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*** The * Stellar * Ray ***

The Oldest and Newest Thought in the Line of Progress

Vol. XXXIII. No. 2-3

AUG.-SEPT., 1914

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The science of life, the study of the workings of the divine mind in nature, of the evolving life within the changing forms, is the torch which is to throw light on the many problems of life, and the invisible worlds in search of the explanations of the visible; thus to render materialism impossible, by completing the half-truths upon which it rests, to disperse superstition by illuminating dimly seen facts of nature.

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VOL. XXXIII.

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THE GREAT QUESTION

"Some are born to honor, and others to dishonor ;
some to wealth and others to want ; some in the
midst of crime, ignorance and sorrow, others en-
vironed in happy condittons.

When and where is the law of compensation applied
to equalize these conditions, or why should these
things be ?" H. C. H.

Answered in

SCIENCE AND KEY OF LIFE PLANETARY INFLUENCES

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HENRY CLAY HODGES

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a solution of the Problems of Life

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The *Woman's Home Companion* for 1913-14 will contain stories by Margaret Deland, Grace S. Raymond and Molke Elliott Seawell. Anne Bryan McCall, Dr. Charles E. Jefferson and Ralph Waldo Trine contribute three splendid series full of high ideals and inspiration.

The *American Magazine* is now running two great romances—Angel Island and "The Woman's Law." Edna Ferber is writing her famous stories of Emma McChesney and Son. Five of the best reporters of American life now contributing are: Ida M. Tarbell, Hugh Fullerton, Peter Clarke Macfarlane, A. J. Wock and Ray Stannard Baker.

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Editorial Department



HOEVER may have been responsible for bringing on this terrible war now going on between the so-called Christian nations of Europe, it simply resolves itself into a contest between barbaric militarism and civilization. "Whom the gods wish to destroy, they first make mad."—



THESE war conditions now prevailing in Europe will be eradicated only when rulers and statesmen learn that there are higher powers than political intrigues, motives and selfish interests. When they learn the might that exists in truth; when they learn that the great moral and philosophical ideas which have seized on man's souls are the most efficient, durable forces which are acting in the world; when they learn that the past and present are not the future, but that the changes already existing in the minds of men are only forerunners, the signs of mightier revolutions.

The future of those European countries will take their shape, not from the struggles of parties or leaders for power or station, but from the great principles which are silently unfolding themselves in the minds of mankind. A far higher and more rational conception of freedom than entered the minds of those in past ages, is spreading itself and is changing the face of society. Equality before the law is becoming the watchword of all civilized countries. The worth of a human being is better understood. His worth as an individual, on his own account, and not as a useful tool for others' progress, is found to attach a sacredness and dignity to every man because each man is immortal. Such is the current of thought. Principles of a higher order are beginning to operate, and the dawn of these everlasting lights is a sure omen to a brighter day.

Rulers and emperors seizing on the narrow and selfish principles, expect them to last forever. They live in hopes that their machinery will determine the movements of the world, but if history teaches any lesson, it is the impotence of statesmen. Happily this impotence is spreading, with the spread of light and moral force among the people. In the great conflict between the oriental and western world, which was decided at Thermopylae and Marathon; in the great conflict between

Polytheism and Theism; in the American Revolution; in these grandest epochs of history what was it that won the victory? Not self-interest, but the principles of freedom, moral power and enthusiasm, the divine aspirations of the human soul. Great thoughts and great emotions have a place in human history, which no prehistorian has ever given to them, and the future will be more determined by these than by the past.

We find in planetary influence the great fundamental principles underlying these periods of progress. It is a law of that unseen, but most certain dominion, which even here among the blinding shadows which conceal His immediate workings, the great Infinite Force of all life is administering, that they, who being set anywhere to do His will, neglect to do it, are replaced by other and more faithful instruments. How its operation is, in every case, to be reconciled with the reality of man's free agency and separate probation, we may be unable to perceive, how amidst the conflicting waves of men's evil will and rebellious impulses, and the mighty tempests of this troubled world, He does yet so rule all these separate wills, each singly and independent, do all work out together the wise purpose of His eternal counsels, we may be unable to conceive. That it should be so, is essential to the reality of His Government.

That there is nothing repugnant to human nature in the basis of Astrology, is proved by the number of great minds which have been led by it, when properly prepared by education; and the arguments now held conclusive against it get their strength in the minds of the people from no other circumstance, than that which formerly was the proof of considerations which were held equally decisive in favor of it, viz., the bias of education.

Nature Never Contradicts Upon One Plane What She Asserts Upon Another



IPPOCRATES, who lived between three and four centuries prior to the Christian era, and who has been justly named the father of medicine, declared that a physician cannot administer drugs if he be unacquainted with astrology; which means simply that in the absence of natural first principles for guidance, the application of remedies, however good they may be, will prove all guesswork. Advanced students in astrophysiology and occult science

learn that nature never contradicts upon one plane what she asserts upon another; therefore, if we follow the cue to medical practice, as given by its father Hippocrates, we may discover the compass which will guide to the path of truth. In the meantime, let no foolish prejudice stand in the way as a stumbling block to an effective medical art. There is no doubt that some errors interblended with the ancient rules of astral science, but this must not warrant the neglect of so sublime a subject by modern scientists, who seem to labor under a prevailing notion that somebody has exploded astrology somewhere, though nobody knows who, where or when.

"Whether followed or not, the fundamental truths of Ancient Astrology remain unshaken, and are made manifest by every natural event in each individual's experience. Does anyone doubt the effect of color upon the human organism? Is it not proven that vibrations of color set up sensations and corresponding thrills in the system, which become associated either with favorable or unfavorable results, and are not these same results amenable to definite law? Can anyone doubt the effect of sound on the human organism? The celestial vibrations which are the root of all natural sciences teach the only rationale of the medical treatment.

We are shown that man is but a fragment or chip of the great universe from which he is evolved. He is a type of the universe to which he belongs, and as the sun is the vital centre whose forces radiate and are propelled to all the planetary orbs which form the organs and members of the solar system, replenishing vitality, light, heat, motion, nourishment and every requisite of life, so in man the heart is typical of the Sun or vital centre, whose forces radiate outwardly to all the organs and members of the body, constantly replenishing vitality, nourishment, heat and all the necessaries of life. The twelve primary divisions of the great circle of the Zodiac, whence you derive the source of physical life, are found to correspond with the twelve primary divisions of the physical animal frame, while actual experience shows and proves an absolute affinity between one and the other.

"One of the most noticeable evidences of the influence of the celestial vibrations on the severity and duration of diseases in the individual is shown by the nature of these critical days which attend every acute attack, and their undoubted relation with the lunar position. The Moon's influence in this capacity has received the attention of thinkers in all ages, and is quite above the possibility of mere superstition. We speak more especially of the lunar influence for the reason that it is the most important of all in diagnosing and following the various cases of sickness. Success in the healing art must rest in a great measure

upon a clear recognition of the solar, lunar forces, positive and negative, propulsion and attraction, expiration and inspiration, efflux and influx. These are connected with periodic alternations which are always proceeding, and which involve the laws of periodicity, affecting all manifestations of life. The solar force represents the positive and propulsive; the lunar force represents the negative and reflux powers, while the Zodiac is the great zone from whose polarities both solar and lunar forces emanate in producing terrestrial phenomena, modified by their interplanetary relations.

