

THE STELLAR

RAY



A MAGAZINE FOR THE PEOPLE

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



NATURE, considered rationally, that is to say, submitted to the process of thought, is a unity in diversity of phenomena; a harmony, blending together all created things, however dissimilar in form and attributes; one great whole animated by the breath of life.—Humboldt

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HENRY CLAY HODGES, Editor

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The Human Body--A Marvelous Machine

By HENRY CLAY HODGES.

Continuing the consideration of the mechanism with which each human being is provided for his journey through life, our readers are referred to page 782 of the April number of THE STELLAR RAY, also to page 828 of the May magazine, wherein we have endeavored to show scientific reasons why proper breathing oxygenizes the blood and magnetizes the vital fluid, causing the different organs to function properly, producing a healthful condition throughout the body.

It is a fact that the bones, muscles and ligaments which form the framework of this wonderful structure are also rendered supple and strong by correct breathing and thinking, or are depleted by an insufficient supply of the vitalizing properties of the atmosphere.

The following regarding the bones, cartilages, sinews and muscles should awaken a reverent recognition of their Creator's all pervading wisdom and inspire a sincere desire to use this marvelous machine in a manner in keeping with the purpose of its designer.

The physical body consists of a number of bones and cartilages which are the basis and upholding pillars of the whole fabric. The joints are compacted with many ligaments and are covered with many membranes. These membranes are supplied with about thirty pairs of sensitive nerves, as with little cords, and these are all filled with as many arteries similar to water pipes, conveying vital fluids to all parts, while the empty spaces are filled with over four hundred muscles, these all being covered with skin. The bones are spermatoid parts, cold and dry, endowed with strength and elasticity in order that they may give energy to the body, sustain it and assist in its motion. This substance is naturally hard, covered with a membrane, the proper name being periosteum, white with some

redness, and hollow in the middle except the ribs, smooth and covered in its extremity with a cartilage and moistened with a fat humor, termed Medulla of marrow. Some of the bones of the body are perfectly generated in the womb and are cartilaginous as those in the ear, being the smallest in the whole body. They are nourished by arterial blood, though the nutriment in the hollow bones is the marrow. Bones are marked by elevations termed processes and serve for points of attachment to muscles or ligaments.

The bones of the body not only serve as points of attachment to the muscles and ligaments, but also for the articulation with corresponding depressions in other bones; in fact, their purpose is to keep the whole frame together. The muscles are similar, spermatoid, sanguiniferous, membranous, fleshy, fibrous parts, and the instruments of voluntary or free motion. They are composed of fibres for the intuition of the motion of the flesh, for the substance of tendons, which perform the action of arteries by which they are nourished; of veins which carry back the superfluous nourishment; of nerves which give sense and convey the motive faculty of the brain; of membrane which surrounds and serves to hold the muscles together; of fat which moistens them and keeps them from becoming dry by too much motion. The fibres are only extended according to the straight position of the fibres. The tendon is the white, glistening extremities of the muscles. The nerve, as soon as it enters into the substance, is disposed into a great number of twigs or branches which end in it and become inconspicuous. The membrane is proper to the muscle only and springs either from the tendons or is framed in the first confirmation of the parts while the fat lies in spaces in order to prevent a vacuum.

The muscles have a free motion which is

threefold. First, when the muscle is contracted towards its head within itself, thereby relaxing the opposite muscle, for muscles are generally in parts; second, when the motion is tonic, so that being contracted it remains so, and third, when and after contraction it is relaxed, which motion is accident and proceeds from another, and therefore muscles are placed one against another as an antagonist. The manner of this action varies, as, for instance, in the throat it is swallowing, or, in the bending one muscle, throwing the arm out, which is termed the extensor, the other bends the arm and is termed the flexor. One muscle relaxes while the opposite contracts. The muscles also, by their directions, support the bones, particularly the head and the limbs are regulated in their various movements chiefly by their agency.

The muscles of the head are eight single or four in pairs, termed triangularis, complexus, sub secundo, rectimargoes, etc. We shall not name them all, as it would take up too much time, and will only notice the number. The eyelids are moved by four muscles, while the eye itself has six, the external portion of the ear has four and the internal part two pairs. The nose has eight single or four pairs of muscles, while those of the cheek and lips number three pairs. The muscles of the lower jaw possess six pairs, there being six single muscles on each side. The tongue possesses four, and the windpipe has two pair. The thorax has six, and the muscles of the neck are four in number. The back and the loins all possess four, and the shoulder blade has a number according to its motion, that is forward and backward and upward and downward, while the arm has nine, and in all there are upwards of five hundred muscles contained in the body. It will be seen by the above how important it is that the body should be kept in a condition of health in order to accomplish the purposes of life.—Copyrighted.

* * *

Soliloquy.

The older one grows,
And the more he knows,
The less he knows he knows.

—H. C. H.

If a man lives entirely on the physical plane, he can never be permanently satisfied, because the other sides of him are inactive. Though he devour the finest dinners, the *best* part of him remains *unfed*.—*Carlyle*.

* * *

The Diet Question—Fruits.

BY S. W. DODDS, A. M., M. D.

Fruits are almost as indispensable to a healthful dietary as are grains, particularly in the summer season, and in warm climates.

They supply those acids that are not only agreeable to the palate, but specially suited to the needs of the vital organism. They cool and refresh in the heat of summer; they supply organic fluids to the system, replacing those that are lost in perspiration from day to day; and they keep the vital machinery in good working order.

If no other proof were furnished of the natural requirements of the human system for fruits, a very broad hint is given in the fact that they are capable of being grown in nearly every quarter of the habitable globe; throughout the temperate zones as well as the tropics we find them in great abundance.

Another evidence in the same direction is the fact that in the course of the season the different varieties of fruits follow each other in close succession, so that one is hardly gone till another is ready. And, as if to supply any defect that may arise from negligence on our part, or from climatic causes, one quarter of the globe supplements another to such a degree that any local failure in the fruit crop is largely made up by an over-abundant yield in some neighboring locality. So that if apples fail us in the middle states, they are directly shipped from the north, etc. * * *

Next to the grains, therefore, in dietetic importance, we must place the fruits; they minister alike to the pleasures of the appetite and the actual needs of the body.

The sour fruits especially are the best of cholagogues, doing away with all need of "billious remedies," so-called. They stimulate the liver to its normal activity and prevent that clogging up of the organ which causes retention of bile, thickening

of the blood, and other derangements consequent upon non-performance of functional action. And it will be observed that those which have keen acids come in great profusion just at the time we need them most, viz., after the long winter, when both fruits and vegetables are necessarily scarce.

Fruits are the natural correctives for disordered digestion; but the way in which many people eat them converts them into a curse rather than a blessing. * * *

Fruits to do their best work should be taken either on an empty stomach or simply with bread—never with vegetables. In

the morning before the fast has been broken, they are not only exceedingly refreshing, but they serve as a natural stimulus to the digestive organs. To produce their fullest and finest effect they should be ripe, sound and in every way of good quality. * * *

Sylvester Graham, M. D., says: "It should always be remembered that fruit of every description, if eaten at all, should be eaten as a food and not as a mere pastime, or merely for the sake of gustatory enjoyment; and, therefore, it should as a general rule be eaten at the table or constitute a portion of the regular meal."—From "Vitality."

A Few Thoughts on Right Living

By DR. CHARLES BRODIE PATTERSON

Often we hear people say, that if circumstances had been different they could have accomplished the things they started out to do in life, but that the pressure of environment and circumstances were really beyond their control; so reason many people, and because of such false reasoning many others are led to believe in the truth of it.

We should not be controlled by circumstances. The pressure of environment may at times be very great and conditions presented by it may be hard to overcome, nevertheless every man has within himself, not only the power to become adjusted to his environment but to overcome all the obstacles that confront him in life.

Circumstances of a discouraging nature should be an aid in the strengthening and perfecting of life. It is only when we meet real obstacles and overcome them that we are gaining control of our lives. Let it first of all be understood that every man is

a part of the whole, that his life and his actions to some degree effect the lives and actions of other people and that their lives and actions in turn effect his life. Let him see that it is not possible to separate himself from the grand body of humanity, of which he forms a part, but that it is possible to establish a harmonious relationship, which will not only be for his own good, but for the good of all others to whom he is related.

In this way he becomes rightly related to life and its environment. From first to last it is a question of right and adjustment and no one can decide this for another. Each person is adjusted to life through his own effort and in his own way. People should not deceive themselves by thinking it possible to receive all the benefits of life without giving in return. Giving is the spring-time, in which we are preparing the soil, fertilizing the ground, sowing the seed, and

if this is neglected there is going to be no harvest time.

The law of giving and receiving is not as many have supposed, the working of two laws. The first application is always giving, and whatever the giving has been so will the receiving be. We need not expect to receive bountifully if we are giving in a miserly way. Only as we give out of our own fulness, only as we give in the spirit of kindness and good will, only as we give graciously, need we expect to receive in the same way.

Life is what we make it. The one who is constantly thinking and feeling as to how he can best help his fellow men, such a person is going to come into the real riches of life. He is sowing the seed for a bountiful harvest. There is one thing, however, to be observed, that all giving should be righteous giving. Now righteous giving is where a need exists, and if there is no need then such giving would not be righteous. When a person is hungry he needs something to eat; when a person is in sorrow he needs strong true sympathy to help him rise above his sorrow. No matter what the need may be there is always a supply, but do not waste the supply by giving in a needless or headless way. Seeds scattered by the wayside, or among the thorns, or stones are not going to benefit the self or anyone else, and no one need expect to reap a harvest from unrighteous giving.

Some may think that the thought of receiving is a selfish one, superficially viewed it might seem so, but when we examine carefully into the matter we will find that because the individual is a part of the whole, that whenever he does good to the grand body of humanity, or any part of it he must of necessity do good to himself. Besides it is essential that one should love himself before he can come to love anyone else, for everything begins with the personal self. Pope wrote:

"God loves from whole to parts, but human soul

Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,

As the small pebble stirs the peaceful lake."

and then goes on to show how one circle succeeds another, ever widening, ever reaching out, and brings out the thought that this self-love became an ever increasing one, until at last it takes in not only humanity but all God's great creation. The individual always begins with love and the preservation of the self. Then through the gradual evolution of the soul there comes the knowledge at last of a universal will working within, to will and to do. Whatever then we give to the world, is that which the world gives back to us. If we give it our best, then we are going to receive the best the world can give.

