



* The * Stellar * Ray *



The Oldest and Newest Thought in the Line of Progress

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The science of life shall unveil the hidden mysteries of the past, that the world may see and receive the truth, as its rays pierce the darkness about them.

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The Stellar Ray

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VOL. XXXII.

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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 environed 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

A twentieth century work of vital importance, wherein is given
a solution of the Problems of Life

EDITORIALS

We Are Masters of Our To-Morrows

H. C. Hodges.

The Stars incline but do not compel.

Continued.



WHEN mankind has overcome the desire-nature and has his mind fully under control, there comes a time in his evolution when he is ready to become a pure instrument for the Divine Infinite Spirit. When he has merged his will in the will of the Infinite and has only the will of Divinity manifesting through him, he has broken the fetters of Desire, not only physically, but mentally and spiritually.

When the bonds have been broken asunder that keep the spirit bound down to physical desires, emotions and passions, then does the individual rise above the physical vibrations that bind him to fate, for there is nothing within him that responds to these lower environments, and if the spirit within him is active and no longer latent he comes into a higher understanding of life, and his whole being is filled with an infinite wisdom that lifts him up and he finds himself in another sheath, so to speak, through which his soul can come in touch with love and wisdom, that change the current of his life, no matter upon what plane it may be in the spirit life. It will be centuries before this will be experienced in the physical expression, for humanity have great experiences before them, ere they can hope to build up such perfect conditions on earth.

THE PRACTICAL THING TO DO.

The first practical thing to do is to seek out the way to begin dominating the lower planetary influences, in order to finally reach liberation from the natal chart, and the first essential is to think for ourselves, take our lives in our own hands and shape them, not permitting the emotions and passions to sweep us away; each effort in this direction brings the soul one step nearer to infinite power; soon the soul is strong and ceases in a measure to vibrate in common with the lower physical and astral forces, and goes out in spirit beyond the common limitations of the world's thoughts. The thought that must be kept before the

mind is that the planetary influences that dominate the physical form, have only to do with human evolution and not with the Divine Infinite, that great principle of good, the God within, which dominates all planetary influences.

We must set to work diligently to build by pure thoughts and pure feelings, finer and purer astral and ethereal vehicles for expression.

The great truth is that all are free, even now, today, if we did but realize it; that is, free to make the life all that we would have it upon another plane of existence, just as the life is today in its expression what the past expression has made it, so that when the statement is made that the students of this divine science are fatalists it is not true; for there is a higher principle in this science of life that teaches self-knowledge, declaring the higher truths relating to the real self, and conveying through the instrumentality of the mind what the ancient teachers taught practically; that is, the divine science of life, dealing with all souls in their higher existence. The ideals relating to this science as applied to human life and conduct, must necessarily be practical, and carried out and lived in daily expression, that is, if we are to dominate the stars in their lower vibrations; for it is a great truth that within the fetters we ourselves have forged the soul is free, freedom of thought through limitations of circumstances and surroundings.

All that binds the soul to the objective is desire and thought, for as we think, so likewise do we become; if we think purely we shall become pure; if we think truth we shall become truthful; and if we think compassionately we shall become compassionate, for thought is the creative power, the working of the God within.

STEPPING STONES TO BETTER CONDITIONS.

A person may be born in an unfavorable environment, but as time goes on he may and will respond to these progressive influences, and may be able to exchange all the evil tendencies and disagreeable environments as the planets move forward in his natal chart: it is within the power of every one to take advantage of this fact of progression, and to co-operate harmoniously with it. About once in seven years every individual has an aspect with the planet Jupiter of importance in his chart, giving him an opportunity to arouse the inner consciousness.

When there is an aspect to Jupiter, it is very certain that the consciousness must be aroused through that medium or instrumentality which will best be adapted to growth and unfoldment. It may come through a street corner revivalist or through one of the many avenues of awakening, a word spoken by a friend, a sermon, or in the reading of a

book. The aspects of Saturn and Jupiter are the stepping stones to a higher awakening.

There is indeed a great evolutionary movement going on, pressing humanity steadily forward, even though they do not seek to co-operate with it, and these vibrations are set in motion upon our planet by intelligences who have reached this higher understanding in another exalted plane of expression, and these influences will make mankind more just and noble in spite of himself. His latent faculties respond more or less, even though unconsciously, for he has within himself all that is essential to a Godlike condition.

SATURN, THE SCHOOL MASTER.

Saturn appears to be a very hard master and so he is, if we permit him to command. We may note his influences daily, but without him we would have no discipline. Just as the old schoolmaster appears to the small boy who realizes not the benefit of education in preference to slipping away to get into mischief, but on the morrow he must face the schoolmaster.

It is selfknowledge that must be attained without which mankind will drift on the great ocean of life without purpose or plan to aid him. We should not demand an impossible world for as our minds broaden, we shall realize that the great infinite law never fails, though human plans may be shattered and human prescience lamentably err, the brain may stumble and the reason quiver, but the great law goes on to its appointed end.

Each individual is a solar system within himself and when he can control his own little world and comprehend the various planes and conditions in his own nature, he will then begin the task which will eventually make of him the wise man who is master of his stars.

THE ETHER OF SPACE.

By Sir Oliver Lodge.

May it not be found that Electricity is generated from the Photo Sphere of the Sun, and that Ether is the Polar opposite of matter, or matter in its finest subdivision?—Editor.

London, February 7.—Sir Oliver Lodge inaugurated the new lecture

of the Bedford College for Women with an address on that "Ether of Space," which has been a puzzle for all philosophers since Newton and which promises to play a leading part in scientific discoveries of the future. "We have reason to believe," said

Sir Oliver, "that the density of ether would be the equivalent of 1,000 tons per cubic millimeter of terrestrial matter, when compared with it. It is of a gossamer-like structure, a mere cobweb. What appears to us to be a solid is a mere floating aggregate of distant particles when compared with ether itself."

There was, Sir Oliver continued, a mysterious force, which he did not understand in the least, the force of gravity, which put the force of cohesion absolutely to shame. This force was binding the cosmos together. If the earth had to be held to the moon by a metal bar instead of by gravity, as it was held today, that bar even though of the finest drawn steel, would have to be 400 miles thick in order to avoid being pulled asunder by the strain. Its equivalent strength must, said Sir Oliver, be transmitted by the ether of space. Ether, in fact, was far stronger than any kind of force that

could be imagined.