"It is not necessary to go into detail as to the relation of the heavens to the practical art of navigation, for it is generally known to what extent the navigator is indebted to the influence of the stars for the successful issue of his voyaging over the face of the waters, not only with regard to astronomical observations, taken to gain the knowledge of his whereabouts on the ocean, but also in connection with the nature of the weather, the tempests, calms and atmospheric changes to which he is subjected; how signs in the heavens tell of impending storms or favorable winds; how certain seasons, connected always with the solar-lunar influence and positions, indicate with certainty the prevalence of equinoctial gales, variation in the tides, etc.

"To the physician and surgeon the celestial influences are no less potent, though it is true, only regarded at this time by a very small portion of those who practice the healing art, so that medical art is reduced to a mere practice of change. The lamentable lack of progress during several centuries is due to this neglect of natural first principles, for though the knowledge of materia medica, hygiene and surgery has been greatly extended, and new remedial agents are continually being discovered, the principles of treatment, involving their application to the cure of the sick, remain empirical and unsatisfactory, and in modern times as well as in past centuries it has been difficult, yes impossible, to find any rational principle for a physician's treatment of a case. It is, in fine, guesswork, though it would not do to acknowledge this. In fact, medicine is a science founded upon conjecture and experiments, and many medical men have, during the present century, expressed themselves in similar terms regarding their art which clearly indicates that the compass has been lost and that they are on the wrong path, without clear first principles on which to base and build up a truly scientific practice, from which to derive uniformly successful treatment under uniform conditions. Now where is the compass? To what period must we turn in order to regain the lost path which leads to truth? It is in this search that gifted and thoughtful men, impressed with the errors of old physic, have fled from its schools."

Vol. V, "Science and Key of Life."

After the War What?



HE noted economist, Prof. Irving Fisher of Yale, thinks that if the world's statesmen are able enough, the war may result in an International Peace League with an international army standing as a policeman for Peace Maintenance.

We quote from Prof. Fisher's article a number of paragraphs, as the trend of his ideas is in harmony with Stellar Ray's views about the matter.

The Stellar Ray believes that the world will then realize the fatality of war—that it deals a death blow to industries, creates famine and misery, debt and poverty, from which conditions it requires generally to rally, and for which no conquests can recompense a nation.

Sooner or later, the great war will be followed by peace. But what sort of peace? Will it be stable or unstable? Will the treaties of peace include conditions, the fulfillment of which will guarantee Europe against the recurrence of such a struggle, or will the new peace amount to nothing more than another long armed truce, during which the warring nations will recover their lost armaments, wealth, and population, and again be ready to fly at each other's throats after a lapse of a quarter or half a century? To us neutrals these are the important questions, far more important than the question who will win and what changes in the territorial possessions of the warring nations will ensue.

The cost of the war is certain to be colossal, both in loss of wealth and in loss of life; worst of all this loss of life will be such a kind as to impair the future stamina of the races of Europe. It means the mowing of the flower of European manhood, the cutting off from parenthood of the bravest, strongest, healthiest young men and the leaving of their less sturdy brothers (whose defects in stature, lungs, heart, eyesight, and other particulars excluded them from the army) the continuance of the race.

LASTING PEACE MAY RESULT.

If so terrible a cost can be justified at all, it can only be by securing a correspondingly great return. It is often true in history that the more terrible a calamity, the greater the stimulus to prevent its recurrence. On this principle, the present war ought to be followed by the greatest

opportunity for lasting peace which Europe has ever had.

After Europe has drunk to the dregs this bitter cup of sorrows, after all the suffering and humiliation to come, there will scarcely be found a man, woman, or child in Europe, whether among the victorious or the vanquished nations, who will not thirst for peace—for a peace which will endure. Then, we may believe, will be the psychological moment for constructive statesmanship of the highest order. It remains to be seen whether statesmen are available who can rise to the occasion.

INTERNATIONAL POLICE.

If some of the heads of the contending governments, and the heads of the neutral powers, especially the United States, can then present a practicable plan to keep the peace, the people of Europe will welcome it with acclaim, and any reluctant sovereigns can scarcely avoid accepting it. No one can yet tell what particular form such a peace, if brought about at all, will assume. But it is, I believe, most likely to be in an international agreement backed up by military force—a league of peace such as Mr. Carnegie once proposed, but provided with some form of international police.

It may be that even such an approach to a "Federation of the World" is still only a poet's dream. But it cannot seem more remote today than did a general European war a little over a fortnight ago. Events move fast in these days.

Saturn's Influence on Spain in 1868-69-70-97 and 1900



IN the middle part of December, in the year one thousand eight hundred and sixty-seven, Saturn entered Sagittarius, and remained there just three years. The troubles of Spain during that time are well known in history, and even the war between France and Prussia, in the year one thousand eight hundred and seventy, was the outcome of a dispute because of a Hohenzollern prince being proposed as a ruler of Spain. In one thousand eight

hundred and sixty-eight civil war broke out in Cuba. All the industries being affected, Spain finally imposing a duty upon all exported sugars. In one thousand eight hundred and seventy-six, also in one thousand eight hundred and sixty-eight, terrible insurrections broke out in Spain. After great strife, Queen Isabella was forced to flee for her life. Now Saturn's sidereal revolution, of twenty-nine and a half years, brought him again into the ruling sign of Spain at the end of October, one thousand eight hundred and ninety-seven. He did not leave that sign until one thousand nine hundred. As in one thousand eight hundred and sixty-eight, a crisis occurred in Spain, and the queen regent and son were in danger of meeting with the faith of Isabella, although the Queen Regent's nativity was much superior in every way to the ex-queen's. The civil war in Cuba followed quickly on the annular eclipse of the Sun in the fourth degree of pisces in quartile aspect, with Saturn in Sagittarius visible in that island.

We have seen the effect of the opposition of Saturn to Mars from Sagittarius to Gemini, but this is past, at least the worst effect. The conjunction of Mars and Jupiter in Cancer, in second degree, twenty-third minute, on twenty-sixth of April, one thousand eight hundred and ninety-five, took place in the seventh house, at Havana, on the Western Horizon. Its influence remained in force until those planets formed their mutual opposition.

At the beginning of March, one thousand eight hundred and ninety-six, Saturn, whose sign Capricorn ascended, was in the tenth house, in opposition to the Sun. The insurrection of Cuba followed, and when Mars came into opposition with Jupiter in March, one thousand eight hundred and ninety-six, there was friction between the United States and Spain. It will be found that when the opposition of Mars and Jupiter from Aries and Libra, in square to the place of their conjunction, took place, on the thirtieth of April, one thousand eight hundred and ninety-eight, the first sea fight followed at Manila Bay under Commodore Dewey.

In the crisis between the United States and Spain, by casting a figure of the heavens at the time the President signed the ultimatum on the 20th day of April 1898, the signification of Spain was, Saturn. By erecting a figure for that time, Saturn was retrograding and weak, while the signification of the United States with the Sun in the 10th house, elevated and attended by Moon, Mercury and Venus in docile aspect with Mars in the 9th house, Jupiter, the planet ruling Sagittarius is retrograde. The Sun was strong in her chief dignity, the sign Taurus, and is applying to the Sextile of Mars in the 9th. We take this moment to erect the figure for the configurations, at that time, which are indicative of

the conditions existing.

