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THE STELLAR



A MAGAZINE FOR THE PEOPLE

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



Nature is a Unity in diversity of manifestation, one stupendous
whole, animated by the breath of life.

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SCIENCE AND KEY OF LIFE



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BRIEFLY stated, this work is the most stupendous, comprehensive encyclopedia of philosophical and scientific knowledge, concerning the Influence of the Sun, Moon and other Planets upon Human Life that has ever been written. It is remarkable for its clear lucidation of the laws governing human life, showing how right lines of endeavor may be followed and success in all departments of human effort may be achieved, including health of body and mind. It contains much that is new as well as knowledge that belonged to the ancient Chaldeans and Egyptians, thus embracing the certified wisdom of the ages within the light of modern research. This important work should be in every public library and intelligent household. Five volumes now ready; the sixth volume will soon follow. Bound in silk cloth, gold lettered, from 260 to 323 pages each, size 8x9 inches.

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A FEW OPINIONS OF THE PRESS UPON THIS GREAT WORK SCIENCE AND KEY OF LIFE

Mr. H. C. Hodges, of this city, who writes under the pseudonym "Alvidas," is the author and compiler of "Science and Key of Life," a study in astro-physiology founded upon his firm faith in planetary influences as affecting for good or ill, for health or disease, the human organism. Mr. Hodges argues that man may not only read his destiny in the stars, but that their phases and relations to those arbitrary symbols called the signs of the Zodiac determine temperament and govern health. Like Hippocrates, he appears to believe that the physician cannot safely administer medicine if he is unacquainted with the fundamentals of astrology, though he does not advise the repudiation of medical art, admitting that some errors may obtain even in astral science. Thus he would have the physician cast the patient's horoscope when called in, and armed with the knowledge of "the planet, the sign and the house" governing at the time, diagnose the duration of the disease, the beneficial or malevolent influences being exerted upon it, the crisis which will occur, and the time of recovery. Thus if Mars occupies the sign Aries in the twelfth house the patient is pretty sick and likely to have a hard time of it, and should take tonics.—Review of Vol V., The Detroit Free Press.



Henry Clay Hodges, of Detroit, Mich., has been for years making scientific study of electric and magnetic influences as caused by planetary movements and the great laws of attraction and gravitation as operating through interstellar space. The effects of different polarizations of the sun and the moon produce great effects on human life. The art of navigation is closely connected, Mr. Hodges believes, with these influences and currents in aerial space. In a new work, called "Science and Key of Life," Mr. Hodges discusses these great laws from both the astronomical and the magnetic side. Electric and magnetic phenomena are shown to be related to sidereal changes. The book is one of remarkable scope and power, on both the scientific and the psychic phases of life and progress.—Lillian Whiting in New Orleans Times-Democrat.



It is a question if anything on this subject has been written which is as scientific and rational, and on so high a plane as the "Science and Key of Life."—Chicago Inter-Ocean.

The most comprehensive of all books is the one entitled "Science and Key of Life;" is intensely interesting from cover to cover, requiring but very little application to fully understand the subject.—The Psychic Era, Detroit.



This work makes the whole subject clear, puts it in harmony with modern science, illustrates it by profound philosophy and historical examples, and is in accord with all the latest developments of thought and research.—The Occult Truth Seeker.



Not the least interesting part of the work is its introduction, which serves to lift it completely above the plane of the ordinary popular works on astrology, and gives it at once a dignity, a seriousness and a dominant ethical quality that will make it appeal to earnest and impartial thinkers. * * * It is upon the basis that heat, light, color and sound are all intimately related and all dependent upon vibratory forces for their manifestation, that the author builds his entire system of color and tone scales, which constitutes the most daringly original, interesting and fascinating portions of a book which one will not wish to put down once he has commenced to read it until he has finished its concluding chapters.—Detroit Free Press.



According to Henry Clay Hodges, of Detroit, the influence of the stars is superior to all but the free will of mankind, and an astral chart will enable its owner to unfold the power within himself and combat all hostile influences. To his mind it is every one's duty to have his horoscope cast, for the reason that one's character is absolutely governed by astral influences, and crises throughout his career are almost certain to occur when the stars that governed his birth come in certain hostile or favorable juxtaposition. "Science and Key of Life" is the title of Mr. Hodges' book. It represents the study of a long life and is illustrated with numerous horoscopes of famous men, which demonstrate to the satisfaction of the author that the dominant influences of the heavens had more to do with brilliant successes or disgraceful failures than the efforts of the men themselves.—Chicago Record-Herald.

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Individuality and Personality.

EDITORIAL.

We may illustrate the relation of individuality and personality one to the other by a tree whose leaves, when the sap or vital principle is withdrawn from them, fade and fall to earth. They are gone, as we would say, and will they return? We know that cannot be, but we know that the tree will in season reclothe itself with other leaves, and once more feed and inform them with the sap stored within the vital principle that comes from the one life, the spirit that animates all nature.

Thus we may, in a way, liken the personality to the leaves of a tree, our personality becomes the garb of our individuality. In the various expressions through which each individual manifests, certain physical traits in a measure due to so-called heredity, are recognized, but these become modified and gradually disappear as the character develops and finds expression. Many persons, especially materialists, mistake the personality with its desires for the real man, when in truth it is only the outer expression, just as the clothes of the actor are appropriate to the part he plays.

The personality can be seen and known, but the individuality can only be perceived by the eye of the soul. Thus it is that mankind are often deluded by appearances and make the personality the sole object of life, working alone for personal interests, worldly success, comfort and enjoyment, feeling that when the body dies all is over.

This is the material view, and some religionists, who piously declare that the spirit returns to the God who gave it, do not realize that this is consciousness, though they may intellectually assent to it. Few really grasp the true relation between the higher and the lower self, the physical self or sheath of spirit, and soul, the higher instrument which uses the experience gathered in the various expressions of life.

On retiring from this earth sphere of action, the personality hands on to the real

man what it has gained by its contact with matter, or the total results of the past expression. In this manner faculty after faculty is evolved, virtue after virtue unfolded, power after power is gained by the soul. For a long time its progress is necessarily slow because it is young and can not yet realize the purpose of existence nor is it ready or willing to obey and co-operate with the law, and thus little experience worth handing up is secured.

Some may ask the question, "How may pure spirit, formless, undifferential, become an individual spirit?" We have learned it can become individualized only by its descent into matter and conjunction with human consciousness. The pessimist who believes in only one life, finds that not worth living. The social reformer and politician says that the end and aim of life is personal happiness to the greatest number, but that in the face of the want, pain and misery prevalent in the world, they can scarcely feel that they have hit on a solution of the problem.

The Highest Joy is Experienced.

When the higher stages of consciousness are attained, the highest joy is experienced. Through living and serving the higher self and maintaining a constant struggle against the temptations of the lower nature, until finally the complete conquest is gained. This means naturally a life of conscious effort and the rescue of the mind from the senses; for if the horses of the senses, so to speak, run away with the driver, or the mind, they are likely to drag him down.

So many people suffer seemingly under the lash of the senses, that we are prone to sadness on account of those who cannot be convinced of any necessity for a nobler life, yet there is not the occasion for regret when we realize the truth that if one expression is wasted it must be paid for in

the next. Man can delay, but not prevent, his evolution, for his eventual perfection is the will of the logos, the God of our solar system.

A true realization of personality and individuality would be the understanding that the lower is the servant, not the master, the agent, not the actor. This does not mean that the physical body is to be neglected, or in fact, any part of the nature killed. Every force we have is ours by divine right and it is ours to use it legitimately, controlling and transmuting, not destroying.