What said Sir Oliver, was the relation of ether to matter? The ponderous earth traveled through ether at the rate of 19 miles a second without any perceptible friction. By precise experiments which he had conducted, he had been able to show that there was no friction whatever between ether and matter. If there were any friction, astronomical motions would sooner or later come to rest.

There was, he continued, no mechanical connection between ether and matter. He believed the connection to be electrical, and he finally expressed the opinion that it would be proved later that matter was composed of ether.

Sir Oliver concluded by suggesting that in the study of ether there might be found understanding beside which all present knowledge would shrink to a pinpoint.

THE VISIBLE AND THE INVISIBLE.

Walter Winston Kenilworth.

The invisible is composed of rarer states of matter and finer motions of force. Exquisite sensitiveness and sensibilities prevail. The invisible is the realm of ideas, of inspiration, of intuition, of imagination, the realm of the principle of things.

To exalt the belief in the invisible to the realm of conscious perception should be the individual aim, not for any reason, however, other than to come into communication with higher ideals and their more lucid interpretation. The cry of the sages is the

cry to get beyond this normal sense area. Men never believe unless they are rationally convinced of the existence of the truths to which they give their faith. How can we ever know unless we consciously perceive and consciously know! Therefore, we should follow those rules of mind and body prescribed for the perfect unfolding of consciousness from this to higher realms.

These rules have much to do with the body. They imply the purification of the body of "dark qualities."

These dark qualities are heaviness, coarseness, insensibility to fine vibrations and contamination. These rules imply the development of the respiratory and nerve systems. They imply full control of the body, for only in this way can the body become the veritable habitation of Spirit. Some of these rules demand much in the form of ascetic practices. The average practice is for those who do not wish to advance far.

Ascetic practices are for those urged by a burning desire to get beyond the barriers of normal sense consciousness. Certain dietetic methods produce perfect balance of the physical motions in the body and exquisite sensitiveness to slightest vibrations. They produce brilliancy of the mental faculties and liberate the psychic element.

If one lives for any length of time solely on a cereal diet, his body will be in such rarefied a state and the sense organs so psychiatrized that he can read the thoughts of others and hear distant voices and so forth. But these are only provable in the practice. If they are merely regarded as statements they only count for so much. One ounce of practice is worth more than the reading of tomes upon the subject.

This delicate adjustment of the human body to supersensuous vibrations is the **primary** end of psychic development. It is the **first** stage in the **great** work of the soul to liberate itself from the thralldom of matter. The invisible lies at the threshold of our normal consciousness. That we do not go beyond the normal border, that we do not lift the veil that obstructs the views of things psychic and of the psychic plane at large, is surely our fault. It is our fault because we do not wish to prog-

ress further. With the majority there has been no thought of these things, but nowadays the flood of psychic truth has spread until it has encompassed the world. Many are placing or attempting to place themselves in union with things beyond immediate sense grasp, but this is not the final goal of psychic control. * * *

Beyond and encircling the terrestrial sphere on every side are planes of consciousness and intelligence compared with which the earth is primitively developed. There are beings so incomparably exalted beyond human conception that, in the comparison, men are as infinitesimal insects to exalted human beings. Why, then, do we fall prey to pride! It is in the humbleness of heart that we are taught; otherwise painful experience is our teacher.

Becoming sensitive to planes of rarer atmosphere means putting ourselves into communication with the beings who inhabit them. In this communication is embodied the beauty and the essence of spiritualism. This is the higher-typed spiritualism which has the highest of ideals, the ideal of self-perfection and self-knowledge as its motive for effort and inquiry. In this communication the soul is helped.

We Are Never Alone.

Every effort at self-amelioration is answered in the form of assistance and strength from the invisible. We are never alone. This sentence is frequently heard in spiritualistic circles where honesty, science and reason are brought to bear. But the mind must grow apart from the phenomena. The physical phenomena of spiritualism are rudimentary forms of communication. They are for those who demand that form. Generally speaking, there

are few instances when spirits of the higher planes manifest in this fashion.

Those of the higher realms of life consider the highest form of communication the direct form in which the individual is directly sensitive to inspiration and intuition. This is far superior to the ordinary methods of communication. It is better for us to reach to the planes above than to have being of superior planes reach down to us. In the latter case the manifestation is accomplished with great difficulty. Then, when we ourselves are awakened to direct communication, we are no longer in doubt. We know the value of the communication and discern its source. In physical communication it is difficult to discern the source. So often do vibrations cross and so often do spirits of lower planes intercept and misrepresent.

When the soul has attained to psychic sensitiveness it can personally discriminate. By coming into direct association we become identified in a personal sense with those who have long sought to establish in our souls the necessity of self-evolution to the

point of direct communication. We become the children of these exalted beings and partakers of their bliss and spirituality. This is the vital meaning of spiritualism which gives it prestige, dignity and rational sanction.

Nothing can rise as a barrier to the aspiration of the soul, once it is determined to rise beyond its present level. All the forces of the universe are allied with it. All help necessary is freely given. Just as we are never tested beyond our strength so we are guarded and guided when we are not on trial. It is when things flow cheerfully that the greatest danger is imminent. In trouble we gladly seek assistance from the realms beyond. We remember our spiritual Self and take refuge in it, but when everything is peaceful and free we are liable to let go the reins, liable to forget the existence of those whom we say we love, those who are in union with the vibration of our cherished ideals. The invisible helpers are ever at the call of the soul and surround it with equal protection in the day of fortune and of misfortune.—
From Psychic Control Through Self-Knowledge.

Twentieth Century Forward Movements

Rev. Alfred F. Waldo, Riverisde, Ill.

IV. "THE CHRISTWARD MOVEMENT."

The advance movement in modern science; the movement toward the Christianizing of the money power; the peace movement; these subjects, one after another, have been the themes of three preceding articles. To

these might properly be added two others, namely: the revival of the public conscience; and the advance in the abolition of race antagonisms. All this is largely analytical; is there any principle of interpretation whereby these elements may be synthetically reconstructed? The answer to that

question, in the belief of the writer, is the subject of this article—"The Christward Movement."