Another period is interesting, that is, the moment of the Vernal Equinox at Washington, from the time when the Sun enters Aries, on the eight hour, fifty-eight minutes A. M., the twentieth of March 1898. The sidereal time was, twentieth hour, fifty minutes, the tenth degree and fourteenth minute of Aquarius culminating on the tenth, etc.

Mars was flaming in the tenth house, elevated above all the other planets. Moon separating from the conjunction of Mars, etc., etc. Urania in the 7th in Sagittarius, Saturn also in the 7th, the house of war. Sagittarius was opposite the ruling sign of the United States; Mercury ruler of the sign ascending applies to the opposition of Jupiter, ruler of the descending sign, which meant sharp fighting and defeat to the enemies of the United States. It will be remembered by those who are familiar with the conditions then existing that it was feared that the Austrians would aid Spain in this war, but this did not prove of any importance.

At the time of the Civil War, Urania was in Gemini, the sign ruling the United States, in the tenth degree and Mars in conjunction with him. In eighteen hundred and twelve, Neptune was in the fourteenth degree of Sagittarius, just opposite Gemini, Mars also being configured with him, and in seventeen hundred and seventy-six, Urania was in ninth degree of Gemini and Mars was with him. The sidereal revolution of Urania is just thirty thousand six hundred and eighty-six days, about eighty-four years. Urania in Gemini in seventeen hundred and seventy-six, add eighty-four years gives eighteen hundred and sixty and now we see the effect of Urania and Saturn in Sagittarius in opposition with Neptune in Gemini.

THE EUROPEAN WAR— WHO FOR?

For The Stellar Ray Magazine.
By Sheldon Clark.

I saw a great multitude of strong, beautiful boys,—the best that the loving mothers of their countries had raised. It was on one side of a level valley that stretched from ranges of

hills on either side, like a great table of food spread out before them, which, indeed, it was, all glowing and ripening with the necessities of human life. On the other side of the

valley, I saw, also, another great multitude of boys, who were friends to the boys on the opposite side of the valley,—hundreds of them. Many of them studied and sang together in the same university. They could each speak in the other's language, and their sisters were the others' sweet-hearts.

Now, these two great multitudes of boys (the flower of their respective nations) began forming for a great battle, in which this beautiful valley with its unharvested crops and late peaceful homes are all to be destroyed, and thousands of these boys to be mangled in the machinery of war, and their souls sent into eternity in the excitement of mortal strife which they must take with them, instead of their enjoying the natural privilege, and a Christian's right to a tranquil and peaceful passing. And I asked their captain, for what it all was? These young men are not mad at each other, these fields are not theirs to devastate. These late peaceful homes, the shelter of toiling men and women,—why, I ask, should these be destroyed and their innocent tenants be killed, or turned adrift, as if Almighty God were consuming the world with fire? And, in military "machine" capacity, the Captain said, "It's for the Kaiser.

Already the hills on both sides of the valley were studded with forts, breastworks and cannon. The soldiers were equipped with the latest and most rapid working machines for killing human beings; machines which they would spurn to even touch, except for the mandates of their king: for well they knew the commandment, "THOU SHALT NOT KILL!"

Their king takes them out of useful employment to teach them to murder, and the only grim merit of their education under the king is, that they learn how to murder by the wholesale, and "scientifically." For all this proud accomplishment, he lays so heavy a tax on their miserable homes that the very name of "home" has died from the language of Europe, and, for the great mass of the people, the haunting ghost of fear is always about them,—and the spectre of starvation stalks only a few weeks, or days before them,—all the time in the prison-like path in which they are obliged to walk.

'Twas but the other day, in the space of an hour, more than 8000 human lives were needlessly and wickedly sacrificed to the the fetish of the divine right of kings. What started this war in Europe, which has paralyzed the nations of the world? Absolutely nothing but the ambition and greed of kings. If the people are to stay, and make the earth a fit place to live, THE CRAFT OF KINGS MUST GO.

Armstrong Lake, within the Bear-tooth national forest, Montana, is said to rival the famed Lake Louise of the Canadian Rockies. It lies at an elevation of 7,000 feet surrounded by towering mountains. A good road which can be traveled in half a day by an automobile connects it with the railroad at Billings. A rustic hotel has recently been completed, and many trails make the surrounding region accessible.

EVOLUTION.

By. Dr. Geo. W. Carey.

The evolutionary concept has its starting point in the idea (a) that matter, so-called, is a something separate from mind, intelligence or spirit. (b) That this matter had a beginning. (c) That it contains within itself the desire to progress or improve. And finally that the race is progressing, getting better, etc.

Against this assumption, I submit the proposition that the Universe—*one verse*,—always existed without beginning or ending and is and always has been absolutely perfect in all its varied manifestations or operations.

A machine is no better than its weakest part. If the self existing universe is weak or imperfect in any part it must of necessity always have been so. Having all the knowledge there is, being all, it is unthinkable that there is any imperfection anywhere. Everything we see, feel or taste or in any manner sense, is perfect substance, condensed or manifested from perfect elements—but all differ in their notes, vibrations or modes or rates of motion. A serpent is as perfect, therefore, as good as man; without feet it outruns man, without hands it outclimbs the ape, and has been a symbol of wisdom through all the ages. Man is an evil thing to the serpent's consciousness as truly as a serpent is an evil thing to the man's consciousness. Neither

are evil—nor good. They are different expressions or vibrations of the "Play of the Infinite Will."

Wisdom—all there is—simply operates, manifests, expresses, forms or creates with itself. As wisdom is without beginning or end so are all its operations or manifestations without beginning or end.

If the race is constantly evolving to higher standards and loftier conceptions why send young men and women to Rome and Florence to study the "Old Masters?"

If man has evolved up from the "lower forms of life" (?) why has he spent so much time, money and brain energy to do what these lower forms do?

The eagle must wonder, as it watches man's efforts and failures to perfect his flying machine, how long it will be before he evolves up to the science of the birds, i. e., the science of flying.

Modern man is now taking his first lessons in condensing air while through unnumbered ages the spider has performed the miracle without first attending a school of chemistry.

Beneath the soil upon which falls the shadow of the throne of Menelik, the Abyssinian King, are layers and stratas of buried civilizations, and astronomers in China mapped the heavens, named the stars, calculated eclipses and the return of comets

ages before Moses led the Hebrews out of bondage or the walls of Balbeck cast a shadow for the Arab and his camel.

The evidences and witnesses of the wisdom of men on earth hundreds of thousands of years ago confront the scientific investigator at every turn. Here the Rosetta Stone, and there the Inscribed Cylinder of Arioch or Statue of Gudea, King of Chaldea. Prophecies, inscribed on cuniform tablets of clay, foretelling the building of the Pyramids are brought to light by the excavator and the history of the Chinese Empire, running back in links of an unbroken chain for one hundred and fifty thousand years, forever refute the theory of the "Descent of Man." Side by side with the ancient Asiatics who well knew all that we today know, dwelt the Crystal, the Cell, the Jelly-fish, the Saurian, the ape and the cave-man. Side by side with the masons who could build arches of stone in ancient Yucatan that mock at Time's ravages, lived and wrought the ant operating in its Co-operative Commonwealth still the dream of men. Side by side with the cave men and cannibal dwells the Spider whose operation in aerial elements is the despair of Chemistry. And when Solomon's golden spired temple illuminated the Holy City, or the temple of Babel grew towards the clouds, or the Mound Builders recorded their history in rock and soil, the eagle and the dove calmly floated in the air and wondered when men would evolve to their place of science. They are wondering still.

