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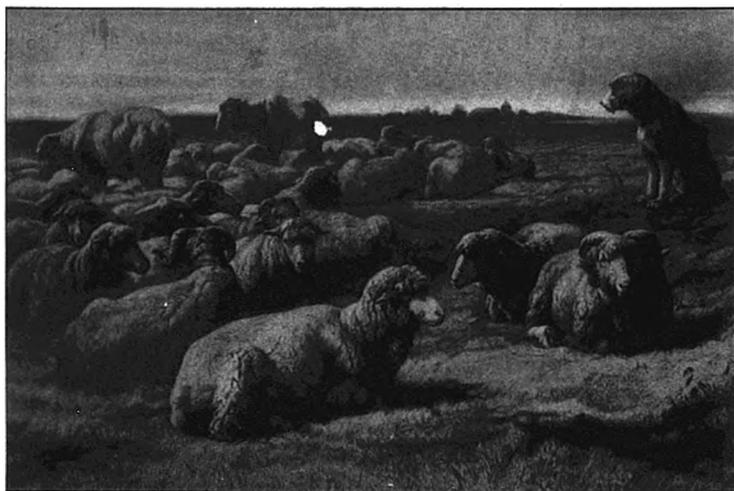
JULY, 1908

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THE
STELLAR
RAY

A MAGAZINE

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



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What Parents and Guardians Ought to Know

EACH child born into the world is entitled to the best guidance and care the parent is capable of giving it. The Stellar Ray horoscopes are intended to be an important assistance to parents in the comprehension, education and care of their children. A natal chart—cast for the exact time of the child's birth reveals that child's character, mind and disposition, the weak and strong points in the organism as well as the vices and virtues—enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can be best trained.

THEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

THEY will appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness. For goodness alone is truly great.

FULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.

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THE STELLAR RAY

A MAGAZINE FOR THINKERS

Published Monthly at Detroit, Michigan, by

THE ASTRO PUBLISHING COMPANY

HENRY CLAY HODGES, Editor

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The Relation of Fate to Fortune

By HENRY CLAY HODGES

Humanity complicates and renders difficult through abstruse reasoning what will come to be clear and simple of comprehension. A child learning to walk and talk finds difficulties and complications that vanish with experience. An electrician is at first confronted by a labyrinth of complicated detail, which he soon reduces to the simple law of insulation or connection.

Fate, in a general sense, denotes an invariable necessity depending upon some superior cause. The term was much used by ancient writers and philosophers, and intended to imply a fixed decree whereby Deity has proscribed the order of things and allotted each individual what shall belong to him.

The Greeks term Fate a chain or necessary series of things indissolubly linked together.

Plato claimed that all things are in Fate, but all things are not fated.

For example, it is not fate that a man shall perform a certain act for that would be destructive to free moral agency. But, if an individual should choose to do such and such things, then it is Fate that certain consequences shall ensue from it. A certain act is a matter dependent upon an individual, but results from that act extend beyond his control. If a stone be cast in the sea the ripples and vibrations caused by it are beyond the control of the hand that threw the stone. On all sides nature teaches this great truth.

Fate is the state in which consciousness finds itself. Fortune the result of the movements of that consciousness within its limitations. Again, for example, man finds himself encased in a form that may not fly. His manner of locomotion is proscribed, he must walk,

placing one foot before the other methodically. By concentration and practice he may become fleet-footed, but this is not swift enough and he enters into harmonious relations with a law of nature and he flies across continents and seas more tirelessly and swiftly than winged birds.

Man's vision is restricted, but many men gaze far into space and observe the movements of worlds which are to others unknown. Fate, the "proscribed order of things which decreed" that human vision be limited, has been partly overcome by an act, the consequence of which extends far beyond the control of the mind that first enlarged the field of physical vision.

Fate is as plastic as the air we breathe, the water we drink, the soil we till; once we realize that we have dominion over it.

The only Fate is law. Comprehend law and work with it, then shall not only plodding become rapid flight, and restricted vision scan the universe, but all things shall become possible.

Just as Benjamin Franklin put in motion activities that have far exceeded his brightest dream of achievement, activities that his hand could not check, that shall continue down through future ages, so may he whose life movements conform harmoniously to the laws of existence, set in motion forces that extend far beyond his control, vibrations which attract to him (both to his present and his future), privileges and power beyond his fairest dreams.

It is equally true that he who lives out of accord with the same laws, creates discordant vibrations which clang out of tune with his fellows, out of tune with successful endeavor, attracting to himself unknowable rebuffs

and untoward conditions, which reach far beyond his control.

Selfishness, hatred, envy, malice attract with redoubled force—so do loving kindness, gentle tolerance and patient cheerfulness react after their kind.

Let us stop and consider the circumstances of our lives and observe how the destiny of an individual may turn on a moment's delay or advance, and realize that we may become masters of our Fate.

The Human Sea

A COMPARISON

On the coasts of Scotland and Norway the sea towers into giant breakers; their powerful vibrations resound far inland, causing the very foundations of the earth to tremble.

In gulfs and on the shores of milder climes the same sea peacefully laps its shores gently singing the hours away.

It is the one composite body obeying the laws under which it moves and has its being. At the sound of the storm trumpet, or the roar of the north wind each drop performs its part in the mighty activity.

So is human existence a vast slumbering, heaving, dashing sea, answering the grand call of nature, the law of evolution.

There are movements among all nations and ages of mankind which are the giant human breakers whose vibrations resound far along the shores of eternity.

They cleanse the sands of time of musty accumulations of ignorance; they wash away vulture nests of crime; they overwhelm prowling pirate crafts of evil intent, and purify the mental and moral atmosphere, bringing better conditions, as do quiet seas of prosperity, come after the storms of war or the conflicts of reconstruction.

The broader service rendered the earth by its waters is given through its vapors that ascend to the skies and then descend in luscious life-giving moisture. This movement is the aspiration of the sea. The soul of the waters reaches upward and then falls in beneficence

upon the earth which it loves. What would the earth become without its dews, its showers, and long periods of moisture from the clouds?

Not one-half the mission of the sea is performed within its rock and sand bound shores. More far reaching and beneficial are its aspirations, although it patiently obeys the law of its limitations, bearing burdens, nourishing and sheltering the life in its charge.

The aspirations of the human mind ascend to the purer atmosphere of spiritual vision, gathering wisdom and love, which then descends upon the thirsty soil of growing humanity.

Like the sea, while patiently, cheerfully, actively obeying the physical laws of its life, the mind should reach upward, outward, all-where, absorbing wisdom and power for greater usefulness. Shall not the human sea learn a lesson of salient import from her sisters, the waters of the earth?