Asceticism as well as profligacy are to be avoided, the middle path is the path of safety. The physical body is the instrument for work on the physical plan. How does a good workman treat his tools? He keeps them clean and protected; otherwise they would be useless for service, and just so must the body be kept in good condition, pure, clean and healthy, if the work for which it is intended is accomplished.

We Would Be Less Discontented.

Now we find that the personality is much more than the physical form. It embodies affections, desires, intellect and social proclivities. It is in truth concerned with the sphere of human duties around us. And just in proportion as we seize and utilize the present opportunities will greater ones be presented to our view, keeping in mind that we are the makers of our own destinies, the awarders of our own joys or woes, for as we sow we must inevitably reap. It is the infinite law, the law of the universe. Our position then today is simply the result of causes set in motion by ourselves, and while reaping the harvest of past sowing, we are at the same time sowing fresh seed for a future harvest. Some of this seed will no doubt manifest itself in this expression, or may be postponed until some future one, as the human soul evolves to a condition where it needs the experience. If we could realize these facts of life and destiny we would be less discontented with our position and condition in this universal existence. For instance, if we were to override the law and remove ourselves and others from the position and circumstances we deplore, we should be robbing the soul of its experience, in fact only delaying evolution. It has been said

truly, "Thou camest not to thy place by accident. It is the very place alone for thee." We can all help forward the wave of evolution if we will, no matter whether our position be lofty or lowly, great or humble.

• • •

There is Nothing New, Only in Its Mode of Expression.

We find that through all ages and through all time, truth exists, and to each and every preceding race of men comes inspiration of that truth according to their light and understanding. The natural hypothesis to be deducted from this is that Truth is a divine potency which finds expression according to the liability and susceptibility of men's minds.

In reviewing the thoughts of past ages and by comparing them with those of the present, we find that there is nothing new in fact but only new in its mode of expression. For instance, electrical apparatus is the greatest invention of the age. It is, however, only a potent force of nature, finding expression through its various modes, while in itself, to all appearances a modern thought, is one which in reality is as old as life itself. And so we find in the religious teachings of the past, glimmers of divine truth, finding an outlet through the darkened narrow superstition of the ages, and even those of liberal thought at the present age know nothing, comparatively, of divine truth; there are too many narrow dogmatic selfish thoughts which influence and govern human lives.

Of this you may rest assured: there is not one thought, however humble its origin may be, or how perverted it may seem from the deepest philosophical elucidation, the narrowest expression of the bigot to the unutterable thought of wildest imagination, but has within it a tiny gleam of truth. This may seem strange, but those who have dwelt in the far past and have seen the varying changes of the centuries and who today know the developments that await future discoveries, declare it as a fact. Let us then become analytical, that we may sift the tiny grain of wheat, even though the harvest seems to be composed of tares.

"It is self-knowledge that must be attained by each individual, without which mankind must drift on the great ocean of life without purpose or plan to aid him, for how can he without a knowledge of the law become conscious? All evolution means, then, the seeking of self."—*Science and Kcy of Life*.

An Aspiration.

WINOGENE SMITH SAVAGE.

Let my eyes be trained to glory in the beautiful things that constantly surround me. A cloud, a star, a sunrise or a sunset, or may be a darkening shadow, or perchance a flower, but always something, flashes on the watching eye, the loveliness of heaven and the tenderness of God.

Let my ears be taught to hear the glorious symphonies of Nature, of the kind all-mother who forever sings a lullaby of peace to all her children. The bird's sweet, plaintive note, the little brook that babbles to the answering trees, the winds that tell so much about their wondrous journeys—all the Universe is full of harmony and music. Even in the midnight is the orchestra of little creatures giving forth their gladdest tune to lull us off to slumber; let it be as music to our wakeful sense, until it steals its soothing melody upon a sleeping, grateful ear.

Let me send my *breath* to catch the fragrance of the balmy air, the perfume of the blossom and the sweetness of creation; that I may realize how great a gift our Father gave us when He breathed in us Life.

Let my *lips* be trained to utter kind words only, and to speak the messages that soothe, uplift, and heal; for earth too long has heard complaint, distrust and censure, and it now cries out for guidance and compassion.

Let my *heart* be taught to find the pity and the sorrow where there seems but sin and darkness, for no life can be so loathsome but an agony is there. And let each pulse bear forth a flood of Love that touches every life; for this sweet path were human hearts created.

Let my *consciousness* reach out to grasp the loveliness of life, the hope that is unfaltering, and the Hand that is eternal. For the Soul has said, "*The Good alone is True.*"

A Sketch.

BY GEORGE W. PRIEST,

Bryan, Williams County, Ohio.

I.

On a lonely headland, bold and free,
That juts out into the surging sea,
A fisher-boy sits at the close of day,
Lost in a dreamy reverie.

II.

His nets on the beach in a tangled mass,
He watches the white sails as they pass,
Forgetting his world of toil and strife
While Fancy brings him her magic glass.

III.

He is a dreamer, he doth see
Visions of fame and power to be;
And to his drowsing ear there comes
Fairy, fantastic melody.

IV.

Below him, along the beach to pass,
Cometh a winsome fisher-lass;
And, turning homeward, she takes her way
'Mid the dreary dunes and the tangled grass.

V.

The dreamer turns, his eyes express
An awakening, an eagerness;
They follow the dwindling figure now
With a sudden, wistful tenderness.

VI.

Oh, fisher-boy, great is your catch today!
Be the coming seasons what they may.
You have your romance and dream your dream:
What more can a king or a Croesus say?

* * *

My Creed.

VERNE DEWITT ROWELL.

Love, Oneness and Prosperity
For all mankind! My only creed
This evermore shall be.
This is the throbbing need
Of Life. Hearts bleed
For this security.

You leave an impression with every thought you think. Like tiny rippling rills of water they steal unconsciously out to mingle in the Great Ocean of Thought on which mankind travels.—*Evelyn Davis*.

New Thought Department

Containing subject matter embodying the teachings of the so-called New Thought Religion.

* * * *

Detroit bids fair to stand with Boston as the cradle of a new creed. Plans are under way to make Detroit a center of the New Thought Movement. We quote the following paragraph from a recent issue of the Detroit News-Tribune:

"The Grecian pillars of a white temple rear themselves close to the sidewalk on Winder street, half a block east of Woodward avenue, just outside the border of trade, traffic and tumult. The white temple is aloof from the multifarious billows, eddies and currents of the material world. It is the sanctuary of New Thought in Detroit, the worshiping place of a cult which is the newest of all, yet which claims as its own elements of pagan philosophy, Judaism, Catholicism, Christian Science, Theosophy, Spiritualism, Emmanuelism and Buddhism, but whose foundation, it insists, is the quintessence of the teachings of the Nazarene."

* * *

Fundamental Principles of New Thought Belief.

By Dr. Charles Brodie Patterson.

1. We believe that God is omnipotent and omnipresent, the center and circumference of all that is visible or invisible; that His life and intelligence animates, controls and directs all things; that this one life and intelligence is the Universal Father-Mother God of all life and intelligence. "I the Lord am one God, and besides Me there is none else."

2. We believe that the image and likeness of God is latent or potent in every soul; that each soul through an orderly process of law is steadily working from the Adam toward Christ and that all souls must eventually attain to the measure of the fullness of the stature of Christ.

3. Jesus taught that the Kingdom of God is within the life of man and that when this kingdom is sought and found, man would

begin to consciously manifest it on earth; that the will of God might be done on earth as it is in heaven.