Exponents of the evolutionary theory never tire in quoting Prof. Huxley. One who had not read the writ-

ings of this eminent scientist would be led to believe by the statements of his followers that he had positive views on the great question of force and matter. Following is an extract from a letter written by Prof. Huxley to Charles Kingsley, May 22nd, 1863. From the published letters of Huxley by his son, Leonard.

"I don't know whether Matter is anything distinct from Force. I don't know what atoms are anything but pure myths—'Cogito ergo sum' is to my mind a ridiculous piece of bad logic, all I can say at any time being 'Cogito.' The Latin form I hold to be preferable to the English 'I think,' because the latter asserts the existence of an Ego—about which the bundle of phenomena at present addressing you knows nothing. I believe in Hamilton, Mansell, and Herbert Spencer, so long as they are destructive, and laugh in their beards as soon as they try to spin their own cobwebs.

"Is this basis of ignorance broad enough for you? If you, theologian, can find as firm a footing as I, man of science, do on this foundation minus naught—there will be naught to fear for our ever diverging.

"For you see, I am quite ready to admit your doctrine that souls secrete bodies as I am the opposite on that bodies secrete souls—simply because I deny the possibility of obtaining any evidence as to the truth and falsehood of either hypothesis. My fundamental axiom of speculative philosophy is that materialism and spiritualism are opposite poles of the same absurdity—the absurdity of imagining that we know anything about either spirits or matter."

Huxley admitted he did not know.

As the appetite craves new chemical combinations of food—from day to day, so does mind or soul crave new concepts of infinite life. The word "Infinite" defines an endless differentiation of concept.

If the Spiritual Consciousness, the "mighty Angel," that the clairvoyant seer, John, saw descending out of the heavens shall carry away the pillars of material evolution, a Temple of Truth divinely fair will spring Phoenix-like to take its place. Eyes shall

then be opened and ears unstopped. Man will then realize that the so-called lower forms of life are just as complex, wonderful and difficult to form as the organism of man. That protoplasm is just as wonderful as gray matter of the brain of man, for brain-cells are the product of protoplasm. That the molecular composition of a jelly fish puzzles the greatest chemist and that the wisdom of heaven is enough to strike dumb all the believers in the Darwinian dream.

THOUGHT FORMS.

W. H. Baldwin, M. D.

The most potent and powerful of nature's forces are those that remain in the invisible. The further removed from the field of matter, the greater seems to be their potentiality.

Electricity, one of the best known—but not understood—of nature's invisible forces, conveys to us an illustration of their power and magnitude. If such great capabilities and range of power for constructive and destructive action can be traced to the purely physical forces, what shall be our estimate of that possessed of still greater physical power, reinforced from the realms of SPIRIT, viz.—THOUGHT?

That our thoughts are not self-created, as was advocated by the old physiologists, who held that the brain secreted thought, as the liver secretes bile—but are living actual entities, is, I believe, now generally accepted by

all Advanced Thought philosophers. That "thoughts are things," can now be logically demonstrated, and that they exist independent of the individual, can be logically concluded.

If then such be the case, what shall be our attitude toward them? How shall we glean the desirable, and shun the undesirable?

Thoughts create impressions in proportion to their intensity and the receptivity of the individual. The so-called good and evil thoughts seem to bear an equal proportion of power, and, in conformity with all other of Nature's efforts, work best along "lines of least resistance."

Man having been created with a brain, i. e. an instrument for the reception and perpetuation of thought, becomes a factor in its promulgation, can add to, or subtract from, the intensity of its action, in proportion

to the intensity of his desires, and his power and ability to concentrate.

So, then, each one of us is constantly adding to the world's great store-house of Universal Thought, through the avenues of our creative, or soul life, as an electrician re-charges his batteries. The electrician does not add to the sum total of the great store-house of Nature's electrical forces, but he attracts to that particular locality, for his particular purpose, and by so doing, creates greater intensity of energy.

In this manner, thoughts energized by the concentrated action of many minds, adds to its energy, causing it to be more productive of results,—hence, "of one accord, in one place," "strength in unity," "an undivided house." etc.

It therefore behooves us to not only be careful of the thoughts we think, as every thought, being an actual entity, produces a corresponding "cause and effect," and adds energy to the sum total of that particular class of thought, but adds to its energy in forcing itself upon some receptive mind.

A mind capable of deep and continuous concentration, is capable of energizing his field of thought, as previously illustrated by the re-charging of a battery, adding to the intensity along all lines. These may be termed THOUGHT FORMS.

These thought forms have great power to impress the receptive mind made susceptible by desire. They may be truth, part truth, or wholly error (perverted truth). If they consist wholly of truth, they live long, if part truth they live in proportion to the truth they contain, if wholly error, they soon disintegrate and re-

turn as elements to the field of universal thought.

Thought forms are capable of impressing themselves upon the consciousness of the individual in different ways, but are usually attracted by intense desire, and a state of passivity, such as is induced by "going into the silence," "sitting for development," or a sub-conscious state. (These are mentioned in contradistinction to those gleaned in the usual way, from the Universal store-house). They may come in the form of a vision, a dream, or as a voice speaking. Therefore the dreamer may dream of a coming event, receive a warning, or catch the intense thought of a dying friend. The clairvoyant may catch a pictured vision, or the clairaudient hear a voice which he ascribes to his Guide, or dead friends, and, as thought forms may be both truth and error, we can properly account for the discrepancies that many times occur in our "spirit" communications.

No individual creates more intensely, than he who dwells upon the mysteries of the unseen, or is more receptive than he who "hungers and thirsts after righteousness," to the extent of complete passivity, but his creations may not be all of truth, nor his inspiration free from error.

How many times have we known of the ultra-religionist, who, through the command of a voice, has proclaimed himself another CHRIST, and written volumes of well-intentioned scripture, containing much truth as well as error.

These men are honest in the belief of the Divinity of their message, no matter how inconsistent it may be, or how disrupting to the laws of con-

ventional society; but they may be, and usually are, victims of forms built by human thought, truth, and error, or, what is less likely, wholly error.

It is not my purpose by the above, to deprecate the possibility of Spirit communication, or disregard the presence of those higher Beings and Intelligences which are constantly watching over us, from whom we are ever and anon receiving those Divine impressions which tend to keep our

feet upon the upward path of spiritual evolution, and, if we are worthy, communicate their presence, for of such, I have an established consciousness, but my desire is to impress the reader with the importance of the power of THOUGHT, that he may guard well his own, by the creation of high ideals, and that none can safely reach out and invite the Unseen, unless safeguarded by PURITY of LIFE and PURPOSE.

THE ECLIPSE AND THE WAR.