We may, by looking about us, see the two different forces in action, one partaking of the higher attributes of the infinite; the other finding an equality in the lower order of life, which is a reflex of the good filtered through conditions more akin to animal life. As each individuality is a law unto itself, so much that individual conforms to its own law, for in life as we may find it today unequalized conditions are dominating. The great object in life is to equalize our lives in harmony with the law under which we are existing.

Save the Babies

"NEAR PURE" MILK

When it is considered that 80,000 children die annually in the United States from germ-infected milk alone, the importance of absolutely pure milk is readily appreciated. Ignorance, that great crime of the ages, is the sole reason for the death of these children. For there is none who would destroy if the knowledge of how to save were at his command. When one speaks of pure milk he immediately thinks of milk that has been inspected by the city or county milk inspectors or health officers and pronounced "fit to drink." This, however, is not pure milk—it is only "near-pure" milk, and is still in an unfit condition for the consumption of small children and babies.

Milk to be in absolutely pure condition, robbed of its death-germs, must undergo an operation of pasteurization. Pasteurization is a simple process, which should be known by every mother. It requires no chemicals and it means simply the application of heat to the milk. It is a process that every mother should learn, and the directions for which she should keep on hand in the house with far greater care and concern than her household recipe-book. No woman can keep house without this book, which means frosted cakes and currant jelly, but the recipe for Pasteurization of milk means the lives of the children and it should be regarded as one of the household's greatest treasures. We shall give this recipe and then tell you a little of the importance of using it:

The milk should be furnished to infants in nursing bottles after heating it in the bottle in boiling water to a temperature of 165 degrees Fah., for at least 20 minutes. The nursing-bottle should be clean. The milk is then introduced into the bottle, which is wrapped in a cloth and placed in a kettle or other vessel containing water, reaching almost

to the neck of the bottle. The cork should be removed from the bottle and placed in the water. The water is brought to a boil; the flame then lowered to keep the water near to boiling (but not boiling) for from 20 to 25 minutes. The flame is then extinguished, the cork inserted into the bottle and the whole allowed to cool to the temperature of the room. It is then ready for the child.

The so-called commercial Pasteurization of milk is almost worthless. Of course milk inspection in most of the large cities does a great deal of good, but it is a safe estimate that it decreases the death rate of children not more than 25 per cent. Nathan Strauss of New York took up the task of real milk Pasteurization 15 years ago. As a measure of his wonderful reward statistics show that last year alone his methods saved the lives of 11,000 children. In St. Louis, Chicago, Boston and Kansas City his plans were followed with great success.

It is somewhat astounding to know that while children under five years of age constitute but 13 per cent of the population of the United States they furnish from 30 to 50 per cent of the deaths.

With such advancement as we are making today in every department of life's welfare, it would seem that greater attention should be paid to the saving of babies. Ten per cent in deaths of children should be an enormous price. The altar of ignorance and negligence demands a sacrifice but let not the offering be so great.

For the man or woman who would be strong and healthy, milk can unreservedly be recommended. It is the most perfect food known to mankind because it contains most of the elements of a per-

fect food in the right proportions. The writer knows of marvelous cures it has helped to effect and knows well how it fills out the hollows and builds flesh. In Chicago they have an institution where the patients drink from six to ten quarts a day, and this institution is accomplishing wonders. Right here in Massachusetts we have an institution where milk is also a very large part of the diet, and here likewise the results obtained from the drinking of a generous quantity of milk are likewise unquestioned.

Drink milk if you would be well—and drink a plenty. It is far cheaper than medicine. Drink it boiled or unboiled—to us it makes no difference. A pinch of salt may make it more digestible for you. We know only too well that some persons claim they cannot drink milk, and in some cases it does seem as if it could not be used with benefit. But, we know, too, that you can drink milk and “lots” of it if you get out into the open at every pos-

sible opportunity—and take deep breaths. Deep breathing and walking build up the body as a whole, and that means the stomach, too.

You must know how to drink milk, though. It is a little science in itself. Watch those at table with you, watch the diners in restaurants, and note how they gulp it. Why, no wonder stomachs revolt. They must or be drowned. To get the full benefit from a milk diet you must drink it very, very slowly. Sip it—the smaller the sips the better. Eat it, as one prominent specialist says. Then you will find it palatable and wholesome.

Make no mistake about this. Acquire the milk drinking habit. It is a wonderful beautifier and builder of flesh and strength. When used or rather when “eaten” in fairly generous quantities it is very effective.

Remember, now—sip milk—don't gulp. “Eat” it.

Thoughts Are Things

By FRED G. KAESSMANN

“Thoughts are Things,”—although many of us fail to realize this. But remember that. Thoughts are things—and they operate in your favor or against you as you use them. What is more, they are very powerful for harm or good. They will “make or break” you just so sure as the sun rises in the east.

The brain controls the body. The system of nerves furnishes the means of control. Over this network of lines the messages are sent. If the messages be good all will be well. If the messages be vicious, all will be disastrous. A man cannot think bad thoughts and be good. He cannot think disease and be well. This is an absolute, immutable condition. It is a fact. It is a vital truth. As you think so you are.

Grasp these truths. They will have much to do with your state of health. They will determine largely whether or not happiness shall be your portion.

If you think kindly, pleasant thoughts, your body will be in harmony. Health will come to it. So think pleasant thoughts.

Think pleasant thoughts now and all the time. Do your utmost to accomplish this. Throw out trifles. Let no small things interfere with your peace of mind. Tomorrow—yes, an hour from now—they will be nothing. You should work toward this end faithfully and persistently. It means health to you. It means strength. It means happiness. Think pleasant thoughts and be well and happy.

Let nothing interfere with your purpose. Hold yourself in hand. Say to yourself, “I will be happy. I will be well. I will accomplish my ardent desire to be well, strong and successful. I will let no such thing as thoughts—thoughts—thoughts—stand between me and my goal. So here's to the better way of thinking! Hurrah!”

And that brings me to a factor some

of you might overlook. You must have the desire, keen, unsatisfied desire, to be well before you can really accomplish anything great. The desire must be there. You must want health badly enough to desire it strongly—for then you will fight for the end in view. The stronger the desire the stronger your determination, the better the effort you will make in your own behalf. That's it—in your own behalf. Some persons, in following these suggestions, or in doing anything else, for that matter, make only half-hearted efforts. Such never arrive anywhere. The power is too weak: Like electric cars, when the power is shut off at the central station, they become stranded along the road. And the power in this case lies in your brain—your central station. Shut off the power—all stops. Keep a goodly supply pulsing along your lines of communication, your nerves,—result, everything tends toward health.