4. We believe in a universal brotherhood and sisterhood of man—that the Father-Mother God created men and women equal in their different spheres of life; that in God's law there is no respect of persons; therefore, there cannot be one law for the men and another for the women, but that both must be amenable to the same law whether it be the law of man or of God.

5. We believe that one may learn through precept and example, but that ultimate authority of life is the law of the spirit of life which is potential in all lives—enlightening every man that cometh into the world. "Prove all things and hold fast that which is good."

6. We accept as eternal law, the golden rule as enunciated by Jesus the Christ, "That whatsoever ye would that men should do unto you, do ye even so unto them."

7. We believe in a law of cause and effect—that whatsoever a man soweth, that also shall he reap.

8. We believe in a gospel of "sweetness and light," of "peace and good will" to all men.

9. We believe love and service to be the very essence of all true and undefiled religion. That love is the divine flame in the inner life of man, and service to one's fellow man is its highest expression.

10. We believe that the universal spirit is working within man to create a new heaven and a new earth. That sin, disease and death shall all be overcome by the power of faith, hope and love that are potential-living realities in the soul of man.

11. We believe that the son of man hath power on earth to forgive sins, and that this power should be carried to its ultimate fulfillment in the healing of the sick.

12. We believe that health, happiness and success in life constitute the legitimate birth-

right of every child of the all-loving Father-Mother God, and that through knowledge and conformity to divine law we enter into our true inheritance.

13. We teach neither future reward nor punishment, other than that the individual rewards or punishes himself, as he conforms to or opposes the laws of life.

14. We are opposed to everything in the nature of war. We believe that the very highest conception of human brotherhood is foreshadowed in the law of non-resistance, or the overcoming of evil with good. We therefore pledge ourselves to work together for peace and good will among all men.

15. As an organization we seek to co-operate with all bodies who desire to bring about a fuller realization of the fatherhood of God and the brotherhood of man.

16. In recognition of this unity of thought and purpose, we adopt the foregoing statement of principles as the foundation on which we build our church, individual and universal.

It will be seen from the foregoing what the movement really stands for—that it is a new presentation of the teachings of the great Nazarene, that it rests on the eternal laws of life as formulated by the founder of Christianity, and ignores form and ceremonial; that people of any or all creeds will be welcomed into the church. It will be so broad in its bearing that Jew or Christian, Mohammedan or Buddhist might enter into its fold.

Recognizing the fact that in union there is strength, but that organization in the past has fettered human thought and endeavor, the New Thought Church Alliance seeks in its statement of principles to formulate a fundamental working basis for a church organization which while affecting a perfect union of its members, will leave every member free to work out his own salvation without let or hindrance.

...

Dr. Charles Brodie Patterson.

Dr. Patterson, who is likely to become the central figure in future development of New Thought in Detroit and to be an active factor in making Detroit a center of the faith in this country, came here to take Mrs. La Grange's place temporarily.

He is an interesting personality. He is 55 years old and gives the impression of vigorous good health. He has neither the dreamy, unpractical bearing of teachers who have had more or less success in the past in winning converts to exotic cults at afternoon teas, nor the striking appearance of men like Dowie who have striven to erect new spiritual kingdoms in the midst of the old. He might be a busy surgeon or the genial pastor of a liberal church for all externals tell. Accepting certain premises, his presentation of his faith is logical, forceful and self-reliant. He does not lose himself in a maze of deliciously mystifying terms, savoring of the shadowy supernatural, above and beyond. He is serious rather than enthusiastic, fixed in his beliefs rather than aggressive, and essentially sincere, if sincerity may be estimated from appearance and manner.

Dr. Patterson has been identified with New Thought practically from its inception. While the interest in the cures and teachings of Phineas Quinby, frequently mentioned in the history of Christian Science, was the real beginning of New Thought, it was never known by that term until Dr. Patterson, a deep student of mental science as set forth by Quinby's followers, wrote a book called "New Thought Essays," about twelve years ago. The New York Sun gave the essays lengthy notice and referred to the movement afterward as the New Thought, by which name it has come to be known.

Dr. Patterson's recognition has by no means been confined to the circle of delvers into the religion of which he is an exponent. He is a member of the British Society for Psychical Research, a fellow of the Society of Letters, Science and Arts of London, a fellow of the American Geographical Society, a member of the American Academy of Political and Social Science, a member of the Atlantic Union and of the Contemporary Authors' society of Europe.

His Publications.

And even this imposing array of honors does not bound the life activities of the man. He has published in turn, "Mind" and "The Arena" magazines, founded a school or so, been elected president of the Metaphysical league, which he helped to

found, and has written perhaps a score of books, some of which have been translated into several languages. He has lectured in the United States and abroad, and now is constantly busy writing along New Thought lines.

His work room, in his apartments in the Eldorado, opposite the New Thought church on Winder street, is the study of a literary man with a dominant idea. A center table is crowded with books and pamphlets, the titles of most of which suggest some phase of New Thought.

He speaks with the deliberation of a man who chooses words and knows their value. His accent is that of a cultured man, having about it something of the Boston flavor. —Detroit News-Tribune.

* * *

Pagan Origin of Christianity.

From an Address Delivered by Signor Valetti, at Melbourne, Australia.

I wish to put out of your minds all prejudices. Do not be biased, but let us calmly examine this subject. I do not care to what congregation you belong, I admit at the outset that all religions have some truth. But it is directly with orthodoxy that we have to do, and when I say "we" I mean you who are called Christian people. There is nothing particularly new in the doctrines of Christianity as taught by the orthodox church. The Trinity is far older than the Christian or Jewish religion. Osiris, Isis, and Horus were worshipped in ancient Egypt thousands of years before the Jews had any existence. The Greeks, Romans and Egyptians and other nations had a ritual like unto that of the churches of today. They had their holy water, and I make this statement, which cannot be contradicted, that Christianity received from Paganism the Eucharist. Ceres, goddess of the fields, Bacchus, god of the vine, were worshipped at certain seasons of the year by the Greeks and Romans. There was a festival, when they made cakes of wheat, and vessels of wine were carried into the temples and the banqueting house. Then they broke the bread and gave it among their brethren and said, "Take, eat, this is the body of our god—or goddess." They drank the wine and said, "This is his blood." So you see

that even the Sacrament is not new or original with the Christians. Many of the doctrines and ceremonies also of the churches of today have been borrowed from paganism. They are, in fact, purely pagan, with a thin veneer of what some people have been pleased to call Christianity.

What Is the Value of Revealed Truth?

Would mankind be any worse off today had there been no revelation to the Jews, assuming that the revelation is true? I do not think that any enlightened person today believes that the Old Testament is the inspired or infallible word of God. We do not, in the first place, get a clear conception of deity from so-called revealed truth. The idea that we gather from it is that of an anthropomorphic God, a revengeful, vacillating, changeful deity. I do not care if you be Roman Catholic or Protestant, for it is the truth. I have seen in several of the churches in Rome, for instance, to say nothing of other Italian cities, a representation of the Father God as an old man with a beard, and there cannot be any doubt that as other gods have been made by men, so this Jahva of the Jews is a creation of mankind. Craftiness, cruelty, waywardness, changeableness—all these are the attributes and character of him whom thousands have been pleased to call God. Such a conception is a degrading one. It is untrue, and is not far removed from the conception of some of the savages who inhabit the West Coast of Africa who seek to placate their God with blood sacrifices. The Jews and others who believed that they possessed revealed truth have done the same.