In evidence of the Christward Movement, note:

1. Some of the forces opposing true religion are weakening. Dr. Julius Richter, author of "The Missions in the Near East," asserts that Mohammedism is decadent. Romanism is gaining some, but losing more. With the death of Leo XIII, and the accession to the Vatican of Pius X, there has been a remarkable reaction from a modern to a mediaeval policy, greatly weakening Rome, as witness the actual severance of the Church and State of France, the practical severance in Spain, and the prospective severance in Portugal, not to mention the overthrow of the Clericals in Italy, or the vaulting, over-leaping, self-destructive wickedness of some of the Church's officials in South America. This does not signify the early or remote elimination of Rome from the denominations; no wise and good Protestant wishes that; but it does signify the gradual but certain elimination from Rome itself of those evils that hinder the progress of pure, undefiled, democratic religion.

2. In evidence of the Christward movement, note also, the Gradual Growth of Christian Unity. The Presbyterian denomination has made a contribution to this by the revision of its Standards, and by amalgamation with the Cumberland Presbyterian Church. In Canada, a similar enterprise, on the part of Methodists, Congregationalists and Presbyterians is on its feet and going forward. "The Federation of the Churches of Christ in America"; the broad deliverances of our great denominational assemblies, councils and conventions, such

as the recent utterances of the Triennial Convention of the Protestant Episcopal Church; the reflex influence of Foreign Missions, where, as in Japan, an advance degree of unity has been already achieved:—these influences combine to operate upon the Church with constraining, almost compulsory power. And this approaching unity is not merely formal, but of a very real and spiritual character—a unity in Christ: the greatest religious books of the century, for example, are books dealing directly and immediately with Christ. The twentieth century is advancing and ripening, and, judging from the signs of its first few years, when it comes entirely to itself, Christian Unity will be near—it will be here!

3. The climax of the Christward movement is the Missionary Propaganda. On the basis of the increasingly available and ever swifter means of communication by land and sea and wire and air, and because of the progress of industrial enterprises and political events and social upheavals, recent years have brought the Foreign Mission field unanticipatedly **close and accessible**. On the territory of the Native Church, there has been a recent remarkable triumph of Christianity: the number of Protestant Church-members in Japan has increased 75% during the past thirteen years, to cite only one country, not pausing, as we ought, to emphasize the astonishing advance in Korea with its annually increasing tens of thousands of converts. At home, there is a corresponding progress. Paralleling the Haystack Prayer Meeting in the early years of the 19th century, there is, in the opening years of the 20th century, the Layman's Missionary Movement—the uprising of the men

for world-wide conquest in the name of Christ. And there is the World's Missionary Conference at Edinburgh, sane in its deliberations, evincing a love whose vastness seems to have been filled full of the zeal of Christ, and planning with the most admirable and excellent statesmanship to permanently and powerfully perpetuate its practical usefulness.

In view of all these movements which, in preceding articles, have been cited and explained, is it too much to claim for the progress of recent years a Christward Movement? Progress in Science adapted to promote the activities of Philanthropy and Christianity; progress in Philanthropy toward Spiritualizing the money power; progress in universal peace; progress in the awakening and arousing of the public conscience; progress in shattering the forces antagonistic to Christian conquest; progress in Christian Missions;—a perceptible progress along all these lines of endeavor signifies a mighty movement Christward.

It is said of Thomas Carlyle that he believed in God down to the French Revolution. In contrast to this, it seems to me, if evidence of God's being and presiding providence were dim and obscure antecedent to the opening of the 20th century, they are sufficiently clear and convincing and brilliant during the period between 1900 and 1914 to persuade me that there is a God; that He is moving on; that His march is swift and our time is short; that we ought to fall into line with Him, join in His majestic march, and in the certain advance of His plan, reach the golden fruition of the ages.

Man postpones or remembers. He does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he, too, lives with Nature in the present, above time.—*Emerson*.

Send to the Occult and Modern Thought Book Center, 687 Boylston St., Boston, Massachusetts, for their new catalogue "Descriptive notes on Fifty Best Books." Occultism, Spiritualism, Psychic Phenomena, Mysticism, Masonry, Astrology, Theosophy, New Thought, etc., etc. Lists on any of the above subjects will be furnished and advice given on the selection of books if you will inform them as to the particular branch in which you are especially interested. Catalogue free.

We may think of matter in various conditions, from the gross dense to the most refined and rarefied ether and as a comparison we may think of water being changed to vapor and finally to steam. We know water will be the same in substance only, that in vapor it is spread over a wider area, less in density but wider in expansion, and when manifested into the more gaseous condition becomes still finer and less visible. Here we have three distinct divisions of the same substance, water, and in the same way we may think of three distinct divisions of matter, the finer capable of interpenetrating the less refined in various degrees, and we may comprehend in this way how it is possible to have matters around us invisible to the ordinary physical sight.

From this vast ocean of Ether, Planets and Solar Systems are born.—*Editor*.

 "LEAD, KINDLY LIGHT."

The history of the famous hymn, "Lead, Kindly Light," is an interesting one. In 1832 Cardinal Newman was prostrated with malarial fever in Rome. Upon his recovery he took passage on a boat to Marseilles that encountered a severe storm. The passengers became panic-stricken under the belief that the vessel would not survive the storm. Cardinal Newman for a while paced the deck, awed by the threatening situation and deeply engrossed with the religious movement in which he had become a central figure.

Suddenly there appeared a slight rift in the dense clouds, and out of it a solitary star beamed forth hope and encouragement.

He was so impressed with this omen that he bared his head and uttered the prayer, "Lead, kindly light, amid the encircling gloom; lead thou me on!"

This was a prayer of double import—that the vessel might reach port in safety, and that he might be divinely directed in what he believed to be a special call to him for service at home. After the storm he wrote the words of this immortal hymn.

Thought, science, intellectuality do not convey the peculiar quality which we call divine, though they may assist to lead us to the more interior conditions. Love, goodness, do that. These are of the intimate essence of the spirit, that Magnetic Sun of the inner universe. The loving life is the Divine Life. Learn how much you are willing to suffer for an object, and you can then measure your love.—*John P. Cooke.*

 THE CHURCH AND
 SPIRITUALISM

Admiral W. Osborne Moore has been visiting Glasgow, and relating to large audiences some of his wonderful Spiritualistic experiences. "The Evening Times" devoted a "specially contributed" column to an account of the phenomena attested by the Admiral. Replying to a question regarding the future of Spiritualism, he said: "I am as certain as I am of my own experience that the Church will be compelled ultimately to come into line with Spiritualism. If the Church does not do so, it will be all the worse for the Church. Many prominent clergymen are already joining the movement, more or less openly, and I am quite safe in saying that there are hundreds of ministers in sympathy with it. The regrettable thing is, as I have already hinted, that the most convincing evidence in favour of Spiritualism cannot be published. It is almost invariably of too private a nature. I have much more convincing evidence in my note-books than I will ever dare to print."—*Harbinger of Light.*

At Johns Hopkins University, Baltimore, Dr. Wm. H. Welch, dean, has demonstrated that the blood of the human body may all be pumped out and cleansed and returned. With a marvelous apparatus the blood is pumped through an artificial kidney. The physicians who made the machine are Dr. John J. Abel, Dr. Leonard C. Rowntree and Dr. D. B. Turner.

