterogeneous population," men of every race and religion; every color, every class, the poorest and richest, wisest and most ignorant. Mr. Schofield asks:

"What shall we do with these enemies of human brotherhood? When a man raises his hand against society, tramples law underfoot, breaks into houses, strikes his neighbor and kills him, shows himself unworthy of this brotherhood, what shall we

do with him? Shall we revenge ourselves on him, punish him, shut him up in a cell and forget to care for him? When he has killed his brother shall we kill him, or try to cure him of this evil disposition? How has the world treated these foes of brotherhood in the past? Any good history of criminal law would give an account something like this: "The wheel, the caldron of boiling oil, burning alive, burying alive, flaying, tearing apart with wild horses, were the ordinary expedients by which the criminal jurist sought to deter crime, by frightful examples which would make a profound impression on a not over-sensitive population. An Anglo-Saxon law punishes a female slave by making eighty other female slaves each bring three pieces of wood and burn her to death, while each contributes a fine besides. Frederick II, the most enlightened prince of his time, burned captive rebels to death in his presence, and is even said to have encased them in lead in order to roast them slowly. In France women were customarily burned or buried alive for simple felonies. The criminal code of Charles V, issued in 1530, is a hideous catalogue of blinding mutilation, tearing with hot pincers, burning alive and breaking on the wheel. In England prisoners were boiled to death as late as 1542, as in the cases of Rouse, and Margaret Davie. In England to cut out a man's tongue, or pluck out his eyes, with malice prepense, was not a felony until the fifteenth century, in a criminal law so severe that, even in the reign of Elizabeth, the robbing of a hawk's nest was similarly a felony; and as recently as 1833 a child of nine was sentenced to be hanged for breaking a patched pane of glass and stealing two-pence worth of paint."

In other words they have hated the criminal and given expression to that hatred by hurting him, and that is the principle on which a high authority says we should act today. Here are the words of Sir James Stephens: "I think it highly desira-

ble that criminals should be hated, that the punishment inflicted upon them should be so contrived as to give expression to that hatred, and to justify it, so far as the public provision of means for expressing and gratifying a natural healthy sentiment can justify and encourage it."

There is no doubt that penologists in the United States, Canada and Great Britain, as well as other European countries, would repudiate Sir James' theory of hatred, but the majority of persons in these countries seem to think that we ought to inflict punishment on one who has done wrong, not only in justice to the criminal but in order to deter other people from perpetrating crime. The theory is that if you punish a man severely he will not repeat the offense, but will come to see that it does not pay to do wrong. And further, that the man who looks on will not do a like wrong—fear will be a deterrent. If the teaching of theosophy be true, this theory of hatred of the criminal is all wrong, and this theory of fear as a deterrent is also wrong. All experience seems to be on the side of theosophy. Take all the world's experience for a thousand years or more, and we shall find that fear as a deterrent has always failed. We have broken men on the wheel; we have boiled them alive; we have hung them. We have gathered the crowd around the gallows to see the execution that they might be afraid of crime. What has been the result? The man to be hung has made his speech and "*died game*." The crowds have dispersed, and those with criminal tendencies have plunged deeper into crime than they did before, and a wave of crime has swept over the country. The conclusion reached by careful observers is that severe penalties do not prevent crime, but rather instigate and multiply it. Theosophy teaches that no treatment of criminals can be right until we get rid of the notion that we are to hate the criminal and hurt him. Love is to be the motive and inspiration. He is our brother and we must love, pity, and try to redeem him and save him. Theosophy is optimistic and fills with hope all who gave themselves to this work of redemption. The prisoner pleads environment when you talk to him and truthfully

says in many cases, "I never had a chance, I was brought up among thieves, prostitutes, and murderers just as Jerry McCauly and Michael Dunn were." Perhaps he came into human life later than we did, and given a little sympathy and help he will climb up to where we are. We forget that in past lives we, too, were plunged in ignorance and sin, and that, although we may be enlightened and cultured today, time was when we, too, were drunken, savage and criminal. These are our brothers who, perhaps, by our assistance will climb up to where we are, and higher, too—in a future life they may be saints and heroes. As the child is weak, ignorant and selfish but with the care and help of parents and teachers, together with the attrition of circumstances—struggles, sorrows, defeats—at last becomes strong, wise, patient, and kind, so it is with the race at large. If we have climbed up to a greater height it is our duty and privilege to reach down the hand to help those who are below us.

The wisest and best men of today are in many ways coming round to the teachings of theosophy in this. Some years ago the Prison Congress gave this expression of opinion: "Under all circumstances a prisoner should be treated as a fellow being, and intelligent and affectionate efforts for his reformation should go hand in hand with all measures for his punishment." This is not the utterance of sentimental enthusiasts, but of men who have made a life study of prisons and prisoners. It is the authoritative affirmation of a scientific penology, and it stands opposed to the theory of hatred put forth by Sir James Stephens, and comes quite near to theosophical teaching. In the light of theosophy the death penalty is barbaric, inadequate, unscientific and unwise. It is not efficient as a deterrent, for capital crimes are more common in those states that impose the death penalty than they are in those states where the death penalty has been abolished. Theosophy explains why this is so and can also tell us why there is an increase of crime after an execution of criminals. Capital punishment is defective as an instrument of justice, for all punishment should be salvatory and not destructive. By the law of brotherhood society is never re-

lieved from its duty to try and reform the criminal when that is at all possible, and all retribution should be corrective. In the death penalty society evades its duty. Not only is capital punishment unmerciful, it is also irrational. It would be more rational to set the prisoner to work to maintain the bereaved family. "He should be punished," people say. Very well, there is no suffering which so efficiently protects society, or so completely subdues the prisoner as that which awakens his conscience to the wrong he has done. Compared with an indeterminate sentence, or a life sentence under moral discipline which will awaken remorse, the punishment effected by breaking a man's neck with a rope is infinitesimal. One is redemptive, the other is destructive; one is brotherly, the other is barbaric; one is rational, the other irrational; one is moral the other brutal.

Theosophy has a special word on this question that is spoken by no other philosophy or religion. It teaches that the desires and passions are not a part of the body, but constitute what is called the fourth principle of man's constitution—*Kama-rupa*. These passions and desires are not produced by the body, but in one sense they are the cause of the body. When we kill the body by hanging or electrocution, or in any other way, we do not kill this body of desires and passions. We set it free from the physical body, the instrument that it has been using, but sometime in the future it will cause to be born another physical instrument through which it will manifest itself. It is possible that it may be far more vicious in the next incarnation than in this, for malice and revenge may have been greatly strengthened and intensified by our treatment of it. If so, we have failed to do what we have intended to do, we have simply postponed the evil we should have met and conquered now. But this is not all. Teachers to whose vision the astral world is open have given us vivid but terrible pictures of these executed criminals as they exist on the Astral plane. Some of them are furious with terror and passionate, revengeful hatred. They surround themselves with an atmosphere of savage thought-forms, and are attracted to anyone in the physical body who is harbor-

ing revengeful or violent designs, and they push him on to the commission of the deed over which he broods. The loss of the physical body has deprived them of the power to indulge their appetites and passions, but they are still full of hatred, seething with revenge, and longing after physical indulgence. In this state it is said they crowd around saloons and other bad places seeking to obsess men and women. There are thousands of men and women who are mediumistic, that is, sensitive to these unseen astral influences and are sometimes overcome by them. This is the explanation of the epidemics of crime that follow the execution of notorious criminals.

Perhaps the question may suggest itself, What about the judge, and jurors who condemn, and sheriff who executes this criminal. They are directly concerned with the death of this man; do they suffer more than the people who approve of their acts? These are serious questions that we may not be able to answer, but one thing we do know, and that is, that the law of Karma is the law of justice and of retribution by which the harmony of the universe that has been broken is restored. No one can inflict an injury upon another without himself experiencing the full effect of his acts.

"Such is the law which moves to righteousness,

Which none at last can turn aside or stay;

The heart of it is love: the end of it

Is peace and consummation sweet.
Obey!"

He who by his life and by his words endeavors to spread abroad the principles and teachings of theosophy, is a philanthropist and a patriot, for he is helping to solve the greatest problem of the century. If theosophy could be universally lived, it would drive all selfishness out of commerce, education and religion, and write over every factory and store, every school and church, "Do ye unto others as you would have them do unto you," and the world would live in one great brotherhood."

Why do we so often prefer to believe in the necessity of suffering and weakness rather than in the possibility of strength and gladness?—C. B. Newcomb.

A New Planet

By JOHN RITCHIE, Jr.

In connection with the title of this article and the subject matter it contains, we desire to quote a paragraph from an editorial in November, 1908, *Stellar Ray* on page 574, entitled, "Relative Distances Existing Between the Planets and the Sun," which reads: "There is also another planet not yet known by astronomers of today.

"This planet is represented by its number in the same manner as the preceding ones, and if astronomers will give it attention, they may discover this planet, by the law of relative distance, during October by turning their instruments toward the sign Sagitarius." In line with the above, we quote an article which appeared in a recent issue of the *Boston Transcript*, that should be of interest to our readers.

The quest of the vidette of the solar system has again been undertaken, and investigations have been set on foot which seek the discovery of a planet of our community in the universe which may lie outside of the orbit of Neptune. At a recent meeting of the American Academy of Boston Prof. William H. Pickering discussed a computation that he had made with reference to the place and appearance of the possible ultra-Neptuean planet, and since that time Harvard College observatory has issued a circular noting the fact, and asking co-operation on the part of observatories having large cameras, the object being according to the hypothesis a star of about the thirteenth magnitude.

The first conquest of our territory in space and its annexation to the solar system was that of the planet Uranus, which Herschel discovered in 1781. It is not unlikely, in fact it is distinctly probable, that it had been seen by savage sky-watchers even in prehistoric times, for it lies not far below the ordinary range of vision, but Herschel took it in, labeled it, established its rating and made it an orderly member of our family of planets. Its relations to the other planets were carefully determined after some years of observation. It took about 40 years for its story to be written, Bouvard publishing the orbit and other particulars in 1820, and checking up the observations himself for the next few years. But no sooner had the tables been applied to the planet than it was evident that something was wrong. Uranus did not make the speed that was expected of it, it was continually slow in

getting to its appointments, and by 1845 this delay had amounted to two minutes, about one-fifteenth of the diameter of the moon. The amount of water was small, to be sure, but it was intolerable in any mathematical theory.

The outcome of the matter is one of the most remarkable incidents in astronomical history. Two astronomers, Adams and Leverrier, each independent of the other, began about the same time to work on the problem, to determine the direction and amount of the pull that would so affect Uranus. In the autumn of 1846 each one had determined where the outer planet lay, for it was an exterior planet, they thought, that had produced the perturbations, and each one directed an astronomer more fortunate in optical means to look up the star. Both of the telescopes found the planet. This was before the days when it was possible to flash around the earth in a moment the news of astronomical discoveries.

Neptune is the name that was given to this new outer planet, a huge body at a distance of 2,800,000,000 miles from the sun, requiring 114 years for the completion of its revolution. It is invisible to the naked eye, being a star of the eighth magnitude, and little is known of it save its motion. No surface details have been possible, but from the odd motions of its single attendant it is known to be much flattened at the poles and with a rapid rotation. It has made only one-third of its revolution about the sun since discovery.

It may be of interest to note that the satellite is about as large as our moon and about equally distant from its primary. The

time of revolution is very rapid, making the Neptunian month only about six days long. Its movement is backwards, the reverse of that of our moon.

The story of the comets is always a most interesting and fascinating one. The little wanderers come to us from vast distances, pass about the sun and go away again. Some of them come again and again to the sun and astronomers get well acquainted with them. Some come once or twice and apparently waste themselves away, and in fact the idea that comets and meteor streams get worn out and disappear is one that is gaining in the astronomy of today.