You should think friendly thoughts. You should think clean thoughts. You should think thoughts of strength, of health, of happiness. Otherwise you will generate within the body conditions inimical to your welfare. Indeed, you may even generate poisons that will badly injure the whole system. This has been amply demonstrated. Sufficient — yes, abundant proof is at hand to prove that such thoughts as hate, jealousy, revenge, etc., actually generate poisons within

the system that are very harmful to the health. They hurt the projector—the person who thinks them—a great deal more than they hurt the person whom they are designed to harm. Persons who have no education along this line, who have never studied the mind, can grasp the truth of this statement readily by examining their state of mind closely the next time they find themselves sending out hate thoughts. By asking themselves at the time, "Who is unhappy now?" they will find it is themselves. Very likely the person hated knows nothing whatever of the state of mind of the person who hates him. How foolish it is!

Therefore, be good to yourself. Do not, while under the mistaken belief that you are harming others, harm yourself. It is ridiculous, to say the least. Remember, also, that no matter what kind of thoughts you send out, the same kind will come back to you. Thoughts radiate in circles—and we attract the same kind of thoughts we think.

Think health. Think more health. See, in your mind, a strong, healthy, vigorous, virile body. The thought will react upon the body as well as act directly. The power will be potent, powerful, unlimited. Be good to yourself in being good to others.

"Thoughts are things." Make them your friends. They will serve you well.

Life, Health, Love, Happiness, are in the air we breathe.

Right breathing will result in right living, because right breathing means the conscious inspiration of the right things contained in the atmosphere. It means a proper use of the breath organs by the mind. We have known that in order to walk swiftly, gracefully, the mind must give attention to the subject. In order to cultivate the breath organs the mind must give attention to the manner of breathing, and the quality of the substance inhaled.

Carve the face from within, not dress it from without. For whoever would be fairer, illumination must begin in the soul; the face catches the glow only from that side.—*W. C. Gannett.*

CONCORD, N. H., May 11th, 1908.
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Yours truly,

W. F. S.

Unity Through Adaptation

By PROF. L. E. JOHNDRO

Of all the truths revealed in a study of astronomy and astrology the importance of unity is perhaps the most emphasized; and there are no sciences—except chemistry—that so completely awaken our consciousness to a cognition of the true inter-relationship of parts to the whole, and which, at the same time, while admitting the intrinsic value of differentiation, so reconcile us to a sense of their fitness. As we view all those vast worlds out yonder and admit their mighty forces of attraction and repulsion—their vibratory jostling across the infinite sea of ether—and yet pause to contemplate the unbroken harmony of the whole, we are forced to see unity even in diversity, and to recognize that unity does not depend upon coalition and upon the annihilation of individualism, but merely upon orderly adjustment, intelligent law, and harmonious inter-relationship.

So, too, in the human problem, we find that unity does not demand the coalescence of society into one creed—into stagnant inertia, but simply individual adaptation to the social organism; and in the consideration of destiny, this fact should receive our careful attention, especially, since throughout all nature there ever remains the microcosmic and macrocosmic identification of the real—the Eternal Entity—out of which, through imperfect concept, first the thesis of dualism arose, and which later having been corrected by science as the opposite side of a single entity, principle, and law, has threatened the opposite extreme of error in many radical cults of modern origin under the terms psychic and soul culture, in which unity by coalition rather than through adaptation is the unsuspected corner-stone, and which self-evidently is as great an error as the doctrine of dualism, since coalescence admits only of unity of sim-

ilarities such as give rise to ostracized cults, fads, etc., of greater social nuisance than the ignorance of the mother church, while adaptation alone admits of that unity of diversities which makes the Cosmos the embodiment of harmony so apparent to the natural scientist, and which renders true socialism a possibility here "below."

The reason I have said that coalescence admits of but unity of similarities is the same reason why it prevails, a hollow mockery of adaptation, as the unrecognized thesis of occultism and mysticism; namely, that it demands no preception, no analysis, and no reason—that is to say, no intelligence at all, other than sentiment and instinct, which aesthetics artistically term "intuition;" and here I may cite such as the "affinity" fad and religious mania of the "prophet" stripe, as well as certain phases of a more subjective manifestation such as what is popularly known as "spiritual obsession," etc., as the climax of unity through coalescence reflected back upon its origin in the egocentric view.

Adaptation demands that intelligence reconcile the totally dissimilar without robbing them of that individuality or differential organism which, in the light of the microcosm alone makes our life possible, and which, in the light of the Macrocosm, alone makes that life worth while.

Thus, while adaptation is higher than intelligence, it can, in a true and impersonal sense, only evolve in proportion to a better understanding of our true relation to the objective universe and as clearer preception of existing realism, more discriminate analysis, and greater attention, enable us to cope with the constantly increasing complexity of thought demanded by the multiplex impressions, ideations, and presentations of life, which crowd our

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consciousness in the competition of modern civilization.

So we realize that in the light of destiny—call it evolution if you will, though evolution is but half of destiny—that which the modest call "luck" and the egomaniac in his star allotted vain-glory calls "self-made," and "free will" is at the present day not a fortune of circumstances in the old sense, but a "luck" of wits, and of brain against brain in the survival of the fittest; and inasmuch as this is true, we shall also find in the future that more and more another quality is necessary to produce and sustain the truly fittest in the condition of "luck"—ADAPTABILITY, the mother of true unity, the support of diversities, the enemy of coalescence, and the only "sixth sense" worth while, for it is the objective polarity of the intellect and its discriminations, and has no part in common with the fugitive ideation of

primordial instinct or its "intuitional" chase after the subjective.

Frederick Burry has said, "Life and more of it is the ultimate aim of every soul." This is true, but why stop at a sentiment? Let us finish it by saying, "Realism and more of it is the ultimate aim of all intelligence." This will sculpture the ideal in the real; and more than that it will DO IT HERE AND NOW with no tools but the commonsense that God gave geese and a large amount of adaptation to chisel off the SELF-will of the "I" and "Soul" culturist.

It may yet be found that the amount of vitality mentally dissipated in the mad chase for a higher life and a future condition over the hills or beyond tomorrow is more than sufficient to create and sustain that heaven here; but its foundation must be reared on realism in the present, and upon adaptation to the foundation at hand.