When he was a young man, Robert Louis Stevenson was secretary of the first Spiritualist society in Edinburgh.

The New Wall Street.



E publish the following from the "New York Independent" wherein it will be seen that Mr. Van Antwerp, a prominent member of the New York Stock exchange foreshadows the admirable policy which is to guide the acts of this body in the future: If the New York Stock Exchange can elevate its standards and purify its processes, the public hostility, heretofore manifested toward that body, will be largely eliminated, and it will be recognized as a valuable medium of trade whereby the nation will be benefited. Mr. Van Antwerp says:

"Heresies and schisms come and go; man-made laws appear and disappear; the human heart does not change, and in the last analysis we come to know that only righteousness exalteth a nation. We of the Stock Exchange know this today better than we ever knew it before, and we intend to live up to it thru the years. We shall make many mistakes, no doubt, but we shall stick to our standards and rejoice in them, and **some day—mark my words—this great market place will earn the admiration and respect of the whole people.**

We are determined to show our critics by our deeds that the Stock Exchange means something vital and vitalizing in America, that it is an important adjunct of the new Wall Street—a broad highway from coast to ocean, doing its utmost to meet the needs of a happy and prosperous land."

The Editor of the "Independent" adds: Any one familiar with events within the Stock Exchange during the past year or two knows that Mr. Van Antwerp spoke the exact truth. The Stock Exchange, under the leadership of progressive, public-spirited, self-sacrificing men, is and has been for some time making itself over.

We must realize that self-consciousness is increased by goodness, and goodness is the parent of happiness, for the self is good. A beautiful thought in itself must in its nature be evanescent, and will add little to our real happiness, though none can do any act of good or pour forth devotion to another without happiness falling upon them like the gentle rain drops. One may be highly intellectual and witty, but wisdom as well as happiness is only brought to light by the touch of goodness, the basis of which is love.

WHAT A GOOD ACT DOES.

Nothing can produce so great a serenity of life as a mind free from guilt and kept untainted, not only from actions but purposes that are wicked. By this means the soul will not only be unpolluted, but not disturbed; the fountain will run clear and unsullied, and the streams that flow from it will be just and honest deeds, ecstasies of satisfaction, a brisk energy of spirit, which makes a man an enthusiast in his joy, and a tenacious memory, sweeter than hope. For as shrubs which are cut down with the morning dew upon them do for a long time retain their fragrance, so the good actions of a wise man perfume his mind and leave a rich scent behind them. So that joy is, as it were, watered with these essences and owes its flourishing to them.—*Plutarch*.

NO RELIGION SCORNED BY
GOD.

Children of men! the unseen Power
whose eye
Forever doth accompany mankind,
Hath looked on no religion scornfully,
That man did ever find.
Which has not taught weak wills how
much they can?
Which has not fallen on dry hearts
like rain?
Children of men! 'tis not that ye excel
In pride of life the ages of your
sires,
But that ye think clear, feel deep, bear
fruit well.

MATTHEW ARNOLD.

The famous soldier Sir. Alfred Turner says:

"I have studied psychic phenomena for seventeen years, but only recently have I given utterance to my views, because the world has been unprepared until recently to listen to such facts that living beings can communicate with the spirits of people who have passed on.

"Spirit photography has given ocular proofs to many skeptics, and now we find the public mind more open than heretofore. Spiritualism must be approached as a religious rite. Half-hearted believers ask what good is communication between the living and spiritual worlds. I answer that spiritualism prepares one for death and builds for one a philosophy of life which is invaluable to happiness.

"At seances to come events which will astonish the unbeliever may be expected.

At the annual meeting of the National Astrological Society of the United States on January 7th, 1914, Captain George W. Walrond, of Denver, Colorado, was elected President. Dr. John H. Rosengreen, of Logan, Utah, Vice-President. Walter H. Lewis, Manchester, N. H., Treasurer and Fredrick White, Crystal Bay, Minn., Secretary.

This Society was incorporated in 1909 and now numbers several hundred members.

Its object is to educate the public in the Science of Astrology, its use and how it differs from fortune telling, also to protect members who may be persecuted for practicing Astrology under some of the fanatical blue laws of the day.

Particulars of membership may be had upon writing to the Secretary, Fredrick White, Crystal Bay, Minn.

ASPIRATION.

By Verne Dewitt Rowell.

Sweet Aspiration!
 Thou art wholly fair,
 Uncloyed by earthly evil;
 The joy of grasping after higher things,
 Of reaching out for that we never touch,
 But ever faintly glimpse.
 Of climbing in our dreams
 The golden heights that lure our inmost souls
 Onward and ever upward to the nobler life
 Than we have ever lived before.

"There is guidance for each of us if we will but listen for it."

BEFORE ABRAHAM.

By W. R. Hodges.

The appropriation for the postal department of our Government for the coming year will be about three hundred millions, or about \$3 for each person. The faithful letter carrier makes his daily rounds from Maine to Manila. At first thought one might class the mail carriers with the telephone or telegraph as a modern invention, but he dates back to the dawn of civilization. It is stated in the book of Chronicles that messages in writing passed between Hiram and Solomon, but that is modern compared with original letters we now have written long before the time of Abraham; letters written upon clay, baked in an oven, enclosed in a clay envelope and sealed with the personal seal of the writer.