When a comet on its way to the sun comes near a great planet its orbit is likely to suffer some change, one of the usual ones being to turn it into an ellipse the outer end of which lies in space somewhere near the track of the planet. The comet comes again and again to the sun, passing at aphelion about as far away from the sun as the planet is. One would naturally reason, then, that every large planet would have its family of comets, its own particular group that it has captured, and such a belief is warranted by the facts. In the Jupiter group there are 30 known comets—and probably many unknown—that come to the sun in periods of four to seven years. The great planet has bent them to his will, and a very interesting family it is. Two comets are known to belong to Saturn, Uranus has captured two and Neptune six.

Noting the outer ends of the orbits or periodical comets, those that are known to be moving in elliptical orbits, we find as we go out from the sun that there is a cluster for each one of the large planets, Jupiter, Saturn, Uranus and Neptune. But the story does not stop here; there are other groups of comets whose aphelia ends farther out in space, indicating that some attractive force has been exerted there. Beyond Neptune there is a great gap, and at five-thirds of his distance from the sun two comet ellipses have their outward ends, the aphelia of kindred orbits, and then again at a vast distance still farther out are clustered a few more. That there must be others in these far-traveled groups is likely, but the periods of them mount into thousands of

years, and man's opportunity to take note of them has been but brief. Thus is the meaning of this grouping expressed by Percival Lowell, in his "Solar System": "This can hardly be by accident; and if not by chance it means a planet out there as yet unseen by man, but certain sometime to be detected and added to the others. Thus not only are the comets a part of our system, but they act as finger posts to planets not yet known."

The use of comets for extending the limits of the planetary system seems to have been suggested by Flammarion and was worked out by Prof. George Forbes, of Edinburgh, in 1880. He believed that at vast distances, one involving a time of revolution about the sun of 1,000 years, and another five times as great, there were planets of our system. He even computed the place of the nearer one and set astronomers searching for it, but thus far without avail.

Returning to the perturbations of the outer known planets, a number of astronomers since the time of Leverrier have essayed to translate the discrepancies into the place and appearance of an outer planet. Prof. Todd, of Amherst, is one of those who have recently considered the problem. Neptune has gone but one-third of its way about the sun, so that its vagaries may not be pinned down with exactitude; so Prof. Todd worked, as did Laverrier, with Uranus. His results led to the placing of an outer planet not nearly so distant as the nearer one of Forbes, but this has not yet been seen.

Prof. Pickring has given consideration to the discrepancies of Saturn, Uranus and Neptune, and he has worked on graphic methods, in addition to computations. He places the planet as a star of about the thirteenth magnitude, but does not as yet give distance, only direction. He has made a sweeping plan, and believes the object to be within the scope of the institutions possessing powerful cameras. In order that no chance may escape of "bagging" the wanderer, Harvard college observatory has sent abroad its circular outlining the sweeping plan and asking for co-operation in the work."

The Ecclesiasticism of Jesus Christ

By LYMAN ABBOTT

The religion that Jesus taught was scientific, based upon the immutable laws of the Infinite, upon truth in its broadest sense.

The principles he taught had been proclaimed by Zoroaster and other sages before his time. His teachings were not tinctured with dogmatic theology; they were free from ritualisms distinctly opposed to those of his day. From a series of articles by Lyman Abbott, entitled "What is Christianity?" now appearing in the Outlook, we call attention to the following extracts from the issue of January 16. He says:

There existed in the time of Jesus Christ a very elaborate ecclesiastical system. There was at Jerusalem a temple with an ordained priesthood, a prescribed ritual, and carefully arranged sacrifices; there was in every village a synagogue in which public worship was conducted and public instruction was given; there were fasts scrupulously observed by the more orthodox, two every week, several additional ones every year; and there was an elaborate ritual of ceremonial washings, which the more conventionally pious observed according to traditional directions with great care.

Jesus Christ disregarded the ceremonial washings and encouraged his disciples to disregard them. Neither he nor his disciples fasted. He frequently, probably habitually, attended worship in the synagogue, but apparently for the purpose of instructing the people, and when the synagogue pulpits were closed to him, he found the prow of a rowboat, a rock on the hillside, the floor of a private cottage, equally available and equally sacred. There is no record that he ever offered a sacrifice or consoled his disciples to do so.* He was not himself a priest, was never ordained by any ecclesiastical authority, apparently never even attended a rabbinical school. Because he had

not done so, his right to teach was denied by ecclesiastical critics. It is not even recorded that he ever urged upon his followers any duty of attendance on public worship. The omission may perhaps be accounted for by the fact that far too great emphasis was laid by other teachers on this obligation, but it is significant taken in connection with the fact that he laid so much stress on private prayer. It is, at all events, quite clear that the ecclesiastical obligations which church tradition imposed on the pious in his time were by him entirely disregarded, and some of them openly and vigorously denied.

It has, however, been supposed, probably by the majority of his disciples in all ages, that he created a new set of ecclesiastical obligations, and that these are binding on his followers. This new or Christian ecclesiasticism is supposed to include the organization of a church and the requirement of two sacraments—baptism and the Lord's supper. The general agreement of Christians in this supposition would carry great weight were it not for the fact that they do not at all agree as to either the form of the authority of the church which he is supposed to have organized, the method of the baptism which he is supposed to have required, or the significance and value of the supper which he is supposed to have commanded. It is not my purpose to argue any of these questions. I shall not even argue the accuracy of the general supposition. Still less do I purpose to estimate the value of either the church or the sacraments. I only purpose to recall the acts of Jesus Christ as they are recorded in the four biographies and leave the reader to form his own conclusion.

* His direction to the leper in Mark i:44 was to fulfill a sanitary regulation which required a leper to get a health certificate from the priest before the ban was removed and he could again mingle with the people.

In those biographies there are only two references, by Jesus Christ or by the narrators, to a church. That is, the word occurs only twice in the gospels, both times in the one gospel—that of Matthew. In one case Christ declares that the gates of death shall not be able to hold his church in its prison-house; his followers shall pass through to life beyond; in the other, he bids his disciples to adjust their quarrels by diplomacy or arbitration, and if that fails to refer the disputed matter to the church. In both cases the Greek word used signifies an assembly of the people, and might, but for the interpretation given to it as a result of subsequent history, be rendered "the brotherhood."

Greater significance is probably attached to two incidents in Jesus Christ's career which are very similar. In Galilee, finding the time too short and the work too large for his unaided ministry, he selected twelve from among his followers and commissioned them to preach in the villages while he preached in the cities.† Later, in

† Compare Matthew ix:35, xi:1; Luke ix:6.

the larger region beyond Jordan, he selected seventy itinerant ministers for a similar work. The commission was the same in both cases. In neither case was there any hint in the appointment that it was permanent, or that the ministers were to appoint successors, or were to continue their work after the designated service had been rendered. In neither case were the directions given of a kind applicable to our time, and no church of our time endeavors to conform to them. Exactly why the appointment of the twelve should be regarded as the organization of a permanent church and the appointment of the seventy a temporary commission for an immediate need I do not know, unless it be that there are some reasons to think that the subsequent Apostolic church grew out of the first of the two commissions. That church organizations did grow up almost immediately after the disciples became convinced of the resurrection of their Master is certain. When they were formed in a Greek community where the democratic town meeting was not unknown, they were democratic or congregational. When a synagogue was transformed into a Christian church, the church took on the form of the

synagogue and was presbyterian. As soon—and it was very early—as two or more churches in a city or a moderately sized district came to co-exist side by side, in the interest both of fellowship and efficiency, co-operation was desired, and this was secured through the ministry of an overseer, and so the bishopric grew up. But all of these forms came into existence after the death of Jesus Christ and do not concern us here, since we are considering, not the ecclesiasticism of the early church, but that of Jesus Christ. And the evidence that he planned any new church organization to take the place of the Jewish church is very slight, if it can be said to exist at all.

The notion that he prescribed baptism and the Lord's supper as permanent ordinances appears to me to rest on an equally slight foundation; almost the sole evidence to support this opinion is the fact that they early became church ordinances, and the assumption that he must have foreseen and intended what in fact came to pass.

The history of baptism, as it is related to the teaching and preaching of Jesus Christ, is very simple. Among the ceremonial washings common among the Jews, probably the one to which they attached the greatest importance was the baptism of proselytes. When a pagan desired to become a Jew, he was immersed in water as a sign that he washed away his old sins and his old superstitions and emerged a new man. He was said to be born again. He ceased to be a pagan; he became a Jew. When John the Baptizer began his ministry, it was with the declaration that the Jew needed cleansing no less than the pagan. You call yourselves, he said, children of Abraham. God could make out of the stones at your feet as good children as you are. To emphasize his teaching he called on them to be baptized and re-enter the church of God, as though they had been pagans. So in our own time a civic reformer, denouncing the corruption of the people, might call on native Americans to take out naturalization papers and so renew their vows of loyalty to their country. Jesus at the very beginning of his ministry insisted that John should baptize him; not—this is clear from their dialogue—be-

cause he needed to be purified; not because he thought there was any purifying value in the water; but because he wished to identify himself in the most solemn and significant manner in the public mind with the one moral reform of his time. In spirit and purpose he was one with John the Baptizer, though not, as he afterward explained, in doctrine and method. While he remained at the ford of the river Jordan, preaching with John the Baptizer the necessity for a national repentance, his disciples, who had themselves been the disciples of John had been baptized by him, adopted his symbol, though Jesus himself did not. But they appear not to have continued to employ it after they left the Jordan—at least there is no record of any such baptism. But when, after Christ's resurrection, he gave them their commission, he told them to make disciples of all the heathen nations, but to baptize them not into Judaism, but into the universal Fatherhood—into fellowship with the Father, the Son, and the Holy Ghost. To the existing symbolism with which they were familiar he gave a new significance. That this new significance imparted to an old symbol imposes that symbol and a particular method of its use upon the church for all time does not seem to me a tenable proposition. The sacredness of baptism rests upon its antiquity as a rite and its fitness for its purpose. Certainly, since it was never administered by Jesus Christ himself, it can hardly be called a part of the ecclesiasticism of Jesus Christ.

Nor can the Lord's supper be so regarded.

The passage of the Red Sea by the children of Israel was celebrated by a supper. This paschal supper was a family, not a church festivity. The father administered it, and originally himself killed the lamb for the table. No priest had any official part in it. Just before his death, Jesus Christ arranged to sit down with his especial friends at this paschal supper. He, who was not a priest, presided at the table as the father of the household. He took the occasion to give his friends some last words of counsel, of inspiration, and of affection. He changed the accustomed Jewish ritual which accompanied the passing

of the bread and the wine, and so gave to them a new meaning. And he asked his disciples that thereafter, when they sat down to the paschal supper, they should make him, as it were, their guest; and that they should not merely recall the deliverance of Israel at the Red Sea, but should remember him, his life, his love, his sacrifice. Did his words mean anything more? Perhaps. Perhaps they meant a request that for all time his disciples should make him their guest; that for all time they should break bread with him and renew their pledges of loyalty and love, that every household meal should be a sacred meal. But surely this request for love is despoiled of its highest meaning when it is transformed into a command for a ceremonial observance. Surely, whether it be complied with in a meeting-house or a cathedral, kneeling before an altar or sitting in a pew, in a sacred church or in the more sacred home, administered by a priest, or, as the last supper was administered, by a layman, it is not a church ordinance, but a family festivity, truly called a "communion" because it is a feast of sacred fellowship, truly called a "Eucharist" because it is a thanksgiving of spontaneous love. It cannot be counted a part of the ecclesiasticism of Jesus Christ.

I repeat here what I have said before, that it is no part of my object in these articles to pass judgment on the value of the later developments of Christianity. It is simply to describe the Christianity of Jesus Christ. And that Christianity, as we find it in the four biographies, as it was without a formulated creed or an organized system of theology, so it was without a formulated ritual or an organized church. Creed, theology, ritual, and church were all later developments. The Christianity of Jesus Christ was all summed up in love; its theology, God is love; its law, the law of love; its ritual, the spontaneous expression of love to God; its church organization, co-operation in the service of others inspired by love.