Haunted Houses

By WINOGENE SMITH SAVAGE

Girlhood and boyhood days slip by with the average person with never a thought as to where he or she is to live. But when the responsibilities of home making are shouldered later in life, the question must be solved, and then a home is selected with regard to location, appearance, and the degree in which it approaches the ideals of the prospective occupants. But there is another phase of the house-choosing problem which it is both interesting and profitable to consider.

Have you ever lived in some little flat or cottage, and even with its many inconveniences, found life flowing smoothly on, your temperament and disposition seeming quite satisfactory to yourself and your companion, then after a change to a much pleasanter house,

found yourself or your mate somewhat different at once, a change which you could lay to no circumstance or surrounding? Again, another move might remedy the difficulty at once.

These changes may seem to be slight and of little importance, but are they not worthy of careful consideration when a change in location is being contemplated?

What sort of people lived there? Were they peaceable and apparently normal? Or were they peculiar and erratic, were they sick or well?

Move in after a family who had a record for neighborhood and domestic rows and pow-wows, and I fear you will not live as peacefully as before. The writer once talked with a lady concerning this question, and she re-

lated the following incident: She and her husband moved into a pretty terrace, disinfecting quite carefully. In a short time, she developed a severe cough, which lasted a large part of each night, and for several weeks this cough continued, although she had no tendency toward consumption, and was in very good health. She soon learned that a young man who had previously occupied the room had a consumptive cough. Upon learning this, steps were taken to overcome the influence, and the imitation ceased. This illustration indicates that we leave an influence behind us where we have lived which may be potent in its effect upon others. To be sure, a less nervous or sensitive organism might never have felt the influence, but since such vibrations do exist, it is well to consider them, and guard against harm from them.

An old farm house adjoining my grandmother's is an interesting instance of this mysterious law. When the writer first visited this place, an old couple lived there with whom she became quite friendly. With them lived a strange old bachelor whom they had adopted when a lad, and in his vague imaginings, he saw strange things around the farm, claiming that he had dug up skeletons on the place. A daughter of the couple had lost her mental balance over religion, and at last, after repeated attempts, took her own life. As a child I always felt strangely uneasy in this house, even before I knew of these circumstances. Then the place changed hands, and the new occupant, a young man, in time became a suicide after unpleasant circumstances came into his life.

Again the place changed hands, and a large family, full of hope and cheer, occupied the farm house. Little by little the health and courage of the new tenant failed, and he was considering a change with his family to a new home. Suddenly came the horrible news that he had murdered his wife, son and daughter, and blown his own brains out. It was from a study of this tragedy and the strange influence of that house that the writer came to consider

the vital power of the atmosphere of thought, and to apply the principle to her own brief wedlock. Looking back, certain strange incidents seem traceable directly to the atmosphere left by the former occupants.

The day of "haunted houses" has practically passed, owing probably to better education and greater population, but a consideration of the above facts, and others which you can recall in your own life, may reveal that there are many haunted houses—houses haunted, not by ghosts, phantoms or spirits, but by thoughts, emanations from the human mind; thoughts from minds out of correspondence with the inner self, or functioning on a crude, low and undeveloped immoral plane of crime, debauchery and hatred. If a room always casts a gloomy spell over you when you enter, it may be due to the thought atmosphere left there by a former tenant, who has been subject to fear, envy, hate, worry, sadness, etc., an element which is distinctly felt and dreaded, yet you have never guessed the reason.

Perhaps it is a haunted house. The following suggestions are given for counteracting adverse influences which seem to lurk in a house:

1. Mind has poisoned the air; mind should be the Power to cleanse it. So throw out (or think) thoughts just the opposite to those offending. Open the window to fresh air and sunshine, and demand a clean atmosphere. Affirm: "Forces of the Eternal Source, cleanse and purify this place here and now. Harmful thoughts cannot remain with me in this home." The oftener and harder you think these thoughts, pass them out on the walls and speak them audibly, the sooner will all unpleasant influences leave.

2. A careful redecorating of the room is also to be recommended, as the newness and freshness thus produced change the influence somewhat.

3. Beware, beware, of the place where murders have been committed, for perhaps thoughts of the murderer and the murdered may be too great to

cope with, because we do not know or understand our powers now.

The Guinness home *or* house was happily burned, but may the powers be merciful to the one who occupies such a place of horrors after the crimes have ceased and the criminal has gone!

In conclusion, I would say that we have but to guard against extreme cases, to fear nothing and to be strong

within ourselves. This is a subject well worthy of study, and the writer would like other opinions and experiences, and perhaps new truth may be discovered.

At least, rest assured that there is no harmful power but somewhere rests an unfailling Force to overcome, a Force ten thousand times as strong as the evil we have feared.

The Power of Correct Breathing

By DR. H. DE HAREMONT

Translated from the French by Mr. Arthur Hallam, of London, Eng.

"When you are ill it is Vitality that you need—that alone can drive out disease; it is Life alone which destroys death.

"Again, when you suffer on the Mental or Moral plane, it is the power of Life which is insufficient; increase and multiply it within you, and you will suffer no more. The treatment which I recommend is very simple and yet efficacious—costly, and yet without price.

"If you are suffering from any bodily disease, no matter of what kind, then follow these simple directions: If you are in bed, then, several times during the day and again at night when awake, spread out your arms quietly and without fatigue, let mind and body be absolutely calm and passive; and then, by will and thought, call within you being all the Life forces which are about us.

"As, however, this Life force is in the air you breathe, at the same time as you attract and draw it towards you by your will, you must make it penetrate still further, and remain within you by very slow and deep breathing, so that the air conveying this vital, this divine force may sink into every cell or fibre of your being.

"If you are up, follow the same treatment; but not merely once or twice, for that will be useless, but do it often,

very often, *regularly, methodically, patiently*, using the concentrated power of your will, and you will be healed.

"You will be healed without drugs, without expense; you will seek Life at its purest and most hidden sources; you will become one with it. In all the troubles which oppress the mind, do the same, and you will note with astonishment the swift return of joy and peace.

"I confide this secret to all—it is precious, and yet almost unknown. Those who daily carry out this method will not only escape much bodily and mental suffering, but will lengthen greatly the duration of their life, for daily they will take in fresh and abundant supplies of vitality, not drawn from things which have lived already, as in ordinary food, but from the atmosphere, where exist all the things still unborn, and which have yet to be, and the forces of which we can draw in, assimilate, and distil by our will, thought, and desire. To love, to believe, to will and to become one with this divine force, is the great, the only secret of Health and Life.

"I must add a few words on the subject of breathing rightly. There are many ways in which we can draw towards us and within us the Vital forces, but the simplest as well as the most efficacious is by means of the respiration.