There are many religions in the world, but there is only one religion that will be found underlying all religions, and the first phase of this is that which we feel in our hearts, in our souls, the love, the faith, the hope, the joy; and the outer expression of this inner religion is always a true loving service to our fellow man. This is in reality the summing up of all pure and undefiled religion. The man or woman, who lives this religion, may call it by what name they please; the name signifies little. They are living the one vital religion, a religion which is not a creed or form, but a religion of loving kindness expressed through good works.

It is for each person to determine what his life is going to be and what the influence of that life is going to be on his fellow man. He may make it a strong, successful life if he wills. A life that is whole and complete, one that will express perfect health and strength. These are questions which must be settled in his own mind, and when he has determined this he must set himself to work to give full and free expression to what he feels and thinks and carefully plan that which he wishes to do, or that which he wishes to become. He must keep his mind thoroughly fixed through constantly doing the something which lies nearest to him to do. There is always something at hand to do. In the doing of that, even though it be but a little thing, he is fitting himself to do still greater things.

Life is very largely made up of what we call the little things, but these little things all taken together become in time the greater things of life. All character is

established through doing the little things, and through doing them well, and the one who follows this will find that when a greater emergency presents itself he will be able to meet it. We grow strong in life through doing. We grow strong through using every faculty of mind, through thinking clearly and concisely, through using our minds to think out our own problems instead of constantly being guided by the authority or advice of some one else.

The body grows strong through use, as every organ is used. Through such use is every organ strengthened. Remember that we are working out our own salvation, no other man, not even God himself will work it out for us. Into soul and mind have been involved attributes and faculties, and it is only through their use that we can hope to work out anything in life in a thoroughly satisfactory way. We can BE what WE WILL TO BE, no matter how high we aim. The more splendid the ideal the more perfect will be its expression. No matter what we want, no matter what we desire to be, the fulfillment of that want or that desire rests with ourselves. We are not controlled by circumstances, we are not ruled by environment. We have the power within ourselves to adjust to any and every condition, or to rise superior either to circumstances or environment, but this is not done without conscious effort. It comes to us through knowledge of the laws of life, that are written into the constitution of our being, and it is through such knowledge of law and conformity to it that every great problem in life is worked out and that man comes into that power that was prophesied for him from the beginning of time. Let him have Dominion and Power over all things.

* * *

The Art of Forgetting.

Much is said and written nowadays about cultivating the memory. Schools have been established for the purpose of teaching memory culture.

All a very good thing. A good memory is necessary to success, business and social. A well-trained memory is a very useful faculty to possess. It not only makes smooth the way of its possessor, but

it is so much capital stock to his credit.

But with all our memory training we should also learn the art of forgetting. Perhaps more of us need to learn how to forget than to learn how to remember. Forgetting can be learned as easily as remembering, but it requires exactly the opposite kind of training. Even learning how to forget the things we should forget will help us to remember the things we should remember.

The things that are unpleasant, the things that irritate, the things that make us feel bitter and unkind—these are the things we should forget.

The health of the body, as well as of the mind, depends upon forgetting. To let the memory of a wrong, of angry words, of petty meanness, linger and rankle in your memory will not only dissipate your mental energy, but it will react upon the body. The secretions will be diminished, digestion impaired, sleep disturbed, and the general health suffer in consequence. Forgetting is a splendid mental calisthenic, and a good medicine for the body.

If anyone has been mean to you, has wronged you, heaped slander upon you, treated you contemptuously or discourteously, *forget it*. Remembering will not undo it, but will only make you irritable, bitter, and angry; will react upon you harmfully, both physically and mentally.

If your friends prove false and cast you off, do not hold it in anger against them, but rather pity them (says Dr. M. L. Gates in the "Herald of the Golden Age"). Keep a clear conscience and forget the little jealousies, the petty meannesses, that may be bestowed upon you. By casting it out of your mind you can go on serenely and happily, while the ones who have done the mean things will be the only ones to suffer.

Forget the peculiarities of your friends forget their faults. Remember only their good qualities. Forget your disappointments, forget your annoyances, forget all the disagreeable things.

By forgetting, you will develop for yourself a sunny disposition, a good temper, a cheerful manner, a healthful body. Forgetting keeps at bay wrinkles and old age. It beautifies the countenance with a beauty all its own—peace, contentment, health.

How shall you forget? By turning your mind to happier things. When the remembrance of unpleasant things crowd into your mind, use your will power and deny them a foothold there. Turn your thoughts immediately to the happy moments that have been yours. Deny the disagreeable things any place in your thoughts. Pick up a book and read, or go to some place. Get out in the fresh air and walk or ride. Fill the mind so full of other matters that there will be no room for the disagreeable memories.—*Health Record, London, England.*

To those of our readers who have never investigated Graphology, we suggest that an excellent opportunity to do so is offered in this issue through the advertisement of Prof. G. L. Beauchamp, of 2583 Eighth Ave., New York City. We make this statement because we know from personal experience that a few lines of handwriting accompanied by a dime will bring both truthful and very interesting returns. The science of Graphology is well worth testing as to its accuracy, through Prof. Beauchamp, who is eminent in his profession.

Reminiscences of Astrological Practice

By L. E. JOHNDRO

While the professional astrologer's days are too often dogged with ridicule, there creeps in between them moments, when those bold enough to approach too close with their slings and arrows find themselves cheapened and humiliated through their very activity against us.

There are to be recalled a number of purely amusing incidents and above all, innumerable instructive ones for serious consideration. I give a few of the many such incidents that have come within my experience during my astrological researches.

A few months ago a lady called for a horoscope. After "rectifying" it (a precaution essentially imperative, or ridicule will but too often be deserved), I noted among other things, that the progressed Sixth and Twelfth "houses" were forming afflictions with Mars and the "progressed" moon, and "excited" by transits during a certain week. This looked bad for accidents to the physical person.

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and as Saturn was the principle "exciting transit," that it would not be the "text-book cuts of Mars," but injury to the bones of the head or face. The Twelfth house being opposite Saturn, I told her injury would likely occur in a restaurant, while dining. The Eleventh being well placed to the sun, I assured her it would not be at all serious, but cause considerable annoyance and inconvenience, as the moon was evil to Mars.

WHAT SORT OF AN ACCIDENT?

I was puzzled to know what sort of an accident could possibly fulfill these requirements and gave it up. I forgot the incident till one day the lady called again and laughingly informed me the accident had occurred when due, that she had swallowed a false front tooth, while dining at the restaurant, and that it vexed her greatly, as being a professional singer she had to cancel her immediate engagements on account of a lisp.

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Simplicity itself, yet Sherlock Holmes was not beside me to draw the final deduc-

tion inferred by the separate influences in evidence.

Another time while spending the summer vacation with my parents in the North country, where the only astrology known is to kill the pig at the full of the Moon, and watch the ground hog chase his shadow, the stork flew over a neighbor's house, and mother was called to attend. Next morning, upon her return home, she gave me the time of the event with an air of humoring my "diseased fancy"—mother did not believe in such a "Devil's Snare" as Astrology, and I made out the chart, allowing for standard time.

After commenting that the boy would be richer than his parents, if he lived to grow up, and would be a chip o' the old block to the extent of being a tiller of the soil, I casually remarked, "What fine blue eyes he has" (Dark-eyed Scorpio rising, but aspecting Sun, Venus, and Neptune in Leo and Cancer).

"That's all Astrology knows about it," chuckled mother in mingled pity and glee, "his eyes are black, coal black," she added. "All right," I replied, "go take another look at the baby, or ask the doctor when he set his watch last." Later in the day mother went over to "slick up the house-work." Upon her return I was just mounting the roof, whither I had gone to attempt the scientific abstraction of trying to make a few odd shingles do the duty of a new roof.

WELL, HIS EYES ARE BLUE.

"Well his eyes are blue," says mother in an aggrieved tone, as soon as she got within hailing distance. "Of course," I commented. "Nature makes no mistakes, but you, mother, with your three pair of glasses—well, 'to err is human.'" About two years later a letter from mother informed me the child was dead.

During the same trip I met an old school chum, one who brought back memories of the little red school house under the pine, and of the bass and shiners and catfish and suckers in the little brook beyond, one who now has drifted far into the Northwest.

This friend asked me to cast his horoscope and in giving the data stated the hour to have been about 11:30 a. m.. Upon erecting the chart I found this hour gave

Leo rising with Jupiter. This did not describe him at all, either in appearance, mentality, or fortune, as he was short, lacked the pride and was easily imposed upon, and a servant rather than a master.

From his stature, disposition, a rough knowledge of his earlier years, and the general accidental and financial misfortune of his father, I concluded he must have been born near 2:15 a. m., bringing Pisces rising and Saturn badly afflicted on the cusp of the Fourth "house" (Father) by Uranus.

This hour was denied by the parents, but a thorough cross-examination showed they had no good grounds for their conclusions, as the mother was extremely ill at the time and the father did not arrive home until after the event. Finally my friend wrote to an aunt, whom he learned had been stopping with his parents at the time of his birth, but he said nothing of the parents' statements or of my conclusions.

The aunt wrote back to the effect that she could not definitely remember the hour, but that she was positive that it was between 2:00 and 2:30 a. m., for reasons which she stated at some length. Rectification later proved it to have been 2:14 a. m. This incident shows the importance of correcting the birth-hour and not relying on it as too often roughly or wholly erroneously given by parents.

In 1904 an acquaintance, who by the way was as near as a "twin" to Robert Ingersoll in appearance and philosophy as one could hope to meet, said to me one day: "Johndro, I have a nephew in whom I am deeply interested at present. I wish you would look up his horoscope and see what you find, though you know, I know, that Astrology is all bosh." I consented readily, as the birth hour was definitely known to within a minute or two, having been recorded at the time, as I hope a law will compel in all cases some day. The figure showed the native sun afflicted by Saturn and the "Progressed" Moon at the time of inquiry; also the "progressed" ascendant to be joined in arc with Uranus in Scorpio.

"HE IS DYING!"

Upon the strength of these and minor influences, when the gentleman inquired again the next day, I told him I judged the nephew ought to be a pretty sick boy at

that time. "Sick! I guess he is sick," he exclaimed. "He is dying." Asking what the trouble was, he replied, "chronic Bright's disease." My only comment to this was, "I might have known it was such trouble" (The ascendant afflicted in Scorpio).

