

THE Stellar Ray

THE NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

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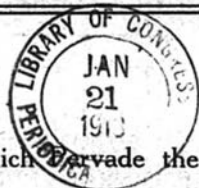
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The Stellar Ray

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VOL. XXX.

JANUARY, 1913

No. I

THE STRUCTURE

Upon the wreckage of thy yesterday
Design the structure of tomorrow.

Lay

Strong corner stones of purpose, and prepare
Great blocks of wisdom, out from past despair.
Shape mighty pillars of resolve, to set
Deep in the tear-wet mortar of regret.
Work on with patience. Though thy toil be slow,
Yet day by day the edifice shall grow.
Believe in God—in thine own self believe.
All that thou hast desired thou shalt achieve.

—Ella Wheeler Wilcox.

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Editorial Department

The Electric and Magnetic Forces Which Pervade the Universe.

H. C. Hodges.

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

The number seven is one of great and mystic influence on human life, and when we stop to consider the ponderous natural forces at work about us from which the activity of this number upon mundane effects is derived, it is little to be wondered at; as for instance in the seven ages of man, in the seven primary colors of the prism naturally illustrated by the rainbow, in the seven primary sounds of the musical scale, in the seven characters of wisdom, and so on.

The seventh day in acute disease is considered one of the most critical to the fate of the patient, and after birth the seventh hour decides whether the child will live. In seven days the cord falls off, in twice seven days the eyes follow a light, in thrice seven days the child turns the head;

seven months give teeth, twice seven months it sits firmly; thrice seven months it begins to talk; and four times seven months it begins to walk strongly. After seven years the child comes to the age of reason, and teeth of second set appear; after twice seven, the arrival of generative power; thrice seven, the hair of manhood is completed; four times seven, growth ceases; at thirty-five is the greatest strength at forty-nine the greatest discretion.

The peculiar influence of this number has from the earliest ages been attributed to the influx of the seven primary orbs of the solar system in their electro-magnetic actions upon the earth and all that breathes upon its surface. The seven days of the week are derived from the same source.

The successful physician selects his remedies according to astral sympathies with the necessities of his patient.

The agriculturist selects such times for preparing the soil or sowing the seed which are in astral sympathy with the conditions suitable. So with the successful navigator; wherever we may turn in the region of science and art, whether of an exact or progressive nature, we find a reference in the origin of required force and action to the great celestial machinery. The painter and musician are in constant touch with the astral vibrations on which their arts depend for existence.

Heat, light, color and sound are intimately related, all depending upon vibratory forces for their manifestations. The vibrations of light, when resolved into colors by the assistance of a prism, as for instance in the rainbow, produce seven primary sen-

sations known as prismatic colors, that is red, orange, yellow, green, blue, indigo and violet. It is the variation of intensity or rapidity in the vibrations which makes the difference in our sensation of color.

The fact is there are seven primary orbs in this our solar system, viz.: the Sun, Moon, Mercury, Venus, Jupiter, Mars and Saturn. These assume various scales of inter-action, according to the plane of manifestation on which their operations fall.

Education and Moral Training of Children

H. C. Hodges.

Natal astrology, has a direct bearing upon the laws governing evolution, training and education, together with many other problems that agitate the minds of thinking men and women, and among the most important of these problems which touch directly upon the future race, and particularly upon the next generation, is the education and moral training of children.

This, we must concede, is one of the most important factors in helping forward evolution. Each child born into the world should find the fullest opportunity and the largest measure of assistance awaiting it in order to develop properly the qualities latent in its nature as completely and harmoniously as possible. This knowledge must be based on correct apprehension of the unalterable laws governing the universe, and man as a part of it. This does not refer to children exclusively, for there are many young minds whose physical forms are quite developed. But the first condition essential is to secure the attention of men and women, long enough to point out to them the value of this grand science.

If the skeptic would only stop to reason from the way in which the sun and moon alone influence the physical conditions of the earth, the idea that they also influence mankind would

not seem so impossible, with the orderly course of the immutable laws, for mankind are at least physically part of the earth, and in a measure moulded by its conditions. Men and women should think for themselves and not permit their minds to be hypothesized by public opinion, but if they would assert their own individuality, they would view this science rationally.

When we pause to consider, we see that no two faces are alike; no two characters are the same, and if one but took the trouble to pick out the various types from among his friends and then gather from astrology the information as to the sign they were born under, the ruling planet, etc., he would soon discover that two persons of completely opposite natures were never born under the same sign, and the invariability of this must convince him that law and not chance is at work.

But in the majority of cases, the skeptic says: "Impossible," and thus sets up his weak limit of comprehension as the standard of the universe; about as audacious a proceeding as to attempt to measure boundless space with an ordinary yard stick.

At the same time, there are millions of intelligent human beings who thoroughly believe in planetary law, and

many who have direct knowledge of it. To the eastern mind, the science is indispensable, and even in the western world, where orthodox people regard astrology as an exploded superstition, or even fear it as the work of the evil one, the minds of the majority are reaching out to assimilate with the law.

Now Astrology is the law, and the Ego brings with it its record of past experiences. A natal chart, cast for the exact moment of the child's birth, reveals that child's character, mind, disposition, etc., and enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can best be trained; if the parents will endeavor to understand the influences for themselves, they can readily comprehend the nature and status of the new soul born into physical manifestation, whether the earthy, airy, fiery or watery element predominates, also the weak and strong points in the organism of the child, as well as the vices and virtues; and once this is known they can lay out a plan of education and training adapted to the exact disposition of their offspring, in this way avoiding friction and promoting harmony.

They will thus endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, then they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force, and thus equalize the passionate Mars nature with the love nature of Venus.

If the moral developments be weak and the intellectual strong, then it is the former they will seek to stimulate and develop. They will ever appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be de-

sired than intellectual greatness, for goodness alone is truly great.