L. Edward Johndro.

While most eclipses pass without symbolizing war, and while they are but one of many considerations which enter into mundane astrology, they offer an interesting study quite apart from all the other many rules used in this branch of the science. The truth of this is well exemplified when we analyze the recent eclipse of the Sun on August 21st.

First we have to consider the sign and decanate holding the eclipse. This was the last decanate of Leo, the sign of kings, emperors, princes, monarchies, autocracy, etc., especially the latter part of the sign which holds the fixed star Regulus in the shoulder of the Lion. Of the effect of a solar eclipse in Leo, Raphael says in his "Mundane Astrology," page 56, relative to eclipses in the fiery signs: "These threaten destruction of cattle and sheep, exile or imprisonment or

murder of some king, notable person or great ruler. Much discontent and dissension among the people. Movements of armies, fighting, fires, fevers, pestilence, and scarcity of the fruits of the earth, especially in those regions affected by the eclipse." On page 60 of the same work we are told that a solar eclipse in the last decanate of Leo means "captivity, besieging and ramsacking of towns." This needs no modification in order to fit the August facts or the present outlook. Even the destruction of cattle and sheep (this obviously should include horses) is seen to be correct. We have only to note that this particular eclipse fell exactly on the place Mars occupied at the summer solstice to get the warlike emphasis needed in associating so far-reaching a war with the eclipse, which, of itself, repeats itself every 18 years.

From the fact that the eclipse fell in a fixed sign as well as the royal one, we learn that the effects are to be permanent upon those countries and dynasties concerned.

Next, we are told to expect the effect of an eclipse upon those countries, from which the eclipse is visible and total, or most nearly so. In this particular case the eclipse was partial over the British Isles, all of Europe and Eastern Asia. The central part of totality extending from the Baltic through east Europe, the Crimea, and across Persia and India. Africa, eastern Canada and the North Atlantic States also witnessed partial eclipse.

All this is, I know, kindergarten astrology such as anyone who can read may learn in a few hours at an expense less than the cost of getting a Sunday suit pressed. These remarks are not intended to insult the intelligence of the erudite student; they may, however, serve to encourage his small brother or any who, despairing of exhausting the science, are inclined to cease to learn what they can.

But now we come to a rather more perplexing problem. I refer to the determination as to when the effect of an eclipse will be felt, and for **how long**. Perhaps on this point the last word is far from being said, for different authors are of different opinion. Personally, I have never succeeded in definitely proving that the effect of a solar eclipse lasts as many years as hours, but if this be true then the eclipse should frown on Europe for at least more than two years of total shadow and as much longer in partial shadow. As to that, it is **likely that most students will read**

the European and Asiatic situation very unsettled for all of the next decade as did Tolstoi in his remarkable prediction of a few years ago. But this will be done more on the testimony offered by the horoscope of many rulers rather than upon a certain knowledge of the duration of an eclipse's effects, symbolically speaking. Not that this present war could have such duration, but that the effects of it will not be readily adjusted, for the Islamic, the Asiatic and Pacific questions may easily come up for final settlement on the heels of the present war if not on the very toes of it.

But what is more pertinent to the skeptic, to the kindergarten student, and even to some of the more advanced, is how in the dickens we can or do connect an eclipse with a war begun as much as twenty days before the eclipse occurred? Here we seem to have a case where the "coming event cast its shadow **behind**," rather than before.

Raphael tells us that "the most reliable rule (for calculating the time of an eclipse's effect), as far as experience goes, is to calculate the time of sunrise or sunset (presumably according as the eclipse is below or above the horizon, for he says nothing of converse arcs) from the middle of the eclipse, and reckon this time at the rate of one day for every four minutes, or (for exactly) 24 hours to the year." This may serve in considering events **after** the time of eclipse, though the logic of ignoring the culmination arc does not appear. But what we first desire is the "prenatal" events of the eclipse.

Many texts teach the use of converse arcs for post-natal events, but

this has proven to be unsound doctrine in genethliacal astrology, and is now resorted to only by those who failing to work direct arcs correctly, seek in converse directions an excuse for their blundering. But it is easily proven that converse arcs will tally with the prenatal events and conditions of parents.

One God, one Universe, one Fundamental Law—this should be our slogan and our beacon in all research. What is true of genethliacal astrology is true of mundane astrology. The war began before the eclipse. Ergo, our arcs in the eclipse figures must be converse in measuring the beginning of the effect. The eclipse is effecting governments. Ergo, it is the zenith to which we must refer its arcs.

The eclipse was central at 12:26 P. M., Greenwich time. From the longitude of other places we find the eclipse occurred at the following times.

Belgrade 1:48 P. M., Vienna 1:31 P. M., Berlin 1:20 P. M., Brussels 12:44 P. M., Paris 12:35 P. M. These times represent the distance of the eclipse west of the meridians of these places. They are the **converse** arcs of the culmination of the eclipse, which is what we seek, and these reduced to days at the rate of "one day for every four minutes" gives us the time that must be **taken from** the date of the eclipse in order to determine the dates of its prenatal effect in culmination (upon governments).

Reducing Belgradè time to minutes we have 108, which divided by 4 (more exactly, in proportion as 1440 minutes is to 365 days) gives $27\frac{1}{2}$ days. Taking this from the date of the

eclipse, August 21st, gives us **July 24-25th, and on July 23rd Austria served an ultimatum on Servia which expired July 25th.** So much for Be. grade.

Vienna time gives us 91 minutes, which yields 23 days, which minus August 21st gives **July 29th. Austria declared war on Servia on July 28th and pressed her case at once.** So much for Vienna.

Berlin time is 80 minutes, or minus 20 days, or **AUGUST 1st, THE DAY GERMANY DECLARED WAR ON RUSSIA AND PRECIPITATED THE ARMAGEDDON.** So much for the Kaiser.

The same computation brings the eclipse culminative at Kiel and Central West Germany on August 4-5th, when France and England were drawn into the war by the mobilization of the German army to the west of the Empire. The culmination measuring to August 10th for Brussels, August 12th and 14th for Paris and London—a day for a degree of longitude, solving any other place desired, if reasonably near these meridians, the disparity being merely as 360 degrees is to 365 days.

While the writer suspects that eclipses are best referred to the zenith, as above, in so far as their times on governments are concerned, still there can be no harm in observing the time of the setting of the eclipse according to the proportion of the day as quoted from Raphael. Without entering into the steps of the computation, which would seem to suggest themselves readily enough to the mathematically inclined, it may be stated for the benefit of those who wish to watch events, that the eclipse will "set" at St. Petersburg

and Belgrade (and all places in line between them) on and about Nov. 8th; at Vienna on November 14th; at Berlin about November 19th; at Paris about November 28th, and at London about December 2nd. Whether these dates prove epoch-making for the several countries remains to be seen. They may mean downfall of prominent men, unusual loss of life, or the setting of the conflict—hardly the latter at so early a date as any of these.

Without question it is advisable to bring the local zeniths into culmination and aspects with the places of stars at the time of the eclipse. Thus Mars was 4 degrees Libra, and in the eclipse figures it culminates at St. Petersburg about August 18th, Berlin about September 6th, Paris about

Sept, 19th, etc.—other points about a day for a degree of longitude. In active warfare many arcs have to be referred to the field of conflict in preference to the capitals; not so while diplomacy functions from the seats of government.