Would mankind, I ask, have been any worse off if the Jews had not received this so-called revelation? I say, No! Tell me, signors, what has it done for mankind? I am not speaking as an antagonist of truth, purity or goodness, but I desire to brush away the cobwebs and mists that have settled upon the minds of men, and help them to realize that they are one with the Infinite. Are we, indeed, beholden to revelation for any good things? The science of the Bible is not science at all. The geology of the Bible is laughed out of court, and it is only a few hide-bound professors of religion at the present time who try to square the circle,

so to speak, and make Genesis and geology agree. Will any scientific man either who has a reputation to lose say that the Astronomy of the Bible is of any value? Did not the church for long periods of time declare that the earth was flat, and that the heavens were cast over it like a curtain? Did she not cast into prison Galileo and others who dared to have their doubts and express them?—*Harbinger of Light, Australia.*

* * *

Salem Witchcraft.

The prevailing idea in the minds of people who have not specially informed themselves on the subject, is that witchcraft in America originated in and confined itself to the town of Salem. This is not true. Some fifty years before that dark time in Salem a woman was accused of witchcraft in Springfield, Massachusetts, and the first execution for this offense occurred at Charlestown in 1684. From that date to its final disappearance we find frequent allusions to witchcraft trials in the private diaries and public records of the colonists. But it was at Salem that it broke out with special virulence and ran to such incredible and unprecedented lengths, earning for that little New England city so famous a place in the annals of man's inhumanity to man.

It should not be supposed that belief in witchcraft and cruel punishments for it, were found only in America or confined to the ignorant colonists. The best educated gave credence to it and followed the example of the whole European world in so doing. A writer on the subject says: "The result of a century and a half of prosecution, trials and executions in England was a crop of books and pamphlets mostly written by clergymen and jurists. Many of these books found their way to America. Children were undoubtedly allowed access to them." New England was inevitably influenced by this literature, and when the scourge appeared in their midst the colonists but bettered the respected instruction of the mother country.

The excitement in Salem began December, 1691, in the home of Rev. Samuel Parris, pastor of the village church. Mr. Parris owned a slave, Tibula, a native of

the West Indies, who taught the girls of the family her savage incantations and tricks of jugglery. These children taught others and soon all began practicing strange antics before their elders, who were much astonished and alarmed. The village doctor was called, who declared the girls "bewitched," a common habit among physicians of that period when unable to decide the nature of a malady. The girls found themselves suddenly become important. A meeting of neighboring ministers was called to investigate and to pray over them. They were besought to name the persons who had bewitched them and they "cried out against," as the saying was, the slave Tibula and two old women of the community, Sarah Osborne and Sarah Good, saying that these persons pinched and tormented them. The three women were arrested, and tried before the village magistrates. They were convicted. Sarah Osborne died in prison, Tibula was sold and Sarah Good was hanged.

This was the beginning of the tragedy, originating in a group of mischievous girls. That they did not then realize what terrible consequences would ensue and that the accused were innocent, is proven by confessions publicly made by the children in later life when they bitterly repented. But once started in their accusations they dared not withdraw them, and pushed on by public opinion and hysteria they "cried out against" many other persons.

Gov. Phips, sent out from England and arriving in Boston May 14, 1692, found the jails overcrowded with persons waiting their trials for witchcraft. The new governor appointed a commission or court composed of the ablest men in the colony. These men founded their opinions upon those of the jurists in England and the court was ruled according to acts in English courts for similar offenses. The "afflicted" children were brought into court and other persons also testified. The accused had little chance; all testimony was turned against them; their repeated denials of guilt were useless. The almost unanimous attitude of court and citizens was to convict, and if any more courageous and sensible among them dared express opinions against the proceedings, they stood in

sharp danger of accusation themselves. A group of hysterical children mastered the situation. Respectable people were upon the word of these children believed to have communion with the devil; were accused of "signing his book," of making images of the "afflicted" and tormenting them by sticking pins in these images, of "appearing" to them and choking them.

Within eight months after the first session of this court one hundred and forty-nine persons were accused and tried. Twenty of these were executed, ten were convicted but never executed, the remaining were not convicted, though they suffered in many ways from being confined in prison.

The proverb, "give a man rope enough and he will hang himself," was true of this disorder. The accusers went too far. They attempted to convict some of the most esteemed and highly placed of the colonists. "What finally broke the spell," says one writer, "was their accusation of Mrs. Hale, wife of the minister of the First

Church in Beverly. . . . The whole community became convinced that in "crying out upon" Mrs. Hale the accusers had "perjured themselves." Suddenly public opinion changed utterly. A contemporary writes, "In the beginning of February, 1693, the court sat at Charlestown where the Judge expressed himself to this effect:

"That who it was that obstructed the Execution of Justice or hindered these good proceedings he knew not, but thereby the Kingdom of Satan was advanced; . . . and so declined coming more to Court."

"So by the goodness of God we are once more out of the danger of this Hobgoblin Monster and there are not further persecutions of any."

The people had awaked to their error. Not that they did not still believe in witchcraft, but that their friends and neighbors had been unjustly condemned they did believe. The prosecutions ended, but the accused and their families suffered the consequences for many a long year.—*Helen G. Crawford in Theosophic Messenger.*

Department of Psychic Research

Following are given extracts from letters recently received from Mr. O. A. Jenks, a member of Real Estate Board of Brokers of New York City. This gentleman has achieved success through sound common sense and practical business ability.

New York, Aug. 18, 1909.

Mr. Henry C. Hodges, Detroit, Mich.

Dear Sir:—Last evening at Astor Library, I was reading your book, "Two Thousand Years in Celestial Life." I was interested in same because I have had a duplicate of your experiences.

My wife passed to the other side in March, 1907, and the wonderful things she has given me would take volumes to write.

Our manifestations came to a group of earnest investigators, among which is a doctor and scientist and three amateur mediums of high grade, as well as a number of people of refinement, high character and social standing, who are all in the work entirely from unselfish motives. * * * We get 25 pages of written matter in from

six to eight minutes, written in long hand, apparently in pencil, when there is no pencil near and the sheets are packed tightly together, in bright light, under test conditions.

I enclose copy of a batch of these letters from which you will kindly observe their very high character. I know there is absolutely no fraud in connection with the same.

Yours very truly,

O. A. JENKS.

From letter dated Aug. 31st.

My Dear Mr. Hodges:—

* * * You ask the privilege of using in your October issue some automatic letters I sent you, including the poem signed "Pattie" (pet name for my wife), and you state you will omit of course the personal-

ity. Replying, I hereby consent that you publish any or all of these letters, and I should prefer that you do not omit the personality.

Prior to March, 1907, I knew nothing of thought force or things occult. I had seen such things mentioned in print, but thought they were merely clever schemes to sell books or magazines. I now know that thoughts are things, and mighty things.

* * *

In March, 1907, my wife went to her reward and she found a way of reaching me through a mutual friend of whom she has made a wonderful medium. What she has done in her two years of spirit life staggers the human mind. She enables me not only to get 25 pages of such letters as I am sending you in six minutes, but she has given me lots of other most wonderful phenomena and manifestations. I talk to her and others not only through this medium in trance, but in materialized forms, and frequently she sits by my side in sweet converse. * * *

The little poem, "Out in the Silence," is one page out of 25 that I received in April of this year, in bright light. In this simple verse is a whole lot of scientific new thought philosophy. Mrs. Rathbun, treasurer of the First Association of Spiritualists of New York City, witnessed the phenomena, and although a student for nearly fifty years, she has never seen anything that could compare with this manifestation.