A Reminiscence.

In my boyhood days, I listened with interest to my father's narratives concerning the war of 1812, and his experiences while residing in Peru, New York state, south of Plattsburg, when he often spoke of a large family of Weatherwax boys who lived there.

A few summers ago as a cousin of mine, Geo. W. Phelps, and I were visiting our native town, South Hero, Vt., and stopping at the Spring House a summer resort, we looked out over Keeler's Bay on the east side of the island and saw a small sailboat headed for the shore. In this boat were two young men who landed came up the bank and met us. I inquired where they were from and they replied, "Peru, York state."

This brought recollections to mind and I remarked "If this were during the war of 1812, nearly one hundred years ago I would say your names are probably Weatherwax."

The reply was "You have guessed right—our names are Weatherwax and we are from Peru."

—Editor.

Consistency.

With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall.

Speak what you think now and tomorrow again speak what tomorrow thinks, though it contradict everything you said today. "Ah so you shall be misunderstood."—Is it so bad to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

—Emerson.

Stellar Science Department

Horoscope blanks and price lists will be forwarded upon request. Address Stellar Ray, Stellar Science Department, Detroit, Mich.

If You Were Born Between December 21st and January 19th, the Sun was in the Sign Capricorn.

By Henry Clay Hodges.

The native of this sign is ambitious, aspiring, desirous of fame or power, well fitted for leadership; sooner or later he occupies some position of importance; is inclined to have few confidants or intimate friends; is thoughtful, subtle, serious and reserved; may be wanting in buoyancy and hope, although Mars prominent in his natal chart would modify his nature.

He makes a better master than servant. The Sun in Capricorn is not indicative of the best health nor of longevity unless other planets in the chart strengthen the physical and thus lengthen the life. Neither is the position of the Sun at time of birth favorable for marriage, and it threatens the death of children.

However, much depends on the sign rising, also other planets in the Sun sign as well as the Moon's polarity, so that the above applies only in a general way. Nevertheless, many who read this will recognize the principal characteristics as belonging to those who were born with the Sun in Capricorn.

As there is a sign rising every four minutes of time, it will be seen that the place and time of birth are necessary for the erection of an accurate chart, from which an able astrologer may read the nature and events of the individual life as if by magic. It is not at all magical, however, simply the practical application of a mathematical science established through ages of experience and myriad data found

in the horoscopes not only of people but of nations.

As Stellar Science becomes better understood, it will be required of all parents to ascertain for what field of activity a child is adapted before his education is undertaken, in order that best results may be attained. If a father desires that his son should become an electrical engineer, the instructors will first inquire, "do his planetary configurations show that he may expect success in this line?" An intelligent father will reply, "His natal chart indicates adaptability for engineering and mechanics." Then will the child's education bear upon his best adaptations before he is old enough to give the matter his own attention. As he will be unfolding his talents according to the laws governing his birth, he will love his studies and doubtless not think of a change except to such broader fields of operation as his education shall eventually fit him to enter.

We repeat the art of living will ever be crude until the stellar configurations at time of birth are considered and followed as are the currents of the sea by the navigator, and the strata of the earth's formation by those who seek for its hidden treasures.

Capricorn, the Goat.

December 21st to January 19th.

By Dr. George Carey.

Capricorn means goat; and goat traced to its root means God. In fact all words traced to their primal source mean God, yod, IOD. Iod is the

unpronounceable Name—the Word from which all things proceed.

The industrial world, the trades unions, the railroads and great manufacturing, and trusts, are represented by Capricorn, and ruled by Saturn or Chronus, the slow and powerful god with "feet of wool" and a halo of ineffable light encircling its resplendent sphere. One of the component parts of the "Philosopher's Stone" is known as phosphate of lime (known by a score of names in alchemical writings), which is the chief bone-builder. Bone tissue is fifty-seven parts lime phosphate. As the great industries are the foundation of society, the State, so is bone the foundation, Stone, of the flesh man. A deficiency of laborers in the

industrial World causes the decay of Civilization. A deficiency of the phosphate of lime causes necrosis (decay) of bone structure and disease of the whole body.

Those born in the Sign of Capricorn are more liable to lack their birth salt than those born in other Signs.

The phosphate of lime should be triturated with sugar of milk up to the 3d X in order to be fine enough to be taken up by the mucous membrane absorbers and thus carried into the blood.

The 3d X corresponds with the solution of this bone salt in vegetables, fruits, nuts, etc.

Chemistry is the result of Stellar rays or angles (angels).

Variable Stars

H. C. Hodges.

There are many stars which exhibit periodical changes of brilliancy. In addition to those which are visible to the naked eye, there are still others belonging to what are termed the telescopic classes.

The following are among the principal variable stars visible to the naked eye, in the present age: Algol Persei, which goes through its changes in four days and twenty-one hours; Mira Ceti in three hundred and thirty-four days; a star, Cephei in five days, nine hours; one in Aquilae in seven days, four hours; Herculae in sixty-six days; a star in Aquilae in seventy-two days; a star in Coronae in three hundred and twenty-three days, and a star near Cygni, in four hundred and six days and six hours. Thirty Hydrae changes in four hundred and forty-two days and two hours, while the periods of some of the variable stars extend over many years. Thirty-four

Cygni completes its cycle of changes in eighteen years, and one hundred and forty-four days. The bright star Capella, in the constellation Aurigæ, will be found to have increased in brightness during the present century, while on the other hand one of the seven bright stars in Ursa Majoris has diminished in lustre.

The most remarkable of the variable stars is in Ceti called Mira, the wonderful star. It goes through all its changes in three hundred and thirty-four days, and shows some strange irregularities in its brightness.