"All the elements, all the principles, all the forces of life reside in the air, the atmosphere, the ether. It was said of old that the Spirit of God moved on the face of the waters, but now we may say that it moves in the air. We know that no life is possible without respiration, but unfortunately we do not know how we ought to breathe. We do not give our lungs half the air which they require; we sip the air instead of inhaling long draughts; we do not know that we should bathe in it, fill ourselves with it, nourish ourselves with it—and that is why we are only half alive, weak, sickly, and miserable. Yet the remedy is always at hand—we have but to take it.

"The air contains and transmits everything—light, heat, love, goodness, and all divine forces; it holds within itself the life of man, of animals, and of plants; diminish their supply, and they sicken and die; and yet we seem as if we were ignorant of these facts. We do not know how to breathe or how to absorb the air, and hence arises nearly all our sickness and suffering.

"My dear friends, you must learn the science of breathing; it is an easy task, and can be learnt at any age. You must, however, be careful to begin gently, and gradually to accustom your lungs to the increased volume of air which after a few days they will be able to contain. When in your room or walking alone in the country, open your arms, draw yourself up to your full height, inspire all the air you can retain as long as possible, and then expire slowly. Do it often, very often, and you will be astonished at the result. It will give you all you need—health, strength, life.

"I cannot repeat too often that as you draw in the air you must concentrate on the act of breathing your whole will; you must earnestly desire to draw from the atmosphere its forces and vital essence, and you must open your body and your soul to its penetrating influence.

"Once understand the science of breathing, and you will hardly ever be ill, and will quickly recover from any

passing ailment. The drugs of the Pharmacopœia derive what virtues they possess from the air itself, and are only a means whereby these are transmitted to us. Drink the air, and you will drink in all the drugs you need; Nature will reject what you do not require. Put on one side all the medicines, which cost so much and do so little for us, and take Nature's great remedy—the pure and vivifying air.

"It is indeed strange that so many invalids are sent away for 'change of air'—for mountain, country, or sea air, and even to take 'sun baths,' and yet no one teaches them how to breathe in and absorb the Air—the Light, Sunshine, Love, and Life. And yet how easy to be well, when we know the remedy and how best to apply it.

"Oh, Divine Love, who art Life and Happiness, when will men understand how to know, to value, and to love thee aright?"

Dr. Baraduc, of Paris, has been lecturing, says the Health-Record, London, England, at the Theosophical Society's rooms on human vibration. He showed many photos of these obtained by placing a sensitised film on one or other nerve centres. He usually places the film at night, and leaves it till morning. The vibrations of the subject throw the nitrate of silver on the film into a corresponding form of vibration, which is found registered on the film when developed, just as the light reflected from an object through the lens of a camera registers the form of that object. Dr. Baraduc had many photos also taken in the ordinary way by means of the camera. In these, various states of emotion are shown. Sudden anger appears as a sort of whirling shower of sparks and vapor. A state of high spiritual contemplation produces a misty globe of light some way above the sitter's head. In one photo the etheric double of a woman kneeling in prayer is shown. The etheric cosmic forces are continually streaming into us and becoming indi-

vidualized, or streaming out, being dis-individualized, mingling again with the general stream. One very interesting photo showed the vibration of telepathic communication—some had lines in ribbons of light, showing attachment. In one, taken as the doctor's wife passed away, the line or bond which had always appeared between them is seen for the first time broken.

Dr. Baraduc urges that research should be made regarding Nature's inner mysteries to which as yet the key has not been found. He himself claims by years of investigation to have begun, but only begun, to find the

key. Perhaps if we knew more of the wisdom of the East we might find that there lies the key to the most ancient, the most certain, the most divine methods of healing.

Mental healing, as well as healing by means of sound, light, heat, color, electricity, magnetism, must be recognized as vibratory. These bring into play the subtle etheric forces, behind which are the all-powerful spiritual forces. Babbitt's "Principles of Light and Color" is a valuable work, which explains the principles and methods by which light and color may be used as curative agents.

The Ether's Control

Coast Wise Wireless System

Just now the control of wireless telegraphy is a subject of necessity uppermost in the official mind, and divers plans for its regulation are before our own congress as well as international bodies. Truly the situation is a very curious one. Here is a new art already of large importance and with possibilities as yet unknown, but of a most sensational character. It is an art that knows no boundaries in space, natural or artificial. Commercially its importance is at present almost wholly maritime, since as a rule transmission overland even for very moderate distances has been a failure, or at best a dubious success. Marconi is pegging quietly away at his trans-Atlantic service, meeting difficulties more or less serious, but nevertheless building up an important service. The navies of the world are depending more and more on wireless messages and the governments of the world are building up a coastwise system of immense scope. With it all syntonic methods have thus far made practically very little progress and messages entrusted to the ether wander where they will, so that, willy-nilly, every station within reach may receive them at any

time from any direction. Whatever may be one's views as to government ownership or rigorous control, it must be admitted that if there is any such thing as a natural governmental monopoly, wireless telegraphy, with its boundless possibilities of international inference, is such a thing. Natural monopolies there certainly are, and a monopoly that implies a common use of the ether over a large part of the world surely looks like a case for national and international control of a very peculiar character.

Suppose, for instance, that France and Germany should come to a clash. With unrestrained wireless telegraphy in England and Switzerland, not held by international responsibilities, the situation would be a very troublesome one. What nation could guarantee practical neutrality with wireless companies sending at will messages across belligerent territory? In our own country the danger of unrestrained wireless in case of war is only too obvious. The United States is at a disadvantage compared with every other civilized country in the matter of unrestrained publicity. Could one of our fleets make a ren-

devious at "a certain place" without half a dozen dispatch boats following on its trail and publishing its whereabouts primarily to the people at home and incidentally to all the world? With unrestrained wireless, secrecy would be practically impossible. The necessity of suddenly assuming government control in case of need is a very serious matter. It is far better to keep so effective a control all the time as to make it easy to make that control complete when necessary. This is virtually the purpose of some of the proposals now under consideration, and however drastic they may seem at first thought, they deserve respectful consideration.—*From an Article in the Engineering Record.*

* * *

The Mystic Key

*Written for THE STELLAR RAY by
Winogene Savage.*

The shadows of night in the village
Fell silently one by one,
And dewy mists fell on the rose bud
As Nature's strange labors were done.

A youth at the dawning of manhood
Paced slowly before his white bed,
While dreams of a future were passing,
Like shadows and clouds overhead.

He saw through his window the myriads
Of stars in the ocean of blue,
And felt that somehow they could tell
him

What work he was sent here to do.