The deciphering of the Sumerian Cuneiform texts during the last century

set Americans, English, French and Germans digging in the rubbish heaps of buried cities along the Euphrates and Tigris rivers. The excavations of Layard at Nimrud and Nineveh filled the British Museum with bas-reliefs covered with cuneiform inscriptions. More recently M. de Sarzac, for the French found at Tello more than 30,000 clay tablets, and the great temple of Bel at Nippur yielded five times as many to the American excavators. It was found that in every great city in Babylonia extensive libraries of kiln-burned tablets existed at a very early age. Every temple had its muniment room. Here the clay books were arranged on shelves and numbered, and catalogues giving their titles were provided. By the side of the temple was a school for the study of the Sumerian language and texts. The characters of the syllabary were classified and named. There were dictionaries, reading books, grammars, lists of Semitic synonyms with explanatory commentaries.

Sargon, the founder of the Babylonian Empire, so the legend ran, had an unknown father, presumably a god. He was born in a secret place, and the mother made a basket of rushes, daubed it with bitumen, placed therein the babe and set it afloat on the waters of the Euphrates. The great river refused to destroy its future lord and bore him safely to Akki, the irrigator, who adopted the waif and reared him as his own son. When he grew to the beauty of manhood he attracted the love of Ishtar, the goddess of fruitfulness, and he soon made his way to a throne. This was 3,800 B. C., more than 1,600 years before the time of Abraham. He rode through subjugated countries in chariots of bronze and extended his sway to the Mediterranean. He was the patron of learning

and in his capital city established a great library which contained a work on astronomy, consisting of seventy-two books treating of the conjunction of the sun and moon, the phases of Venus, the appearance of comets, and records of eclipses. He organized a postal service established post roads, and letters and dispatches were carried from the Euphrates to the banks of the Nile.

In 1901, French excavators upon the site of Susa, an ancient Persian city, unearthed the fragments of an elongated sugar loaf of black diorite, which, when joined together, formed a stele about seven feet high, and six feet in circumference at the base. Upon it was inscribed the Code of Hammurabi, King of Babylon, 2,150 B. C., and this code was the law of Western Asia for nearly 1,500 years. He conquered all the independent kingdoms of Babylonia, the mountaineers of Elam, the Assyrians and the Amorites. In the Epilogue he refers to his conquests, but his chief pride is in his code. "I have raised my stele and inscribed thereon my law that all shall know their rights, and him who reads shall say, "This Hammurabe was a ruler who to his people was like the father that begot them." A collection of fifty letters from Hammurabi to the governor of Sippara discloses that he was a careful administrator who supervised even the small details of his reign. He appointed governors, held them responsible to himself, gave minute instructions, demanded reports, summoned defaulters and directed their punishment. He supervised the execution of his code, and there was a right of appeal to the King. The rights of women were fully protected and the Babylonian wife and mother was as well guarded by law as they are in Missouri today. At this time, more than 1000 years before the time of Moses, the Hebrew wife was practically a slave.

Excavations made at Tel-el-Amarna in Upper Egypt in 1887 disclosed the astounding fact that although Western Asia to the banks of the Euphrates was about 1,400 B. C., part of the Egyptian Empire, all its official correspondence was in the ancient cuneiform script of the Sumerians. In all the letters recovered from all classes of society and of both sexes, there is no trace of the use of either the Egyptian language or the Egyptian mode of writing. Professor Sayce in his *Egypt and Babylonia* says: "The age of the Eighteenth Egyptian dynasty (at the time above referred to) must have been quite as literary as the age of our own eighteenth century, and international correspondence must have been quite as easy, if not easier. Education must have been very widely spread; all the civilized world was writing and reading, and the system of writing was a most complicated one demanding years of study and memory. In spite of this it was known not only to a professional class of scribes and officials of the Government, but also to the shekhs of petty Canaanitish towns and even Bedawin chiefs". Speaking of Canaan before the Exodus he says, referring to the Tel-el-Amarna tablets. "It proved that so far as literary culture is concerned, the civilized Oriental world in the Mosaic age was quite as civilized as our own. There were schools and libraries all over it, in which a foreign language and a complicated foreign system of writing formed an essential part of education. It proved that this education was widely spread: there are letters from Bedawin shekhs as well as from a lady who was much interested in politics. It showed that this correspondence was active and regular, that those who took part in it wrote to each other on the trivial topics of the day, and that

the high roads and postal service were alike well organized."

Such people were the Canaanites, worshippers of gods other than Yaveh, the fierce jealous God of the Israelites; the only god of all antiquity who commanded the extermination of all who failed to worship him, who demanded the "firstlings" of both man and beast; who delighted in the sweet savour of burning sacrifice and the blood which is the "life," who commanded the barbarous Nomadic Israelites, when they found a city, the inhabitants of which served other gods, "Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword

And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof, every whit, for the Lord, thy God; and it shall be in heaps forever; it shall not be built again."—Deuteronomy XIII. 15, 16.

Until 1887 Palestine was archaeologically an unknown land. After the Israelish conquest we learn of its history from the Old Testament, but of its early history, its people, their social condition, their civilization, their high culture we knew nothing. By archaeological research we can follow back to the neolithic age the history of the people whose fair lands, homes and lives were given over to destruction by the chosen people of Yaveh.

Stellar Science Department

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

THE MILKY WAY.

Charles Nevers Holmes.

The Milky Way! The "Circulus Lacteus" of old Rome; the "Jacob's Ladder" of our ancestors. There it shines like a large, irregular belt or band, a sort of misty light gleaming afar off amid the star-bespangled firmament. Invisible in moonlight and on evenings when the heavens are not clear, this so-called Milky Way is never brilliant, but is fairly noticeable, on moonless, cloudless nights. Its sky-appearance is somewhat phosphoric and spectral, and it is not to be wondered that the ancient people had all kinds of theories respecting it. For example, Metrodorus believed the **Milky Way to be the original course**

of our own Sun, even Aristotle thought it was occasioned by the gaseous exhalations from our Earth. When Galileo and later times came, however, the true nature of this mysterious and gleaming band was revealed, and men discerned that the "Circulus Lacteus" was in detail a vast collection of fiery suns whose remoteness had hitherto concealed their separate individuality.