It usually appears as a star of the second magnitude, though at other times, it has not appeared higher than the fourth magnitude, and between five and six months afterwards it will disappear altogether for about five months. Sometimes it will shine at its maximum brightness for a month at a time; at other times it will vary in

brightness in a few days. It will be found that it may best be observed during the month of October, and will be in right ascension two hours, thirteen minutes and fifty-six seconds, and also in South declination, three degrees and twenty-nine minutes.

Among the most interesting of these variable stars is Algol Beta Persei. For the space of two days and thirteen hours, it shines as an ordinary star of the second magnitude, and is conspicuous to the naked eye. On the other hand in less than four hours it diminishes to the fourth magnitude, and remains so for about twenty minutes. It then as rapidly increases to the second magnitude, and continues thus for a period of two days and thirteen hours, after which similar variations occur. The exact period in which all these variations take place is four days, twenty hours, forty-eight minutes and fifty-five seconds. You will be able to find Algol in Right Ascension three hours, one minute and thirteen seconds, and in North Declination forty degrees and thirty-two minutes, and it will be most clearly visible in October and November near the foot of the Constellation Andromedæ.

The Star Alpha Lyrae is also remarkable, for the fact that it has a double period, very nearly equal to thirteen days. The difference between the maximum and the minimum is but one degree of magnitude. Although the two maxima are equal, the minima are quite unequal. The best time for observing this star is in June and July. It is to be found in Right Ascension eighteen hours, forty-six minutes and eight seconds, and in North Declination thirty-three degrees and fourteen minutes.

Irregular or temporary stars have occasionally shone forth with a lustre far surpassing that of the stars of the first magnitude, or even that of Jupiter and Venus, only remaining for a short time, and then gradually

disappearing altogether. The most celebrated of these stars is the one more commonly known as THE STAR OF BETHLEHEM, and is in one of the circumpolar constellations. Modern writers have given this much thought and investigation since the Christian Era. It is thought by many to have a period of three hundred and fifteen years, but this is a mistake as it really has a period of seven hundred and eighty-six years, being invisible during that time.

This star appeared about the time of the birth of Christ, and has not been understood by modern investigators, as they could not understand why the shepherdmen went to the West, when it seems they should have gone to the East; but this Star appeared in the Zodiacal Sign of Aries, and Aries is an eastern sign, and this is what is meant when speaking of the star in the eastern point of the heavens.

In the year seven hundred and eighty-six this star was again visible, but so little was known of it that slight attention was given to it at that time.

The last appearance of this remarkable star occurred in one thousand five hundred and seventy-two, in Cassiopeiæ. The attention of Tycho Brahe was called to it at that time, and he wrote a very concise description of the various changes it passed through while visible. During the early part of its appearance, it surpasses Sirius in brilliancy, and can only be compared to Venus when she is in her most favorable position in respect to the earth. It can be seen at noon by those gifted with clear sight, and is visible through clouds which obscure every other star. At night it twinkles even more than the ordinary fixed stars. It is very white in color; then changes to yellow; then finally to red.

This same knowledge which was faded down by Tycho Brahe

is in most part confined to the temples of the priests, and the Romish Church, principally in India. In the year two thousand three hundred and fifty-eight A. D. this star will again be visible.

The cause of this regular increase and decrease in the brightness of var-

iable stars has been a mystery to many modern astronmers, but it will be found that this variation in the brilliancy of light is caused by the position of these variable stars and the movements of the planetary system affecting them by their influence and aspects.

Astrology and Bergson.

(From an address on Astrology by L. Edward Johndro before the Theosophic Society of Rochester, N. Y.)

"I asked my colleague, Mr. Albright, to address you briefly on the history of Astrology in order that I might the better limit my discussion, with no historical adornment and but little philosophical ornamentation, to sketching for you the mechanistic aspect of Astrology as grounded in Astronomical facts, in physical and chemical law, and as these are applied in horoscopic practice as you see on this board.

"Now the ultimate goal of any science cannot, it is true, be divorced from philosophy. At the same time science has a function in all that is practical and useful. In all ages the tendency of public thought or opinion has been to glide over the philosophical to the practical; the tendency of scientific or secular thought has been, in its last analysis, to struggle THROUGH the practical to a gilt-edged philosophy. Therefore, in calling the attention of the public mind to anything with which it is not familiar it is wisest to first appeal to and to satisfy, that common sense which is the soul of practically for, falling in this, both scientist and philosopher must necessarily find himself confronted with a public skepticism of fine theories on every side.

"The first question an intelligent audience asks of any science or philosophy is not, 'Will it make for my happiness?' but rather, 'Is it reasonable, is it true, is it capable of demonstration, will it WORK?' And if it answers these in the affirmative it at the same stroke makes the intellectualist happy. The popularity with which the philosophy of James and Bergson has met owes itself to this—the fact that Pragmatism seems to WORK.

"The problem, then, for me tonight, if I hope to interest you, is to attempt in some measure to satisfy your practical public inquiry, 'Is astrology demonstrable, will it WORK?' And in order to attempt to answer this query I must endeavor to lead you all step by step, though briefly, through the mechanistic phase of astrology; for it is the mechanical in geometrical and mathematical form that most readily lends itself to demonstration.

"But before proceeding along this line I wish to say that while the demonstration of practical and scientific astrology takes its root in the mechanistic theory of the universe and seems to postulate determinism, philosophically it promises to reconcile itself to the Pragmatism of James and Bergson. Astrology must and does recognize creative evolution. And for this reason a discussion of mechanism of Astrology necessitates a foreword on

the objections the mechanistic thesis meets with in contacting modern philosophy as represented by James and Bergson, with particular reference to the latter.

"Now Bergson's objection to the mechanistic thesis is that it attempts to arrest the real flux of life into a more or less infinite number of fixed poses and to string these poses side by side, as on a wire, as a true representation of the real phenomenon of life. He shows us clearly that the mechanistic thesis is born of arresting our attention in time and in space—in interrupting in our minds that pure, intuitive conception and perception which grasps the real flux of things and which takes time as he flies rather than as he is bound and photographed in a series of attitudes like pictures on a cinematographic film.