I asked him what they were doing for the lad and was told they had five Boston specialists, the best local doctor, who was medical examiner, and the family physician. He also informed me they had agreed the case was hopeless and that the boy could not live over a week. I had already had considerable experience in regard to the planet Uranus in "Life Chemistry and Astro-Pathology," and have long since found its cases are seldom rightly diagnosed by the "conservative" medical body of the old (Saturn) school.

I have never yet found Uranus produced a simple chronic disorder except that of a tendency toward "unmitigated work," and consequent nervous disorders if Neptune is too powerful at the same time. Uranus diseases are peculiar, come on with great suddenness and leave likewise, and present all the outward symptoms of the worst chronic cases, while in reality proving the most violently acute, with tragic fatality or seemingly miraculous relief.

To be sure that the Ascendant was progressed in exact culmination at that time, I inquired if the lad had taken sick suddenly, and was informed that the critical condition then in evidence had developed in about two weeks' time, without previous warning or symptoms of any kind, except the one I will explain later and which is not recognized outside the Biochemic school of pathology.

I then asked if they had noted a peculiar tendency (under the circumstances) toward rapid growth just previous and during his illness (the Ascendant directed to an arc of Uranus in a maturing age—he was fifteen—causes one to "grow like a weed"), and got his reply: "That's the funny part of it; he has grown an inch and a half (this was no doubt somewhat of an exaggeration) within the last month, and even the specialists have noted it since attending him, and were speaking of it yesterday."

THE BOY WILL NOT DIE.

"Very well," I said, "I am going to give

you the best chance to get a laugh on me, or I am going to give you something to swallow. I want to say that the boy will not die; I want to tell those specialists the case is not the least chronic, but violently acute; that he will recover as rapidly as he was taken ill, and that instead of dying in a week he will be up in a little less than that time and will be back to school in about a month." Needless to say, I got the ha! ha!

Yet my seriousness impressed this agnostical and critical uncle and he inquired: "If that is so what do you advise me to do? change the specialists, the treatment, or what?" "My dear sir," I answered in this case, "I am a fatalist; I seldom advise; Nature does not need my authority to further her plans. I can only judge the issue at present, and this being secure you may rest assured you will not and cannot do the wrong thing. Whatever you do will be the right medium to the end of his recovery, whether you are conscious or unconscious of it, for Infinite law does not pause for our comprehension of her ways."

I judged as given because the affliction of the Ascendant alone could not warrant death, and because the affliction of the Moon and Saturn to the native Sun were already at their height and would gradually be weakening in evil, and hence, as he was not already dead, ergo, there was no danger and all that was necessary for a recovery was the almost immediate better exciting "transits."

In a week the crisis was passed and the lad was up, and in a month's time he was back to school playing ball as he had been on the day taken ill. Did I receive a compliment? Most assuredly. "The Agnostic," who by the way, had Neptune in the Fourth house, or house of philosophy and religion, evil to Uranus and Mars, and also had Moon evil to Mercury, came to me and said, "Johndro, that was a lucky guess." Considering he was born to antagonize every doctrine under the Sun, I smiled and replied, "Yes, wasn't it?"

I later offered to burn all my Astro books and records if at any time in life he could conscientiously tell me he believed in anything, for I considered that would disprove Astrology against all evidence after reviewing his chart. I need hardly say that to this day he has not so informed me, so I

continue to be foolish and investigate Astrology. But after all, what was the analysis of this case considered entirely apart from its Astro connection or cause? Simply this: The boy was growing rapidly and the supply of phosphate of lime (Saturn) assimilated with his food was not sufficient to supply the abnormal growth (Uranus with Ascendant) of the bone tissues and at the same time maintain the proper function of its chemical affinity (albumen) throughout the vital and cellular organism, and the result was non-functional albumen, which had to be thrown off from the blood, for albumen without lime is as lost as an egg without a shell.

As albumen was discharged through the kidneys the specialists came along with their medical tag, "Brights' disease." Had the discharge occurred through the mem-

branes of the throat (Taurus) their tag would have been catarrh, and perhaps ultimately tuberculosis; and if through the skin, scrofula or eczema would have been their label. In either case they would consider there was a "devil" (disease) to cast out instead of a need of the inorganic cell salt of the blood known commonly as lime.

Oh I respect materia medica, but because it has the revelations of chemistry back of it in principle, however much practice may at times outrage those revelations. On the same principle I investigate Astrology, because it has all the laws of physics, chemistry, and crystallography; all the principles of astronomy, astrophysics, electro-chemistry and electro-biology, all the logic of irrefutable determination, and all the common sense of the self-evident, and not merely because of a few or many practical incidents as those given.

Were You Born in the Sign Gemini?

By HENRY CLAY HODGES

If you were born between the 21st of May and the 20th of June, the sun was in the zodiacal sign Gemini, and you will recognize some of the following dominating characteristics as your own, although the sign rising and the influences of planets in your chart would modify them somewhat.

The sun in Gemini, or Third house, strengthens the intellect and inclines the native to the pursuit of literature, science or art and to follow some occupation connected with these. It favors educational, secretarial and clerical work, writings, documents, letters, literary work of a short or ephemeral kind, such as in magazines, newspapers, means of transit, the postoffice, etc.

Gemini is a fairly strong sign, giving length of form and active body. They are restless and unsettled, ever on the move, often with two things in hand at the same

time; hence they become bothered and worried and bring upon themselves nervous diseases and troubles arising from disordered blood.

They are dual, and their true nature asserts itself, causing them to suffer in mind and body at the same time. They are fretful and peevish at times and take on the troubles of others quite unconsciously.

Their medicine is rest and less activity. They should strive to become more concentrated and avoid upsetting the body in trying to be in two places at the same time.

The mind is versatile and fond of change, but positive and strong. The native somewhat ambitious and aspiring, may turn to public work connected with education, local politics or public speaking and lecturing.

He is fond of moving about, of walking and of short journeys, principally by land. He finds friends among literary people and

others signified by Gemini, and may join some secret society or association, the activities of which are those of Gemini.

He may be the most clever or best educated of his family. It gives several brothers and sisters. This position also signifies the birth of twins and a double marriage, as Gemini is a double sign.

It is the personality of kindness and benevolence; capable in elegant gesture and graceful activities. Perhaps no other nativity has as wide a range of choice of activity as this sign. This mentality is the mentality of elegance of habit, just as Pisces is the mentality of elegance of taste in appointment.

The Gemini nature is generally fortunate in its marriage choice, its Chord being Aries or its response Libra—in other words, a harmonious marriage of the Gemini person would be with one born from March 21st to April 19th, or between September 23rd and October 22nd.

Gemini is an airy sign and those born under airy signs, either by the rising sign or by having the majority of the planets in airy signs, require abundance of fresh air and artistic surroundings, as they are essentially refined in nature. The higher the tone of their mental conditions, the better will their health be. They should associate themselves with cheerfulness, brightness and hope.

It is quite essential for them to change the mental vibrations when depressed or before becoming wearied or depressed. With them the artistic and beautiful will always act as a tonic, and before taking drugs into the system, they should take care to have the mind in order.

Living as they do in their mental or mind-body, they should make refinement and harmonious surroundings their first care.

We suggest to our readers that they take a range of their friends and acquaintances born between the 21st of May and the 20th of June and see if the above does not describe their characteristics in the main.

A Georgia man claims to have devised a method of making paper out of cotton stalks, and a company is being organized to establish a manufacturing plant. The

undertaking will be watched with interest, for, if it is successful, it will accomplish several desirable objects. It will help to save our forests which are being rapidly denuded to meet the demand for wood pulps; it will reduce the price of paper; and what is no less important, it will make use of what is now merely a waste product of one of our greatest industries. At present cotton stalks are left standing in the fields after the crops have been harvested, and are burned before the next crop is started. Their utilization means much to the cotton industry of the South, and it is hoped that the expectations of those interested in the enterprise may be fully realized.—*Milford Gazette*.

* * *

Vibration.

Written for The Stellar Ray,

BY BENJAMIN WILLIAMS.

One of the latest discoveries of physical science is the electron. Atoms are shown to be composed of electrons. As Edgar Lucien Larkin puts it, "Nothing, no thing, no entity exists but electrons." He further states that electricity and thought are flows of electrons, while matter is a rotation of electrons around a center. Here we have a statement that scientists are powerless to disprove.

All that is manifest either of mind or matter is due to the vibration of one primal substance, the only difference being in mode and intensity of vibration. This is a truth that only recently has been receiving the attention of science, yet all the alchemists of medieval times whose writings we possess, emphasize the fact that there is but One First Matter, of which all things are composed.

The occult philosophy handed down to us from remote antiquity also distinctly asserts that there is but One Law, One Truth, One Life and One Principal. These old works on Alchemy, Astrology and Occult Philosophy have been greatly misunderstood and misinterpreted, but with the discoveries of modern science they throw a flood of light on things not generally known.

The occult philosophy of all ages taught that all things possess an aura visible to the clairvoyant sight of the lucid. This

aura was supposed to be a certain grade of vibration of the One Universal Life. The substance was capable of receiving and transmitting. Each substance, therefore, having an aura peculiar to itself and its degree of refinement. Modern science demonstrates that certain things undoubtedly give off a something possessing a definite influence without loss of weight, or apparent change, naming it Radiant Energy.

Thoughts, too, are now photographed, proving they have a form and existence outside the brain of the thinker.

These discoveries make it easy for the student to understand many of the complexities of esoteric science. The power of thought and magnetism to heal, the influence of the planets over human life, and the reason of failure in one locality and success in another are all due to vibration. Just as one tone sounded will bring forth a corresponding tone from the strings of a piano, so will certain thoughts vibrate to your soul, awaking its latent powers and causing them to be eternalized in your life as health and success.

Certain notes of the musical scale chord in harmony. Just so do some people, while others strike a constant discord detrimental to both. In both instances this is due to vibration.

On the Diffraction Grating of a spectroscope certain vibrations blend in harmony, while others of equal rate meet with opposite motion and mutually destroy each other, or more properly speaking, come to rest.

Health, happiness and success all depend on harmonious vibration. We meet many people in our lives, perhaps good people, too, who because their magnetism is of opposite polarity to ours, are detrimental to our health. Their vibrations are not in harmony with ours and consequently there is discord. This is especially true of mismatched married couples. Often both being in good health before marriage, they become sickly, and perhaps one of them dies. On the contrary, people whose vibrations are harmonious mutually strengthen each other.

We can scarcely overestimate the influence of our associates. Not only their magnetic natures but their thoughts are potent. Close association with one who indulges in low, evil or coarse thoughts will magnetic-

ally poison us, that is, produce discord. If our vibratory nature accords with our environment we have the greatest success possible, but if it is discordant it would be much better if we should move to a new and more harmonious locality.