That this wonderful galaxy of fiery suns forms a stupendous skyband all around our World is proven by the fact that it is equally visible from the northern and from the southern hemispheres. That it is irregular in outline and that it is broken and rifted in places are very evident even to unassisted eyesight; but, of course, man **does not know the exact shape of the**

Milky Way. As our little Planet speeds upon its orbit around King Sol, the firmamental position of this shining band changes from month to month; but it is always in the same sky-position at the same time of the year; that its myriad-suns are very, very remote from us is as certain as the fact that our own Sun is comparatively near us, and it has recently been estimated—perhaps conjectured is the better word—that the "Circulus Lacteus" is distant approximately 3,000,000,000,000 miles! This remoteness means that the Milky Way—the suns of the Milky Way—darts its light-rays towards our World for about 540 years, and at a velocity of some 186,330 miles per second! Probably this recent estimation of the stupendous remoteness of "Jacob's Ladder" is not large enough; but any such sidereal approximation can signify very little even to the man well versed in astronomical science.

When we consider the neighboring planets, King Sol and Queen Luna, some idea of the remoteness of the Milky way glimmers in the mind. When we go still farther—enormously

still farther—and consider suns like Capella or Canopus, we get, perhaps, a better conception of the bewildering distance of this shining firmamental band. When we consider, moreover, the incalculable number of suns constituting such a galaxy, our minds are wholly amazed, and when we also consider that each of these myriad-suns possesses probably a solar system of its own—a solar system that often contains, it may be, as many as or more planets than those of our own solar system—the brain becomes still more bewildered. And when, in addition, we ponder upon the possibility that this Milky Way—this seeming boundary or frame of our local Universe—has other Milky Ways situated at incalculable remotenesses beyond it, and then still other Milky Ways situated at even more incalculable remotenesses beyond these, the mind is overwhelmed and utterly confused, and we murmur in awe and reverence, in the presence of such incomprehensible Deity; "What is man, that Thou art mindful of him? And the son of man, that Thou visitest him"?

JUPITER.

Maud Lindon.

If there were need to prove the immense ages through which Astrology has been the serious study of sincere seekers after truth, or to show how immeasurably great are the gifts which this science has bestowed on men in lifting them ever nearer to a just understanding of life, the task

were not difficult. It would be necessary to look beyond the crystallized forms of its development in Babylonia and ancient Egypt; beyond the still earlier Chaldean and Akkadian civilization; beyond all tablets, papyri and monuments; back into a past that is beyond all recorded history. We

should have to carry our inquiring minds to those far distant days when the Asian tribes around the then existing sea of Gobi were sending forth their migratory clans—wave after wave like the spreading ripples from some central force of disturbance.

Amongst these successive waves of emigration was one which swept across the steeps of what is now Northern Persia, and through the mountainous wilds of Asia Minor, to the littoral of Aegean sea—the ancestors of the Dorians and Ionians who, with Hellenes, were destined to form the Grecian nation. We must not imagine that such migratory waves pursued their course unceasingly. When later migrations no longer urged them forward, they would settle in suitable localities and form states, which waxed mighty and endured their time, only to fade before the next oncoming wave. Then the tribe would pass forward on its pilgrimage ever faithful to the instinct of such peoples to travel westward with the Sun. Sometimes their road would be barred by geographical obstacles which demanded slow exploration and passage; or at other times their advance would be stayed by earlier bands of the great Aryan race, until conquest or fusion had once more opened the westward path.

Throughout their long wanderings these forefathers of the Grecian nation carried their folk-lore and developed their wondrous Nature worship. Like a river which receives numerous tributaries, so the onward-moving Hellenes gathered and assimilated the thought of all the peoples they came in contact with, and welded therefrom their religious creeds and Astrological intuitions. To

them every rock and stream and tree had its animating spirit; every breeze was the whisper of a god; every dewdrop the tear of a goddess; every planet the throne of a deity raying forces, good and bad, upon mankind. To them belonged the destiny of attaining a true insight into the purpose of life through reverence for its beauty, and after long gestation of these thoughts, to give to the world philosophies, profound and influential based upon this slowly garnered knowledge.

In the course of subsequent centuries these celestial investigations and philosophies passed from Greece to Rome, and the planets there acquired Latin names, although the attributes pertaining to them through long observation were respected. The personifications of the major planets were continued; Zeus became Jupiter, and honour and study were given to all. On the Alban Hill, as the centre of the league of those thirty Latin cities of which Rome was originally merely an ordinary member, arose a temple of Jupiter—"The Benevolent and the Just, the Grantor of Increase and Prosperity, the Guider of Magistrates and the Dispenser of Benefic Promptings."

Gradually it was to Jupiter that the practical and forceful Roman instinctively turned for aid in mundane affairs and before setting out upon any far-reaching enterprise he would visit the temple of the Planet-god and seek to learn from the priests what fate the aspects in his horoscope indicated, and whether the omens were favorable. Every notable city in the wide empire possessed some fane erected in his honour. Within these Jovian temples Astrology was one of

the chief themes of learning, and accurate measurements were made of the year by means of the solar and planetary movements, which ultimately gave to us our present calendar. It was, in fact, the province of the Pontiff, or High Priest of the temple of Jupiter on the Capitol at Rome, to proclaim from its marble steps at the beginning of each new year the correct dates of the coming seasons and religious festivals, and to pronounce his reading of the Will of Heaven, as shown in the silver writing of the stars.

Out of the cult of Jupiter, and the acknowledgement of his beneficent sway over the careers of men, evolved the later division of his powers and attributes. Most of these qualities were gracious, majestic, and lofty in ideal; and to some of them distinct personifications were given, such as the lesser deities, *Dius Fidius* and *Fides*, who were probably originally identical with Jupiter but gained a separate existence in the Roman Pantheon in the course of time by a process familiar to all students of ancient religions. "This connection with the conscience, with the sense of obligation and right dealing, was never quite lost throughout Roman history. In Virgil's great poem, though Jupiter is in many ways as much Greek as Roman, he is still the great protecting deity who keeps the hero in the path of duty towards the gods, the state and family."

As the culture and learning of Rome grew to that mighty strength which has given to us, at a distance of two thousand years, the basis of our laws, our language, and our goals of progress, so were the generous attributes of Jupiter ever more deeply grasped in the minds of the *Astrologers* and the people of those times.

Enthroned upon his ring-encompassed planet, Jupiter was the admitted bestower of justice and prosperity, and the inward meanings of the Jovian gifts were studied in their relation to those other planetary influences which, in combination, weave that maze of time and space, of laughter and sorrow, of failure and success, which forms the career of man.—*The Adept.*

PRAYER AS WIRELESS TELEGRAPHY.

Canon Wilberforce.

Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting place in God for sundered hearts and lives. I cannot analyze it and reduce it to a proposition; but neither can I analyze the invisible frgrant vibrations which proceed from a bunch of violets, and which will perfume a whole room. I cannot analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father's mighty angels that excel in strength, who can say?) but which influences would not be set free without the intercession. I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of 10,000 men. Why should not intercession be part of God's regularized workings as much as wireless telegraphy? Why should it not be a natural law, and

none the less spiritual because natural? Such forces do exist—call them thought transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the psychical investigator. Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting, by divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?

"I HAPPIED HIM UP."

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's, two or three doors away.

Her eyes were bright, her lips so smiling that her mother smiled too.

"Do you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. I missed you, that is all. Where were you, daughter?"

"At the Browns'. And, oh, Mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; then someone stepped on the kitten's tail, and I was just going to happy her up when you called me."

The mother laughed.

"Why, what a happying time you had! It must make you happy yourself to happy up little boys, and

babies, and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and soon you will find yourself so happy that your face will shine with smiles.

"DEAD" WITHOUT KNOWING IT.

There is one aspect of the controversy regarding the status of spirits who communicate with us that is too frequently overlooked. It is indirectly referred to in Dr. Hyslop's answer to a question regarding "malevolent spirits," states "Light." Many unhappy spirits do not realize that they have passed over. Others come to us for sympathy and help. Can there be anything more pathetic than the attitudes of fear, of repugnance, of superiority, of exclusion and of hostility, which are so often assumed towards these "spirits in prison," "lost souls," undeveloped," or so-called "evil" spirits? We read a book recently in which these several attitudes are forcibly dealt with. The poor unfortunate, sorrowing spirit, who haunts a certain house, meets with rebuff, until at last a woman who understood saw the "ghost," and pitied it. She threw her arms around the shadowy form, after she had spoken kindly words of encouragement and hope, and at last the spirit whispered: "It is enough; now I know what God is." Truly, love will always triumph. Even if it were true that those who communicate with us are demons—if we were to treat them as beings who need love and help, we should convert them into friends.—*Harbinger of Light.*

COLONEL GOETHALS.

By Edgar Guest.

When I'm getting faint and weary
 And the outlook's far from cheery,
 When my work is disappointing
 And my tasks are hard to do;
 When I'm bruised of shin and knuckle,
 When my poor foundations buckle
 There's a heap of inspiration
 In just contemplating you.

When the coward in me rises
 And my better part advises
 To abandon what I've started
 And not try to see it through.
 When it mutters: "Oh, forsake it!
 It's too hard; you'll never make it;"
 There's a heap of inspiration
 In just contemplating you.

There is courage in comparing
 All the little shocks I'm bearing
 And the trials that confront me
 To the greater ones you knew;
 When my own work I'm inspecting
 There is courage in reflecting
 On the many difficulties
 That did not discourage you.

When the quitter in me battles,
 And the bones of failure rattles
 In my face, to try to daunt me
 At each small disaster new,
 When I'm almost going under,
 When I'm staggered by a blunder,
 There's a heap of inspiration
 In just contemplating you.

I can see you slowly creeping,
 At your task forever keeping,
 Taking setbacks without whining,
 With your purpose firm and true;
 Taking disappointments crushing,
 Uncomplaining—and I'm blushing
 At the coward that is in me
 Every time I think of you.

Many said you couldn't do it,
 Couldn't dig and blast and hew it,
 But today are vessels passing
 Where the brush and bramble grew;
 And for cares that now beset me,
 For the jolts that come to fret me,
 There's a heap of inspiration
 In just contemplating you.

—*Detroit Free Press.*LA ESTRELLA DE OCCIDENTE
THE STAR OF THE WEST

A monthly publication devoted to Theosophy and to Occult Philosophy, published in the Spanish language, at Buenos Ayres, South America, by Nicolas B. Keer. A magazine showing evidence of careful editing, containing extracts from standard writers, and original communications of decided merit. A summary of the contents of the November number is as follows:

1. The Garb of Innocence and the Garb of Purity—A very pleasing allegory by Aime Blech.

2. Elder Brothers, by Annie Besant—They are the great minds who have directed humanity throughout the ages.

3. The Blond Siren; a Breton Folk Tale, charmingly retold by Senora de Lewis Maurecy.

4. Minor Initiations, by Annie Besant.

5. On Vedanta Philosophy, by Swami Vivekananda.

6. The Human Aura, the first chapter of a devoted article unsigned.

7. Questions and answers—Various

8. Books and Periodicals, by Alma Delmar.

A FANTASY

By George W. Priest.

*On an ancient Hittite love-letter written
on a clay tablet.*

Loving, he wrote the charms of Taa's
daughter,

Her nature kind and fair;
Her joyous eyes, her lips of lure and
laughter,
The beauty of her hair.

Not his the means the modern mind
possesses;

The barriers high time's onward
march to stay—
Her name, his homage reverent he
presses
Upon the plastic clay.

If, as some hold, our souls live on, un-
ending;

Untroubled by death's night;
Still suffering, struggling ever heaven-
ward, tending
Upward toward joy and light—

Loving, he sings the charms of Taa's
daughter,

Her spirit pure and fair;
Her eyes, the beauty of her soul ex-
pressing;
The glory of her hair.

Within the last four months three families have moved from the old farm house on the new Hackensack road, near Poughkeepsie, N. Y., formerly owned by Matthew Vassar, founder of Vassar College. The ghost of Vassar is said to haunt the place. Henry L. Stonebridge says the ghost of the old man stood at the foot of the bed and was plainly seen by his wife as well as by himself.

THE LORDS OF LIFE

I saw them pass,
In their own guise
Like and unlike,
Portly and grim,
Use and Surprise,
Surface and Dream,
Succession swift, and spectral Wrong,
Temperament without a tongue,
And the inventor of the game
Omnipresent without name;—
Some to see, some to be guessed,
They marched from east to west:
Little man, least of all,
Among the legs of his guardians tall,
Walked about with puzzled look:—
Him by the hand dear Nature took;
Dearest Nature, strong and kind,
Whispered, "Darling, never mind!
Tomorrow they will wear another face,
The founder thou! these are thy race!"
—Emerson.

Cecco Dascoli.

Known to modern Astrologers as Francisco Stabili was the most famous Astrologer of the thirteenth century, and as his works became known it created such a furor, that he was burnt alive by the Inquisition in one thousand three hundred and twenty-seven, though this did not deter the fulfillment of his prophecies.