"This is all very true, but however, determinedly we ought, nay, must, for philosophic purposes rid ourselves of the intellectual habit of viewing life as a series of photographs—as fixed durations—unreeled consecutively like a motion-picture film, and however great the need that for philosophic, and perhaps at times for practical purposes, too, we grasp life intuitively, yet the fact remains that, as yet at least, man's intellect and attention are centered on climax or issues—upon a series of finite though consecutive goals—upon those climacteric moments in pure duration wherein the most momentous events of his life befall.

"The kernel of the nut we have to crack is that man has not learned, if indeed he can ever learn, to live continuously 'à la Bergson'. Man lives a third of his time unconsciously in slumber. Of the two-thirds of his life that he is conscious another third, at least, is spent in the semi-consciousness and semi-intelligence of the routine forced upon him by the necessary law and order of civilization or social

and industrial interdependence; and of the other third what matters how intuitively he grasps it as it flies since by doing so he can in no way break the mechanistic order imposed by slumber—by a single gap or pause in the intuitive process that would keep pace with the flux of life.. Intuition may reduce the mechanistic nature of our lives, OR IT MAY ONLY RE-FINE THAT PROCESS, but only when man ceases to slumber can he be free from a more or less mechanistic existence.

"Because man spends much time in slumber; because his intellect is trained to plan by a yard stick the very acceptance of which is essential to his sanity of conduct as demanded by the very objectivity of life's expression in the physical; and because his attention is nothing at all if it is not an arrest in time and space—because this life cannot be LIVED intuitively en bloc, though it may be so conceived of philosophically. Gaps of unconsciousness there must be; likewise chasms of pure duration leaped ruthlessly over by the eye and the thought and the attention trained to view definite goals—goals that alone give rise to a consecutive order and to cosmos out of chaos.

"Man walks step by step, he does not flow nor glide. His life as we idealize it or philosophize upon it is a mathematical PROGRESSION from one to two, two to three, three to four, and so on ad infinitum. The ideal mathematical scale is a like progression. But man's life as he PRACTICALLY LIVES IT is a mathematical LEAP from one to two, two to three, just as truly as practical mathematics leaps from unit to unit. There is in life as it is lived and in figures as they are used no heed whatever of the pure duration or flux of life which of a truth exists between the arbitrary units of time and space.

"For this reason, and for this alone, the mechanistic or mathematical ex-

pression of celestial phenomena, as in astrology, fits into the mechanistic phase or expression of human life; that is to say, into EVENTS.

"When the horoscope (the symbolic representation of celestial phenomena) mathematically proceeds from one to two, or in other words, from aspect to aspect or angle to angle, we mechanically leap from experience to experience or from event to event. THAT IS TO SAY, WE PASS FROM ONE GOAL THAT ARRESTS OUR ATTENTION TO ANOTHER—FROM THING TO THING THAT CRYSTALLIZES IN OUR THOUGHT, ACTION AND CIRCUMSTANCE ACCORDING TO THE CORRESPONDING CRYST-

TALLINE ANGLES BETWEEN THE PLANETS (REFERRED TO THE EARTH) WHICH PRODUCED SAID THOUGHT, ACTION OR CIRCUMSTANCE.

"So, because in PRACTICAL life we do not give attention to pure duration, we do not have to very seriously consider pure duration in practical astrology. I repeat, our modes of life, like our mode of mathematical calculation slips over the intervals of pure flux which lie sandwiched in between our finest mathematical divisions of time and space and between our finest attempts to arrest attention to, and only to, each moment as it is being lived.

(To Be Continued).

Psychic Research

All Communications to the American Psychical Research Society should be addressed to Dr. James H. Hyslop, Tribune Bldg., New York.

Christian Believers and Psychic Research.

Excerpt from an article, by Rev. Walter F. Prince, Ph. D., in November, 1912 issue of the "Journal of the American Society for Psychical Research."

Doubtless psychic research is a work for men of scientific training, to be pursued by scientific methods. Nevertheless it would be for the credit of the clerical profession if a number of its able representatives should properly equip themselves to aid in the work of psychic research in the way and methods by which it must be pursued. This type of research is pertinent and cognate to the special field of the clergyman's thought and teach-

ing, the field of mental and moral manifestations.

The clergyman says the soul has great powers, which transcend the body. Psychic research says, "Let us study that so-called soul, or mind, and ascertain its extremest powers."

The clergyman says the soul outlives the body. Psychic research proposes to see if there is any current evidence that the soul outlives the body.

The clergyman says, "In the old holy ages the spirits of certain men held intercourse with men on earth." Psychic research says, "We don't know whether that is so or not, but if spirits are communicating now it is worth while making sure of it. And if there are no such communications, at least in our day, that too is worth

while finding out, for a good many people are, in that case, to be saved from delusion."

Such parallels existing between Christian beliefs and the objects of psychic inquiry, the latter has a right to expect something of polite interest from church members, and specially ministers, rather than what it usually receives, fishy, lackadaisical glances and zephyrs wafted from the yawns and indifference.

While maintaining that few clergymen are passively or actively interested in the question with which this essay is concerned, compared with the number of those who are hostile or silent, the writer cannot doubt that the exceptions would sum up a respectable total of clergymen who like himself, though not express converts to the spiritistic hypothesis, are convinced by personal observation and otherwise of the genuineness of more or less supernatural phenomena which science does not as yet recognize, and who have carefully enough examined the testimony now on record in support of the spiritistic hypothesis to admit that it has at least won a standing in the court of human thought.