Astrology is the science of harmonious and discordant vibrations, as exemplified by planetary law, and a true knowledge of it alone will reveal our relation to the different departments of nature. By this knowledge we see just where we are out of tune and by right living and right thinking we may overcome to a great extent the radical evil shown in our birth chart.

We may increase certain vibrations and lower others until we thro' in unison with the Deific source of all Life, attaining to that peace that passeth understanding.

* * *

**The Therapeutics of Laughter.*

The stimulating effects of laughter and jollity upon the nutritive process have been recognized from time immemorial, and it has long passed into a proverb, "Laugh and grow fat." This proverb, like numerous others in daily use, has, therefore, a foundation in fact; for instance, "Coming events cast their shadows before," is now recognized as thought transference—a telepathic message. How often do we find ourselves suddenly thinking of some person—the thought having no connection, so far as we know, with any antecedent thought? That person has been thinking of us, and we have received the message. The mind is an electric force, as, indeed, are all vital processes, and thought transference—telepathy—is identical with wireless telegraphy. A thought is projected into space just as is a wireless message, and is received by the one for whom it was intended—the mind, or receiver attuned to the proper wave lengths to receive it. Some day the world will recognize this truth.

The day will come, too, when the observant and sagacious physician will make a practical application of the fact that to "laugh is to grow fat," and a fuller appreciation of the well-attested curative effects of cheerfulness. Every physician of experience knows the importance and value of a

cheerful demeanor in the presence of his patient—the value of hopeful prognosis. But the influence of the mind on the glands, blood, and other tissues of the body is not fully appreciated. That mental influences modify pathologic conditions, even to causing the absorption of certain disease products, is well recognized. Hence, the im-

portance of a hopeful and cheerful state of mind, both on the part of the physician and the patient and the family; for, not only does the state of the patient's mind affect the bodily condition for weal or woe, but the thoughts and other mental states of the attending physician are also felt.—*Dr. F. E. Daniel, in The Health Record.*

Scioahspe

Written for The Stellar Ray

By EDGAR LUCIEN LARKIN

VII.

[NOTE.—Scioahspe is a commentary on the new bible, Oahspe, and is being published chapter by chapter in magazines in different parts of the world. This new book will contain about 100 chapters.]

Electrical Base of Nature.

Electrons were mentioned in Chapter VI. The deduction of recent science is that they are pure electricity centers of energy. Rigidly speaking, meteors, dust-banks, bolides and all similar cosmical masses are comets, because they are all traversing orbits around suns. The earth gets into their paths and they fall upon its surface.

10. This verse is a renewed statement that all things have been created. And this is an imperfect survey in outline of the wondrous first and second chapters of the Oahspic Book of Jehovih. An entire volume would be required to do justice to the thoughts recorded in this remarkable revelation.

Other Ideas in the Book of Jehovih.

All original selected ideas will be numbered for ready reference, somewhat after the plan of a college text-book.

1. Jehovih speaks in the light of Kosmon.
2. Man looked upward, desiring knowledge of processes of creation.
3. Jehovih answered him, saying: "The

whirlwind made I as a sign to man of the manner of My created worlds. As thou beholdest the power of the whirlwind gathering up the dust of the earth and driving it together, know that even so do I bring together the aji and the jiy and nebulae in the firmament of heaven; by the power of the whirlwind create I the corporeal suns and moons and stars. And I commanded man to name the whirlwinds in the ethereal firmament, and he named them vortices and wark; according to their shape named he them" (III. 3).

Wark belts and whirling vortices are the beginnings of suns and all worlds. Vortices are like twisting spirals of aji, jiy and nebulous matter, while wark-belts are like bands or rings now surrounding the planet Saturn.

5. Vortices rotate, and the rotation on axes in finished globes, suns and worlds is caused by the original rotation of vortices. Axial rotation of worlds has ever been the enigma of science. Many hypotheses have been advocated, such as mechanical or gravitational. In my book, "Radiant Energy," the theory of cosmical electrical induction is the one adopted.

Many writers on the complex subject of axial rotation have attributed its cause to direct creative fiat in their extremity in finding a cause based on known laws of mechanics. Oahspe agrees with the creative theory, for the Creator made the vor-

tices turn on axes, which motion was continued and imparted to finished rigid worlds.

6. Nebulous belts were left around some worlds to teach man about the former existence of vortices.

7. "For each and every corporeal world created I a vortex first, and by its rotation and by the places in the firmament whither it travelth, caused I the vortex to conceive the corporeal world" (III. 6). The vortices gestated and gave birth to all worlds whatever.

9. The poetic expression, "Wastes of space," is untenable and obsolete. "Think not, O man, that I created the sky a barren waste and void of use. Even as man in the corporeal form is adapted to the corporeal earth, so is he in the spiritual form adapted to My ethereal worlds. Three great estates have I bestowed on man: the corporeal, the atmospherean and the ethereal" (III. 8).

This revelation is infinitely sublime. The incredible dimensions of space, the very infinite itself, has ever been the standing and perpetual wonder of astronomers. They have ever asked why Nature should be so lavish with her space. Suns and solar systems would not mutually disturb if the distances between should be billions instead of trillions and quadrillions of miles. But here we see the stupendous revelation that space is filled with ethereal worlds, wondrous abodes of man in a higher or spiritual state.

The entire collection of the bibles of mankind cannot furnish a parallel. We actually have something to live and work for in this sphere of being here on the earth. We are positively paying for an ethereal home in instalments, earning it by work, or not making payments at all, in which case we shall not have a home. This is a set teaching of Oahspe. Listen and obey, is the oft repeated admonition. This is taught in the most impressive language ever reduced to writing.

10. Clouds form suddenly in air. I have seen them form with great rapidity round about the observatory and in space within the canyons. Thus: 2. "The clouds in the air I bring into view suddenly, by different currents of wind make I thus the unseen visible and tangible to

man's senses. In like manner do I cause ethereal currents to bring forth aji and jiy and nebulae, prior to making corporeal worlds." 3. "In all the Universe have I made the unseen to rule over the seen. Let the formation of clouds stand in the view of man on earth, that he may bear witness of the manner of the unseen becoming seen" (iv., 2, 3).

11. Man prayed for a sign of duration. Jehovih revealed that the comparative duration of matter—the seen to the unseen—is as the life of a tree to the entire duration of the earth. All matter will evaporate, dissolve and vanish into the unseen and "become as nothing in the firmament of heaven in course of time" (iv., 5).

This is another mind overpowering concept. That impressive Aryan Hindu revelation, the Bhagavad Gita, in one of its shlokas, Chapter II, says: "All things which exist are invisible in their primeval state, visible in their intermediate state, and again invisible in their final state."

But the Aryan revelation does not tell how the invisible condition comes on. Oahspe does, and uses the word evaporation and compares the evaporation of all matter in existence, all suns, worlds, the galaxy, the entire structural Universe to that of water into invisible vapor.

Lenard placed a wall of solid aluminum into the glass side of a Crooke's vacuum tube. A current of electricity was passed through obdurate platinum inside the tube, and this obstinate metal was resolved into electrons which passed through the aluminum as if it had not been there, and vanished from the scrutiny and hope of recovery by man.

12. The Universe is eternal: that is, the unseen Universe. Thus: 6. "Things that man seeth, created I with a beginning and an end; but the unseen I made of endless duration." 7. "The corporeal man made I belonging to the seen; but the spiritual man made I as one within the unseen and everlasting." 8. "As the corporeal man beholdeth corporeal things, so doth the spiritual man follow upward the evaporated, corporeal entities of things. As corporeal things are tangible to corporeans, so are *Es* things tangible to the spirits of the dead" (iv., 6-7-8).

13. There are regions in atmospherean

called plateaux, and are named the lower heavens. The souls, minds or spirits once in the bodies of human or incarnate beings, inhabit these plateaux at once upon separating from bonds and chains of flesh. 11. "According to the condition of these different plateaux in atmospheria, whether they be near the earth or high above, so shall the spirit of man take its place in the first heaven; according to his diet and desires and behavior, so shall he dwell in spirit on the plateau to which he hath adapted himself during his earth life." 12. "For I made the power of attraction manifest in all things before man's eyes that he might not err, that like should attract like made I them" (iv., 11-12).

The general scheme of the immediate future of man is here outlined. Man absolutely is the sole builder of his career in atmospheria. In this preliminary statement, diet, desires and behavior are mentioned. All adepts in all antiquity gave great attention to diet. The Egyptian builders of their future dieted so as to not "load the soul with impure flesh." We surely receive according to our desires, and are recipients of whatever may be our dues commensurate with our acts, what we do—our behavior. It is absolutely inevitable that this is true, because the changeless law is: *Like attracts like*, a law which even its author cannot break or violate. We therefore "reap as we sow," and in atmospheria "ascend to where we belong" with unerring accuracy. Oahspe explains details in full.

14. The Universe of suns, worlds and man pass regular phases or cycles: 14. "Open thine eyes, O man! There is a time of childhood, a time of genesis, a time of old age, and a time of death to all men. Even so is it with all the corporeal worlds I have created" (iv., 14). The Hindu Vedas, Upanishads, Puranas and epics coincide with this idea of cycles, of alternate creations and dissolutions, each requiring long ages and eons. The first step in the formation of a corporeal world, a sun or a globe destined to become a planet, is the condensation of a vortex in etherea. Condensation increases, friction develops and this causes heat. The scientific theories now advocated are that all matter was once in a gaseous form and filled all space

now occupied by the sidereal Universe. This condensed into separate nebulas, and these into liquid and finally into solid spheres. The earth is approaching solidity and the moon is solid to the center, according to this doctrine. I have seen colossal floods of hydrogen glowing in the suns Sirius and Vega. They are separated by a mighty distance of 206 trillion miles.

Nearly, if not all, suns whose light has been analyzed contain hydrogen as well as other identical elements. The question is, how did matter gain such an excessively wide distribution? The most reasonable answer is that all the elements were in a state of rare gas and thoroughly mixed. Oahspe does not use the word gas, but vapor. But these vortices are called spiral nebulas by astronomers. Then worlds are "set on orbits."

Lowe Observatory, Echo Mountain, Cal.
April 16, 1909.

(To be continued.)

I read the other day of four young men riding in a Pullman car, chatting merrily together. At last one of them said:

"Boys, I think it's time for drinks."