If you choose to photograph any of these letters to show your readers how wonderfully perfect they are, it is your privilege. While the letters appear to be written in lead pencil, no pencil was near them.

My wife has told me how they write letters through the power of thought and the assistance of a spirit chemist using electricity, magnetism, etc. I should prefer that you publish my name, as anyone who receives what I have and is ashamed to own it is an ingrate and a moral coward and would deserve to lose these precious manifestations. I appreciate that shallow-minded ignoramuses will mock and ridicule, but such people have my sincere sympathy. They merely do not know and will not investigate. Frequently those who do investigate, start off with lies and deception

and get lies and deception. Then they publish a book claiming it is all fraud.

Very truly yours,

O. A. JENKS.

We give below a few of the communications referred to in the preceding letters.

April 26, 1908.

My Dear Beloved Omer:—

Woman's silent inner force must come to a more complete consciousness in herself and in man ere they enjoy the fullest freedom of outward expression. They both must view woman's creative power, not merely as a physical means to increase population, but a forceful life principle attuning them to a higher spiritual harmony; a spiritual companionship; a soul-mating, naturally resulting in greater health, growth, mental vigor, and adjustment of all material economics. Every normal man, as well as woman, is a centre of love, and the natural impulse of all love is to create.

The creative energy is of the spirit and has many functions at its command in the human body.

The impulse to create can be trained to send the energy through other functions and bring into externalization grand and noble works. Many unions would serve the world better by transmitting their forces into forms of expression other than child propagation.

Woman, as expressing the feminine creative life, must cause man, through her spiritualized love force, to appreciate her divinity within as indispensable in assisting him to attain higher and happier conditions in professional, commercial and political life.

We see her as she partially understands that soul is the creator, preparing for a more intelligent mating, more perfect homemaking, and wiser guardianship of childhood.

She must be independent both in her sex nature and her material necessities, whilst all are interdependent through soul love.

Each restless period prophesies the future. St. John foreshadowed a Christ; a Christ pointed to a perfect racehood.

The spiritualized mother-nature of a Mary predicted the future possibility of a

spiritual woman, wife, and mother love. It required a recognized divinity of woman to produce a recognized divinity of man, a Christ-man.

Your ever loving wife,

Pattie.

My Dear Beloved Omer:—

Out in the silence
My thoughts travel far,
Piercing thro darkness
From earth to a star;
And oh, how I love
To wander away
With my thoughts only,
When night hides the day!

Out in the silence
Are beautiful things;
I cannot tell half
The wonders thought brings;
But God's perfect worlds
Are every where seen,
Out in the silence
Where my thoughts have been.

Our world is freighted
With love and its kind,
Our world's a product
Of that Higher Mind.
In our world's keeping
Are wonders of art
That trains of thought
Each fashioned a part.

God bless you. I am

Your loving wife,

Pattie.

April 5th, 1908.

My Dear Beloved Son Omer:—

Down through the years men have allowed preachers to do their thinking for them, and relied upon them as infallible guides instead of seeking knowledge of the truth that would make them free indeed.

We revert with pitying thoughts to the serfdom of the body, but mental servitude is far worse. Mankind had been content to drift with the downward current of thought, have tethered their ship of progress to the shore of conservatism and filled it with ballast of tradition, creeds, and various forms of ancient thought.

A new age has dawned ahead, already we feel its thrilling tide of life, awakening us to the consciousness of the life of God in the soul of man. A New Thought is rapidly filling the world, which ultimately will displace prejudice and selfishness and win human hearts over to altruism and brotherly love. God bless you. I am

Your loving Father.

My Beloved One:—

The Universe is but a process of individualism by which man attains to self-realization. The composite thing we call society is but a vast personality, and represents not the evolution of man, but merely the evolution of his thought.

Thus the individual includes society as the ocean includes the wave. Nature, which includes all social phenomena, is the negative representation to the individual of himself. In other words man can arrive at the realization of what he is, only by the process of realizing what he is not.

He can realize his absolute self only by experiencing all degrees of relativity.

Thus arises the dual aspect of man, the interplay of the positive and negative forces within him that constitute the apparent conflict and confusion in the world: of good and evil, of pain and pleasure, and all the "pair of opposites" that perplex the mind.

The universe, in reality, is an expression of love, and that which appears to the mind as pain and limitation is but the negative aspect of love. Love can be realized only through law, for which Universe is only another name. It is ignorance of law that causes all pain. The perfection of law is the beginning of wisdom.

Obedience to law is liberty. Man holds his account with persons, with society, or with government; but his account is really with the self within him.

Competition lies not between persons, but solely between man and his own highest self. It is man resisting the law within himself. Persons, society, and things are but the agents of this inner law. Man is always dealing with the self within him, no matter under what form it may be. In warring with society or with another person, man is only at war with himself. The law executes perfect justice everywhere and at all times. Universal law is Universal justice. Without law, or without justice

the Universe could not exist a moment. It is the failure to perceive the necessary existence of law, the necessary fact of eternal and universal justice, that fills the minds of good men with confusion in dealing with the problems of the world. To know and obey the law is the highest wisdom.

It is to know the truth that makes man free. It is to realize the union of man with God, to realize the individual self.

The Growth of Spiritualism in England.

The following interesting letter lately appeared in the *Manchester Dispatch*, England:

Sir:—The Free Church Year Book published a decrease of 18,000 communicants within the last twelve months. The Wesleyan Methodist Church reports a decline of 8,000 members within the same period. All over the country there is the same falling off of devotees from the Orthodox Church and its various branches, not a very encouraging result, it must be admitted, after 2,000 years. No wonder that your correspondent and some of his colleagues have felt for some years that the organized religion as expounded today is a failure. The only solution, in my mind, lies in granting our religious teachers and preachers the freedom to explain openly and conscientiously their views of this and the future life, and in allowing the members of the community to use their own reason in following these views.

Your correspondent speaks feelingly when he says the Church as it is today is doomed, and in its place there is rising slowly but surely a far more harmonious God-fearing and inspiring religion, a religion and philosophy, which, if investigated with the right spirit, is far more in reason with the laws of Nature, both materially and spiritually. This new religion, to my mind, cannot be anything else but Modern Spiritualism. For the benefit of those who are not aware of the growth of Modern Spiritualism—which, by the way, can be traced as far back as the earliest days of the Bible—let the following facts speak: Sixty years ago a room over the shop of a sewing machine dealer in Oldham street, Manchester, was used for spiritualists'

meetings. Today there are over thirty organized societies in the district alone, some of which hold six or more meetings a week, and all are well attended. There are now over 2,000,000 Spiritualists in the United Kingdom, and their numbers are increasing.

Forty-five years ago one of the noblest pioneers of Spiritualism founded the progressive Lyceum for the education of children in the philosophy of Spiritualism. The statistics published last April show a total of 1,504 officers, and a membership of 7,214 scholars, and here, too, the numbers are increasing rapidly. The method of imparting religious knowledge to the children in a Spiritualists' Lyceum would be an eye-opener to other Sunday school teachers, and our orthodox brethren can convince themselves of this fact by simply paying a visit to one of the many Lyceums on a Sunday morning, and they will be made heartily welcome, for spiritualists are proud of their movement and welcome all who come for information or proof.—James H. Webb, in *Harbinger of Light*, Australia.

Immortalism the Science Religion.

Rev. Samuel Fallows, Bishop of Chicago and head of the Emanuel movement there, is preaching "Immortalism the Science Religion." The following statements regarding immortalism are quoted from the *Detroit News* of September 6th:

"I believe," says Bishop Fallows, "that spirits will soon talk to material persons as I now talk to my living friends. In Biblical days the prophets talked with spirits and received directions about their actions. Those who believe the Bible will therefore readily accept this new interpretation, others will receive it because it will be proved to them."