It ought to be a corollary of these convictions that they should believe the determination of the problems involved to be one of the most important tasks confronting the age. It further follows that they should regard it their duty tactfully, diplomatically, to exert an influence in favor of fairness, openmindedness, and sympathy with the pioneers of psychic research, who like other pioneers are being barked at by wolves and nibbled at by gnats, all because they are pursuing inquiries of the greatest importance to humanity. However these inquiries result, the labor spent in their prosecution deserves sympathy and honor.

Christian men and women, clergymen and laymen alike, let us not be

prejudiced, petty, narrow and cowardly of thought. Let us not be carried away by the materialistic fashion of the hour, so as to cast away any portion of our rich inheritance unawares.

Perhaps we are thrown back forevermore upon the Biblical narrative for our sole stock of evidence of the fact that when we die we still live—evidence which may be cavilled at and utterly denied. Perhaps, as we are sometimes told, the immortality of the soul is a matter for faith only. But perhaps—perhaps—God, who we believe gave demonstrative evidence of life after death to the early Christians, has not left the Christians of today utterly bereft of such evidence. Perhaps it has been offered all along but we have been shutting our eyes to it, and are being prepared in these last years to open them with conviction that can no longer be withheld.

Let us wait, but not after the fashion of bats that hang themselves head downwards in dark caverns, nor yet like those quadrummarous caricatures of humanity that gibber and clatter their jaws at the passerby, but rather as become intelligent human beings in this age of surprises, wakeful to the importance of the issues involved, watchful of the investigations in progress, free from prejudice and alert of judgment in spite of all the strife of tongues, calmly ready to accept the truth whenever the truth shall clearly appear and whatever the truth may prove to be.

To the Lord's Beloved.

Maud L. Johnson.

Thou hast asked me for a message,
But no words can half express
All the joy that I would give thee,
All the happiness, the bliss.

To others I can give a token,
But for thee all words must fail;

Others still need prayers and wishes,
But thou hast found the Holy Grail.

Dogmas, creeds, no longer hold thee;
Thy mind is earthly things above.
There's naught to say, for thy great
soul, dear,

Already soars on wings of love.

Ask me not, then, for a token;
I cannot speak, my pen is mute.
Such joys are felt, they are not
spoken,
For thou hast found the Absolute.

The Humanness of the Life Beyond

By L. V. H. Witley.

The after-life, while giving fuller scope to powers immanent and potential in the spirit of man here and now, will be essentially human. On this point I have the advantage of a definite and clear

Message From the Unseen.

Life here is so real, so deep, so fresh: everything means so much more than it seemed to do in the earth-life. Yet it is so delightfully human: all that is sweetest and tenderest and best in human experience is transplanted here, and, being transplanted, blossoms into new beauty and splendor and fruitfulness.

We are not less human, but more human; yet this enlarged and deepened humanness in no sense separates us from, or minimizes or mars our consciousness of, the Divine. I think it must be because of our closer feeling of kinship with the Divine that our humanness takes on a higher and deeper significance than before. We reverence and adore and worship the All-Father as never before. It is not that we have any lessened sense of His transcendence; this, in fact, is with us in even greater measure just because of our wider vision and deeper insight and higher knowledge.

Wonderful as are the signs and manifestations of the Divine presence and handiwork in your world, they are not

to be compared with the glorious and stupendous marvels which environ us here. No: it is not that we are any less conscious of the unfathomable and inexpressible difference in the scale of being between God and ourselves: it is that we are more conscious of His immanence and nearness and reality.

We know, in our deepest being, as we never realized on your side, that "in Him we live and move and have our being." Yes, we are still human; the sweet ties of human friendship and affection not only persist but find such expression as was not possible before. And not only do the former ties endure, but new ones are being formed continually—some with those on the same spiritual level as ourselves, some above us, and some below us. For we not only have fellowship with our spiritual equals, but we are all glad to do whatever we can to raise those below us to our own level.

There is great need, on your side, for more worthy and more helpful conceptions of the after-life, and one reason why I have been privileged to tell you so much—all-inadequate as it is, and limited as it is by your consciousness and your earth-language—is that you may help to spread truer and better ideas of the life beyond.

—"Light"—London, Eng.

The Spirit and the Rose

Olivia Irwin Freeman.

From the midst of a devoted family of loving parents and children, a sweet and lovable maiden withdrew her presence to the realm of spirit.

Having passed from the earth plane in the period of her innocence, she spontaneously entered into a realm of loveliness and peace, where her existence continued from the standpoint of innocent comprehension and her advancement and education followed the course of her previous experiences that led her to a natural state of idealized and spiritual existence.

One so lovely and sincere as this pure spirit could not forget those whom she held so near and dear in the past. She realized a great debt of gratitude for the love and care they had lavished upon her and earnestly desired to impart some blessing from the abundance of her spiritual store. When she endeavored to enter their environment, the grossness of the earth—aura was too dense for her ethereal presence to penetrate.

She sought the instruction of those wise spirit teachers who taught her the rules of harmony and kindred attractions that govern all conditions and regulate the science of cause and effect. With intense spiritual concentration she studied these deep subjects and found the wondrous key "Harmony," that solves all problems.

She learned how the magnetic tide of the sun, as it ferments in its heliocentric home, draws the mighty planets to their correct equipoise; holding them true as they roll in their unceasing orbits; the elements of their magnetism meeting the magnetic emanation of the sun, forming

a true mathematical balance as these great bodies roll through the yielding elements of limitless space. With loving consideration she endeavored to apply her knowledge for the uplift of her loved ones on earth. But to penetrate the earth sphere she must establish a condition of harmonious attraction between herself and those she loved, a current of harmonious spiritual attraction that would cleave the earth sphere as a ray of light cleaves the darkness, adown whose brightness she could glide, impressing her loved ones with a realization of her conscious presence.