When the Kingdom is once found, life ceases to be a plodding, and becomes an exaltation, an ecstasy, a joy.—*R. W. Trine*

To go about moping, depressed, blue, out of spirits in general, is to exist, but not to live. It is the condition of the molusk, and unworthy a human being. Worry is a state of spiritual corrosion. A trouble either can be remedied or it cannot. If it can be, then set about it; if it cannot be, dismiss it from your consciousness, or bear it so bravely that it may become transfigured to a blessing.—*Lillian Whiting.*



The Human Call.

BY BERT HUFFMAN.

Out in Wallowa, one of the interior countries of eastern Oregon, where the facilities of communication are meagre, there is a rural telephone line reaching back some fifty or sixty miles into the thin settlements on the Grand Ronde river.

This line meanders through the river canyons, over the hills, into the forests, by the isolated sheep ranches, farms and saw-mills and on to the county seat sixty miles away.

It is necessarily a cheap line because its patrons are not all wealthy and can only provide what their limited means will permit of. It will scarcely carry a conversation the entire length of the line.

And so it is the custom, and in fact one of the fixed rules of this rural line, that the families living out at the farthest edge of the settlement, may call up a family living nearer town and have their order to the merchant, physician, lawyer, stock-buyer, or other business interest in town, repeated, to make sure that it is heard and heeded. Thus a message is repeated through two or three patrons of the line, but always promptly, word for word, and there is scarcely ever a misunderstanding. It is the only means of communicating quickly with the outside world, and so every patron is ever alert to answer the faintest call from the farther end.

There is a signal for a physician, three long rings, for which every patron of the line is ever listening. Midnight, morning or noon, let this call for the doctor sound, and every patron goes to the telephone to learn who is in need. The nearest neighbors go to the relief of the sick or injured at once and in the meantime the call for

the doctor is sent speeding on to the county seat.

There the "central" office secures a physician, gives him directions to the home and he starts at midnight or noon over mountain trails, through storm or shine, 30, 40 or 50 miles away.

The human call is heard and answered!

Everywhere about us are people living in need of assistance; in need of a strong, hopeful, healthful creed of life. They are on a "weak line" perhaps, and cannot reach the physician at once. But their call is heard by someone. They are in touch with someone who is in touch with the Truth. Let this Someone fling it on down the line. Let their human call be answered, promptly, cheerfully, decisively.

The physician, the Truth, is waiting for their call and is within reach, if only they can make the connection; if only someone will repeat their call and send it speeding on and on!

As we see and hear these faraway people struggling to get in touch with the great, throbbing, friendly world, let us help them. Let us fling back a cheerful response. Let us encourage them. Let us listen for their midnight call.

They have made some effort to get in touch. They are reaching out and upward. They have a weak line of communication leading up out of their environment to a higher ground. Let those on higher ground, bend down and listen. The line is weak and thin at times. The call can scarce be heard. But there is a connection and those higher up can hear and help if they will. They can put the weak in touch with Truth. They can respond to the midnight call for the physician.

In this way the world is to be placed in touch with the Truth. From the remotest human environment comes the faltering call. Let us send it down the line. Let those nearest go at once to the relief of the needy and in the meantime, let the others send on the message and send back the response. Let us give them healing, hopeful, helpful thoughts, good cheer and encouragement, and urge them to have faith in themselves, to arise, to aspire, to climb!

Let us place them in touch with the live wire of the Truth.

"Follow the Star."

CONTRIBUTED TO STELLAR RAY
BY M. HYACINTH LOUNT.

Like silver lamps
In a "Mystic Shrine,"
The triple star of the Nazerene
Shines bright.
The bells of the City of God Ring out,
For Faith, Hope and Love
Were born tonight.

I saw a star
That blazed upon the sky,
In Astral oases of light,
And soon, I saw it die
And fade from sight.
O, soul star! garbed in holy love
Follow that gleam,
Though ever so faint and far,
With all the might of thy soul;
Follow the star!

O, the paralyzing effect of the fear of evil!
It surely doth make "cowards of us all."
It makes us pygmies where we might
Be giants, were we only free from it.

—H. Emile Cady.

There is Nought to Fear in all the Universe

The awesome calamities of nature—the carnage, destruction and devastation of war, but swing wider the portals of brighter realms, that the stream of life may flow more rapidly to the shining sea of its destiny.

Each leaf whirled in the tempest arrives at its safe retreat in the sacred aisles of nature's vast construction.

Not, however, with fear and anguish, but swiftly and cheerily it greets the mighty breath that bears it onward. So do small seeds and delicate pollen safely reach far distant shores, to bloom in radiant beauty in fertile, gladsome soil.

Man alone has resisted change, resented and deplored reform, shuddered with fear and horror when the foundations of his superstitions have crumbled and fallen away.

Through this stage of his evolution he is now moving more rapidly, having gained momentum and velocity in mental and spiritual progress, just as he has acquired them in his physical attainments. For example, his methods of travel:—a century ago he plodded along footsore and weary, where now he swiftly transports himself with ease wherever he wills to go. The once feared

lightning flash now obeys his lightest touch and answers his most distant call.

Fear? There is naught to fear,
Love rules the universe.

Happiness lies in greeting life's changes fearlessly, gladly, and when we rightly comprehend the words of a noble orator of the early part of the Christian era, when he said, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, can separate us from the love of God," fear will be a vanquished foe—humanity will bask in the sunlight of realization of its glorious inheritance.

There is a sure way to hasten this much desired condition—it is through liberating each single thread from the gordian knot of fear. Disentangle each life from its enthrallment.

Would you be free from fear? Then breathe deep many times each day, asserting in all God's universe there is naught to fear. As you go to your rest at night let this be your last conscious thought and such peace will enfold your being as shall lift you above all fear.

Remarkable Experience Related

By R. B. HARRISON
President of the Atlanta Psychological Society

This is related as a true incident. One of the men is Robert Bryan Harrison, president of the Atlanta Psychological society. The other was J. W. Houchin, for four years vice-president of the society. Two years ago, Mr. Houchin died. Both he and Mr. Harrison, being very deeply interested in psychology, had entered into an agreement before his death, that the one who died first would try to communicate with the other from beyond the grave. Mr. Houchin had a pocket-knife which had been brought to him from Europe and which he had always carried. At his death, it was given to Mr. Harrison by one of his sons. Two weeks after the day of his friend's death, Mr. Harrison placed the knife in the hands of a psychic in his office in the Austell building, and the things that have been told followed.

A part of what happened can be explained by mind reading, Mr. Harrison points out, but only a part. The psychic had never seen the friend who had died, but she could easily have gained a description of him from the image in Mr. Harrison's mind. But Mr. Harrison did not know that his dead friend had a child and a grandchild who had died, and he did not know that the wife of his friend was worrying over the psychological magazines and books. He asks this question:

"If the psychic did not communicate with the dead, from whom did she learn that my friend had had a child and grandchild, and from whom did she learn that his wife was disturbed over the psychological books and magazines?"

This story is told simply as an illustration of the very strange phenomena that are being encountered by the Atlanta Psychological society in its investigations. This society is composed of three hundred members, among whom are numbered some of the most profound students in the city, and

some astounding things are claimed by its members.

Mr. Harrison, through actual experiment, has proved that telepathy, mind-reading, is above doubt; and has proved to his own satisfaction that each person has at least two bodies—he believes each has three—has proved that there is an astral body entirely separate and distinct from this material, visible body we are all familiar with, and has proved the truth of psychometry, the theory that any insensate object such as a common lead pencil retains, through a sort of vibration, an impression of every touch, so that if one but take such a pencil in one's hand, a psychic of sufficient susceptibility, can, by merely looking at the pencil, describe that person accurately.

To the ordinary mind untaught in the ways of mysticism, the results he has obtained are unbelievable. They are uncanny, they strike one with awe. As you listen while they are told, a strange, indescribable feeling steals over you, like that a child experiences as he hears a tale of ghosts. The material seems to slip away, and the vague and unknown steals down in its place.

Mr. Harrison has a brother living in Lumpkin, Ga., Judge John T. Harrison. With the help of Judge Harrison he conducted a most remarkable experiment in telepathy and, incidentally, though unwittingly, in the existence of the astral body. The story is told as related by Mr. Harrison.

They agreed that one Saturday afternoon at 3:30 o'clock, Judge Harrison should take careful note of what he was doing, and write to his brother just what his actions at that hour were. At the same time, Mr. Harrison, who was then in Atlanta in his office in the Austell building, would also write, tell what he thought Judge Harrison was doing at 3:30 o'clock, mail the letter to

Judge Harrison, and see how the two letters coincided.

At 3:30 o'clock, Mr. Harrison spoke to a psychic who sat in a passive state in his office.

"You are going to Lumpkin," he said. "You will go over the Central, first to Macon, then to Americus."

The psychic described her trip minutely. "Now, I'm getting off the train," she said.

Then she described her passage through the town. At the courthouse, she stopped and entered. She went into a room.

"There are three men here," she said.

From her description Mr. Harrison recognized them as the sheriff, the deputy sheriff, and a clerk.

"You are in the wrong office," he said. "Go further down the hall."

"I am in another room," she said. "I see a man standing by the window."

"Ask him his name," directed Mr. Harrison.

"He says it's John," the psychic replied.

She described him. She said he had brown hair and eyes, and gave an accurate description of his dress.

"He is standing by the window," she said, "looking at two little negroes scuffling in the street below him."

Mr. Harrison immediately wrote what the psychic said, and mailed it. The next day he received a letter from his brother in which the latter said that at 3:30 o'clock he threw a piece of sugar-cane from his window and stood looking at two little negroes scuffling over it in the street below. That was proof of the telepathy that had been at work, but there was another part of the letter still more remarkable and strange.

Judge Harrison wrote that as he stood by the window, something entered the room and he distinctly saw his brother's psychic, though her material body was seated in a chair beside Mr. Harrison in the latter's office in the Austell building. She asked him what his name was and he said John.

The name of Mrs. Riddle, wife of Lieutenant Riddle, is still fresh in the minds of newspaper readers. While trying to join her husband who was with Evans' fleet on his trip around the world, she was wrecked

on Christmas Island, and there she, with a number of other passengers, were cast-aways for some time. Before this occurrence, she and her husband were at San Diego awaiting the sailing of the fleet. Mrs. Riddle, mother of Lieutenant Riddle, passed through Atlanta and met Mr. Harrison. She told him that she had not heard from her son for some time and that she was growing anxious about him. He told her he would try to get into communication with him. He directed a psychic to find Lieutenant Riddle. She did, and said that he was at San Diego waiting to sail with the fleet. She said that she could see him with a little girl continually at his heels. Sometimes the little girl becomes bothersome, she said.

This Mrs. Riddle could not understand. She knew that her son had no children of his own, and she thought he was without friends in San Diego.

"But you will get a letter from him in three days," said the psychic, "and it will explain everything to you."

In three days, true to the psychic's prediction, so it is related, the letter arrived. In it, Lieutenant Riddle told his mother that he had found a cousin in San Diego whom neither he nor she knew to be living there, and that this cousin had a little girl with whom he had got to be such great friends that the little one was almost his constant companion.

This was an instance of telepathy extending from one side of the continent to the other.

Mr. Harrison explains this. He gives a rational explanation of all instances of telepathy and cures effected through psychic healing. This healing, by the way, is the most important feature of the Psychological society. His theory is that the mind is dual. He goes a bit further than Hudson, however, and says that there are two distinct minds, the objective and the subjective. The objective mind is the mind that is commonly predominant. It is the mind we have to do with daily. In our normal moments, it is the objective mind we use. With it we do our thinking, our acting, our willing. It is the subjective mind that is predominant during sleep. Commonly the objective mind is predomi-

nant. It is only in unusual instances and unusual people that the subjective mind asserts itself.