Two of them consented; the other shook his head and said:

"No, I thank you."

"What!" exclaimed his companion, "have you become pious? Are you going to preach? Do you think you will become a missionary?"

"No, fellows," he replied, "I am not specially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why. I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said: 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen; baby is at home dead, and does not need the shoes. Give me ten cents for a drink.' Now, fellows, I have a wife and baby at home my-

self, and when I saw what liquor could do in degrading that husband and father, I made up my mind that God helping me, not a drop of that stuff would ever pass my lips again.—*From April "Hiawatha."*



Two Convicts Freed by a Poem Written by One of Them in Prison.

Topeka, Kan., May 3.—Early this month there will walk out of the door of the penitentiary in Lansing two free men. They are Carl Arnold and William Harvey, manslaughterers. They were sent to the prison house for life, but their sentences were commuted by E. W. Hoch when he was governor, to 18 years in the penitentiary.

Their crime was a cowardly one, they having killed the mayor of Kinsley, Kan., by shooting him in the back when he resisted their efforts to rob him. That was in 1893.

These two men owe their approaching liberty to a poem said to have been written by Arnold. About two years ago Governor Hoch received a letter from Arnold. In it was a poem signed "Carl Arnold." The governor read the poem. Then he re-read it.

"It's a classic," he cried enthusiastically. "Is't the work of a genius?"

The governor called several friends into his office.

"Listen to this," he said:

"The coarser soul but lightly feels
The daily dole of ill,
But what distress each hour reveals
For him who in his heart conceals
Some aspirations still."

All agreed that there was merit in the verse.

"But there are others just as good," continued the governor. He read on:

"I cannot fawningly implore,
As feeble, false hearts can,
But, in humility before
The power that bars my prison door,
I plead as man to man.

"Oft folly more than vice appears
In errors we have made,

The ideal that the man reveres
Is not the dream of early years—
Youth's brief delusions fade.

"Though hearts, embittered, still retain
A grudge for old mistakes,
Excessive penalties are vain,
The long monotony of pain
No restitution makes.

"The ancient eye for eye decree
God has himself destroyed.
Still speaks that voice from Calvary,
Shall Shylocks, with their ghoulish plea
Make his commandments void?"

"Aye, 'blessed are the merciful';
Christian heart, relent,
For sins of folly, faults of will,
I kneel at mercy's tribunal—
A contrite penitent.

"Long I have been with sorrow. Long
The agonizing years
Have held no freight of love and song
And laughter—only pain and wrong,
And penitence and tears.

"For home and love, for liberty
To toil, as free men can—
O hand of fate, that bars to me
The gates of opportunity—
I plead, as man to man."

Those who have come in personal contact with Arnold were for the most part convinced that he had plagiarized the poem. The state and other libraries have been searched. Reference books have been sought, and everything done to find the original of the poem, if it existed. Nothing of the kind has been found, until now even the most skeptical are almost willing to admit that he probably wrote it.—*Detroit News-Tribune.*

The world is full of judgment days, and in every assembly that a man enters, in every action he attempts, he is gauged and stamped. A man passes for what he is worth.—*Emerson.*

Psychic Research

How I Know the Dead Return

A Record of Personal Experience

By W. T. STEAD, Editor of the Review of Reviews

Cecil Rhodes once told me that early in life he had devoted much thought to the question whether or not there was a God. He came to the conclusion that there was a 50 per cent chance that there was a God, and therefore that it was a matter of the first importance to ascertain what God wanted him to do. In like fashion I would ask the reader to consider whether or not there is any proof that the conscious life of his personality will persist after death. If he examines the evidence he will probably come to the conclusion that there is a certain per cent chance that such is the case. He may put it at 50 per cent, at 90 per cent, or at 10 per cent, or even at a 1 per cent of chance that death does not end all. In face of the fact that the immense majority of the greatest minds in all ages have firmly believed that the personality survives death, he will hardly venture to maintain that he is justified in asserting that there is not even a 1 per cent chance that he will go on living after his body has returned to its elements. Of course, if he should be absolutely convinced that not even such an irreducible minimum of a chance exists that he may be mistaken, if he thinks that he knows he is right and that Plato and the Apostle Paul were wrong, I beg of him to read no further. This article is not written for him. I am addressing myself solely to those who are willing to admit that there is at least an off chance that all the religions and most of the philosophies—to say nothing of the universal instinct of the human race—may have had some foundation for the conviction that

there is a life after death. Put the percentage of probability as low as you like, if there be even the smallest chance of its truth it is surely an obvious corollary from such an admission that there is no subject more worthy careful and scientific examination. Is it a fact or is it not? How can we arrive at certainty on the subject? It may be that this is impossible. But we ought not to despair of arriving at some definite solution of the question one way or the other, until we have exhausted all the facilities for investigation at our disposal. Nothing can be less scientific than to ignore the subject and to go on living from day to day in complete uncertainty whether we are entities which dissolve like the morning mist when our bodies die, or whether we are destined to go on living after the change we call death.

Assuming that I carry the reader so far with me, I proceed to ask what kind of evidence can be produced to justify the acceptance of a belief in the persistence of personality after death, not as a mere hypothesis, but as an ascertained and demonstrable fact.

TO ILLUSTRATE.

The recent applications of electricity in wireless telegraphy and wireless telephony, while proving nothing in themselves as to the nature or permanence of personality, are valuable as enabling us to illustrate the difficulties as well as the possibilities of proving the existence of life after death.

In order to form a definite idea of the problem which we are about to attack, let us imagine the grave as if it were the

Atlantic Ocean, as it appeared to our forefathers before the days of Christopher Columbus. In order to make the parallel complete, it is necessary to suppose that the Atlantic could only be traversed by vessels from east to west, and that ocean currents or strong easterly gales rendered it impossible for any voyager from Europe to America to return to the Old World. We shall thus be able to form a simple but perfectly clear conception of the difficulties which I am now about to discuss.

If Christopher Columbus after discovering America had been unable to sail back across the Atlantic, Europe would after a time have concluded that he had perished in an ocean which had no further shore. If innumerable other voyagers had set out on the same westward journey and had never returned, this conviction would have deepened into an absolute certainty. Yet Christopher Columbus and those who followed him might have been living and thriving and founding a new nation on the American continent.

What would have happened in those circumstances? In all probability the faith even of the most ardent believers in the reality of Columbus's great vision would have grown dim. If it did not altogether die out, it would be due to the fact that from time to time, in the dreams of the night, their friends saw him alive and well in a strange new world. But everything would be shadowy and unreal as a dream.

Now let us transport ourselves from the time of Columbus to our own day. We must assume that the original-physical impossibility of crossing the Atlantic from west to east still continues. But in the intervening centuries the men who had crossed from east to west have increased and multiplied, and have built up a great nation with an advanced civilization on the American continent. Like us they discover telegraphy, like us they invent and use the telephone. After a time they discover and apply the principle of wireless telegraphy, and after that they perfect the wireless telephone.

The terrors of the unknown would not daunt forever the intrepid spirits of European explorers. A ship or ships would be equipped to cross the Atlantic. When their

crews and passengers landed on the further shore they would discover, to their infinite amazement, not only that a vast continent existed within five days' steam from Liverpool, but that those who were thought to have perished had founded a great commonwealth in the New World.

WHAT WOULD IMMEDIATELY HAPPEN?

The newcomers, finding themselves unable to return, would at once endeavor to utilize all the resources of modern science to enable them to communicate their great discovery to the Old World. They would endeavor to perfect and extend the use of wireless telegraphy, so as to enable them to flash the good news to their friends on the European shore. At first they would fail from the lack of any receiving station on this side. But after a while, by some happy chance, a wireless message from America might be caught on some sea coast Marconi station.

When that message arrived, how would it be received? In all probability it would be fragmentary, incoherent, and apparently purposeless. It would be set down to some practical joker or regarded as some random message sent out from somewhere in Europe. And so for a long time the attempt to communicate information would fail. After an interval a more coherent message would arrive. Efforts would be made to answer, but the replies might not arrive when anyone was in attendance at the other side; the instruments might not be properly attuned, the messages might be so mutilated as to be unintelligible. A few cranks who had never lost the faith, traditional and dim, that there was a world beyond the seething waste of waters, would go on experimenting, wasting time and money, and exposing themselves to the ridicule of the scientific world.

At last, after innumerable disappointments, it is possible that the captain of the last exploring expedition might succeed in getting through a message, clear, direct to the point, such as this:—

From Captain Smith, of the Resolute s.s., to Lloyds, London. Alive and well. Discovered new world filled with descendants of Christopher Columbus and his men.

What would follow the receipt of such a

Marconigram? It would probably arrive so many years after the expedition had sailed that no one would at first remember who Captain Smith was. When the records were looked up, and the existence of the ship and its commander recalled, there would be some sensation, and a good deal of discussion. Efforts to reach the unknown land would be renewed, but the majority of practical, common-sense men of the world would regard the message as a practical joke, while men of science would prove to their own complete satisfaction the absolute impossibility of any such new world existing, and, a *fortiori*, of any such message being authentic.

But after a time more messages would come. Some method would be discovered of despatching replies and of receiving answers. At last the scientific world would wake up to the recognition of the fact that a *prima facie* case had been made out for the strange, the almost incredible, phenomena that seemed to point to the possibility that there was another world beyond the Atlantic, and that its inhabitants could by means of wireless telegraphy communicate with Europe. The difficulties they would encounter would be the identical difficulties which confront us in our quest for certainty as to life after death. But with patience and perseverance and careful allowance for the obstacles in the way of trans-oceanic intercourse, the existence of the American continent would in the end be established as firmly as I believe the existence of the Other World is very soon about to be established, beyond all question or cavil.

AUTOMATIC HANDWRITING.

I will now leave the illustration and address myself directly to an explanation of the evidence which has convinced me of the reality of the persistence of personality after death.

I may make the prefatory remark that I have what is called the gift of automatic handwriting. By that I mean that I can, after making my mind passive, place my pen on paper, and my hand will write messages from friends at a distance; whether they are in the body or whether they have experienced the change called death makes no difference.

The advantage of obtaining such automatic messages from a friend who is still on this side the grave is that it is possible to verify their accuracy by referring to the person from whom the message comes. I may say, in order to avoid misapprehension, that in my case the transmitter of the message is seldom conscious of having transmitted it, and is sometimes surprised and annoyed to find that his unconscious mind had sent the message. As an illustration of this I will describe one such experience that occurred almost at the beginning of my experiments.