To one of her high and pure nature the memories retained were of the best and sweetest parts of her earth experience. She had loved the flowers, had cared for them in her little garden. So she easily remembered her rose bush that she had planted when a child, and whose beautiful blooms were an unending source of pleasure and joy.

Applying the rules of concentration she had learned from her spirit teachers she soon was drawn into the aura of her beloved rose bush, that was covered with a great profusion of roses, whose sweet fragrance penetrated the air of the garden. Absorbing the auric fragrance of the roses, she awaited the favorable time.

With joyous emotions she saw her loved parents, brothers and sisters as they went about the home place. Then as the evening meal was over the family withdrew to the garden to enjoy the cool evening breeze and the beauty and perfume of the flowers. As they rested in peace and contentment they knew not of the angelic presence of their darling.

The rose tints of the setting sun gradually faded from the sky, the moon rose in silvery splendor flooding the garden with her radiance; the spell of the night fell on each one and silence reigned in that little circle once broken now so complete. The moon shown full on the rose bush, making it appear like a creation in silver, then in the midst of that silvery radiance a face appeared sweet, smiling and familiar. The rosy mouth, the tender eyes, the rounded cheeks of their darling were visible to them in the midst of the roses. With breathless throats they held their silence as the beautiful vision faded away. The memory of that night is the sweetest and best of their possessions the consciousness that their darling lives and remembers them.

—American Spiritualist.

Spiritual Evolution.

The spiritual evolutionist believes that spirit is all-pervasive—is potential life, and therefore eternal. Spirit expresses itself in, or by, matter. It is the cause of all life-manifestation—is, in fact, the body-builder, whether that body be a midge in the summer air or a human being. It slumbers in the rock, stirs in the vegetable, awakes in the beast, becomes individualized and self-conscious in man. Having attained to a seemingly discrete state of intelligent existence in mankind, it is the representative of the Supreme on earth, learns how to interpret the Divine Mind as it is revealed in Nature, and is a co-worker with Infinite Intelligence to the extent that it understands and harmonizes with the one unceasing purpose of existence.

The human spirit, an individualization of the Universal Spirit, with all that individuality implies, becomes a conscious factor in the evolutionary process on earth, and, persisting after the incident of death, it continues its educational experiences on other and

more favorable planes in the spirit world.

Spirit per se is, always has been, and always will be. What degree of consciousness is inherent in the Universal Spirit we cannot compute. Consciousness of self; the sense of identity; awareness of personal ability and responsibility, begins after individualization has been secured. Modes of manifestation of inherent or latent possibilities and powers vary, but the evolutionary process or educating those powers into active manifestation, into intelligent expression by the individual, is life-long. The conscious response of the incarnate spirit to the call of the Highest, and its exercise of volitional ability to achieve emancipation from limitations and enter into spiritual freedom—by acquiring self-knowledge, self-possession and self-expression—commence here and continue hereafter until spiritual self-mastery and realization are secured, and the illuminated, comprehending intelligence rises above the sense of separateness into the joyous consciousness of its identity with the Universal—its at-onement in harmonious union with the Divine Mind—the All-Love.

Man, therefore, to the spiritual evolutionist, is the highest expression on earth of Divine life and purpose. We who live today reap the aggregate results of all the upward striving of the Infinite Spirit involved in matter. We contribute our quota to and become part of the stream of tendency that makes for righteousness. Through the portals of change we pass to other progressive stages, other scenes, learn other lessons, and win other triumphs, but always we are held close to the beating heart of Love and Wisdom, and are impelled onward and upward. Our homing instincts, or intuitions, divinely implanted, impel us ever forward, and at last we shall win our way and be welcomed by the All-Father to the Eternal Home of Joy.

—B. G. E. "Light," London, Eng.

Miscellaneous

Vibration—What I Saw at the Santa Monica Speedway.

By Dr. Geo. W. Carey.

They seemed like great animals, those living, breathing, roaring, snapping auto-racers.

I wondered much about the theory of "rates of motion" being the solution of all phenomena. If those who survive the ordeal of the transition from the third to the fourth dimension of space (or whatever it may be) can be accounted good reliable witnesses, the apparent increase of air resistance according to speed does not hold good beyond from 90 to 100 miles per hour.

I saw the winning car plunge forward, the air shrieking about the ears of the driver and mechanic as if it was being tortured on some infernal rack invented by seven times damned spirits, while the Earth trembled as if an earthquake was regnant.

As the car swept past round after round, the spaces shriveling up behind it like a tiny bit of bacon on a hot griddle, it seemed to me that the shadowy looking objects directing the flying bolt could not possibly hold their sitting. All seemed uncertain, unsteady and shaky. Then the man with a megaphone roared out "No. 23 going 72 miles per hour." Another lap and—"No. 23 88, can you beat it?"

Then some one called out, "Look! here she comes." I looked—or tried to look. There was a flash, like—well let me think: Did you ever look at a leaf lit up by a ray of sunlight just as a bird's shadow flitted across it? Well it was something on that order.

And the man with the megaphone

called out, "23 going at rate of 87—can you beat it?"

Yes, 23 has just turned the corner half-mile north of the grandstand and will pass again—but see! the car and the men seem plain and distinct. Have they slowed down for a stop? No, for they have passed and are now half-mile south at the dangerous turn, and while I wondered what caused the firm, solid steady unwavering appearance of car and its occupants, he of the megaphone spoke thus, "23 made three-quarters at 105½, can you beat it?"

Here comes 23 again! Now I look closely, intently, I seem to see a sort of opaque substance, impacted ether, or solidified air in front of the car, something that had ceased to resist the car and is now going metooer-like with the great swift animal No. 23. I could imagine that this impacted ether had by some subtle alchemy detached itself from the fourth dimension, reached forth into the third and drawn the car, into its own realm of vibration. But 23 has won and as it comes down on the last lap the air resistance is again noticable, the cloud of something has dissolved and the car and men wobble like a top that is about to fall over.