An eclipse is, astrologically speaking, nothing but a symbolic focus in time from which we may figure backward for preceding events or forward for coming effects. It may even be that in the case of a solar eclipse we should go back half way to the previous one and forward half way to the coming one, and thus view each eclipse more as a center than a beginning or ending. But such investigation is so thankless a task that it is apt to lag or devolve upon too few.

TO OUR SUBSCRIBERS:

The publication of "The Stellar Ray" will be discontinued, owing to important matters which fully occupy the attention of its present publisher, Henry Clay Hodges.

A remittance will be sent to those whose subscriptions to "The Stellar Ray" have not expired, to cover amount of unexpired subscription.

Blessed are the Happiness Makers.
Blessed are they who know how to
shine on one's gloom with their cheer.
—Henry Ward Beecher.

The Parson's Plan.

The clergyman was greatly disturbed by a number of women in his congregation who persistently gossiped in a loud tone during the service. One Sunday morning he executed a plan which he had devised to stop this annoyance. At a given signal the choir paused abruptly on a certain word in the middle of a hymn. Then one of the gossips, unable to check herself, was heard all over the church to say: "I always fry mine in lard." "As we know," announced the minister, "that she always fries hers in lard, we will proceed with the singing."

TOLSTOY'S PREVISION.

The European debacle was foreseen by Count Tolstoy as far back as 1910, tho the details of his vision vary somewhat from the drama now being enacted. This vision, which was communicated to the American press last year by the Countess Nastasia Tolstoy, a grandniece of the novelist, is said to have struck the German Kaiser as "one of the most impressive literary prophesies of this age." The original copy was presented to the Czar of Russia and by him was communicated to Emperor William and Edward VII. The Countess Tolstoy gives as her reason for making it public at the time she did the knowledge that "one of the royal principals is going to include the secret message in his private memoirs." The words as they issued from the aged Tolstoy were taken down by the Countess—so the account runs in the *New York Sun*—while he leaned back in his chair, covered his eyes with his hands, and relapsed into an apparently comatose condition." In speaking, his voice had a low and hollow tone:

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus."

"Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal

courtezan, flirts with all. In her hair-ornaments of diamonds and rubies is engraved her name, 'Commercialism.' As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

"And, behold, she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the flame of war, that the beautiful courtezan carried from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

"The second torch bears the flame of bigotry and hypocrisy. It carries the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

"The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art, and statesmanship.

"The great conflagration will start about 1912, set by the torch of the first arm in the countries of south-eastern Europe. It will result in a destructive calamity in 1913.

"In that year I see all Europe in

flames and bleeding. I hear the lamentations of huge battle-fields. But about the year 1915 a strange figure from the north—a new Napoleon—enters the stage of the bloody drama.

"He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925. The end of the great calamity will mark a new political era for the Old World.

"There will be left no empires or kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants,—the Anglo-Saxons, the Latins, the Slavs, and the Mongolians."

This was the answer Tolstoy gave to a request from the German Kaiser and the King of England for a "direct message." The stipulation was that it should "be something that he has not published before and that he will never publish himself." The preliminary conversation leading up to the delivery of the vision of the great seer is thus reported:

"Very strange," said Tolstoy. "I would be glad to send a message to royalty, but the trouble with me is that I have written all my life messages for the mob. I am not accustomed to the conventions of court diction. However, I will think the matter over."

"Leo Nicolaievich, don't you have any visions of political nature, or any prophecies on a large international scale?" I asked.

"A good idea!" he exclaimed. "I have had some really strange experiences which I could not publish as fiction. There is something that has haunted me for the past two

years. I don't know how to explain the nature of it to you.

"I can not call it a dream, because I have seen it often while I have been sitting at my writing-table. On other occasions it has appeared to me at twilight, before my dinner-hour. I am not a believer in ghosts, nor in the spiritualistic explanations of phenomena; but I admit that I can not account for this mysterious affair."

"Is it a vision?" I interrupted.

"Something of that order, but very clear. So clear that I could draw a distinct picture of all that transpires. Furthermore, I can call up the vision at will. I am almost sure I could do it while you are here. The difficulty is that I am not able to write anything during the time of the manifestation. My hands are absolutely paralyzed."

"I shall be happy to write down what you dictate," I urged.

"Very good! That settles the matter," he replied. "I shall try for something immediately. Here on the table are paper and pencil. Or use a pen—whatever you want."

When the trancelike state had passed, the author-reformer opened his eyes and looked slightly confused:

"Had I gone to sleep?" he asked me. "I beg your pardon."

"When I read the vision-talk to him he listened gravely and nodded, saying that it was correct. Upon my request he signed the document and handed it to me with a blessing. I left him the same day, and immediately upon my arrival informed the Czar of my readiness to see him.

"I was received at the court in an informal way, and led into the Czar's

private study. I handed him the paper. He opened it nervously and read with pronounced agitation.

"Well, it's very interesting. I will make a copy for myself and then forward other copies with a translation to the Kaiser of Germany, and through him to the King of England.

The original shall be kept in my private archives. I shall ask the Kaiser and the King not to make any comments on the matter, as I do not like to figure as an intermediary between them and the old man whose seditious writings I do not like, generally."

—Literary Digest.

**"WHAT HAST THOU TO DO
WITH PEACE?"—The Bible.**

A Loving Call to the Colors, Addressed to His Companions-in-Arms in The Army of Peace.

President Wilson's Message, August 18, 1914.

My fellow countrymen:

I suppose that every thoughtful man in America has asked himself during the last troubled weeks, what influence the European war may exert upon the United States; and I take the liberty of addressing a few words to you in order to point out that it is entirely within our own choice what its effects upon us will be, and to urge very earnestly upon you the sort of speech and conduct which will best safeguard the nation against distress and disaster.

The effect of the war upon the United States will depend upon what American citizens say and do. Every man who really loves America will act and speak in the true spirit of neutrality, which is the spirit of impartiality and fairness and friendliness to all concerned.

The spirit of the nation in this

critical matter will be determined largely by what individuals and society and those gathered in public meetings do and say; upon what newspapers and magazines contain; upon what our ministers utter in their pulpits, and men proclaim as their opinions on the streets.

The people of the United States are drawn from many nations and chiefly from the nations now at war. It is natural and inevitable that there should be the utmost variety of sympathy with regards to the issues and circumstances of the conflict. Some will wish one nation, others another nation to succeed in the momentous struggle.

It will be easy to excite passion and difficult to allay it. Those responsible for exciting it will assume a heavy responsibility; responsibility for no less a thing than that the people of the United States, whose love of their country, and whose loyalty to its government should unite them as Americans, all bound in honor and affection to think first of her and her interests, may be divided in camps of hostile opinions, hot against each

other, involved in the war itself in impulse, and opinion, if not in action.

Such diversions amongst us would be fatal to our peace of mind and might seriously stand in the way of the proper performance of our duty as the one great nation at peace, the one people holding itself ready to play a part of impartial mediation and speak the counsels of peace and accommodation, not as a partisan, but as a friend.

I venture, therefore, my fellow countrymen, to speak a solemn word of warning to you against that deepest, most subtle, most essential breach of neutrality which may spring out of partisanship, out of passionately taking sides.