TELEPATHY EXPLAINED.

It is Mr. Harrison's theory that the subjective mind is a spark of the divine fire, a part of the infinite. To it, anything is possible. But it is to the fact that all subjective minds are constantly in communication that he goes for an explanation of telepathy, though it is the all powerfulness of this hidden mind that makes psychic healing possible.

Telepathy, he believes, is nothing but the ability of a person to make himself conscious of this communication of the subjective minds. This is possible to only a few, one out of a thousand, because such possibility is due entirely to the abnormal predominance of the subjective mind, which normally is in apparent abeyance. Taking the premises then that there is constant communication between the subjective minds, he points out that in mind reading, a psychical person, one who has merely an unwonted assertiveness of the subjective senses, simply transfers from the subjective to the objective mind what the former has learned.

This constant communication of the subjective minds is given as explanation of the absent treatment that forms such a mystifying part of psychic healing. In Christian science and psychological healing, the healers do just as effective work with the patient a thousand miles away as with him constantly beside them. It is through suggestion that this treatment is effective psychic healing anyway and the subjective minds being constantly in communication, this suggestion can be given in as effective way by unspoken thoughts as though words were used.

Mr. Harrison tells this instance:

There was a woman who wrote to him from Dublin. She was suffering very severely from rheumatism. Her limbs were badly swollen and she endured the greatest pain. He told her that in four days the swelling would be gone and she would be well. In four days the swelling was gone and she was well.

He insists that such healing is in no wise mysterious or impossible to understand.

The subjective mind is all powerful. It can accomplish anything. That is his explanation.

He quotes an instance from the Bible where Christ said that if the faith but be strong enough, all that he did would be possible to man. Mountains could be moved and miracles performed.

PSYCHIC HEALING.

The most important work that the society does is to heal. It was through healing of his own sickness that Mr. Harrison became interested in psychology. He had been ill for a long time, had tried all remedies in vain, and finally took up the study of psychology and was cured.

He now devotes his noon hour to healing, and there is a healing branch of the society among the ladies. He says that he has performed so many cures that he has come to look on the healing of the sick as nothing unusual.

A young girl had been suffering for 22 years from rheumatism. For twelve months she had been unable to lace her shoe. For the purpose of concentrating her mind on the cure he directed her to bathe her feet in plain water.

"I did that," he said, "for the same reason that dipping seven times in the Jordan was directed. The water of the Jordan had no medicinal effect. It was simply the concentration of the mind of the patient on the cure that was desired."

In seven days the girl was cured. She was deaf and dumb, and had to be treated by written suggestion.

Mr. Harrison says:

"All cures are faith cures. An African wears a rattle snake skin, an Italian a copper wire, and a sailor a leather band to keep off the rheumatism, and the desired end is attained in each instance.

He believes that it is the faith in the doctor, the faith in the medicine that accomplishes the cure after all. He does not discourage the use of medicine or of any form of treatment. He merely believes them to be unnecessary.—*Received from Atlanta, Jan. 28, 1909.*



Learn not only by a comet's rush, but by a rose's blush.—*Browning.*

Our Friend, the Vital Force

YOGI ROMACHARAKA

Many people make the mistake of considering disease as an entity—a real thing—an opponent of health. This is incorrect. Health is the natural state of man, and disease is simply the absence of health.

If one can comply with laws of nature he cannot be sick. When some law is violated, abnormal conditions result, and certain symptoms manifest themselves, and to which symptoms we give the name of some disease. That which we call disease is simply the result of nature's attempt to throw off, or dislodge, the abnormal condition, in order to resume normal action.

We are so apt to consider and speak of disease as an entity. We say that "it" attacks us—that "it" seats itself in an organ—that "it" runs its course—that "it" is very malignant—that "it" is quite mild—that "it" persistently resists all treatment—that "it" yields readily, etc., etc. We speak of it as if it were an entity possessed of character, disposition and vital qualities.

We consider it as something which takes possession of us and uses its power for our destruction. We speak of it as we would a wolf in a sheepfold—a weasel in the chicken-roost—at rat in the granary—and go about fighting it as we would one of the animals above mentioned. We seek to kill it, or at least to scare it away.

Nature is not fickle or unreliable. Life manifests itself within the body in pursuance to well-established laws, and pursues its way, slowly rising until it reaches its zenith, then gradually going down the decline until the time comes for the body to be thrown off like an old, well-used garment, when the soul steps out on its mission of further development.

Nature never intended that a man should part with his body until a ripe old age was attained, and the Yogis know that if nature's laws are observed from childhood, the death of a young or middle-aged person from disease would be as rare as death from accident.

There is within every physical body, a certain vital force which is constantly doing the best it can for us, notwithstanding the reckless way in which we violate the cardinal principles of right living. Much of that which we call disease is but a defensive action of this vital force—a remedial effect.

The first great principle of the vital force is *self-preservation*. This principle is ever in evidence, wherever life exists. Under its action the male and female are attracted—the embryo and infant are provided with nourishment—the mother is caused to bear heroically the pains of maternity—the parents are impelled to shelter and protect their offspring under the most adverse circumstances. Why? Because all this means the instinct of *race-preservation*.

But the instinct of preservation of individual life is equally strong. "All that a man has will he give for his life," saith the writer, and while it is not strictly true of the developed man, it is sufficiently true to use for the purpose of illustrating the principle of self-preservation. And this instinct is not of the intellect, but is found down among the foundation stones of being.

It is an *instinct* which often overrules intellect. It makes a man's legs "run away with him" when he had firmly resolved to stand in a dangerous position—it causes a shipwrecked man to violate some of the principles of civilization, causing him to kill and eat his comrade and drink his blood—it has made wild beasts of men in the terrible "black hole"—and under many and varying conditions it asserts its supremacy.

It is working always for life—more life—for health—more health. And it often makes us sick in order to make us healthier—brings on a disease in order to get rid of some foul matter which our carelessness and folly has allowed to intrude in the system.

This principle of self-preservation on the part of the vital force, also moves us along in the direction of health, as surely as does

the influenc within the magnetic needle make it point due north. We may turn aside, not heeding the impulse, but the urge is always there.

If we are wounded, the vital force begins to heal the wound, doing the work with wonderful sagacity and precision. If we break a bone, all that we, or the surgeon may do, is to place the bones into juxtaposition and keep them there, while the great vital force knits the fractured parts together. If we fall, or our muscles or ligaments are torn, all that we can do is to observe certain things in the way of attention, and the vital force starts in to do its work, and drawing on the system for the necessary materials, repairs the damage.

All physicians know, and their schools teach, that if a man is in good physical condition, his vital force will cause him to recover from almost any condition excepting when the vital organs are destroyed. When the physical system has been allowed to run down, recovery is much more difficult, if, indeed, not impossible, as the efficiency of the vital force is impaired and is compelled to work under adverse conditions.

If vital force cannot do for you all that it aims to do, it will not give up the attempt as hopeless, but will accommodate itself to circumstances and make the best of it. Give it a free hand and it will keep you in perfect health—restrict it by irrational and unnatural methods of living, and it will still try to pull you through, and will serve you unto the end, to the best of its ability, in spite of your ingratitude and stupidity. It will fight for you to the finish.

No organism can become diseased while the proper conditions of health are observed. Health is but life under normal conditions, while disease is life under abnormal conditions. The conditions which caused a man to grow to a healthy, vigorous manhood are necessary to *keep* him in health and vigor.

We are living in a civilization which has forced a more or less unnatural mode of life upon us, and the vital force finds it hard to do as well for us as it would like. We do not eat naturally; drink naturally; sleep naturally; breathe naturally; or dress naturally. We "have done those things

which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health within us"—or, we might add, as little health as we can help.

We have dwelt upon the matter of the friendliness of the vital force, for the reason that it is a matter usually overlooked by those who have not made a study of it. It forms a part of the Yogi Philosophy of Hatha Yoga, and the Yogis take it largely into consideration in their lives. They know that the vital force is ever awake to their well-being and health, and they repose the greatest confidence in it.—*Herald of the Golden Age.*

* * *

The Vapor Bath.

The world is aroused to the fact that health is one of the greatest blessings that we can contact in this life; without it life is in a measure a failure. THE STELLAR RAY will devote a part of its space each month to practical suggestions upon this all-important topic. The following simple, homely instructions, when carefully obeyed, have quickly reduced feverish conditions to normal, caused congestion to disappear, and relieved suffering from sprains; also colds with rheumatic or neuralgic pains, malarial indications, etc.

The use of the vapor bath is safe and in most cases effectual, more so than the hot bath. Each person may enjoy a vapor bath in his own house by filling a pail two or three inches deep with hot water, in which can be placed a hot brick. Place the patient over the pail and wrap both patient and pail in thick blankets in order that none of the steam may escape, and in case of inflammatory complaints, a pint of boiling hot vinegar may be added. During the bath the patient should partake of pure stimulants, in order to produce profuse perspiration, and when this is sufficiently produced, let the patient retire to a bed thoroughly warmed, and hot application used until the patient is entirely relieved. Any limb may in this way receive the benefit of vapor bath, as, for instance, if the foot or leg is inflamed or afflicted by pain, wrap the limb and pail as heretofore described and allow the limb to remain so until perspiration is

produced and the effects are felt: After taking the vapor bath the greatest caution must be exercised that the patient does not take cold, which is quite liable to happen after the profuse perspiration. If this process should be applied in many difficulties in place of taking useless and injurious drugs into the system, it would be far better for the general health.

As to the sponging of the body, when rising in the morning: Begin with the throat, chest, belly, abdomen, limbs and finally all over the body, after which rub well with a coarse, rough towel, as this last will serve to promote healthy circulation. After this, if the weather permits, take a walk or a little gentle exercise before partaking of food. The breakfast should be light. Keep the stomach and bowels in order and the skin clean, for this is the proper way to health.

* * *

Forecast of Events for 1909.

BY MARTHA J. KELLAR.

Nations may rise and fall, but the eternal years roll steadily on, bringing ever new each day's dawn. Changing, changing, the warp and woof at every turn, the shuttle of life is busy weaving our destiny. Some colors seem bright and clear, and some dull and dark appear. Grief and joy mingle their tears.

In the New Dispensation (the new Astrological cycle now beginning), there will be many progressive changes that will work for the good of all humanity. The whole world is entering on the most stupendous changes in its history. A new cycle in all things is on the way, old relics and traditions must be swept aside to make room for the new order that is to be inaugurated, new plans, inventions, and progress for the betterment of the race in all ways, are coming fast, greed and selfishness, must give way to love and light. The crash of old superstitions, and prejudice will be severe, but out of the ashes of the old, arises the glorified new nation. The seed has been sown, the cultivation will be strenuous to reduce the crop of weeds that are always springing up. There are giant tasks to do, and giant minds are needed to see them through. To harmonize the

warring elements both high and low, that seek only their own selfish rule, will require great tact and judgment. We have set a tried and faithful leader, the difficult part to fill, and we will see him safely through. The wand of peace is in his hand.

The path of duty he sees far in advance of the times, and marches straight on and on. It will take a good part of the year to get new laws and officers readjusted on a smoothly-working basis, so that our prosperity car can again climb to the top of the hill. But don't forget that this nation is speeding forward in a continually ascending spiral ever bound for the top, and will stand second to none in any line, in spite of pessimistic doctrines, and calamity howlers. It will be done peaceably too. To be prepared for war, will insure peace to the United States and her territories.

Weather: A waste of water, floods in unusual places. A rather late wet spring in the middle and eastern states, considerable snow and cold weather, up to March. Then high water, sudden freshets and the worst floods for this locality will be about the last of February and in March. In the northwestern states the floods will come later. Also a great deal of damage by lightning and fires during the year. March, April, September and October are likely to give the worst storms, fires explosions, earthquakes and calamities of nature.