And over, and over, and over
He thought of his own natal star,
In wonderment, longing to fathom
Its meaning, and what the signs are.

When out of the darkness a vision
Rose slowly,—a beautiful key,
All covered with strange hieroglyphics.
Twelve signs each with decanates three,

Were carved on the circle which sym-
bodied

Eternity, grand and sublime.
A map of the heavens unfolding
All mystery and law for all time.

On the shaft gleamed the sign of the
planets,
Each shedding its own color light.
On the key were emblazoned the sym-
bols
Of four types,—a beautiful sight.

He saw! Better yet, comprehended;
And knew that his mission should be
To bring forth from the Infinite
heavens

The wonders of Astrology.

That moment was manhood completed,
That night was his victory won;
But the work, though he labor forever,
Will never be finished and done.

For the key shall find new doors to
open

In the Infinite temple of Truth,
While the stars, like the pixies of
dreamland,

Beckon ever to student and youth.

* * *

The Matrimonial Rust-Proof Church

Knowing little of Fear, of course
Love cares little for blinkers; so this
was *why*, so long as the crocus con-
tinued to bloom, and the robins to sing,
"Brer" Vann continued to marry.

Lest the reader may imagine the
writer to possess a stronger desire to
exercise his imagination than to tell
the truth, he is requested to turn over
the files of the *Philadelphia North
American* of April 21, 1908, in order to
learn the actual facts concerning "Brer"
Vann's matrimonial ventures:

"MIDDLETOWN, N. Y., April 20.—
James Nicholas Vann, a negro, of
Mount Hope, Orange county, will be
101 years old Wednesday, and is look-
ing around for his fifteenth wife. Mr.
Vann is hale and hearty. He buried
his fourteenth wife on December 19
last, and now says that he is getting
lonely, and believes, with the good
Book, that it is not good to live alone.
Although he has had fourteen wives
and many children, all have passed
away."

So that the spring days of 1908 for New York were not merely days of panic; though Love, of course, has a few; but of April matrimonial sunshine, showers, and rainbows, if we are to believe the Middletown, N. Y., correspondent of the *North American* of Philadelphia. Psychologically analyzed, "Brer" Vann's belief that it is not "good to live alone," may be traced to his primitive love of sociability, of happy gregariousness, of the friendly desire for ordinary close human companionship; not to Falstaff's rakish impulse. Not to mere sex, as sex. In fact, this racial, primitive passion, to be social, in a strictly wholesome, companionable way—and in millions of instances utterly devoid of the slightest amorous hope—is healthily expressed on page fourteen, of the Banjo Wedding Psalm Book, of the Matrimonial Rust-Proof Church; and, of which society, "Brer" Vann is deacon.

Incidentally, of course, it may be noted that number fourteen is the exact number of the fourteen wives buried by "Brer" Vann. The fact is, "to shame the po' divorcin' white trash." "Brer" Vann was very ford of this Banjo Weddin' Psalm, on page fourteen, the words of which ran as follows:



De 'possums lives wid de oddah 'possums;
 An' de chickens lives wid de hens.
 De robins court in de trees at de crossin',
 An' de shoats live together in de pens.
 So doan' live alone, my honey!—
 Doan' you live alone!
 For it's gwine t' rain, an' de groun' git damp,—

Damp, damp—plinkety—plank!
 Damp, damp—plinkety—plank!
 It ain't good t' live a-a-lone!

The great pride of the Banjo Choir of the Matrimonial Rust-Proof Church consisted in the honest, unvarnished fact (without any "jollying" veneer) that the church *was* rust-proof. Some of the members are, of course, washerwomen. So that, with a thoughtful eye to the spiritual needs of these members, there may be found such New Thawt, Monday Wash Tub Psalms, as the following:



If a drunken dorg gits t' howlin' in de yard;
 He'll soon snatch de wash off de line.
 So it's bes' t' keep on a rubbin' good an' hard;
 A-singin' t' yo' tub all de time!
 So, sistahs—keep on a-rubbin'—
 Sistahs—keep on a-rubbin'—
 Keep on a-rubbin' all de time!

De Lawd washes His sheep wid de soap o' pain,
 Fo' to kill all de fleas o' sin;
 He washes de rose wid de summer rain;
 An' rinses off de dust from it's rim.
 So, sistahs—keep on a-washin'!—
 My sistahs—keep on a-washin'!
 Imitate de Lawd all de time!

The above is contributed to The Stellar Ray by Henry G. Walters of Panghorn, Pa., accompanied by the illustrations.

Were you born in the Zodiacal sign Cancer?
 Read the last page in this issue.
 You cannot fail to be interested.

Business Psychology—How to Use Your Head

From an Address Delivered at the Fifth Annual Banquet of the Transportation Club, of Detroit, by Rev. S. S. Marquis, Dean of St. Paul's Episcopal Cathedral

We seem in these days to be entering upon a new age—the Age of Psychology. There is more time being given to the study of mind just now than ever before. We have, for example, the Society for Psychical Research exploring that myterious region in which mind seems to act on mind without material media. Physicians are coming to admit that thought has far more to do with health and disease than was once supposed possible. The masses of the people are interested as never before in mental therapeutics and are exploring the region of mind for the secret of health, happiness and power, as they once penetrated the depths of unknown continents in search of the Spring of Perpetual Youth. The church is taking up the study of mental laws in their relation to moral and physical health, and the miracles of early days are being repeated. In view of all this, I thought it might not be out of place to take up tonight for a little while the study of mind in its relation to success in business or, as I have ventured to call it, Business Psychology.

This is a topic which opens up a region filled with truth of inestimable value to us. And yet attractive as this field is, and priceless as the things are which it contains, it is still practically unexplored. But the indications are that it will not remain shrouded in darkness and ignorance much longer. A study of this subject will, I feel sure, richly repay you, for I am convinced that a knowledge of the power of mind which will enable you to use that power scientifically has a great deal more

to do with success in life than you at present imagine.

Interest is Shifting from Matter to Force.

The earlier ages take their names from matter; the later ages take their names from force. In earlier times we have the age of gold, the silver age, the bronze age, and the age of iron. In modern times we have the age of steam, the age of electricity, and occasionally we hear men speak of the age of gun-powder, or of the age of this or that chemical or mechanical force. There is to me something very significant in this fact. It means that man is turning from the study of matter to the study of force—from the visible, material world to the invisible forms of energy which lie behind.

In recent years man has given an ever increasing portion of his time to the discovery of new forces and the uses which may be made of them. He has been experimenting with such forces as steam and electricity, with a multitude of mysterious chemical energies, with new explosives, with liquid air, and with radium. Nothing interests the world today so much as the discovery of some new form of energy, or the new use of a form already known.