A lady friend of mine, who can write with my hand at any distance with even more freedom than she can write with her own, had been spending the week-end at Haslemere, a village about thirty miles from London. She had promised to lunch with me on Wednesday if she returned to town. Late on Monday afternoon I wished to know if she had left the country, and placing my pen on the paper I mentally asked if she had returned to London. My hand wrote as follows:

"I am very sorry to tell you I have had a very painful experience, of which I am almost ashamed to speak. I left Haslemere at 2:27 p. m. in a second-class carriage, in which there were two ladies and one gentleman. When the train stopped at Godalming the ladies got out, and I was left alone with the man. After the train started he left his seat and came close to me. I was alarmed and repelled him. He refused to go away, and tried to kiss me. I was furious. We had a struggle. I seized his umbrella and struck him, but it broke, and I was beginning to fear he would master me, when the train began to slow up before arriving at Guildford Station. He got frightened, let go of me, and before the train reached the platform he jumped out and ran away. I was very much upset. But I have the umbrella."

I sent my secretary up with a note saying merely I was very sorry to hear what had happened, and added, "Be sure and bring the man's umbrella on Wednesday." She wrote in reply, "I am very sorry you know anything about it. I had made up my mind to tell nobody. I will bring the broken umbrella, but it was my umbrella, not his."

When she came to lunch on Wednesday she confirmed the story in every particular, and produced the broken umbrella, which was hers, not his. How that mistake occurred in the transmission of the message I do not know. Perhaps by the solitary inaccuracy to emphasize the correctness of the rest of the narrative. I may say that I had no idea as to the train she was traveling by, and had not the slightest suspicion that she had experienced so awkward an adventure.

I may say that since then, for a period of fifteen years, I have been, and am still, in the habit of receiving similar automatic messages from many of my friends. In some the percentage of error is larger, but as a rule the messages are astonishingly correct. The system of automatic telepathy from friends who are still in their bodies and who are in sympathy with me is for me as well established as the existence of electric telegraphy, or any other fact capable of verification every day.

The next question is whether this system of automatic telepathy, between the living—which corresponds to wireless telegraphy on land—can be extended to those who have crossed the river of death—an extension which corresponds to the transmission of Marconigrams across the Atlantic.

MY OWN EXPERIENCE.

Upon this point I will again relate my own experience. I had two friends, who were as devoted to each other as sisters. As is not unusual, they had promised each other that whichever died first would return to show herself to the other in order to afford ocular demonstration of the reality of the world beyond the grave. One of them, whose Christian name was Julia, died in Boston shortly after the pledge was given. Within a few weeks she aroused her friend from her sleep in Chicago and showed herself by her bedside looking radiantly happy. After remaining silent for a few minutes she slowly dissolved into a light mist, which remained in the roof for half an hour. Some months after the friend in question came to England she and I were staying at Eastnor Castle, in the West of England, when Julia came back a second time. Her friend had not gone to sleep. She was wide awake, and again she

saw Julia as distinct and as real as in life. Again she could not speak, and again the apparition faded away.

Her friend told me about the second visit, and asked me if I could get a message from Julia. I offered to try, and next morning, before breakfast, in my own room my hand wrote a very sensible message, brief, but to the point. I asked for evidence as to the identity of the transmitter. My hand wrote, "Tell her to remember what I said when last we came to Minerva." I protested that the message was absurd. My hand persisted and said that her friend would understand it. I felt so chagrined at the absurdity of the message that for a long time I refused to deliver it. When at last I did so her friend exclaimed, "Did she actually write that? Then it is Julia herself, and no mistake." "How," I asked, bewildered, "could you come to Minerva?" "Oh," she replied, "of course, you don't know anything about that. Julia shortly before her death had bestowed the pet name of Minerva upon Miss Willard, the founder of the Women's Christian Temperance Union, and had given her a brooch with a cameo of Minerva. She never afterwards called her anything but Minerva, and the message which she wrote with your hand was substantially the same that she gave to me on the last time when Minerva and I came to bid her good-bye on her death-bed."

Here again there was a slight mistake. Minerva had come to her instead of Julia going to Minerva, but otherwise the message was correct.

I then proposed that I should try for more messages. My friend sat at one end of a long table, I sat at the other. After my hand had written answers to various questions, I asked Julia, as another test of her identity, if she could use my hand to call to her friend's memory some incident in their mutual lives of which I knew nothing. No sooner said than done.

My hand wrote: "Ask her if she can remember when we were going home together when she fell and hurt her spine?" "That fills the bill," I remarked, as I read out the message, "for I never knew that you had met with such an accident." Looking across the table, I saw that my friend

was utterly bewildered. "But, Julia," she objected, "I never hurt my spine in my life." "There," said I, addressing my hand reproachfully, "a nice mess you have made of it! I only asked you for one out of the thousand little incidents you both must have been through together, and you have gone and written what never happened."

Imperturbably my hand wrote, "I am quite right; she has forgotten." "Anybody can say that," I retorted; "can you bring it back to her memory?" "Yes," was the reply. "Go ahead," I answered; "when was it?" Answer: "Seven years ago." "Where was it?" "At Streator, in Illinois." "How did it happen?" "She and I were going home from the office one Saturday afternoon. There was snow on the ground. When we came opposite Mrs. Buell's house she slipped her foot on the curbstone and fell and hurt her back." When I read these messages aloud her friend exclaimed, "Oh, that's what you mean, Julia! I remember that quite well. I was in bed for two or three days with a bad back; but I never knew it was my spine that was hurt."

I need not multiply similar instances. The communication thus begun has been kept up for over fifteen years. I have no more doubt of the existence and the identity of Julia than I have of the existence of my wife or of my sister.

Here we had the appearance of the deceased in bodily form twice repeated on fulfillment of a promise made before death. This is followed up by the writing of messages, attested first by an allusion to a pet name that seemed to reduce the message to nonsense, and, secondly, by recalling to the memory of her friend with the utmost particularity of detail an incident which that friend had forgotten. No other medium was concerned in the receipt of these messages but myself. I had no motive to misrepresent or invent anything. As my narrative proves, I was skeptical rather than credulous. But things happened just as I have put them down. Can you be surprised if I felt I was really getting into communication with the Beyond?

—*Harbinger of Light.*

(*To be continued.*)

Department of Psychological Sciences and Unfoldment.

By J. C. F. GRUMBINE, B. D., 1890 Beacon St., Brookline, Mass.

Fellow of the Society of Science, Letters and Arts, London, Eng.

It is not at all strange that one possessed of psychical knowledge should be eager to unfold his supernormal powers. It would be rather remarkable if he were not. Still there are a number of persons, on whom psychical facts and supernormal powers make no impression whatsoever. This is unquestionably due to a certain obtuseness of nature and lack of interest not always easy to overcome. With a full equipment of conscious supernormal powers one need not hesitate to move forward along the unbeat-en path of psychical unfoldment. It goes without saying that a teacher is absolutely necessary. Some spiritualists have dispar-

aged the idea of a conscious realization of one's powers (psychical, I mean) and advise sitting in the dark to unfold mediumship. This idea is fast losing caste among the more intelligent spiritualists, and the reason why this is so is, that they know the dangers of sitting in the dark. Mediumship is abnormal and requires certain conditions which do not apply to the supernormal powers. But even to unfold mediumship is more than sitting negatively in the dark, waiting for obsessions and phenomena. Few realize this and so, like the proverbial fool, they rush in where angels fear to tread.

Now, in sitting for the unfoldment of the supernormal powers attention must be given to certain technical details and conditions. Receptivity and passivity are vitally essential. These are not attained in a moment nor at one sitting. They mean more than merely sitting at a certain uniform time in a certain uniform place. They involve the spirit of consecration and conscientious practice of the rules, and he who is unwilling to apply himself to such a course will, as a matter of experiment, make little or no satisfactory progress.

Many who undertake to unfold themselves begin in an earnest manner, but lose interest in time, because there seems to be little or nothing doing. This is a pitfall for so many. Let the novice realize that when there is nothing apparently doing, more is taking place than he has power to know. And instead of ceasing in his sittings he should go on and patiently await developments. Many a good sensitive has failed or been sidetracked by losing heart. This is why I place emphasis on the spirit of consecration and a sincere application of principles. And because I know the truth of what I say and have been through the trying ordeal, I trust my advice will have weight.

Meditation must here be spoken of, for much more than is at first supposed depends upon it. To sit and do nothing is foreign to the purpose of unfoldment. But to sit with a mind free of material cares and full of the thought of the sitting is the end which meditation subserves. In fact, by meditation one mediates between the spirit world and the sense world, the subjective and the objective mind, and this correspondence or harmony is not attained by a superficial effort. The spirit world is nearer to us than is usually supposed. It overshadows and impinges upon our world of matter and sense. Therefore, whoever realizes that by meditation he is purifying the atmosphere between himself and the spirit world, making egress into the world of spirit—the world of incarnate spirit intelligences—has gotten the correct idea of meditation. As the thoughts are purified, the mind is made more lucid, and as this process of purification is not an intellectual one only, but is one of self abnegation, and

spirituality, he can perceive the deep meaning involved in such spiritual exercise or discipline.

The reader must go to my regular System for more detailed explanation of the offices of the faculties and how to treat with them, with a view to deepening them and transforming normal seeing into supernormal. But if he sits with a solemn purpose to progress in his spiritual development, what is here said will mean a good deal more than the words superficially imply.

I should suggest that he sit once in the total darkness, in order to discover whether he sees the clouds of light which usually rolls about him, if he is clairvoyant or if he is unfolding some form of etherialization or materialization. Let him not be frightened by what he sees, for spirit people will do him less harm than earth inhabitants. Let him be careful of his own impure and selfish thoughts, and a worse life, for these furnish the key to the power of his normal and supernormal attractions.



Heaven So Near.

Heaven is so near, when we go to find it
We can't see clear for the glory behind it;
It's right at our feet, but we never mind it!

Heaven is so near, but we sigh and sigh
for it,
We mourn and grieve and pray and cry
for it,
When the thing to do is to toil and try
for it!

Heaven is so near that we bump right in it,
On every side at every minute
That we live life right and deserve to
win it!

Heaven is so near—like a soft wing pressing
ing
It floats everywhere with its tender blessing,
ing,
Of bloom and bird and the wind's caressing!

Heaven is so near—it's the morning, beaming,
ing,
The dusk's still hour, with the starlight gleaming,
gleaming,
Loved lips at the gate and the dear night's dreaming!