In most places wheat and potatoes will be better crops than last year, though corn may not be so good. Fruit fairly good in most places. The southern states will become more prosperous than for a long time. Some of them will pass more humane laws, more liberal to those who are anxious to improve their condition. Sugar, rice and cotton will be good crops in most parts, and early garden truck for shipping will bring high prices. The south will also start new factories that will benefit very much. Business will pick up faster in the west and south than in the east or middle states. They could fare right well if not too much afraid to invest their capital, and don't wait too long to get to work. The waterways committee should try to make their plans large enough to last, or fifty years from now the work will need to be done over. From the Gulf to St. Louis it

should be made fit for vessels of the merchant marine to ascend, so the expense of reshipping may be avoided. No extra canals will be needed if we use the rivers and lakes we have to the best advantage. Just here I will quote from the prophecy of 1899 Commercial Tribune, January 22: "There is a gigantic improvement to be undertaken in the waterways of the land. The isthmus canal will be built and the map shows the obstructions removed from the St. Lawrence river, and it is made navigable for ocean steamers, as far as the lakes. The Mississippi's crooked banks made straight, till it looks like a vast walled canal for ships as far as St. Louis." A sea wall to last, will make the country on each side safe from floods, and the swampy places can be drained or irrigated to suit, in the case of rice fields. Immense crops could be raised. The United States has not really used the half of her wonderful resources, but wasted with a prodigal hand the free bounties of nature. Little did our ancestors realize what our land would be today, and as little do we now realize what the next fifty years will bring. Work on the Panama canal will go steadily on, with some occasional accidents or unexpected difficulties of soil or weather. New Orleans will suffer by fire quite a serious loss during the year. Hotels and other public buildings, part of it will be in quarters among old tenements and relics of the past. Florida will have some severe coast storms during the winter destructive to shipping and shore alike. Building a railroad across the Keys will prove an expensive and not very safe piece of work, and may be abandoned when a few miles are tried. A storm and shipwreck off Newport News or near there before the cold weather is past, but not very great loss of life. The Philippines are improving very fast, more strict sanitary regulations are a necessity to stamp out some epidemic troubles that break out now and then. Some of the wild tribes will continue to make more or less trouble. Medical missionaries as well as teachers are needed, the young people are the ones to train.

Hawaii is a rich tropical garden, valuable with the right sort of cultivation. It needs an agricultural college more than

any other kind at present. The Alaska-Yukon-Pacific exposition will be a grand success and attract many to settle in that part of the country. Stricter quarantine should be maintained in the coast cities, especially on the Pacific, or we will have a plague before we know. The very best scientists should be set to work and if possible discover the remote cause that it may be stamped out of existence.

The city that is set upon a hill is soon to be made desolate by a mighty upheaval of nature forces. Terrific, appalling, the destruction. Fire follows, explosion after explosion, many escape, and many are lost. It seems to come without warning and to be on the Pacific coast of South America. Our ships come sailing home again, but not as soon as expected, on account of storms.

The malific planet Saturn is crossing England's ruling sign; her war cloud is rising fast. The Indian colonies will make a try for independence, but the native chiefs will not agree, and England will buy off some of the tribes, and give others better laws eventually. The struggle will be greatest in the vicinity of the Ganges river, Calcutta, Benares, &c. The natives will put up a vicious fight for their homes. England will need to call out her best generals and troops. April, July and August will see the most severe fighting.

Poor China seems rather dazed by the sudden breaking of her shell, and is turning around and around, trying to keep watch of all possible foes. Before the year is out, China will make a new commercial treaty with Japan, restrictive in some lines. Bulgaria, Servia and other small places will keep up their quarreling, which both England and Germany would like to settle. Germany will try to have a say when England gets busy with India. Russia will keep quiet this year, except to celebrate the arrival of another son in the Royal family. Some illness or a death in the royal family of Denmark, but not the king. Spain will have a more prosperous year than last. Manufacturing will start on an increase. Portugal is still very much unsettled. The king of Italy must keep a close watch on the anarchists, and watch the people closest to him, there are treachery and secret enemies. South America will do fairly well except for volcanic and earthquake shocks.

The emperor of Brazil is liable to have a severe illness, perhaps death. Castro the Dictator will be assassinated by some of his own people. Cuba will be able to manage her own affairs, and will have good crops this year.

The burning oil wells, near Tampico, Mexico, will break out again and destroy more country; they get beyond control and will have to be abandoned. The land about there will sink. In the United States there will be several deaths among men prominent in finance, religion, educational and government lines. There seems to be two senators. There will be many violent deaths, murders, suicides, &c., for trivial causes; the first half of the year the worst. As Saturn is in Aries, causes insanity among emotional people. The general health of the people will be good.

Many reforms will be inaugurated, or at least the plans laid during the year, among them revised immigration laws that will benefit all countries. The white slave traffic needs the keenest watch to catch the real offenders. The Union Convention of Churches is likely to result in a great religious revival, which will be of benefit in many ways, added to the temperance work will help to revive the standard of morality. The Y. M. C. A., Endeavor, Epworth League, and various brotherhoods, are doing quite as much for human betterment as the churches. Teach the Golden Rule, brotherhood, co-operation, and leave the nonessentials of man-made creeds to each person's conscience alone.

Received by wireless, December 9 and 10, 1908.

MARTHA J. KELLER,
Secretary of Astral Society.
27 Arcade, Cincinnati, Ohio.

* * *

A Good Time.

BY ELEANOR KIRK.

If you cannot do what you would like, do what you can and have a good time doing it.

There is a greater good time in making your own good time than in having somebody else make it for you.

The first is victory, the last surrender. When you can make your own good time,

you can give points to others about making theirs.

As long as you depend upon company for comfort, just so long will you be in bondage.

The plea of lonesomeness is a confession of weakness, as well as ignorance of the best society.

The best society is not always in material evidence.

To grow in health and power you must have a good time. Only the recognition of the Infinite in yourself can furnish it. This is attained by the realization that not one event nor a thousand can prevent the soul from the enjoyment of its own, and that its own is always at hand.

Therefore, if you cannot do what you think you would particularly enjoy at the moment, do what you can and have a good time doing it.—*From Black and Blue and Other Happy Studies.*

* * *

Physical Regeneration.

BY BENJAMIN WILLIAMS.

The November and January issues of THE STELLAR RAY each contain an article on the title given above. Whether legislation to prohibit the marriage of degenerates be right or wrong, the fact will still remain that it is powerless to prevent the birth of degenerate children.

Mrs. Savage states that the cause of degeneracy is, "Ignorance regarding the great life forces," and its remedy, "Shall be knowledge of the immutable Law of God." True, O, reader; but how many of you understand the law of God? Can you tell me why the son of yonder great statesman is an inebriate? Can you tell me why the daughter of that noble woman has gone to ruin? Can you tell me why the children of kings and queens so often end their days in lunacy? How many can say why one man is a thief or swindler and another the model of honor.

What is the Law of God? Harmony. And the key that unlocks its mysteries is Astrology.

The union in wedlock of two souls no matter how good they are, whose magnetic forces are antagonistic, will only result in

dischord. This dischord, as sure as night follows day, will be manifested in their children as disease, crime, or lack of moral fiber. On the contrary we often see some noble man or woman in the highest ranks of fame who is the offspring of ignorant, simple, yet loving and harmonious parents.

The deep student of astrology by comparing the horoscopes of two people can tell the degree of harmony or dischord existing between them and predict with certainty domestic felicity, or the reverse, as the case may be. He can even go farther than this, and predict to two harmonious souls who understand and obey the law of sex, the birth and rearing of children who in every respect will be superior to their parents. I should like to conclude by giving in detail the law of harmony between horoscopes and the law of sex. The knowledge of these laws alone can accomplish physical regeneration.

I fear, however, that the former would only interest astrologers, and the latter is too delicate a subject to treat in this place.

* * *

Christ's Lesson.

BY MARTHA SHEPARD LIPPINCOTT.

'Twas love that wrought Christ's mission,
Upon this world of ours;
He never led the people
By military powers;
He never wrote a book, or
Fine churches built with gold,
And He ne'er sought with money,
To lead men to His fold.

Sweet nature was His temple—
Her works would all combine
To illustrate His teaching,
And, thus, the world, refine.
He sought to lead men, only
By everlasting love,
And by it's blessed power,
To lead their souls above.

Then why do we, professing
To follow in His name,
Not follow His example,
And try to do the same?
Let love, Christ's spirit, guide us,
To lead our souls to God—
No better paths will ever
Be found than Jesus trod.

Let us never forget that an act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it.—*Maurice Materlink.*

* * *

Third Step.

BY GLORIA GLENN.

Beloved, thou art now ready to climb the heights; I am with thee, my arm shall encircle thee more lovingly, and thy step shall be more firm. Thou dost carry the law with thee every moment, thou and the father art one, this higher law or love never leaves thee.

Hast thou a desire beloved? Thoughts are things, learn thou to create whatsoever thou dost desire, be sure thy thoughts are of love, of justice and unselfishness, otherwise the reaction later will be detrimental.

Thine imagination can be a great help in the attainment of thought control. Let thy day dreams be more than the scattering of thought energies. Thine ideals can be real, true as thou dost wish. Practice the art of thinking. Beloved, repeat thousands of times, "I am love." For love was the beginning; seek-first-the-(law) kingdom of heaven (power) and all things shall be added unto thee.

Know beloved, that thou art the power, that in thee is greatness. With the true thoughts thou art constantly drifting toward thine ideals. If thy thoughts are always on thine ideal, then thine end must be to these ideals. If thy thoughts are of failure, then quickly turn about, face the light. Beloved, I am leading thee to the life of glory, to the peace that passes all understanding.

Canst thou not hear the inner voice, which is unerringly reliable? List to this voice beloved. Of all true friends, this voice is the friend with whom thou must hold first communion; it cannot deceive thee, because it is thine own true self.

Beloved draw thou thy happiness direct from its source, thine inspiration and power from the central law within.

Believe not that fate was cruel to thee, thou canst be whatever thou mayst wish to be, thou hast a free will to overcome any-

thing. Thy failures can be turned to success, and thine ideals can be real. Live thou beloved in the eternal light of love, let kindness be thy life, breath the fresh air and smile with joy that thou art alive, rejoice evermore.



The Rescue of a Soul.

BY MRS. IDA LYON.

My soul, entangled in the web of fate,
Lay helpless, complaining of its bitter lot.
When, for a moment in a silent state,

A voice which it had heard before, but
heeded not,

Spoke in impressive tones, though sweet
and low,

"Arise, shake off your fetters and be
free."

"What," was the answer, "do you not, then,
know,

The strength of Hercules would not suffice
for me

To break these bonds?" "Fie!" said the
voice, "have you

Not heard, that once, a lion was, by
bonds, held down,

That would not break, and yet was rescued,
too?

'To him that overcometh I will give a
crown.'

"O," cried my soul, "I cannot overcome;
For I, myself, am overcome by cruel
fate!"

"What," said the voice, "you cannot over-
come?"

You weakly grovel and complain 'It is
too late?'

Begin—with some small thread, some habit,
slight.

Small victories, though trifling they may
seem to be,

Will lead, if you but follow on, to might—
To strength abundantly outpoured, to set
you free."

My soul, all tremblingly at first, began;

But grew in confidence and strength with
every hour.

It proved the magic of the words, "I can,"
And stood, in triumph, *crowned with
joy of conscious power.*

Act well at the moment, and you have
performed a good action for all eternity.

—Lavater.

To the Monea Department of the Stellar
Ray: I write to tell you what I have ac-
complished since I began the first lesson.

I can truly say that I have had wonderful
results.

I was more than discouraged and de-
spondent when I first wrote you, but all
that is gone now, and I am so very much
improved in health that everyone I see re-
marks how much better I look, and I feel
so much better too, that everything looks
brighter to me and my appetite has also im-
proved.