Mind—the Next Force to be Scientifically Investigated.

In view of all that has been said, the question naturally arises—what will be the next force to be explored? What is that form of energy which now lies nearest to us and which promises most in return for investigation and study? To this I reply—Mind. I believe that we are entering a period when the su-

preme interest of man will be in the power of thought.

Every step in the progress of humanity has been made through the discovery of the way to make use of some hitherto unknown or neglected force. A forward step was taken in the history of the world when man learned how to harness the power in water to the loom, or to the stone with which he ground his wheat: when by means of a sail he hitched the power in the winds to his boat; when he gained control over steam; and again when he became able to direct the energy in the electric current.

And so I think that the next great advance will be made in the discovery and use of power—this time, however, it will be the power of mind. Mind is the master. It is the supreme force which is able to subdue and direct all other forces. If it be power that we want, then why not turn to the study of that imperial power—the Mind—which sits enthroned over all other forms of energy?

Unused Power.

There is not a man before me who does not realize at times that he is bringing to bear but a fraction of his power upon his work. You have a store of energy which you cannot get at. Once in a while some accident, some great emergency, calls it out; but for the most part it is locked up and cannot be used at will. Something seems to stand between you and that which is best and strongest in you.

Let me illustrate what I mean. Here is a boiler which has a capacity of fifty units of power. By the boiler is an engine which can develop the same amount of power, provided the steam can be transmitted to it. But some deposit partly clogs the pipe that carries the steam from boiler to engine, or the valve which regulates the flow of steam is rusted in its socket and cannot be turned wide open. The power is there—the possibilities are in boiler and engine, but the engineer cannot get the power in one to flow into the other. This illustrates the condition in which, at times, you feel yourself to be. You

for some reason you are unable to call out and direct your energies.

Wasted Energy.

Again, you are conscious of using a great deal of energy and of accomplishing little, or nothing. What is the matter? Let me answer with another illustration. Here is a machine which was meant to run smoothly, noiselessly and with the expenditure of little power. But instead it rattles along, doing little work—and not doing that well—and all the while wasting an immense amount of energy. What is the trouble? Investigation will show that sand has gotten into the bearings. The cogs in the wheels do not mesh properly. Here a nut is too loose, and there one is too tight. For this reason the machine uses so much power and does nothing. A machine made out of iron needs a skilled machinist to keep it in order. How about the human mind? We seem to think that the mind is a machine that will run up to its full limit of power, and turn out its rated amount of work, without any attention being given it. But it will not do it. Your mind must be worked according to the laws of mind, if it is to do its best.

It often happens that a man, who is using up a great deal of energy and accomplishing little, thinks that the trouble is physical. At times, doubtless, that is true. But from experience and observation I have come to believe that as a rule the trouble is not physical at all, but mental. Ignorant of the laws and powers of mind, we do not know how to get out of ourselves the best that is in us. We do not know how to adjust our mental machinery, so as to lessen friction and to save the waste of energy which is constantly taking place. Our failure is not due to the lack of power, but to the fact that we do not know how to use the power we have.

Here is a man who is not succeeding in business. You say that his trouble is with his methods. You do not go back far enough. The trouble is primarily with his mind. To use the common phrase, "He does not know how

have the power in you to do things, but to use his head," which is only another way of saying that he does not understand the law of mind. He has the brains—the mental machine, but he does not know how to use it; and worse till, he does not even know that the mental machine in him needs care and attention. As a rule, a man such as we have just described is nervous. And he will almost invariably attribute his mental state to his physical condition. But the truth is more likely just the reverse—his nervous condition is due to his mental state. He has not learned the secret of mental control. He does not know how to avoid mental waste and friction. It does not matter much what a man's mental power may be, if he does not know how to call out and direct that power at will. A trained light-weight will knock out an untrained man of much greater physical power, if the latter does not know how to use the strength in him. So it often happens that a man of great mental ability is knocked out in business life just because he does not know how to use his energy. A man who does not know how to use his head—a fussy man—never accomplishes much. He is like a boiler leaking at every rivet. He may have the power, but it is going to waste through ignorance of the laws of mind.

Stop the Leaks.

How may a man increase his capacity for effective work and his chances for success? In the first place let him stop the leaks of mental power. There is worry—some men actually waste more energy through worry than they spend on work. Worry dulls a man's faculties, and so makes him unfit for business. It robs him of courage and confidence, and so lessens his chances for success. It is sure to entail disease in mind and body.

But how is a man to banish worry? Can you throw worry out of your mind and shut the door against it? You can—but the chances are that worry will go around and crawl in through a window while you are bolting the door

out of which you threw it. The way to get rid of worry is not to throw it out, but to crowd it out. Let me illustrate. Some one calls you up by 'phone and informs you that he is coming down to spend the evening with you. You hang up the 'phone and say, "I do not want to spend an evening with that fellow. I have more than once given him a hint to stay away, but it does no good. He knows that he is not wanted, and yet he insists on coming." But a happy thought occurs to you. You have some friends whom you like very much, and you know that this fellow who is coming to see you dislikes these friends of yours and cannot endure their presence. So you call these friends up and invite them in for the evening. They come—and the man you do not want comes also. You give the unwelcome guest a seat in the corner, turn your back on him, and keep up a lively conversation with your other guests. Your unwelcome guest sits awhile in silence. He feels very uncomfortable. Presently he makes some excuse for going and departs. Treat worry in the same way and it will go, too. Invite as guests into your mind the thoughts of power, calmness, assurance, courage and confidence. Entertain these guests for a little while on rising in the morning, and again after the day's work is done. By and by you will find that these ideas will come without being invited, and worry—well, worry will go. Worry will never stay very long in the company of cheerful and wholesome thoughts. Treat uncertainty, anxiety and fear in the same way and they will go. You cannot keep the wrong thought out, if you put nothing in its place. Put the right thought in the place of the wrong—the good in place of the evil.

Ill temper is another leak. It is a mental poison. It means mental weakness, failure, and in the end disease. Put quiet self-control in its place, and you will find that there will come to you a greater influence over others, clearness and strength in your own

mind, with additional health and happiness.

No man can waste his powers in an evil life. The laws of mind are moral law. They are the laws of health and strength. Success in the highest sense of the word means higher living, and back of higher living is right thinking.

* * *

Just Over There

Written for THE STELLAR RAY

by

Laura Winslow Farrell.

Do you think we'll know each other,
Father, Mother, Sister, Brother?
Think you there'll be no more sorrow,
No more sighing for the morrow,—
Just over there?