The United States must be neutral in fact as well as in name during these days that are to try men's souls. We must be impartial in thought as well as in action, must put a curb upon our sentiments as well as upon every transaction that might

be construed as a preference of one party to the struggle before another. My thought is of America. I am speaking, I feel sure, the earnest wish and purpose of every thoughtful American that this great country of ours, which is, of course, the first in our thoughts and in our hearts, should show herself in this time of peculiar trial a nation fit beyond others to exhibit the fine poise of undisturbed judgment, the dignity of self-control, the efficiency of dispassionate action; a nation that neither sits in judgment upon others nor is disturbed in her own counsels, and which keeps herself fit and free to do what is honest and disinterested and truly serviceable for the peace of the world.

Shall we not resolve to put upon ourselves the restraint which will bring to our people the happiness and the great lasting influence of peace we covet for them?

WOODROW WILSON.

PERFECT HEALTH.

Extracts from a lecture delivered before the St. Louis New-Thought League.

The biggest question up for discussion in the world today is Health!

All others pale into insignificance, as upon the correct answer to this question hinges the solution of the problem of life.

I shall first tell you my idea of perfect health, and then make some suggestions that will aid in attaining it,

at least in a degree.

A healthy man is a gentle man.

A healthy man never spits.

A healthy man never lies nor steals.

A healthy man has but one wife.

A healthy man does not smoke nor chew tobacco.

A healthy man does not use drugs, intoxicants or stimulants of any kind.

A healthy man does not have too much religion, nor does he work too hard.

A healthy man never eats too much, especially meats.

A healthy man always breathes

through his nose and keeps his mouth shut. This keeps him from putting his foot in it by talking too much.

A healthy man is always considerate as to the rights of others.

To breathe pure air properly through the nose will prevent colds catching you; will make you immune from coughs. It will also aid in controlling the nerves and stimulating the circulation of the blood.

Early in life the child should be taught self-control. It should know that it is more than an animal.

We live in a three story house. On the first floor resides the physical, a

purely animal creature, who eats, drinks and sleeps. He belongs to the great unwashed throng and shrinks like a piece of flannel when you contend that water should be used externally, internally and eternally.

The purely physical man is never a healthy man, because he fails to feed the mental and spiritual sides of his nature.

You will note that pugilists, athletes and men of this type succumb to disease very quickly.

The bookworm is never healthy. He cultivates the mental side of his nature, but neglects the physical and spiritual.

ARMS AND THE MOON.

The total solar eclipse of May 28, 585 B. C., the "eclipse of Thales," found the Medes and Lydians about to cut each others' throats in battle. The sun went out; the warriors did not like the looks of things, feared the imminence of the crack of doom, resolutely turned their backs on each other, and marched back to be with the home folk when the end of the world came.

In 557 Cyrus of Persia was in front of Larissa on the Tigris, with more than his hands full in the effort to bring its reluctant inhabitants under the yoke. A total eclipse of the sun occurred. It did not daunt the Persians, but it scared the wits out of the heretofore stubbornly opposing citizens on the walls, and they decamped by the most convenient gates.

In 1030 the "eclipse of Stiklestad" found Olaf of Norway in sea battle with the Danes off Trondhjem. What the dousing of the sun did to his gallant spirit we do not know, but he was defeated and slain. In 1451 on this continent two nations of the Iroquois, the Senecas and Mohawks, were proceeding to the business of extermination when, June 28, the sun went out, fighting lost its savor, and the warriors decided to be brethren.

A lunar eclipse was the final undoing of the Athenian general Nicias. The Athenians attacking Syracuse had won encouraging preliminary successes and at one time almost had the city in their power. Indolence or overconfidence held them back when breaks in the defense invited them, and before the opportunity was improved a Spartan general with a small force made his way into the

city and encouraged its militia to new efforts.

Nicias and his supporting general, Demosthenes, who had come with reinforcements, decided to abandon the campaign and go home while they still had control of the sea. Nicias was sick and discouraged. On the eve of sailing a total eclipse of the moon disturbed him. It was regarded as an inauspicious sign, and Nicias waited for a more favorable omen.

In that month the Syracusans barricaded the Athenian fleet in the harbor. A futile effort was made to break through, and then a wretched army undertook an overland march, was pursued, surrendered after three days' attack, and Nicias and Demosthenes were put to death.

European military men took no chances with the eclipse of today. The Russian government warned its soldiers that some of them, gathered in the path of totality, would see the sun put out, and that there need be no panic about the matter.

If the moon were larger and its shadow greater, if all Europe were in the path of totality, if the eclipse were not predicted, and if the armies behaved as did the Medes and Lydians in 585 B. C., we might fail to regret, for the time, the sluggishness of science.—Chicago Tribune.

Zentaro Kawase, professor of forestry at the imperial university of Tokio, Japan, has been making a tour of the national forests of this country to learn the government's methods of selling timber and of reforestation.

MY ROSARY.

By L. Edward Johndro.

The years I've spent with thee, my
star,
Are as the beacons by the sea,
I live them over, every one, Omar;
My Rosary.

Each year a find, each find a song,
To fill a mind in ignorance wrung;
I work each year unto the end, and
there
A truth is hung.

Oh knowledge that doth bless—and
sooth;
Oh dreary quest—for dense as me
I watch each star and strive at last to
learn
My destiny,
Oh, Fate,
My destiny.

The phrase "old age" should be abolished. The conscious spirit is never old; it is eternal. The cycle through which each must pass, youth, manhood and old age is not only a menace but a heathenish myth. * * * When the illustrious Cato was nearly ninety, he took his first lessons in Greek.

Sophocles wrote the grand *Edipus* when beyond his fourscore years.

Goethe was past eighty when he completed his *Faust*. Often said Cicero, "the oldest trees bear the choicest fruits."—J. M. Peebles, M. D.

A LITTLE LIGHT ON A GREAT SUBJECT.

William Borzodi.

What is needed in the United States is more small farms and fewer big ones. The small farm yields more per acre than the big one. America has much to learn from Europe in regard to the value and the economy of the small farm. No people have demonstrated the worth of the small farm more than have the Germans. The small farmers of Germany are the backbone of the Empire. They work co-operatively. They co-operate in their buying, in the selling of their products and in the working of their land. They have eliminated the waste that is one of the great evils in American farming. It would be well for the United States if an educational campaign were started to enlighten the people regarding what Germany has done in this great field—the most important of all branches of industry—for without good use of its land, no nation can really prosper.

One of the greatest wastes in America today is the misuse of 250,000 immigrants—natural farmers—who are working in mines or mills or factories, sullen and discontented, because they are misplaced and who are laboring and saving with one object in view: to get enough money together to return to their native land and buy farms. These men were farm hands in Europe. They came to America because they had heard it was a land of opportunity. They should have gone to the farms. Instead they were drawn to the mills and the mines. They would have become good Americans had they be-

come American farmers. They are not good Americans in mining towns or in crowded cities. The conditions there are not of the kind to make them good citizens.

To get these people, or a fair proportion of them, into agricultural pursuits in America, would be good for them and of great benefit to America. Many of them have a fair bit of money saved. It would need patient, painstaking work to make it clear to them that they have greater opportunity now, if they go to the land in America, than if they return to Europe. Through co-operation, those who have not enough to buy little farms could be helped to acquire small holdings, and, if necessary, aided until they are able to look after themselves.