Renaissance of New England Farm.

The recent revival of interest in New England farming has been very largely due to the wonderful results secured in various sections of Maine along special lines of production; and although the Aroostook potato farms have rightfully occupied the center of the stage under the limelight of publicity, it is also true that in every county of the state farmers are dem-

onstrating that young men and investors need not "go West" or emigrate to Canada to make money, secure good homes and enjoy the benefit of large results and the best markets in the world.

In the valley of the Kennebec there is found a variety of soils, suitable to the successful growth and production of everything that is readily salable in local and New England markets. Maine apples have always been famous for beauty and flavor and are again being cultivated with the care and science that makes a good apple orchard a sure and profitable investment.

The growth of healthy wood and ample rootage in the new orchards, planted within the past five years, and the splendid yields of certain old orchards, which have been renovated and fertilized after years of neglect, ensure a revival and increase of apple culture along the Kennebec which should within the next five years rival in practical returns the best results of fruit culture in any state.

It is almost needless to say that growing hay for sale has long been a material source of revenue with the farmers of the Kennebec counties, or that prices have steadily increased for some years past. While it is not considered the best of policies to exhaust the soil by wholesale removal of the principal soil values, it may be and is made up in certain sections by the use of proper fertilizers, and large returns have been realized.

A record of \$13,000, or nearly \$600 per acre, realized on twenty-two acres of cabbages, and very large earnings from turnips and other vegetables, especially rhubarb, asparagus and celery, all of which are seldom in over-supply, or cheap in the city markets, strawberries, raspberries, blackberries and gooseberries have all returned handsome profits to Kennebec cultivators; and all the more that they

come into the market later and in much better condition than the same fruit from more southern states.

—"Along the Androscoggin," Maine Edition, National Magazine.

Everywhere the People Are Catching On.

Dr Geo. W Carey.

The ordinary slang phrase is a diamond in the rough. No slang has been more universally used than "catch on." Many years ago man caught on to air currents and thus propelled ships over the waves. Man caught on to the power of falling water as a means of running machinery; to the fact that wood and coal would produce heat or rapid expansion; that water seeks its level—and many other catch ons that are now commonplace. Man has about made the discovery that the universe is a self-acting, perpetual motion machine—perfect in every detail—and that all that is necessary for him to do is to properly adjust any material he may want changed into some other form of utility to the particular wheel or spindle always at hand in the aerial elements and bring forth the warp and woof of his desire.

New Thought Co-operative Home Builders' Association.

The New Thought Co-operative Home Builders' Association is to be an educational and benevolent association, having for its object the improvement and elevation of its members by peaceful constructive means, embracing all the practical relations, departments, and interests of life.

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against want or neglect in sickness, misfortune, age or infirmities; and abundant leisure through life for intellectual and spiritual pursuits, social enjoyment and recreation.

The Rallying Ground.

A tract of land in Southeast Missouri—sufficient for the initial Home, Spiritual Science School, and Camp-meeting—has been secured, and is now awaiting the willing hand of industry that shall transform its unimproved condition into gardens of delight—where the spirit of fraternal kindness is not blighted by commercial strife, and where the mind can unfold its more spiritual nature: "where religion is naturalized, human nature humanized, and civilization civilized."

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Picture Plots.

To the minds of most of us the words "moving pictures" suggest nothing but a cheap form of entertainment, designed particularly for those who can neither afford nor appreciate the "better" things in the show line.

That anything higher than mechanical art enters into the production of the films that make these "plays" possible we little dream, although it is a fact that a considerable portion of the literary folk of the country are daily taxing their imagination in efforts to make good films and, incidentally, to enlarge their bank accounts.

The business of film production is progressing, and the rivalry among the dozen or more concerns in this country engaged in such work is so great that no expense is spared in endeavors to put out superior films. "New ideas! new ideas!" is the constant cry, and, naturally, the manu-

facturers turn to the literary folk for assistance. Many firms are buying ideas to be worked out on the screen, and the dearth of good ideas is such that a few concerns are advertising that they will pay high prices for the kind of suggestions they want. Ideas put into workable form are called "scenarios," and for acceptable "scenarios" the advertising manufacturers agree to pay from ten dollars to one hundred dollars.

All of the big companies maintain literary departments, the business of which is to pass upon "scenarios" and work up ideas submitted. Persons of recognized literary ability are at the heads of most of these departments, and this fact, it is generally agreed, is tending more to raise the standard of the moving picture than all the legislation and censorship that the public reformers are bringing about. As to the writing of "picture plays," one of the large firms has issued a booklet, which contains the following:

"That the motion picture, in recent years, has taken its place in the amusement world is clearly established. Briefly, it bears to the stage production the same relation the short story bears to the full volume novel. It differs chiefly from the stage play in that no lines are introduced. Despite this limitation and despite the brevity and low price at which this entertainment is offered to the public, film manufacturers require that their product must qualify with the ever ascending standards, dramatically, artistically and morally. To this end the manufacturers are spending thousands of dollars each year to obtain the most skillful producers, the best dramatic talent and the most effective stage devices in the production of the pictures. The same is true of the story which the picture portrays.

"The writing of stories or plays for modern picture production is practically a new profession. Writers of successful motion picture plays find their

work constantly in demand and at good prices. The field is not crowded with successful authors and many who are able to produce available plays have not yet grasped the first principles of the moving picture drama, nor do they seem to have any inkling of what the manufacturers require. Many of these have the qualities, imagination, talent and ingenuity which make for success in this line, some of them having won success in the magazine field.