I have been unusually happy for the
past two weeks, and things seem to be com-
ing my way as never before, and I seem to
have a good-will feeling towards every-
body.

I certainly have been very successful in
the past three weeks, and some things I
have needed the most have come right to
my door when I was just wondering what
was best to do. Will await lesson No. 2.

Yours sincerely,

A. E. T.



A Poem.

BY MISS ALMA STANFORD.

Let me linger by the brooklet
Where the water-spiders play;
And the overhanging branches
Nod a welcome to my stay.

Let me sit and drink the zephyr
As it wafts the woodland o'er;
Stealing perfume from the maple
Just across on yonder shore.

Let me listen to the minstrels
As they flutter 'mong the trees;
And are wafted to and fro
By the gentle summer breeze.

Let me listen to the ripples
As they break upon the shore;
While the bosom of the water
Heaves with laughter evermore.

Let me gather fairest lilies
From the mud-bed of the pond,
Where the saucy big bass bull-frog
To my singing will respond.

Books and Periodicals

MISCELLANEOUS REVIEW

Libra, or What the Stars Told Elizabeth.

BY ELEANOR KIRK.

Libra is the seventh sign of the Zodiac, the mystic number of a more than mystic constellation. It stands for the inexpressibly beautiful month of October, with its light and shade and gorgeous color, opal being especially predominant.

Libra also represents justice, and has always been typified by the scales in process of balance.

Libra is the airiest of the three airy signs, and in the early stages of development the *Libra* native is often very capricious. But love of justice is the keynote to the October character; and, though the scales may seem at times to wobble desperately, poise sooner or later is attained.

Libra, or What the Stars Told Elizabeth is a genuine love story, which might fitly be called a true romance.

The heroine is beset by difficulties, as all inspirational and impulsive natures are, but finally works out her problem to her own satisfaction, if not to the satisfaction of her conventional friends.

This story also deals with the characteristics of other signs of the zodiac in their connection with *Libra* and *Capricorn*—the latter *Libra's* lover.

Price \$1.00. May be purchased of the Stellar Ray Book department, or of W. F. Hubble, Kingston, N. Y.

The Law of Natural Healing.

BY CHARLES L. GILSON, N. H.

This work is the embodiment of a theory and practice which are combined into a system of developing the body, the mind and the spirit of man through the agency of the forces within himself.

The author claims that with the assistance of this volume, any person of suitable physical, mental and moral makeup, may heal the sick and banish pain without medicine or surgery, as easily and efficaciously as he has been doing it daily for years.

We quote the following from this able work, as it gives the reader a glimpse into its interesting pages.

"The Book of Death."

BY DR. L. W. DE LAURENCE, A NOTED ADEPT.

This "Students' Occult Edition" contains over 400 pages, arranged for self education and development. Teaches Clairvoyance and Mediumship, and reveals the meaning of mysteries which have hitherto been hidden, so that if the student has the courage and perseverance, he may "pass from the darkness and gloom of physical obscurity to spiritual vision."

The books of Dr. De Laurence are now being accepted as standard in every country in the world, and for those who are interested in the occult spirit powers of the soul or the sacred Hindu magic will find this "Book of Death" not one of grim and awesome portent, as its name might indicate, but instead a work both intensely interesting and instructive.

The size of the book is 8 by 5½ inches. Contains 400 pages; is bound in interlaken silk basket cloth, gold lettered. Price \$1.50.

Published by De Laurence-Scott Company. For sale by The Stellar Ray Book Department.

We get no good by being ungenerous, even to a book.—*E. B. Browning.*

Through the Valley of the Shadow and Beyond.

Is a most wonderful account of the experiences of Rose the Sunlight and others in the land of the hereafter. It is a revelation, surprising, marvelous, beautiful. Its depth and power, its refinement of thought and language, its insight into the most perplexing scientific problems, all proclaim the working of minds far above the petty griefs and trials of earth. No stronger evidence could be desired to prove the interest and love of those who have gone before than these inspired messages of hope and encouragement to the dear ones left behind, who have been given assurance that they are not forgotten; who are in constant communication with the higher world.

"Through the Valley of the Shadow and Beyond" is a large volume of four hundred pages, handsomely bound in cloth. Its illustrations are reproductions of psychic portraits which show a more than earthly handiwork. There is something in the faces that gives the beholder a distinct idea of the higher life of progression in the better land. The book is unique. Nothing of the kind has ever before been given to the world. Its publication has cost several thousand dollars, no expense having been spared to make the setting worthy of the jewels of thought contained within.

Photographic reproductions of sixteen beautiful psychic portraits of the authors adorn the pages of this remarkable book. The price of the book, handsomely bound in silk cloth with gold lettering, is \$3.00. Published by the Franklin Hudson Publishing Co., Kansas City Mo. For sale by The Stellar Ray Book department.

Peace, Power, and Plenty.

By ORISON SWETT MARDEN, author of "Every Man a King," and editor of Success. 335 pages, 12 mo., \$1.00 net. Postage, 10 cents.

"Never before in the history of mankind," says Dr. Marden, "has there been such an awakening to the great possibilities of the power of right thinking, as we are now witnessing in all civilized countries." This power of the thought-forces to mould destiny is the subject of his latest book, which is pronounced by several critics to be the most helpful and inspiring of all his well-known writings. Mr. Trine calls it "one of those rare books whose every page contains something of great suggestive value for the every-day life. It will be the call to a new, a fuller life to many thousands."

"Peace, Power, and Plenty," is a volume of eighteen chapters, each of which is as happily entitled as the whole. Among them are: "The Law of Opulence," "Health Through Right Thinking," "Mental Chemistry," "Why Grow Old?" "The Miracle of Self-Confidence," and "Good Cheer—God's Medicine." The tone throughout is optimistic, sunny, inspirational. Dr. Marden is one of the greatest of modern forces for individual uplift and success. His writings are great storage batteries of power, reservoirs of sunshine, enormously potential to recharge the flagging wills of men. And unquestionably in a class with his ablest work must be placed this dynamo for good, "Peace, Power, and Plenty." Published by Thos. Y. Crowell & Co., of New York. For sale by The Stellar Ray Book Department.

The Christ of the Red Planet.

BY ELEANOR KIRK.

A vision and a visit to a neighboring planet. A far-off country as computed by miles, but next door when measured by spirit.

To those who desire proof of life everlasting, of the companionship of spiritual beings in our daily earthly life, THE CHRIST OF THE RED PLANET offers the most perfect and assuring testimony.

Price, \$1.00. May be purchased of The Stellar Ray Book department, or of W. F. Hubble, her son, at Kingston, N. Y.

We hear much said about environment. We need to realize that environment should never be allowed to make the man, but man

should always, and always can, condition the environment. When we realize this, we will find that many times it is not necessary to take ourselves out of any particular environment, because we may yet have work to do there; but by the very force we carry with us, we can so affect and change matters that we will have an entirely new set of conditions in an old environment.

—Ralph Waldo Trine.

Mind the Builder.

BY A. A. LINDSAY, M. D.

This work is a continuation of the author's former work, entitled "The New Psychology Mind the Builder" is a treatise with formulas for body-building or physical culture, mind-building or mental culture, character-building or soul culture.

It is an able, forceful, lucid presentation of the writer's philosophy, which "will win for it is true." There are chapters on "Hereditry and Habit," on "Psychic Powers and the Value of Knowing," on "How Body Tissue Is Modified and Made." The volume contains 298 pages, is bound in brown suede (real leather, too), is printed on choice paper in clearest of type, contains an admirable portrait of the author and is altogether among the choicest specimens of book-making to be found anywhere. The artistic appearance of the book redounds to the credit of the Portland Printing House Company, of Portland, Oregon, who designed, printed and bound this exquisite book. Those of our readers who are interested should write to Dr. A. A. Lindsay, Seattle, Washington, for particulars.

(From *Mind—The Builder.*)

"Sciatica is one of the most painful forms of rheumatism or neuralgia. It seems to partake of the nature of each. The pain is most excruciating and follows the course of the sciatic nerve from its point of emerging from the body, down the back of the legs to the feet. A patient so afflicted is unable to walk and suffers greatly. Medicine is not found to have any very beneficial effect. Very often surgery is resorted to and some extremely rigorous expedients have been used, like opening the patient's leg and stretching the nerve by mechanical means.

The mind, however, has the power to cure sciatica without any of these horrors, and in a number of cases, which have occurred in my practice, I have succeeded in relieving and finally curing it, by the simplest suggestive means.

Mr. C—, a business man of Grafton, Mass., about 35 years of age, was a great sufferer with sciatica. He came to me one morning in much pain and I treated him by placing one hand upon his shoulder and passing the other along the course of the affected nerve, while I informed him that the circulation would now be stimulated and the pain would cease. He went away relieved and felt better nearly all day, but at night was taken violently ill with sickness at the stomach and much pain in the afflicted leg. He had to have an opiate administered. In the morning, however, the pain ceased and he came to me. I treated him once more, and told him the sickness and violent pain were just what he needed and what I had expected he would have. From that time on he had no more pain, the soreness disappeared, and he has had no recurrence of the trouble though that was a year ago.

His case was one in which it was possible to rouse and set working the subjective forces in a short time, and I believe the severe experience he had at night was simply the result of Nature's supreme effort to throw off the disease. It is to be noted that those patients who exhibit strong nausea and a violent paroxysm of the trouble a few hours after the first or second treatment, may almost infallibly expect to experience sudden and often phenomenal cures. When the natural forces make so sudden and so strong an effort to throw off diseased conditions, the effort is usually very successful."

The Astrological Key to Life

BY JAMES D. KEIFER.

Is an arrangement and compilation of the well known principles of the science in a convenient form and manner that with the assistance of the table of markings, you can readily find all of the various characteristics, qualities, successes and possibili-

ties given to you by the sign ascending and the planets in the several signs.

The book begins with a chart for the horoscope of the individual, the ruling sign and planet named—followed by the table of markings, which when properly marked for the horoscope will indicate the page, symbol and paragraph of each specific quality **active in your nature.**

Chapters 1, 2 and 3 are devoted to the names of the planets, signs and geometrical **aspects, measurements** of the dynamic orbs, rulers, exaltations, etc.; the twelve mundane houses and the sphere of life they rule with a map to illustrate it; and an easy method of erecting a map of the heavens at any time, using the date of President McKinley as an illustration.

Chapter 4. Gives a full description of each sign and its faces.

Chapter 5. The nature given by the planets in the signs and their influences upon the phrenological organs of the head.

Chapter 6. The planets in the several houses and the nature of the aspects with one another.

Chapter 7. Is devoted to reading the horoscope, judging Saturn and Mars; selecting the birth quem; how to attain great age; the "almighty dollar"; advice on marriage; judgment of arcs of directions; and Uncle Sam, the astrologer of the future.

Chapters 8 to 16 treat of the health, disease, marriage, children, parents, the mental qualities, employment, finance, business, friends, enemies, traveling, the natural length of life, old age and death.

Chapter 17. The Chaldean method of calculating directions (events of the life), giving the nature of the arcs of the sun, moon, ascendant, mid-heaven and the planets; also the transits.

Chapter 18. Astrological terms, and a table of houses for Los Angeles, Cal.

The book is a complete exposition of the active principles of the planets on the life of the human family, suitable for the layman, student and practitioner. It is just the work for all who wish to know themselves and to learn the laws of the planets. Price in paper, \$1.00; in half leather binding, \$2.00.

You picture to yourself the beauty of bravery and steadfastness. And then some little wretched, disagreeable duty comes along which is your martyrdom, the lamp for your oil; and if you do not do it your oil is spilled.—*Phillips Brooks.*

* * *

Just Beyond the Veil.

IN MEMORIAM. R. M. L.

Hush! soothe thy grief! Let not thy heart be mournful!

Join the glad throng and mingle in its mirth;

For her we loved—Oh, say not she hath perished!