Heaven is so near—why, we search all
around us
Till it leans with its ear to our hearts to
sound us,
And here in our own dear lanes it has
found us!

—*Baltimore Sun.*

It is when men and women set to work to study psychic problems in a reverent spirit that the very heavens seem to open out before them. Tests come unsought, the soul grows into intimate relation with the psychic world, and we get into natural telephonic communication with spiritual entities that every spiritual advance on our own part brings closer. It is this aspect of spiritualism that will bring it before the world in its full radiance. We are but on the eve of a great spiritual unfoldment that will lift us above contradictions in communications, uncertainties and test-hunting, into a region of knowledge that outsiders can hardly conceive to be possible.—*Wm. T. Stead, in Harbinger of Light.*

We thirst for that invisible mystery, whose voice floats above the veils of the world, and we would drink again of the old wonder.—*Fiona Macleod.*

McLain, Miss., April 7, 1909.

The Astro Publishing Co., Detroit, Mich.

Gentlemen:—Your current issue of THE STELLAR RAY is a delight, full of discrimination, truth and order. Please send more of Julia Seaton Sears and Salvarona; they are intensely pleasing. One must be a close student of Oahspe and "Pan" wisdom to keep up with Sage Larkin. Your editorials are concise, clean cut and to the point, and God-like in their possibilities and probabilities. Breathe, breathe, is the key that unlocks the wisdom of the sages through rhythmical sympathy, perseveringly applied. I am glad Dr. Grumbine is with you. THE STELLAR RAY is gaining on itself, improving rapidly as time goes on. Salutations.

W. J. S.

Detroit, Mich., April 12, 1909.

To the Editor of The Stellar Ray.

Dear Sir:—I have been much interested in the various experiences recited in your magazine, and when calling the attention of others to them, the majority of people try to explain them by what they claim to be natural causes. In other words it is very amusing to note what tremendous efforts some people will make in creating an imaginary phenomena many more times remarkable and unreasonable than spirit manifestation would be, to account for such phenomena.

I have passed my sixty-sixth birthday, and from early childhood have been a student of occult phenomena. I believe I can recite more strange and truthful experiences than any living man. I present one here and invite a revelation where any more reasonable explanation can be given than the return of a spirit to fulfill a promise.

In the fall of 1862, just after the battle of Antietam, my regiment, the Second Michigan Infantry, was ordered from

Washington to Edward's Ferry on the upper Potomac.

In consequence of lameness caused by bad shoes, myself and two other comrades were told to step out of the ranks and report to the orderly sergeant next day, which we did.

Before dark a rain came up and we entered a corn field and placed some loose rails against the fence and covered them with corn-stalks, and also made a bed under on which to spend the night. While resting here, our conversation drifted to the possibility of spirit return.

I was then a boy of 20. One of my comrades was about my age and the other an Irishman of 40 years of age. Said he: "Boys, I am twice as old as either of you, and unless we are killed in battle in all probability I shall die many years before either of you do, and if I do I shall return to let you know I can come back."

As I was the one to introduce the subject he said to me, "Comrade, I see your stockings are very bad, and I have an extra

pair; they have my name sewed in them—'George Freeman.' By that you will remember my name and I will mention this event and the giving you a pair of stockings. I am a firm believer in spirit return, and shall surely come to you."

Although this man was a member of my regiment, and I was in the service a year and a half after that, I do not remember of ever seeing the comrade after reporting to our respective companies the next day, and in consequence of the active service and many events crowding on to my young mind, I do not remember of ever thinking of the event until the spirit of Comrade Freeman called my attention to it thirty-two years later.

In the fall of 1894, I was at the head of a commercial house, selling goods on weekly and monthly installments. I did much of the collecting myself. Among my customers was a Mrs. Perry and her daughter, both widow ladies, and firm believers in spirit return. On one occasion, when in casual conversation on the subject, the mother stopped short and said: "Mr. Stowe, there is the spirit of a man here who wishes me to tell you he has come to fulfill his promise to return to you. He says he is an Irishman and was a comrade; his name is George Freeman."

I began thinking, and said, as if speaking to myself: "George Freeman! I never knew but one George Freeman; he was a small boy, for a short time a schoolmate, never a comrade."

Said she, "He says he once gave you a pair of stockings in a cornfield." I replied, "I do not remember of any one ever giving me a pair of stockings in a cornfield."

It may seem strange that I should forget such an event and such a true comrade, but so many startling events crowded the matter out of my young mind and covered it up under the debris of an active life.

It was weeks before the memory came back to me, and then it came like a shot, as if some unseen power was impressing that whole scene in the cornfield on my memory.

Will some of these people who can always find an explanation for any phenomena of this kind tell me how Mrs. Perry, whom I had known for but two years, could

possibly have learned of this matter, if the spirit of the comrade did not fulfill his promise?

It strikes me that any other explanation of this matter, other than the return of the spirit of Mr. Freeman, would be a greater phenomena than the return itself.

Could the world be freed
From church and creed,
And secret societies, too,
We would soon banish hell
And a story could tell
Of heaven, right here in our view.

With common consent,
The veil would be rent,
The misery of death be no more.
Superstition and greed
Would go with the creed,
And joy be found at each door.

Yours sincerely,

Lyman E. Stowe.

If you want to make the most of each passing day—if you want to make the most of your opportunities and materialize your desires—if you want to look ahead and choose a harmonious and profitable date to make a change, take a successful journey, start a new undertaking, etc., and if you would like to know the influence of planets upon life and its affairs according to the latest developments in practical Astrology the "Planetary Daily Guide" is just the work you need. Subscribe for The Stellar Ray now and receive this valuable work free with your subscription. Price \$1.00 per year.

Ideas go booming through the world louder than a cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—*W. M. Paxton.*

The Swastika

Success



Success Club

Seekers

June Affirmation: "I will hold with unwavering confidence to lofty desires."

Dear Success Seekers: We asked you to take for May—"I will hold steadfast to all that is true." "Did you?" "I," not someone else. "Will"—not *will try*, but "I Will." Do what? "Hold steadfast"—not waveringly, but steadfast, firm, constant. To what? "To all that is true."—not to part of the truth, but to all of it, and nothing but the truth. If you have done this you have taken an important step toward *success*.

The truth is you are an heir to all good things in this life. Suppose we could place a million dollars in the bank for you. Would it do you any good if you never knew it? There is plenty for you. *What the mind sees and realizes becomes a living truth.* Study the power of suggestion and auto suggestion and you will understand how it helps you to join the Swastika Success Club. When you refuse to recognize poverty it will cease to exist for you. This is a hard saying, but it is true. Spend not your time thinking of your lacks. Give thanks that there is plenty for you. Study the combination that unlocks your bank, so you can use your inheritance.

This is not a Charity Bureau. We help all who wish to help themselves. If you send \$1 in the right spirit you will become a Life Member and receive SUCCESS VIBRATIONS from all who have united in seeking success, happiness and prosperity by change of mental vision. To many of us success has already come.

Many say they wish to join, but hold to their little dollar. They lack the faith that brings more to them. This is just what drives success away from us. As you sow, so shall you reap. Sow a few seed and you

will reap a small harvest. Give freely, spend freely, and ye shall receive freely. The dollar you send us in faith will return to you in many blessings and will increase many-fold. Try it for one year. If not satisfied, ask us to return it.

We do not wish to enroll any members who cannot send the dollar *freely*. We want no poverty vibrations. If you really have not the dollar, you may demonstrate your eligibility by a little work. We do this to exclude none who are worthy. For one month we will give Life Membership to all who will secure and send us \$3 in subscriptions to any magazines. We prefer three subscribers for the Woman's National Daily—a splendid daily for only \$1 a year, less than one-third of a cent a day.

A Life Membership will be given the reader who writes us the best letter on our June Affirmation.

We wish to hear from everyone who knows of a case of Epilepsy that was cured. If your letter reaches us in May, you may name a friend to whom we will send this magazine a year in return for your letter.

Life Member No. 1100 desires you to send her health thoughts.

L. M. No. 1003 (our baby member) wants your help. Four years ago she was nicknamed Swastika. She is trying to secure a gold Swastika pin with a real diamond set, offered for 25 subscribers to the Ladies' Home Journal and Saturday Evening Post, sent in three months. She came within a few of getting it by her fourth birthday. She is making another effort to secure it this summer. To all who will help her by sending a subscription for either, she will send a dozen beautiful Swastika postcards. Address Cary Swastika, care of S. S. Club.

Excerpts from "Revelation of the Life

Beautiful" were given in this magazine last month. The author, M. Evalyn Davis, is one of our Life Members. We wish you all could own a copy. We will send a copy with "Stellar Ray" or any dollar magazine one year for \$1.50.

By printers' delay the last S. S. did not reach many of you in time for you to renew by given date. We will accept your subscription or renewal for 25 cents if received by us in May, and will send you "Stellar Ray" for a year. Send at once. Get four friends to join with you and send \$1 for five subscriptions; or send \$1 for Life Membership and get the dollar magazine free; or write a card saying when you can send it. We dislike to drop any of our old friends. Address

Swastika Success Club,
Manassas, Va.

One lady wrote us she would not mind subscribing for ten years if at the end of that time it was still the little Swastika Success Magazine it now is.

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To H. P. M. Stockholders: I thank those of you who sent me power to vote your stock. I will do by you as for myself. I would prefer half of mine now to all of it without interest at some future date. One of our largest stockholders wrote me he might buy the property. I will let you know on this page if he does. If you have not subscribed, better send us a quarter at once. After June 1st it will cost you \$1 a year. If all would now use suggestion with faith, we might get back all we invested. About half have not been heard from at all. Will you write? M. B. N.

What the world's million lips are thirsting for, must be substantial somewhere.—
Yeats.

As you rise above the sordid self;
as you break, one after another, the
chains that bind you, will you realize
the joy of giving as distinguished from
the misery of grasping.—James Allen.

* * *

'The Awakening.

BY VERNE DEWITT ROWELL,
Western University, London, Ontario.

Bright harbinger of dawn at length appear,
And we are wakened from our night of
dreams;
For we have dreamed of pain, and death,
and fear,
But welcome, now, the rosy morning
gleams.

Oh, troubled night of dreams! thou art no
more,
The clouds of seeming break and drift
away;
We fancied that our souls were sick, heart-
sore,
But now we know that we but dreaming
lay.

Up from the life of weary dreams we rise
To new completeness of the Life above;
Mind, only Mind is real; in her free realm
lies
The truth and beauty of the Life of Love.