Telepathy Part of Immortalism.

"Telepathy is already an established fact," says Bishop Fallows in justification of his cult, "and it is but a part of Immortalism. There are those who are already in touch with the spirit world. They do not advertise the fact, for they might be called insane and unbalanced. But observe the unerring judgment of certain men of great success; they seem to have the experience of a thousand lifetimes behind them and a vision into the future. Why should

not others also have those powers through the aid of those who have lived out those thousand lives and who may for all we know see into the future? Who but the spirits of the dead know these things? Some day we shall talk to our dead friends and they will help us. It is not more impossible than the wireless telegraph, the telephone and other inventions that would have been termed witchcraft a hundred years ago."

* * *

I have been frequently asked what is the difference between Theosophy and Spiritualism? The difference is simply that "The New Psychology," a name which represents the most advanced and scientific aspect of Spiritualism, looks rather towards the "new dawning knowledge," as Myers terms it, now beginning to flood the world than to the ancient occult mysteries, which are so attractive to Theosophists.—*Annie Bright, Editor Harbinger of Light, Melbourne, Australia.*

Department of Psychical Sciences and Unfoldment.

By J. C. F. GRUMBINE, B. D., 1890 Beacon Street, Brooklyn, Mass.

Since writing my last message for this department, I have been impressed with the semi-serious character of the many students who boast of an interest in this occult subject. How few are ready and willing, however, to apply any rules judiciously and patiently? And yet such and all others who seek for spiritual or supernormal unfoldment must know that only by so doing can they hope to acquire any working knowledge or control of themselves. So few are willing to risk any time or money for so glorious a proposition. I mean by this that if I should ask them to give as little time as one hour a day to the subject, and faithfully apply principles or rules, and go a little further, buy books and read all that is possible on the subject, so that the mind can become saturated with the subject, moist with the spirit, they demur or object and say, "I can't afford to give up so much time. And yet a great deal of their time is spent in trivialities and vanity. What a waste of time there is these days, how little we accomplish of vital importance, and how little do we know the use or the value of time. An hour is but 1/24 of a day, and how much can one accomplish in that time? And yet a poor man in London got a prize for the prettiest and most perfect rose by turning it round and round in the window of his attic in a tenement where the sun

shone but one hour each sunshiny day. That shows in a practical way the value of time and the consecrated use we can and should make of it. An hour in spiritual communion for the purpose of drawing us nearer to our departed loved ones whom we profess to love so devotedly, would mean a great deal to them and would show us in time what it will do for us in the unfoldment and realization of our supernormal powers! Personally I give all my time to such work, because I love it and prefer the wisdom of the saints and the great of the higher life to all the sensationalism, the newspaper and popular magazine rubbish which passes for literature. And I owe much, if not everything, to the wisdom I have received from my teachers on the other side of life.

How little we receive at best from those of earth. There is doubt and uncertainty in it all. Ask any scientist about life, or the ultimate of life, as the basis of morals and conduct, or the foundation of knowledge, and he will smile a grim smile and say, "Nothing is or can be absolutely known." So much for worldly knowledge. And yet I am daily in touch with the denizens of the other world. I can hear them talk, can see and feel them, can receive touches from them, can carry on intelligent conversation with them, and all as a result

of the unfoldment of my supernormal powers. Now this is possible for each one if we are seriously enough interested in this holy work.

"Why do I not get these things?" say some. You are not living the life, my friend, or applying conditions as you should. Are you willing and ready to give up your love of food, drink, tobacco, dress,

property, pleasure in every worldly sense, for such knowledge? Until you are, or can and will make the sacrifice for these spiritual possessions, you certainly cannot blame your spirit friends, nor Divinity, for your failures. Weigh every word of this brief message, for each one has been weighed in the scales of a practitioner who knows the truth whereof he speaks and can demonstrate it.

Stellar Science Department

Each planet rules over certain regions of the brain, which will be developed according to the strongest influences.

There are about forty-nine distinct mental faculties which are indicated according to the fulness of their organs or their development, and the character is developed according to the combination of these faculties." *Science and Key of Life.*

Nature of the Signs When Rising.

EDITORIAL

Aires, the first, gives a character frank and outspoken, combative, generous, assertive and impulsive, fond of argument, a desire to lead, a pioneer. This is only with the character and disposition. Taurus, the second, gives a dogmatic, obstinate, fearless, strong-willed, patient, determined, affectionate and secretive character, preferring to follow its own ideas, though seeking advice from others. Gemini gives a character, dualistic, restless, intellectual, sensational, nervous, irritable though generous; Cancer, reserved and sensitive, sympathetic, tenacious, persistent, impatient, emotional; Leo, firm and self-controlling, persevering and ambitious, noble and generous; Virgo, discriminative, ingenious, active, mercurial, inventive, thoughtful, speculative; Libra, sensitive and compassionate, inspirational, perceptive and just; Scorpio, reserved, tenacious, determined, firm and proud, very discreet; Sagittarius, active and enterprising, introspective, frank and honest, generous and sincere; Capricorn, ambitious, liable to melancholy, receptive and penetrative, inspirational and persistent, steady and diplomatic; Aquarius, ingenious, artistic, intellectual, retentive, studious, thoughtful, diffusive and versa-

tile; Pisces, emotional, secretive, meditative, kind, imitative, receptive, patient and peaceful. This is quite essential, as is also the ruling planet.

As long as we are under certain influences we receive their rays. We are constantly building character, and the present is but the outcome of the past, as we have learned. It is our character that influences our conduct toward the opportunities that life affords, as it shapes the motive of our actions. Then, if we are noble minded, our actions and motives will be toward nobility, in fact our whole life is colored by our character.

In judging of the character, all the planets will play some part, through the several aspects they will form upon one another and points in the figure denoting these qualities, though as we have learned, the sign rising, its nature and ruler with the Sun and Moon should also be considered.

I have given you the signs rising. Now I will give you the nature of the planets when ruling, which is changed only by the aspect to the different planets. Signs and houses posited in their ascendant must also be considered, for it is important. When the sun is ruler and free from affliction, the native is noble, generous, faithful, proud, sincere, humane and ambitious. When the Moon rules, the native is refined,

ingenious, changeable, impressionable, receptive and mutable. When Mars is ruler the native is impulsive, courageous, sensual, aggressive, active, perceptive, impatient, contentious, though generous. When Venus rules the native is loving, artistic, witty, charitable, fascinating, amiable and sympathetic. With Mercury ruler the native is mercurial, depending upon aspects to other planets, giving quick, studious imagination, logical, oratorical, sharp and persuasive, being quite controvertible. All depends upon the configurations. When Jupiter is ruler, he gives a sincere, noble, compassionate, honorable, courteous and prudent nature and quite religious. Saturn ruler gives perception, a character imaginative, reserved, patient, suspicious, economical, inclined to be melancholy and reflective, while Urania gives an original nature, erratic, abrupt, bohemian, metaphysical and antiquarian. *Copyrighted.*

* * *

Were You Born in the Sign Libra?

The sign Libra governs those who were born between September 21st and October 20th. Here we have people who are sociable, affectionate and romantic; they are popular especially with the opposite sex; have some taste and ability in the fine arts.

The sun in Libra tends to bring an early marriage or engagement, and there is likely to be some trouble or disappointment connected with either or both events, often in harmony in marriage, more especially in a female horoscope.