What men call death is but the glad new birth

Into a purer atmosphere, untrammelled
By earth-born clouds and mists that here arise

Despite the earnestness of our endeavors—
How oft through our mistakes must we grow wise!

Dear one beloved, although our hearts are lonely,

Although we sadly miss thy presense here,

The memory of thee shall ever cheer us,
The fragrance of thy life shall linger near.

And if, perchance, thou knowest of our longings,

We will not sadden now thy loving heart,
But bid thee God-speed in that grander living.

Of which this life is but so small a part;
And when at length we lay aside the garments

Of earth, to enter the Unknown,
We'll meet and greet, rejoicing in the knowledge

That thy true heart will not have colder grown.

Oh life, oh love, God's gift to the immortals,
How strangely are ye blended into one!
Sometime, sometime we shall have learned the lessons

Which in this life are only just begun.

—*Fannie Herron Wingate.*

Were You Born in the Zodiacal Sign Pisces?

Were you born in the zodiacal sign Pisces?

If you were born between the 18th of February and the 20th of March, the sun was in the sign Pisces, and you will recognize the following characteristics as your own, in the main, although the sign rising at the time of birth, and the influence of other planets in the natal chart, modify them somewhat:

The Pisces nature is a most capable one, the perceptions are wide awake, remember clearly anything seen in which an interest is taken. There is an aptitude in the arts and in most of the mechanical trades, quick in accounting and retentive of forms and methods.

They are inclined to follow systematically the paths that present themselves to them early in life. Parents of children born in this sign should see that they receive a good education, and that congenial occupations should be entered into early in life.

If started right in life they have great possibilities for acquiring wealth.

This nature responds to Capricorn and is thus of great use to commerce.

Pisces natures should marry a native of Taurus or of Virgo; that is, some one born between the 20th of April and the 20th of May, or between August 23rd and September 22nd.

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 oc-

cult 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.

Cure for Creaky Shoes.

"There is one certain and simple remedy for this annoyance," says *Woman's Home*

Companion for February. "It is to drive little wooden pegs into the soles. The pegs prevent the friction of the shoe soles. Any cobbler will do it for you very cheaply and it restores your peace of mind quite wonderfully."

* * *

Hit the Spot

Postum Knocked Out Coffee Ails.

There's a good deal of satisfaction and comfort in hitting upon the right thing to rid one of the varied and constant ailments caused by coffee drinking.

"Ever since I can remember," writes an Ind. woman, "my father has been a lover of his coffee, but the continued use of it so affected his stomach that he could scarcely eat at times.

"Mother had coffee-headaches and dizziness, and if I drank coffee for breakfast I would taste it all day and usually go to bed with a headache.

"One day father brought home a pkg. of Postum recommended by our grocer. Mother made it according to directions on the box and it just 'hit the spot.' It has a dark seal-brown color, changing to golden brown when cream is added, and a snappy taste similar to mild, high-grade coffee, and we found that its continued use speedily put an end to all our coffee ills.

"That was at least ten years ago and Postum has, from that day to this, been a standing order of father's grocery bill.

"When I married, my husband was a great coffee drinker, although he admitted that it hurt him. When I mentioned Postum he said he did not like the taste of it. I told him I could make it taste all right. He smiled and said, try it. The result was a success, he won't have anything but Postum." "There's a Reason."

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

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

* * *

Wages in China.

In China the professional classes as known in the west are practically nonexistent. In Ichang, for example, with a population of 40,000 to 50,000, there are no

lawyers, no noatries, no architects, no veterinary surgeons. Of doctors who are not required to have any qualifications, there are about twenty; of these two or three may earn \$45 to \$55 per month, while the monthly income of their less fortunate brethren may amount to a few tens of tiao (35 cents). Schoolmasters and teachers are poorly paid, the ordinary salary being \$7.50 to \$11 per month. The wages of clerks in stores range from \$11 per month for a manager to \$3 for counter clerks, with food, the cost of which may be put at from 70 cents to \$1.50 per month.

It is also the custom to divide about 10 per cent of the profits among the employes at the New Year. Agricultural laborers, who are not numerous, farm work being mostly done by the peasants and their families, are usually hired by the year, the wages being \$4.50 to \$5.50 per annum, with food, lodging, and one suit of clothes and a towel. It is curious to note that the hiring contract is generally made in the tenth moon, a custom that calls to mind the labor fairs formerly common in the United Kingdom and still kept up in a few places.

The Chinese are, as a rule, poorly housed. In the towns the buildings are mostly brick with tiled roofs, but many are built of wood. There is practically no attempt at internal decoration. The windows are papered, but glass is coming into use among the well-to-do. The laboring classes live in mud or wattle huts, tiled, thatched or roofed with matting. The cost of the buildings occupied by people of the shopkeeping class is from \$385 to \$1,155, small shops cost only a few hundred tiao, while mud cottages can be put up for from \$7 to \$20. A rich man may expend from \$3,850 to \$10,000 on his house, but there are not more than a dozen or so of these in Ichang. The cost of building has risen 200 to 300 per cent during the last thirty years.

* * *

Columbus, O., Jan. 14.—Dr. J. H. Hyslop, secretary of the Psychic Research society, who is lecturing here, has taken occasion to personally investigate several remarkable dream phenomena recently submitted to him by Mrs. H. H. Shipley, of this city.

In these dreams Mrs. Shipley has had presentiments of subsequent happenings of

importance in detail, and in some cases substance of the dreams had been related to other persons by Mrs. Shipley prior to the actual happenings. Dr. Hyslop regards the experiences as the most interesting of the well authenticated cases so far submitted to him.

* * *

Prize Food

Palatable, Economical, Nourishing.

A Nebr. woman has outlined the prize food in a few words, and that from personal experience. She writes:

"After our long experience with Grape-Nuts, I cannot say enough in its favor. We have used this food almost continually for seven years.

"We sometimes tried other advertised breakfast foods but we invariably returned to Grape-Nuts as the most palatable, economical and nourishing of all.

"When I quit tea and coffee and began to use Postum and Grape-Nuts, I was a nervous wreck. I was so irritable I could not sleep nights, had no interest in life.

"After using Grape-Nuts a short time I began to improve and all these ailments have disappeared and now I am a well woman. My two children have been almost raised on Grape-Nuts, which they eat three times a day.

"They are pictures of health and have never had the least symptom of stomach trouble, even through the most severe siege of whopping cough they could retain Grape-Nuts when all else failed.

"Grape-Nuts food has saved doctor bills, and has been, therefore, a most economical food for us."

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.

* * *

Placing Him,

"Papa," inquired little May, after Sunday school, "was George Washington an Israelite?"

Before her father could answer this somewhat unexpected question, May's six-year-old brother broke in.

"Why, May, I'm 'shamed of your ign'ance! George Washington is in the *New Testament*, not the *Old*."—*Woman's Home Companion for February*.

* * *

Capital Punishment.

BY ELEANOR MAUDE BEEBY.

Among certain humanitarians there is a growing feeling against capital punishment, and to them it is an immense surprise that the nineteenth century should still daily witness that blot upon a Christian civilization, the legal murder of a human being. But it is one of our inconsistencies to profess ourselves followers of Christ, and yet to act in direct opposition to the spirit of his teachings, and the employment of capital punishment is a striking instance of this.

Life is one of those marvels which having once destroyed, we cannot recreate; it is what we should most carefully safeguard, for so long as it lasts it is a means of education, and it is in our hands to determine whether this shall be, for good or for evil. We know that we have it in our power to help the wrongdoer while he is with us; what we do not know is how much harm we do him in depriving him of his bodily life here, or how much harm we do to ourselves by losing his spirit from our control and from that body which was at once a prison and a schoolhouse to him who had not yet learned to make it his servant.

I speak from my own standpoint, which is that of one who believes in a continuation of the life of the individual after release from the material body. I cannot therefore feel that we are in any degree improving matters by taking the life of the murderer; I think it is a very awful thing to do. I believe that there are very few of us who do not think we are in this world for a purpose, but no one, I hope, can feel that the murderer has accomplished the end and aim of his being and is therefore fit to be launched into another mode of existence, while he is so ignorant of the laws of right living here. When a child fails to pass an examination at school, we do not put him into another form. We keep him where he is and redouble our efforts to prepare him for a higher position.

Would that we treated our criminals as we treat our schoolboys!

There are perhaps those who would argue that were capital punishment abolished the crime of murder would increase, and they will ask that this shall be taken into consideration. But I do not think it has anything to do with the matter. In a case of murder there are two people immediately concerned, the victim and the murderer, and it is with these we should occupy our thoughts, learning from death not to commit murder ourselves even though it be sanctioned by law; bearing in mind, if we are shocked at the sudden close of the earthly career of the victim, how much more terrible it is to cut off all chance of retrieval here, from the unhappy one who committed the crime. There is no hand of help we can hold out to that soul he has so suddenly cut adrift from its bodily shelter, cut adrift perhaps in the midst of a life of sin, of selfish indulgence, or snatched away from a loving home and the care of little children. Must we then repeat the tragedy? In the former case I have suggested that the murderer is possibly less guilty than the victim of his temporary passion, for murder is not of necessity the worst crime although it meets with the most severe form of punishment, and in executing him in cold blood we surely commit a deeper crime in the sight of God than he has done, being, as we are, masters of ourselves and of our actions in a way that he was not. But if as I said, it be argued that should capital punishment be abolished the crime of murder would become more common, I do not feel this to be any justification of the death sentence, with all its degrading accompaniments. I regard it as simply an evidence that we have not yet discovered the best method of dealing with the murderer, and as it stands to reason that a reformed murderer would be a more efficient safeguard against crime than a hanged murderer, it would suit our purpose better from selfish motives alone, to think out a method of reform.

There is only one way to arrive at this, only one path by which to reach the desired end, and it is to put into practice the teaching which was given us eighteen centuries ago, by one who substituted for the old retributive law a new commandment,

clothed in many different forms of speech all bearing the same signification—that love must supersede retribution.

In the light of this teaching (and similar religious teaching of other lands) how unspeakably awful is our death sentence, how hideous the detailed arrangements for carrying it out, and perhaps worst of all the need it creates of so dreadful an employment as that of the hangman. It has been said with much truth that the worst use you can put a man to is to hang him, but I think a worse use is to set him to hang another.

Is it too much to hope that the twentieth century may see realized a civilization which rejects the barbarity of the death sentence, and substitutes in its stead a loving and pitying care for one so unhappy as the murderer must sooner or later know himself to be? We have to remember in dealing with him that circumstances have largely formed him, that we ourselves are a part of the circumstances, and all this should lead us to think less of the possible consequences to ourselves of such and such a course of action, and more of the consequences of it to the criminal.

In short, I believe that it is with the criminal himself, and how best to raise and help him, that we should entirely occupy our thoughts, and that thus, and thus only, shall we render failure impossible.—*From Health Record, London, England.*



My Father's Creed.

BY GILBERT PATTEN BROWN.

My father's word was "loyalty,"

But he well knew all the while,

How to promote equality

In the Anglo-Saxon style.

Said he, "Son, go to Sunday-school."

And his conversation ran—

"First you learn well the 'Golden Rule'

Then the brotherhood of man."

To church my father seldom went,

But he lived as best he could

With his lot here; he was content

He loved all things that were good.

His only creed was 'honesty,'

And for riches did not plan;

He loved that old philosophy—

The pure brotherhood of man.

My father, when so young and true
As a patriotic man,
Bravely fought for the Union's blue
Down there by the Rappadan.
Fought with "little Mc" and brave Pope—
Said he, "I'll serve best I can,
For mine is not a creed-bound hope
'Tis the brotherhood of man."

When the cruel war was over
And back home my father came,
He told his old friends in Dover
How brave Hooker won his fame.
There in famed Gettysburg's battle,
Where both "Yank" and "rebel" ran
He fought 'mid cannon's rattle
For the brotherhood of man."