As farmers, they would be national assets. As mill hands or mine workers, they are mere wage earners who mean, as soon as they get enough money together, to return to their native lands.

Those who stay here permanently drift to the cities and become pawns in the game of politics played by the Murphys and such who vote foreigners en bloc and rule and rob us while we wonder why we permit them to do it.

It is about time that America awakened to the situation. The high cost of living is due to the overcrowding of the cities and the small production of the farm. There will be no adjustment until we pay proper attention to our agricultural domain. To get people back to the land is a work of patriotism. To get the 250,000 immigrant farmers now laboring in mills and mines on to the land in America, would be of greater value to America

than can be measured by any estimate
made by man.

THE GOLDENROD.

(By Charlotte deBorde Burgess.)

Sweep the miles of red-clay roadway
Edged with gleaming goldenrod,
Scattered is the golden burden
O'er the uncomplaining sod,
Come the bees in yellow breeches
Filling bags with liquid gold,
Covered o'er with pollen nuggets,
Oh, the daring robbers bold.

Ring the crags with children's laugh-
ter
As they weave long golden wreaths,
From the shining crowns they've
fashioned
A delicious fragrance breathes,
While the sun of Indian summer
Through a blue haze greedy sips
Diamond dew from off the petals
They are pressed to fruit stained lips.

Startled forth the sleepy fairies
Rub their slumber-weighted eyes,
Through the spray of foam-wreathed
cascades
Quick a frightened goblin flies,
Pixies climb the white clematis,
In the looping vines they swing
While the echoing crag and cliff-side
Back their teasing voices fling.

O'er the trodden flame of autumn
Rings the rhyme of flying feet,
O'er the sweeping red-clay roadway
Still resounds their rhythmic beat
While the fancy flies forever
Where the red roads runs away
Up the mountains to be hidden
Where primeval forests sway.

Like a fangless snake it follows
Dim ravines that upward tend,
Now it writhes a'long the range-top
Where the shaggy mountains blend
With the bland blue band of skyline
That restraining claspings hold
O'er air castles reckless spires
And the raids of nature bold.

And the brownies play their pranks
there
And the fairies pillowed heads
Are in all the fringing blossoms
Everywhere the red road beds,
And the solitary traveler
Through the swollen silence flies
Though he should there pause and
hasten
For he's watched by fairies' eyes.

And the children's happy laughter
Echoes long when they're asleep
And the goldenrod is fringing
All along the red road's sweep —
All along the endless roadway,
Where it leads no man has told
But the gnomes have told the child-
ren
To the rainbow's pot of gold.

TELEPATHY.

By Edith F. A. U. Painton.

Man has made a telephone
 To transmit his lightest tone;
 Marvelous instruments, of course—
 Splendid proof of human force!
 But where did this mighty man
 Get the details of his plan?
 Where did he his pattern find
 Save within his human mind?

Where'd you get that unique plan?—
 "From my brain," replies the man;
 Where'd you find your models,
 though?—
 "Built them in my thought, just so!"
 Then you must have had them so
 In your brain-cells long ago:
 Every instrument, you'll find,
 Has been always in your mind!

First, the model in his brain—
 Then its form on outward plane!
 The transmitter, all complete,
 The receiver, quite concrete,
 Both existed in his thought
 Ere the hands these symbols
 wrought,
 And the whole system we find
 Operating in the mind!

Why will man, then, not awake,
 And from this his lesson take?
 The transmitter's in his brain;
 The receiver's quite as plain;
 Why not, then, command and own
 His own mental telephone?
 Why not use the force we find
 Dormant in the human mind?

Useless, dumb, through lack of care,
 They have always waited there
 For the master's mental eyes
 His own tools to recognize;

Messages by brain force hurled
 He can send around the world;
 Why need he mere symbols find
 For the system in his mind?

THE LAND OF FAIR FANCIES.

By George W. Priest.

Oh! sometimes this world far too
 commonplace seems
 To the makers of romance and dream-
 ers of dreams,
 Though too gross for high heaven, in
 vision too slow,
 'Tis too noble and pure for the re-
 gions below.

Then why not imagine a vale set
 apart
 Where each one may follow the lure
 of his heart?
 Where friends are all faithful and
 joys come anew,
 Success greets the trustful and lives
 are all true.

A spot of clear brooklets, green fields
 and cool groves,
 A place of sweet pleasures and land
 of fair loves,
 Where dwell in contentment the
 ringers of chimes,
 The singers of ballads and weavers
 of rhymes.

Where naught is to hinder and
 naught is to pay
 To idle or labor throughout the long
 day;
 Where dreamers may dally with cre-
 ative fire,
 And woo through the valley the
 Muse they desire.

Oh! pleasant the fancies whose wanderings make
 This world seem a desert we fain would forsake;
 The lure to the young and un'earned of all climes
 To be linked with the great and the wise of the times.

NOSTALGIA.

Oh, to be rid of your shaven lawns,
 And your snug homes in a row,
 Of the hedges trim, and the hard,
 white roads

Where the noisy motors go!
 But oh, for the sight of a woodland
 path

And the smell of the balsam fir,
 And the solemn sound of the great
 gray pines

With their branches all astir!

'Tis weary walking the hard paved
 streets,

Among the lines of shops,
 Where all things are to buy and sell,
 And the traffic never stops;

But oh, to stand on a mountain top,
 Where the winds of heaven blow,
 And feel your spirit stretch its wings
 Over the world below!

It's ill to breathe among the crowds
 That push their eager way,
 And the look in their eyes is keen and
 hard,

Whether for work or play;
 But oh, to lie in the open world
 When the stars are in the sky,
 And see the glorious ranks of God
 Steadily marching by!

—Isabel Francis Bellows.

Mr. Henry Clay Hodges.

Dear Sir:—

May "Two Thousand Years In
 Celestial Life" be read by many an-
 other young man with the inspiration
 which it has given me.

Wou'd that such words of wisdom
 were included in the curriculums of
 Earth's "Halls of learning."

Hoping that this bit of appreciation
 may give you a moment's pleasure, in
 meager return for the many hours of
 enjoyment and upliftment I have ex-
 periened in the assimilation of that
 priceless little volume, I remain,

Yours and Clytina's respectful
 reader,

DONOVAN.

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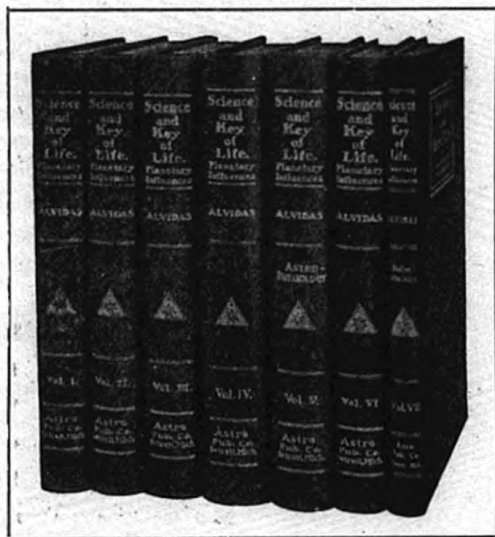
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Science and Key of Life

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