* * *

The Pessimist.

BY GEORGE W. PRIEST.

He wanders where no pathways are—
Amid the Vale of Fear:
The Heights of Life are far, are far,
He can but see the Near;
That, looming large, shuts from his gaze
The sunlit slopes, and pleasant ways.

Why linger, hapless, in the land
Where cares nor sorrows sleep?
Joy strokes us with a gentle hand;
The wounds of Grief are deep:
And Retrospection, brooding long,
Demands a vengeance for each wrong.

Life's landscape glows with colors bright
To those who toil, serene;
With Valor red, and Virtue white
To beautify the scene.
Why gaze but at the dusty way,
Or sketch the shadows dim and grey?

Books and Periodicals

MISCELLANEOUS REVIEW

"The Garden Yard."

BY BOLTON HALL.

It is seldom that we find so much enthusiasm, tempered by experience, and by the thought and views of a successful money-getter. Mr. Hall's own method of getting money has been mostly through speculation in land, and that has made him see the land question, and incidentally see the use that could and might be made of the vacant lots around our cities, every one of which, although it may never produce a profit to its owner in the rise in price, may produce great profits in the rise in health and in production of vegetable and garden truck.

There has never been a time when there was so much attention given to rural matters, and to the raising of products. Mr. Roosevelt's Farm Commission was not the cause, but rather the sign, of this new movement "Back to the Land," and no book tends more to help than Mr. Hall's "Garden Yard."

When the bread-line in New York asks for bread, Commissioner Hebbard has nothing better to offer them than a stone-quarry; but Bolton Hall's new book, "The Garden Yard," shows what better diet they can have, and how they can produce it themselves.

"Three Acres and Liberty" was the attractive object of Bolton Hall's recent book.

By the "London Graphic" it appears that "Three Acres and a Wife" are the attractions offered by the British Government in Lincolnshire, under which bachelors, on condition of marriage, have, been given small holdings.

"The Garden Yard," by the same author, just published by David McKay, shows how the wife can help, if she has a taste that way, in securing the Liberty on a Little Land.

We have too many farmer's farms, we have enough gentleman's farms; but we have almost no business men's farms, wage earners' farms, or professional men's farms. It is to increase the number of these last that Bolton Hall's new book, "The Garden Yard," has been written. It shows how a man with limited time, and limited opportunities may make the best use, and get the most returns out of a little bit of land used intensively.

There is a movement on foot to induce clergymen, and to teach clergymen, to use whatever land may be available for them, so that they may become independent, and not continually have to pass the hat. The influence of the monasteries of the middle ages was built up upon the independent agriculture of the monks. They became dispensers of charity, and made themselves so far worthy recipients of the benefactions and legacies which they got. In the same line is the urge of "The Garden Yard"—to teach school teachers and other instructors how they may become self-supporting and independent, and not have to charge for what were far more valuable when given freely. Such agricultural independence would save many a sincere soul from the position of appearing to sell the gift of God for silver and gold.

A man can be independent only when he becomes self-supporting, when he has some independent source of supply for the necessities of life, every one of which is produced from the earth. He can learn from "The Garden Yard" how he may derive self-support in the simplest form, that of agriculture, out of a very little bit of land; and how he can use that land so that it may produce the best results for him.

The high prices of food, and the increasing cost of living will compel more men to turn directly to the soil for their support, and as they do so, and as farm employment increases, farm production will increase,

and will tend to reduce the cost of produce that is such a hardship to the laboring classes.



The Little Land League.

When the people realize that, with 250 days' work in a year, two acres will support an ordinary sized family, and produce enough readily marketable surplus to provide money for clothing and to keep the roof over their heads in good repair;—

When they find that two acres of suitable land can be purchased very "near to civilization" for from fifty to two hundred dollars.

When they understand that a home can be built on these two acres, more healthful to live in, far more comfortable, with pleasant surroundings and fewer nuisances than in the large cities, and that all this can be done for just a few hundred dollars, or far less than they now pay as rent in a comparatively few years;—

When they know that their locating on the land makes their property as good security for loans as city real estate, and that, with no more work at the start and much less later on, they can establish themselves to very much better advantage in the country, and can raise stronger, more healthy and better minded children than in the cities;

Then will there be fewer men and women walking the streets with the furrows of anxiety worn into their faces; fewer in the ranks of the unemployed; the hospitals, orphans' homes, penitentiaries, jails, reformatories and lunatic asylums will be less numerous; we shall be able to cope with overcrowding in the trades and professions, and life will be better, more satisfactory and more happy for us all.

The Little Land League will persuade people to provide themselves with homes and employment by gardening; to live on the land and to do business there, and by doing so to promote their development, intellectually and morally. It will show them where to buy land, help them to get onto it, and teach them how to make the best use of it.

The Little Land League will unite and stimulate attempts already made by industrial and Farm Training Schools, Demon-

stration Garden Farms, Co-operative Farm Instruction Colonies, Suburban Homecroft Villages, Garden Cities and Rural Settlements, to open the gate-way of opportunity through which a steady stream of humanity may pass from the congested cities back to the country, to suburban, comfortable living.

Every family should have its Homecroft, so that the masses of our people may become more efficient, prosperous and intelligent by reason of their more healthful environment and the moral uplift that comes with owning a home on land of one's own, and all through one's own effort.

The Little Land League will check, to a considerable extent, the drift to the larger cities, and secure a wider distribution of the population over the land by encouraging manufacturers to remove their works from congested centres out into the country; by fostering the commercial and industrial upbuilding of the smaller cities, towns and country villages, and developing and establishing industries in such communities; by helping the good roads movement; improving the rural home and its environment; broadening the practical efficiency of rural schools, and by the enlargement of home opportunities.

The Little Land League will promote by lectures, letters, literature and legislation the closer settlement and cultivation of the land; better methods of agriculture, forestry and tree planting, and the reclamation of arid, swamp and overflowed lands. It will diffuse correct information relating to living, and making a living, on the Little Land.

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BY BOLTON HALL.

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* * *

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BY LYMAN E. STOWE, an Astrologer,

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* * *

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BY ALVAN F. SANBORN.

Among the numerous surprises occasioned by the application of the law of separation between church and state in France, none was greater than the formal declaration of a religious association which called itself "The Gnostic Church of France." The head of this association, who signs himself "Synesius, Patriarch of the Gnostic Church of France, Archbishop of Paris and Bishop of Montsegur," is M. Fabre des Essarts, a cousin of Senator Berenger (the French Anthony Comstock), an ex-participant in the phalansterian experiment of Montreuil-sous-Bois, an ardent Hellenist and Latinist, and a writer of some reputation, whose literary baggage includes several biographies, social and political essays, short stories and novels, a number of volumes of poetry and a rhymed translation of Virgil's Eclogues. In accordance with the Gnostic precept that the priesthood must never be regarded as a profession or as a means of gaining a livelihood, the Patriarch Synesius earns his living as an humble employe in the department of secondary education of the ministry of public instruction. His office is a tiny tile-floored room in the mansard of the ministry, in which he is to all appear-

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ances as much master of his time and of his movements as in his private study at Versailles, where he resides. A picture of Montsegur, where the last of the Albigenians were massacred, and various symbolic prints and engravings adorn the walls of this government attic; and were it not for the monotonous rows of ugly school text-books in the bookcases and for the matter-of-fact labels of the bulky portfolios of notes, it would be taken for a veritable philosopher's den instead of the workroom of a simple governmental clerk.

Synesius has a finely chiseled, intellectual countenance, abundant, wavy white hair and a long, flowing white beard. He wears a modest symbolic scarfpin, a symbolic watch charm and amethyst ring; but there is nothing else about his attire to indicate his high ecclesiastical station; and he does not allow himself to be accented in his daily comings and goings by any other title than just plain Monsieur. A trifle too short of stature for the ideal prelate, he must nevertheless be a highly impressive figure in his patriarchal habiliments. Distinguished to the very fingertips of his fastidiously-cared-for hands, he is still one of the most approachable of men. He talks of his church and of its doctrines freely, explain-

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"Gnosticism antedates history. It conserves the traditions of the primitive civilizations of the earth anterior to the Aryan ages. In prehistoric times there was traditional knowledge and no mystery. Gnosticism has handed down this traditional knowledge. The spiritual forbears of the Gnostics whose names we know were Wen-Wang, Tao, Fohi, Moneou, Rama and Zoroaster. They created graphic symbols which represented, under a mathematical and axiomatic exterior, the purest human knowledge. Gnosticism was practiced for a long time as a sacred science by a small and select group in the Caucasus. Thence it passed into Egypt and spread over the orient. The teachings of these early Gnostic philosophers were supplemented, not abrogated, by the teachings of Christ. The four gospels reported the utterances of the gentle, good Christ of the poor and humble, of the exoteric Christ. But there was another Christ, an esoteric Christ, a Christ of knowledge and of light, of whom John gave a glimpse in his evangel. Alongside the eminently simple message which the twelve apostles were chosen to proclaim 'upon the housetops' was a great body of lofty philosophy and of secret lore. The twentieth chapter of Luke makes it clear that Christ had disciples of a higher rank than that of the twelve. The Lord, says this chapter, chose and sent forth, two by two, seventy-two new disciples. They returned to him full of joy, announcing that the evil spirits obey them. Now none of the twelve, so far as we know, performed the slightest miracle during the life-time of Jesus. These seventy-two, then, had special powers which the twelve did not possess and ranked above them in knowledge. 'He that hath ears to hear let him hear' was a favorite expression of Jesus; it goes to show that among his auditors there were persons specially prepared to comprehend the transcendental sense of his words. Jesus also said, 'Give not that which is holy unto the dogs' and 'Cast not your pearls before swine.'

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The April STELLAR RAY abounds in material for the thinker. Henry Clay Hodges writes of that marvelous machine, the human body, and a summary is given of a lecture on "How to Abolish Disease," by Dr. J. S. Hooker. Interesting instalments follow of "Scioahspe," by Edgar L. Larkin. "Joy or Sorrow: Which?" is the title of an uplifting article from the pen of Julia Seton Sears, M. D., and William James describes physical phenomena at a private circle. J. C. F. Grumbine, B. D., Fellow of the Society of Science, Letters and Arts, London, England, contributes an article on "The Departments of Physical Science and Unfoldment." There are the usual departments and a wealth of short articles by prominent thinkers and workers.—From the "Milford Gazette," Milford, Mass.

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