'Twas an evening in midwinter
When he and good neighbor Dodge
Went up to the village center,
There to join the local lodge.
There were Methodists, Deists too,
And most every creed of man,
And father learned as many do,
The true brotherhood of man.

The village clock struck twelve that night
When father and neighbor Dodge
Rode homeward in the pale moonlight
From that most fraternal lodge.
"We've learned a lesson," father said,
"Here to do as best we can,
'Love the living,' honor the dead,
That's the brotherhood of man."

As years rolled on in God's true love
My kind father, old and gray,
Passed out unto his home above
On a bright midsummer day.
The lodge turned out in numbers great
And the Reverend Doctor Vann
Said father, "served both God and state"
For the brotherhood of man.

Now be you blue or be you gray—
If you've done a noble deed,
To you I have just this to say
Of my revered father's creed,—
He fought for what he thought was right
And for Justice did he plan,
He stood by day, he stood by night
For the brotherhood of man.

Boston, Mass.

ONE CASE FREE

I will heal *one case* in each neighborhood, no matter what the disease or how serious, free of charge. A healed case is my best advertisement. Address, with stamped envelope, Editor "OCULT TRUTH SEEKER," Box A, Ruk ns, Florida.

We call special attention to the advertisement in this issue of Prof. E. L. Larkin's important work, entitled "Radiant Energy." It should interest every intelligent reader.

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EDGAR L. LARKIN
Director of The Lowe Observaory

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California

THIS BOOK treats in a popular and comprehensive style the new discoveries in Astronomy, Spectography and Celestial Photography, profusely illustrated with 141 cuts of stellar and solar scenery, and of modern instruments. The vast subject of radiation is explained. The chapters on the sun are replete with illustrations. Photographs of the Milky Way and Nebulae are worth the cost; likewise Cosmical Tides. 335 pages. Price, delivered in U. S., Canada and England, \$1.63. Would be pleased to receive your order made payable in the Los Angeles, California Post Office.

Address, Echo Mountain, California

HOW deep are you going to sink in the quicksands of mysticism, while following the "cult's" advice of raising yourself by your own bootstraps?



Why not raise yourself by grasping your opportunities, and learn to know them through self-adjustment to the cause of the causes?

Would you listen to one who after seven years' wrestling with the foolish problem of perpetual motion asks humanity to reflect on the equally erroneous and wholly egotistical illusion of **Free will**? If a wheel is free to turn, does it turn itself? If the mind is free to choose, does that prove freedom?

Think it over and inquire how Astrology connects celestial and human dynamics.

Address, L. E. JOHNDRO, Exchange Place Bldg., Rochester, N.Y.

ARE YOU TIRED OF POVERTY, PAIN, DISPAIR?

Sick through and through of old griefs, old worries, old conditions? Does your back seem bent to the breaking point beneath its burden?

Send fifty cents for "The Way Out."

201 W. 94th St., N. Y. City.

Health is the first of all liberties, and happiness gives us the energy which is the basis of health—*Auriel's Journal*.



What Benefit Would a Psychical Research Society be to a Community?

BY ALMA STANFORD.

[From a lecture delivered before the New Thought Study Club in Santa Barbara, Cal.]

I do not know whether to say what could, would or should be the benefit of a psychical research society to the community, but I think I will say what could be the benefit.

First, let us understand what the word psychology implies.

It is the philosophy or science of consciousness whereby man can come en rapport with the soul of all; as he alone has awakened to consciousness, thus enabling him to gain all knowledge on the planes below him; for in the mineral the soul sleeps; in the vegetable it breathes; in the animal it dreams, while in man it comes to consciousness, which makes him the higher being.

The study of psychology would help the soul to unfold from within out, and the child and student would not be crammed from without with a lot of stuff of which its true nature could have no conception unless naturally developed.

If psychology is the doctrine of the soul, then it means much for each one individually and generally, for everything has soul; though some think it is only man who has the monopoly of soul powers; he cannot however monopolize everything in this world.

Everything that is has soul; the mineral and vegetable as well as the animal kingdom, and there is such a thing as getting in touch with all soul life, whereby any and every community may become very greatly benefited when once they awaken out of their psychical lethargy.

I will go so far as to say that a psychical research society—a society that meant business, where every member was indeed a searcher in the true sense of the word, with only one object in view, that of finding the truth for truth's sake.

I would venture to say it would enable the community to dispense with the minister, the doctor, the lawyer and the ordinary teacher of today.

A Brainy Diet

BY S. LEPPLE

Author of the "Vitalism Series," sequel to Dr. Bellow's "Philosophy of Eating."

Practical tests. Correct combinations for business men, laborers, actors, authors, etc. Foods for constipation, greasy skin, thinness, obesity, liver troubles, wasted vitality, etc. Effects on hair, teeth, etc. Scientific waterless cooking so retains nutrition and flavor that condiments are unnecessary; requires little attention. Undiluted dietaries.

The Mystic, London, writes:—"Extremely useful for both vegetarians and meat eaters, giving particularly the relation of each food to brain repair. For instance, broth, dairy produce, fish, etc., are digestible brainfoods, while pulses, oats, barley, etc., though strong brain foods, are indigestible to many. But with this handy guide anyone may with perfect ease arrange a diet, either meat or vegetable, suitable to his or her occupation and digestive powers. . . . Replete with suggestions: "Business people who interview their clients should always take raw juicy fruit instead of stewed fruit if they wish to be persuasive," etc.

Colonizer, London:—"Not a fad, appeals to common sense. We confess we are impressed with its truths of such real importance to us all."

The Herb Doctor, England:—"The epicurean ideal."

Secular Thought, Toronto:—"Not one hour in twenty years has my brainy diet plan played me false. The sensation of a fully nourished brain is not soft and moving, but strong as a rock."

Columbus Medical Journal, O.:—"The very highest stage of dietary science."

Health Record, London:—"Suitable food combinations for purity and control of body, thought and morals."

Physical Education, London:—"The author should be read with the greatest respect even by vegetarians, because undoubtedly a veritable expert in food combinations. The contention that little, if any, fat is the dietetic cure for consumption, strikes one as a great truth."

Health, New York:—"Those not familiar with the Lepple theory should certainly procure the book."

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List of other helpful books free.

G. H. BRINKLER,

1841 You Street.

Dept. S.R.

Washington, D. C.

We could dispense with the minister because then mankind would learn of God through nature, His living, active manifestations. They would learn how their own existence proved the existence of God, for without God man could not be, nor could God prove Himself as such without man to manifest through, for it is only man who can become conscious of the existence of God.

Mankind could then pray understandingly, and not in blind faith, knowing not what he was praying to, nor from what source came that for which he prayed. He would pray intelligently to an all-wise, over-ruling providence, or the great over-soul, or the one-abiding universal law, the power, force, principle, substance back of all that is. He would learn the law of cause and effect, and realize that his sins of commission and omission would find him out every time, sooner or later.

There would of course be no compulsion as to having or not having a minister, for just as long as any class of people feel the need—spiritual or otherwise—of a minister, just so long should they have the privilege of enjoying one. And it would be hoped that they would be charitable enough to allow others to follow the dictates of their conscience, and learn "to judge not" lest they be judged.

We could dispense with the doctor, because under the light of truth mankind would gain such knowledge of his physical being, and the laws pertaining to right living that there would be no such thing as sickness. His mind would be so engaged with healthful subjects that there could be no mental reflection to disturb him physically. He would learn through nature's laws that to be sick was an abnormal condition brought on by wilful, or otherwise, violation of that one great law which says "As ye sow so shall ye reap."

He would learn that so-called disease was a process of purification, whereby nature was making an effort to bring about a condition of harmony throughout his body. He would also learn to avoid the causes that bring inharmony, such as inordinate desires and appetites.

When his psychic senses became developed he could see that by stuffing his body with all manner of things—fit and unfit—that the different avenues of the body became clogged, causing what is called disease, but which is really a remedial pro-

BROOKS' NEW CURE

Brooks' Appliance. New discovery. Wonderful. No obnoxious springs or pads. Automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lymph. No iles. Durable, cheap. Pat. Sept. 10, '01. **SENT ON TRIAL. CATALOGUE FREE.**



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cess, and all that is necessary is to stop eating, rest, and give nature a chance to do her work.

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What nice clean streets and bicycle tracks we could have, free from broken bottles, tin cans, fence wire, chuck holes, mounds and what not (especially in Santa Barbara.) What beautiful shade trees we could have everywhere, with small lakes or watering places to encourage the birds among the branches. The churches could be turned into vegetarian restaurants; the doctor's offices into public baths; the lawyer's offices into gymnasiums for those to exercise who do not have work enough to do.

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This society would also have the effect by moralizing the people, of putting aside at once and forever, another class of men to be found even among Christians, and this twentieth century. I refer to the mighty and most unmerciful butcher, who is a necessity only as long as he is in command by those who still hunger after flesh pots. Soul study would so open the inner and God-like nature of man that he would no more desire to feed his body on such gross—horribly gross diet as corpses of animals, and make his s

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ach a cemetery.

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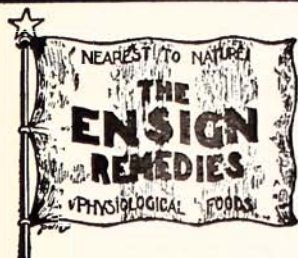
Then, instead of distilleries and the saloon-keeper would be the corn and grain mills, and the baker, who would convert the

corn and grain into the bread of life, instead of the water of death.

I do not say, such a society under the conditions which I have presented either will, should or would; I simply say it *could* attain all these and far greater results.

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Nature does that if you give her the material to do it with, in form so she can use it. All material must be prepared for use. If you were repairing a brick house, lime and sand would be of no use unless it was properly mixed with water; and a tree would be of no use until it was sawed into lumber. The food that you eat is not ready for immediate assimilation. It must be chewed and mixed with saliva, then churned and mixed in the stomach and digested with acids, then mixed with the alkaline secretions in the duodenum, and then as it passes the little mouths along the intestines, each set takes some particular part out of the mass and appropriates it for the repair of organs and to replace wornout tissues everywhere. If for

some reason, like overwork, the little absorbents fail to take up the special elements they are designed to handle, then there is a shortage of that particular element. That is mal-assimilation and means ill-health. If at this time a specially prepared supply of elements is given the system, ready for immediate assimilation, so as to supply the unusual demand caused by the overwork, then the little absorbents can resume work as before, and the ill-health is gone. This is the sensible way to get rid of it. The usual way is to pour into the intestinal tract a lot of foreign substances, thus arousing the system to a desperate effort to prevent the absolute destruction of the body. This is called "stimulating" the body or certain functions, and the foreign substances are called "stimulants," "alteratives," "tonics," etc. Their so-called action is the reaction of the system against them. They are poisons, differing only in degree. Some kill at once, others more slowly, and others maim, cripple, and incapacitate. All injure, for it is a repetition of the overwork which brought on the original trouble. When you stimulate you cause the organ stimulated to do more work than it is prepared to do properly, so it is followed by depression as the system is not able to keep up the pace. Alcohol is not the only stimulant, nor the use of intoxicating liquors the only intemperance. Any element which stimulates, whether used as a food or a medicine, is intemperate, unreasonable and destructive. When your system needs help, use the elements which it uses in health, and the result will be health. Such elements are found in the Ensign Remedies in form for immediate use for repairing the body. Find out about them by reading our literature. We have booklets on General Diseases, Women's Diseases, Varicose Veins and Varicocele, The Heart, and numerous leaflets. All or any free for the asking. They will interest you.



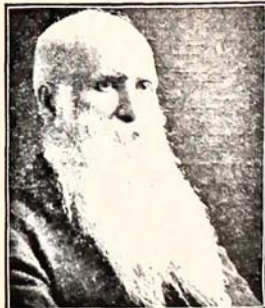
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