Chaldean Oracles.

These were teachings which urged men to devote themselves to things divine, and not to give way to the promptings of the lower mind; for while the destiny of the human race is written in the stars, yet it is the mission of the Divine soul to rise above the circle of necessity, and the oracles gave victory to that masterly will. Many of the Chaldean teachings may be found in the Modern Theosophy, though the

inner meanings are lost to the present generation, and are not the true teachings taught and practiced by the Chaldeans; for re-incarnation has been built up by modern students, while the true interpretations of the Chaldeans are lost.

THE COLORS OF THE PLANETS AND THE ZODIACAL SIGNS.

The Sun signifies orange and yellow.
The Moon, silver and lead colors.
Saturn, black and dark brown.
Mars, signifies all shades in red.
Venus, white, pink, and delicate colors.

Mercury, light blue and striped colors.
Jupiter, violet, purple.
Urania, mixed colors in green, dark blue and brown checks and uncommon mixtures.

Neptune signifies dark blue and light green.

The significations of the Zodiacal signs are:

Aries, yellow and red.
Taurus, carmine and citron.
Gemini, light blue and white.
Cancer, green and russet.
Leo, orange and red.
Virgo, brown, spotted with blue.
Libra, white and yellow.
Scorpio, dark brown and red.
Sagittarius, indigo and green.
Capricorn, black and dark blue.
Aquarius, light blue and yellow.
Pisces, a pure white color.

Thus, if desiring to know the color of any object in quest of, it may be determined by considering the significator and the sign in which it is posited in the figure.

Character.

The most important future of Astrology is its delineation of character, and as character is destiny, no definite or correct prediction can be made as to the future of the life under consideration, until a perfect judgment is given relative to the character. Character in itself is the accumulated results of aggregated experience in the past, and as the past conditions are never exactly the same, no two characters can be exactly alike. All the planets combine their share in forming the character; Mars we have learned, gives courage, vitality, strength, energy; Saturn, perseverance, patience and stability, seriousness, contemplation and meditation. Venus describes the love nature, harmlessness and mirth. Mercury controls the intellectual side of the character; Jupiter gives compassion, benevolence, and manifests the religious and social qualities. The Moon governs the animal and instinctual side of the character. The Sun governs the moral, bestowing firmness and dignity to the character.

Chance.

Nothing occurs by chance; for according to Astrological rules, all things are governed by a law so perfect that chance can have no place in it; for that which might appear to happen by chance can be traced to this infinite law, by those who will strive to make themselves acquainted with the esoteric interpretation of planetary conditions; thus becoming masters of themselves, and taking in their own hands their destiny, and become students of the evolution of life as well as of form.

LONG LIFE IN BULGARIA.

An English newspaper recently published an interesting interview with the Bulgarian Consul-General at Manchester. Here is an extract worth reading;—

"My great-grandfather died about twenty years ago at the age of one hundred and thirty-two or one hundred and thirty-four. I remember being at a big family party in Sofia on the occasion of a wedding of an aunt. I was not much more than a boy then. At any rate, I was a youngster compared with my great-grandfather, who was present, and who was, to everyone's knowledge, about one hundred and twenty years of age.

"He was a wonderful old gentleman, and he made a speech in which he said he was proud to see so many descendants about him. He had a grim sense of humour, and I do not think the young people quite relished the old man's jest that he meant to live until he had buried all his children. At that time he was the father of twenty-six children, two of them by a second wife, whom he had taken to himself when he was over ninety years of age.

"At the family party of which I am speaking some of the old gentleman's children were octogenarians and even nonogenarians, and the extraordinary thing is that he did actually see the fulfillment of his prophesy; he lived longer than all his children, and he died shortly after he had buried the last of them.

"How do I account for the long life

of the Bulgarians? Well, I attribute it to the sobriety of the nation in general. We are a very temperate people, and being largely engaged in agricultural pursuits, we live in the open air. That is a great asset, and there is also the fact that we are not great consumers of meat. We are great vegetarians, and some of our poorer people live practically on cereals, vegetables and sour milk."

M. Angeloff's father is now eighty-eight years of age, and as his son says, "is as active as a man of forty. He frequently spends eight hours a day in the saddle riding round his estate, and he has still all his teeth."

It is said that Bulgaria provides seventy-five per cent. of Europe's centenarians.—*Harbinger of Light*.

George Francis Train at seventy had vigorous health, bright eyes and a skin like milk and rose leaves. He was notorious for his refusal to shake hands with people. He would not touch man or woman. He said to me: "Why should I? My flesh is clean and wholesome. I've not eaten a scrap of meat in twenty-five years. My stomach is no cemetery for dead animals; my blood is no sewer for toxins absorbed from killed things. Why should my clean flesh be polluted by coming into contact with meat-eaters' flesh and absorbing their magnetism?" — *Magazine of Mysteries*.

As a result of action of the Kansas City, Mo., council, women prisoners will be permitted to work on a municipal farm and engage in poultry raising, butter-making, gardening and other farm pursuits. The plan was suggested by the Council of Women's Clubs.

BLACK DEATH.

Was a name given to a terrible epidemic which broke out in the city of Dublin in the month of March, in the year one thousand eight hundred and sixty. It is worth recording, owing to the positions of the planets at that time. Mars was in the sign Aquarius, which rules the blood, being in square from Saturn in Scorpio; Saturn being retrograde, and in the opposite sign to that governing Ireland, and Saturn was also in parallel to the sign ruling Ireland. This same epidemic prevailed in England in the fourteenth century. The name arose from the dark blotches which appeared on the skin.

Too Cheap—"Shall I dissolve another pearl in the chalice for your breakfast?" asked Charmion.

"No," replied Cleopatra. "Pearls are too in expensive and commonplace. Boil me an egg."—*Washington Star*.

New occasions teach new duties,

Time makes ancient good uncouth,
They must onward, upward ever,

Who would keep abreast of truth.

—Lowell.

A RECIPE.

By Arthur Allace Peach.

Smile a little, laugh a little—
That's the only way
To keep the shadows from the heart
And brighten every day.

Play a little, work a little—
All with earnest zest;
After patient toiling comes
The sweetest, deepest rest.

Push a little, pull a little—
You'll help the world along,
Even though your efforts seem
Not so very strong.

If you want to keep the days
Passing happily,
(And you've not a better one)
Try this recipe!

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