The native of this sign can be independent if necessary, but is seldom overbearing or proud; is kind and sympathetic and likes to awaken brotherly or friendly feelings in others, often gives way to others for the sake of peace. Is just, sincere and impartial, quite intuitive and may manifest genius in some direction.

There is a dash of the democratic and brotherly spirit in him, no matter what his opinions or position in life may be. This position of the sun at birth inclines to travel especially short journeys by land, unless counteracted by other planetary influences.

The first decanate of Libra, between the 21st of September and the 1st of October,

is governed by Venus, and natives born at this time are natural musicians and excel in the blending of colors. They have strong emotions and through them they are inclined to be of a clinging nature, feeling that they must lean upon some one.

The second decanate, between the 1st and 10th of October, is ruled by the planet Uranus, and these natives incline to study of the occult forces of nature. They are swayed by their sense of justice and while the manner may be somewhat brusque or sarcastic, still they are inwardly the embodiment of love, good taste and refinement. If the planets are well aspected at birth they may attain wealth.

The third decanate, between the 10th and 21st of October, is ruled by Mercury, and persons born at this time represent the literary genius of Libra. Here we find idealistic poets who fill the world with their imagery. Should these natives be misunderstood in their early youth this idealistic mentality may be ruined by ignorant parents who will deem the child to be deceitful and prone to falsehood. This is not true, and they possess a keenness of wit and repartee that makes them good conversationalists.

* * *

Believing in Signs.

Written for The Stellar Ray by L. E. Johndro.

How often we hear people comment, "I don't believe in signs."

Perhaps there is no class of people who listen to this statement as frequently as do astrologers; and it is usually made with a dogmatic sincerity that leaves no doubt as to the person's honest convictions.

But people may be conscientious yet mistaken, and when the above assertion is made they are mistaken.

It is a fact well known to psychologists that less than twenty-five per cent of humanity think at all concisely; that of the twenty-five per cent less than two per cent give their coherent concentration to self-analysis; and that of this very small number there are few, indeed, who succeed in such analysis with that degree of impartiality and impersonalism which could warrant a truthful answer to the query, "Do you believe in signs?"

The fact is, that signs are the very keynote of our conscious existence, and to deny them is to grope through life like a blind man.

The world of signs is the world of appearances, of sense perceptions; the world of the apparently self-evident, and it forms the basis of all knowledge of the correlation of things.

The world of signs, like its co-ordinate world of sense, is, in itself, neutral; that is, it may work for good or evil; for positive knowledge or illusion; for profit or for loss.

Whether or not this domain of Being (consciousness) shall work to the individual's advantage or disadvantage depends, not upon the degree of conscious development, but upon the development of the reasoning and analytic faculties, since they alone may group and associate the chaotic, multiplex sense perceptions into a logical coherent order or conclusion. Such conclusions are called judgment and constitute good or bad judgment proportionally to the individual's capacity for the association of vastly different sense presentations into one harmonious and consistent whole.

The belief in a single sign or sense presentation does not constitute judgment but impulse; does not make the scientist but the dogmatist; does not make sign believing a success but a failure.

Suppose James Patten, the wheat king, had not believed in signs of a shortage in the winter wheat crop; or suppose he was disposed to believe in signs but had jumped at conclusions after viewing one or two wheat fields—just suppose this and it is not unreasonable to assume his assets would be about three million dollars less than what they are. On the contrary, like all other successful financiers and business men, he believed in signs, not because of their individual importance, but because of their collective importance as a basis for judgment.

The term "foresight" is wrongly applied to such a process of judgment. Sight is present, never future. The successful man does not "look ahead," he looks about him now, today, and from those evidences he reasons into the future with little chance of uncertainty or failure.

There are those who say, "I do not be-

lieve in signs, so far as using them as a basis for intelligent judgment," yet under psychologic analysis we find this same class are quite prone to be looking into the future for some one gigantic sign or symbol that can occur only in the too late day of realization and not in the days when opportunity waits.

The process of thought is like a jig-saw puzzle; all the parts (symbolic of signs or sense presentations) are useless in themselves and but a mass of confusion, but let them be assorted, arranged and fitted to each other, niche for niche, and the puzzle is solved, and out of chaos comes cosmos, and out of insignificant "signs" comes a picture of the whole. The same is true of Astrology.

Some astrologers will tell you you were born under a certain star, etc. This is tommyrot, pure and simple. You, like all others, were born under all the planets, and their meaning in your life depends upon their correlation to each other, and the astrologer's judgment is valuable in proportion to his capacity for research into the specific nature of each planet, angle, etc., and for determining the special significance upon the individual life.

The astrologer reasons the life's harvest from "signs" patent at birth. The laws governing his deductions are the demonstratable ones of the macrocosm, not the theoretical ones of the microcosm; he reasons ahead as any business man must do, and he believes in signs as a basis for judgment, and thanks nature for a conscious existence by which to recognize her handwriting on the wall.

To believe in signs is no symptom of antavistic tendencies, but to be lacking in that reasoning power which alone can make them of value to the individual is a sign of evolutionary stagnation which may be traced in those who foolishly imagine they are ahead of the times rather than behind them when they say, "I don't believe in signs."

* * *

Lick Observatory Expedition Proves Water Vapor Exists on Mars.

San Francisco, September 8.—According to a statement made by Prof. W. W. Campbell, director of Lick Observatory, the

recent astronomical expedition which has just returned from Mount Whitney brought back proof that water vapor exists on Mars. The scientists have in their possession, as the result of the pictures they took from the summit of the mountains, definite proof that the planet Mars is capable of supporting sentient beings. Prof. Campbell made the following statement:

"We are now in a position to issue the strongest statement ever given out as to the existence of water vapor on Mars. If it is found that the water vapor is sufficient to be detected under the most favorable conditions it will be evidence along the line of establishing that the conditions on Mars are favorable to life. It will not be proof, however, that life exists on Mars."—*Detroit Free Press*.

To assume that the Earth is the only planet in this solar system that is capable of sustaining intelligent life would imply that the Creator of the universe came to the end of his creative power when he made man and gave him "dominion over all the earth."

The time will come when absolute data will prove that not only Mars but all the other planets of our solar system are the

abodes of intelligent beings, many of them far in advance in their evolutionary progress than are the people of the earth.

—Editor.

Unity.

BY VERNE DEWITT ROWELL.

Though I should lose my faith in every creed,

Admitting nothing but my souls' despair,
All else rejected, that men have decreed,

Yet should I cling to this one truth for e'er—

All Life is one.

For nothing grander is than Unity;

All are a part of each, and each of all;

All Life is centered round one Deity.

And all together rise, together fall,
Till time be done.

A child sobs in the silence of the night,

And all the sleeping world doth dreaming sigh;

The soul of each warms at one common height—

This do I claim, we cannot singly die,
Or weep alone.

Feeding the Body.

Your body is material, and it is built out of certain materials. All animal bodies are built out of the same materials, varying only in proportions in the different kinds of animals. Some materials give bulk principally, and are fashioned, shaped and fitted into place by the active chemical agents—the tissue salts. Every exhibition of life or motion is made through these salts. Like the ordinary galvanic battery, you may have the cells, the water, the wires, but these are useless without the electrifying chemicals. There is no life, either in the plant or the animal, for the plant contains these same salts, and there can be no growth, no progress, without these salts. This is not a fad, a fancy, a dream, a delusion, but a practical fact.