"In the writing of motion picture plays anyone who is capable of evolving an interesting plot adapted to motion picture presentation may win success. The proposition is the germ of the plot. It consists of a condition or situation from which the details of the story are developed. The success of a comedy composition lies in the novelty of the plot, or some new and interesting phase of an old proposition, in its interest-holding qualities, logic and probability and the humor of the individual scenes and situations. There is a wide difference between the 'comedy' and 'comic' pictures, and this difference lies chiefly in that the comedy depends largely for its humor in the cleverness and wit of the plot, where the comic is usually merely a series of situations arising from one incident or situation. In the comic film there is little plot and the scenes are loosely connected, while the success of the picture usually depends upon the fun obtained from each scene. Good comedy stories are hard to obtain, are hard to conceive and are necessarily, on account of their rarity, much in demand. It seems hard for most writers to differentiate the wit and clever ingenuity of the good comedy scenario with the trivial and frivolous one which is not."

To show the desire of the manufacturer to get wholesome pictures, the following extract is given:

"Beware of any scenes which may violate good taste, manners or morals,

and avoid all crimes, such as burglary, kidnaping, highway robbery, murder and suicide, showing the methods employed in the accomplishment of such crimes."

Taste is nothing else than good sense delicately put in force, and genius is reason in its most sublime form.

—Chenier.

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Song

My love she was so merry,
Abounding with joy and glee;
My love she was so merry,
Come back, my love, to me!
Oh! come again to me
That your dear face I may see,
And your presence, sweet and tender,
Like a benediction be.

Ah, if you but knew the waiting,
The weary years of pain,
And the prayer, so long unanswered,
To see you once again.
Oh; come again to me
That your dear face I may see,
And your presence, sweet and tender,
Like a benediction be.

For your mem'ry will remain,
And my mind and soul enchain;
My heart is calling, calling,
To see you once again.
Oh! come again to me
That your dear face I may see,
And your presence, sweet and tender,
Like a benediction be.

—George W. Priest.

Perpetual Youth.

'Tis yet high day, thy staff resume,
 And fight fresh battles for the truth;
 For what is age but youth's full bloom,
 A ripen, more transcendent youth?
 A weight of gold
 Is never old,
 Streams broader grow as downward
 rolled.

At 62 life has begun;
 At 73 begins once more;
 Fly swifter as thou near'st the sun,
 And brighter shine at 84.
 At 95
 Shouldst thou arrive,
 Still wait on God and work and
 thrive.

—Oliver Wendell Holmes.

Try to put well in practice what
 you already know; in so doing you
 will, in good time, discover the hid-
 den things which you now inquire
 about.

—Rembrandt.

"Farewell, O Blossoms!"

by Mary Isabel Wymore.

Farewell, O blossoms sweet and dear!
 Lie low at the feet of the aged year,
 And let your brightness fade and
 fade away!

For every blushing petal shed,
 Full fairy-like to Heaven sped,
 Will bud a blossom in a golden day.

The Cosmic Flower

By Allen Rosenkrans.

God, alone in the spirit's light
 Cosmos, black as a rayless night.
 Never a star sun, warm and bright
 God spoke the fiat "Light appear"
 Glow soft and golden, far and near
 Filling the cosmos with its cheer.
 Then, out of the infinite star dust
 came
 Spiraling huge in its throbbing flame
 Seeming a chaos that naught could
 tame.
 But whirling at last into system and
 sun
 And planet of beauty when all was
 done
 Home where glad life its course
 should run.
 And man the fruit and the crown of
 all
 Lord of Creation, massive and tall
 Made in His image who is all in all.

Expression

JUST as the skylark merrily sings
 While swift its way 'tis winging,
 So do I voice my little song
 Just for the joy of singing.

JUST as the trees bent low in gale
 Tell their wild joy in creaking,
 So do I tell my heart's wild song
 Just for the joy of speaking

JUST as the sun in warmth and light
 Gives life to all the living,
 So I do give my love to all
 Just for the joy of giving.

JUST as the flower unfolds itself
 To all of its perfume giving,
 So I unfold and give and love
 Just for the joy of living.

—Maud Johnson.

THE MOST MARVELOUS BOOK OF THE AGE

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Sir Oliver Lodge, principal of the University of Birmingham, Eng., and one of the most able logicians and scientists of the day, asserts his unqualified belief in the reality of spirit return and says: "The Boundary between the known and the unknown is wearing thin in places," Dr. Thomas Jay Hudson, author of the Law of Psychic Phenomena, says: "The man who denies the phenomena of Spiritualism today is not entitled to be called a sceptic, he is simply ignorant."

The great English Scientist, Alfred Russel Wallace, recently said: "No more evidence is needed to prove spiritualism for no accepted fact in science has a greater or stronger array of proof in its behalf." Sir William Crooks, Cannile Flamarion, Hodgson and Stead, Hyslop, Funk, Richet, Lombroso, in fact the majority of the leading scientists of the day admit having received indubitable evidence, not only of the continuity of life after death but the fact of spirit return.

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News and Notes, Queries and Answers.

The First Temple and College of Boston has been chartered and organized by the National Astrological Society, and the following officers have been elected and installed; Walter H. Lewis, D. A., President, Charles F. Harts, Vice-President, Dr. George W. Smallwood, Secretary, E. Hood Corson Treasurer.

At the very commencement, all of the members have taken the examinations for ordained Fellow membership, and well attended meetings have already been inaugurated. The Boston Branch will add greatly to the National Society, and other cities in New England are becoming interested in this movement to restore Prophecy to religion.

Many Fellow members already have secured seal cuts, like the above, for their stationary, and as the public will look for the seal, all Fellow members are entitled to its use, and may secure them by sending \$1.00 to Walter H. Lewis, D. A., Treas. N. A. S., Manchester, N. H.

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(Calculated in 1910—Pub. June 4, 1911)

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It Contains the Following Papers:

"The Political Issue in 1912"—The object of this paper is to determine the President and administration, who and which must meet all foreign issues before the completion of the Panama.

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