If the body is out of order, the salts of that body are out of proportion and the equilibrium is lost. The popular idea is to

stimulate such a body, or sedate it, patch it, punish it, to cure it. The rational, sensible thing is to restore the missing salts and re-establish the equilibrium. Then the body is actually cured of its disorders, and is as well as it was originally, or as it should be. It is manifest folly to put into any animal body something which does not belong there, and which would not be used in constructing it. This is even more foolish now that we have learned what should be done. We know now what causes so-called disease, and how the needed materials may be prepared for immediate assimilation into the body. The best preparations of the mineral nutrients are made at Battle Creek, Michigan, and are sold under the name of The Ensign Remedies. They are foods, not drugs, and are beneficial always. They are prepared to meet certain conditions, indicated by the symptoms. For convenience they are named after the common

forms of disease. The combination for rheumatism contains the salts lacking in the human body when rheumatism results. And so with other diseases. The effect is very rapid and a complete actual cure follows. People in ill-health should study these tissue foods. A letter addressed to The Ensign Remedies Co., Battle Creek, Mich., will bring you free literature and information.

* * *

Antipyretic, Analgesic and Antiseptic Power.

In speaking of the treatment of articular rheumatism, Hobart A. Hare, M. D., Professor of Therapeutics in the Jefferson Medical College and editor of *The Therapeutic Gazette*, says: "Any substance possessing strong antipyretic power must be of value under such circumstances." He further notes that the analgesic power of the coal-tar products "must exert a powerful influence for good." The lowering of the fever, no doubt, quiets the system and removes the delirium which accompanies

the hyperprexia, while freedom from pain saves an immense amount of wear, and places the patient in a better condition for recovery. The researches of Guttman show conclusively that these products possess a direct anti-rheumatic influence, and among those remedies, antikaninia stands pre-eminent as an analgesic and antipyretic. Hare, in his *Practical Therapeutics*, says: "Salol renders the intestinal canal antiseptic," a condition absolutely essential in the treatment of rheumatism. In short, the value of salol in rheumatic conditions is so well understood and appreciated that further comment is unnecessary. The statements of Professors Hare and Guttman are so well known and to the point and have been verified so often, that the uses of "Antikaninia and Salol Tablets" are at once apparent. Each of these tablets contains two and one-half grains of antikaninia and two and one-half grains of salol. The proper proportion of the ingredients is evidenced by the nonultrity of the tablets in all rheumatic conditions.

The Swastika For Success



Success Club The Seekers

October Affirmation: From this day I shall manifest HEALTH, HAPPINESS and PROSPERITY.

Dear Success Seekers:—What are we going to manifest? Health, Happiness and Prosperity. When are we going to manifest them? NOW, from *this day*. Not from tomorrow or next week, but from THIS DAY.

What does this mean? For the best answer we will give Life Membership in the S. S. Club or a year's subscription to a good dollar magazine, choice of several. Please everybody try to answer it. We have not received a single letter of this kind from a STELLAR RAY reader. What is the matter?

Did you affirm through September "It is my birthright to have every blessing?" If you did, with faith in your words, you will have them. Why should we SUCCESS SEEKERS have every blessing? Because it is our birthright. If our birthright is withheld from us, we must demand it. We must not let others rob us of it.

Everybody should read "Dollars Want Me," by Henry Harrison Brown. It is a BIG BOOK in a small one. We will give a copy to every STELLAR RAY reader who sends us a dollar for life membership during October. Send soon, before the supply gives out. It may bring you many dollars.

Member No. 1018 has for the past eight years been pursued by misfortunes and troubles. She is a very noble-hearted

woman, who has sacrificed much for her family. Since she has been in the Club things have improved, and she says: "When we have found peace within, people cannot disappoint us, circumstances will not daunt us; obstacles that have seemed like mountains will melt away in the birth of that keen vision, which sees, behind all appearances, that which is Real." She wishes the help of all the members with success thoughts. She is not strong and has the care and support of an invalid mother. If we will all do our part, she will soon get a better position. At present she is doing her best in the place she has.

One member, in the SIXTIES, wrote us of undergoing two severe operations. She said we helped her to stand them and surprise the doctors and nurses. They called her a "young lady of 36."

If any of our members want the best kind of insurance, they should write us for particulars of the League. Those who join soon will get a life income of perhaps as much as the entrance fee, with many advantages that would cost a great deal more. Then in old age or when needed they can draw a good support or have a good home in the finest of institutions. All members and their children can have the free advantage of the finest University that money can establish, where only talented pupils can enter. All who are admitted can draw enough every month to pay all expenses while there. This is of special interest to all interested in Journalism and Literature.

The terms of membership are in the reach of the poorest one of us. All that is needed is a little energy and ambition.

We are pleased to see the name of one of our Life Members signed to interesting articles in the last STELLAR RAY. Read again, "How I Changed My Environment" and "How I Awoke to Opulence."

Now, dear friends, we have a favor to ask you. October 1st will be the third birthday of the Swastika Success Club. Won't each one who reads this make us a birthday present of one new subscription to STELLAR RAY? We want to double its circulation in October. We can do it if you will help. If you wish it to be a Christmas gift, we will send them a pretty Swastika postcard stating the fact, and will send it to them for a year from next Christmas,

15 months for only one dollar. Do not put it off, but write us at once, so the October number will be reserved for you. The July edition was quickly exhausted, as STELLAR RAY is growing in popularity with each number.

We wish to bring to the STELLAR RAY some real Swastika prosperity. Won't you help us to do it? I believe at least one thousand of you will do this on our third birthday. If you cannot have the subscription reach us by October, it will be acceptable later.

If you cannot send us a subscription to STELLAR RAY yourself, you can certainly get some friend to give you a subscription. To succeed at anything, we have got to believe that we will succeed. Remember our Club is only for SUCCESS SEEKERS. To gain strength and self-confidence you must put your powers into practice, and you will find no better practice than just this one thing.

We will give Life Membership in the Swastika Success Club for two subscriptions to STELLAR RAY, or \$4 worth to other magazines. Or for one subscriber to S. R. and \$2 worth to other magazines. Or for one to S. R. and one to the Ladies' Home Journal. We decided to do this to allow every Success Seeker to come into the Club, if it is not convenient to send the dollar. This is only an evidence of your eligibility which must be shown by either a dollar or the subscribers.

Yours for SUCCESS and ALL GOOD,

Swastika Success Club,
Manassas, Va.

N. B. To any who wish it we will give a year's subscription to a good dollar magazine, their choice of several, for two subscribers to Stellar Ray sent us in October, or three later.

Baby Swastika would like very much to receive a few more subscribers for the Ladies' Home Journal or Saturday Evening Post. She will send a dozen pretty Swastika postcards to all who favor her. She will give either of them a year to anyone who will send her five subscriptions for them before Christmas. Send care S. S. Club.

She wishes to get the Gold Swastika with a diamond set before Christmas, and will pay for Life membership for anyone who will help her with a few subscribers.

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Libra, or What the Stars Told Elizabeth.

BY ELEANOR KIRK.

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

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

"Libra, or What the Stars Told Elizabeth" is a genuine love story, which might fitly be called a true romance. The heroine is beset by difficulties, as all inspirational and impulsive natures are, but finely works out her problem to her own satisfaction, if not to the satisfaction of her conventional friends.

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

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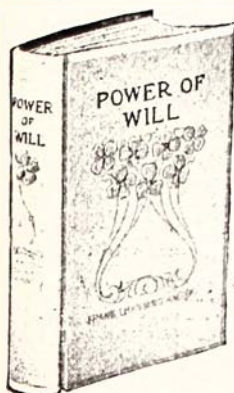
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