Will the children there address us,
Fondled pets, will they caress us?
Do the flowers their fragrance cast,
Will all we know and love still, last
Just over there?

Think you the sun will shine as bright,
And will the stars give forth their light?
Or will we be forever doomed
To pass our days in total gloom,—
Just over there?

Weary soul cease now thy crying,
Pray let there be no more sighing,
For life in all its beauty shines
In that land that hope divines,—
Just over there.

Nature's changes only purify,
Atoms crumbling before the eye;
Break down the soul's closest fetter
And let it rise, purer, better,—
Just over there.

Then let your thoughts on pinions rise,
Behold the scene beyond the skies,—
Severed not are the ties that bind,
In that dear land of yours and mine,—
Just over there.

I believe that the spirits of our dear ones do return to us, to comfort, guide, and cheer. I believe that hundreds of well-authenticated instances exist where spirit forms have been seen—in broad light, and in their own likeness. Thou-

sands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear.

Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit-return. The Bible is full of such occurrences, and the universe is the same today as it was in those historic times.

That such messages have been received I have no doubt. That I myself have received them I am confident.

Some people are endowed with what might be called a spiritual telephone, just as others have mechanical, musical or mathematical genius. But even as the earthly telephone at times is unreliable, and "Central" does not always make the right connections, so these spiritual wires are not always to be relied upon.

I am confident we are often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare.

They are God's messengers, sent to cheer and help struggling humanity. Call upon them—believe in them, but believe in your divine self and in the God of Love, and all will be well with you.

ELLA WHEELER WILCOX.

* * *

As Jesus Taught

By Martha Shepard Lippincott.

Dear Father, Thou hast sent Thy Son
To teach us what is right,
And may we all be following
His blessed, guiding light.
He taught us how to rightly live,
Life's happiness to find,
By following the Golden Rule
And always being kind.

Then may we follow in His steps
And do as Jesus would,
Then soon our souls will cease to wish
For aught but what is good.
We, greatest happiness, will find
In helping other souls
And teaching all mankind to seek
Life's highest, noblest goals.

Psychic Research

An Extract from the Report of the Proceedings of the American Psychical Research Society, Published in September, 1907

All Communications to this Society should be addressed to Dr. James H. Hyslop,
519 West 149 Street, New York City

The following experience is by a lady whom I know personally, and was written out in response to my request after hearing it *viva voce*.

It is interesting as showing an appeal to the sense of smell to produce the effect which may be explained in any way the reader prefers. The repetition of the experience gives it an unusual interest.—James H. Hyslop.

Nov. 26th, 1906.

My dear son, 19 years old, was lying on his death bed. Quick consumption was the cause. In the room stood a small vase filled with violets, which I had brought several times during the day to his bedside, to let him smell their sweetness. "I am so tired and sleepy, and yet sleep will not come," said or rather whispered he, for his voice was gone and once more I brought him the violets. This time he whispered, "They are so sweet, I shall only raise violets when I am well." He did not know that he was passing away; yet a very little while after this he closed his eyes to earthly light. I laid the violets on his breast and they were there when he was laid in his grave.

This was early in March, and it seemed natural, when spring came and violets were brought to the house, that my thoughts should turn to the memory of him whose last words had been, "They are so sweet."

In the month of August of the same year, I was alone in my room, sewing, when all at once, first faint and then a very pronounced odor of violets filled the room—there certainly were no violets anywhere, it was not the season to

have them around. What was it? Charlie is here, something said within me, and just then my remaining son, who had been upstairs, in a little den, wherein the boys had always done their studying, came down and said, "Mother, have you any violets here? Just now it smelled so strong of them in my rooms—it was so nice." "So Charlie has been with you also?" I could not refrain from saying—but now it had all gone, just as if it had come with a presence, and gone with that presence. Every now and then at long intervals, this fragrance of violets would suddenly be with us, and whoever happened to be here just then would smell it and knew it to be violets.

Then for some years there were no violets to come to us in that way. My oldest son had married and brought his wife home here.

Sometimes I would speak of it, that Charlie had not been with us for a long time, and my son's wife would smile skeptically and plainly intimate that it was all imagination.

One day, however, she had just come in from out of doors. I myself was in the kitchen seeing to dinner, when I heard her say in the next room, "Have you any violets hidden somewhere?" and when I stepped into the room where she and also my son, who had just come in, were standing in wonder, and oh! the sweetness of it! A basket full of violets could not have filled the room with that fragrance more completely than it was now filled. No violets being there, we stood and marveled, but I knew in truth that Charlie had come again. Since we could not see him,

this was surely a beautiful way for him to impress us with his presence. This is the last time it happened.

E—— K——.

My daughter-in-law will corroborate my statement, so far as she is concerned in the matter, if it is necessary. I have, however, stated things exactly as they happened.

Dec. 7th, 1906.

PROF. JAMES H. HYSLOP:

Dear Sir: Received your letter of Dec. 1st, and will answer here some of the questions you asked me. The incense incident on Sunday, June 4th, 1905. I had tried very hard to believe that it was possible that the very strong smell of this incense was coming through the air from some Catholic church, but when I reasoned that the nearest church was six blocks away, and that in all the thirty-seven years that we have lived in this home, there had never even the faintest waft of incense come from that church, I discarded this thought, and it was then that it suggested itself to me, if it could be that my cousin had died.

My son Charles died on the 29th of February, 1884. The first time the violet scent was strongly defined was in August of the same year; then, during the following winter—I could not give any exact date—it occurred three times, then not again for some years. The last time—this was when my son's wife first perceived it—was in November of 1894, and never before had the whole room seemed to be filled so completely.

My son and wife are now, and have always since their marriage, been living with me in this house, no separate address.

My son has been very unwell this past summer, with symptoms of nervous prostration, and so I have avoided speaking before him of such matters, and at present I would have no questions put to him.

My daughter-in-law will send you some lines to confirm what I have said regarding the last occurrence of the violet incident. * * *

I am, yours sincerely,

E—— K——.

The following is the corroborative testimony of the daughter-in-law, followed by another interesting experience by Mrs. K—— which shows the same tendency to the use of the sense of smell for the conveyance of information:

One day, on entering the sitting room, I smelled the scent of violets strongly and asked, "Has any one any violets here?" Mrs. K—— came from the adjoining room immediately, and said, "No." The scent lasted only a short time.

EMILY E. K——.

You see, my son's wife had no sentiment about the occurrence, did not know my son who died, and after the first curiosity she felt it left no impression on her.

I had another experience, similar to the fragrance of violets happening. In June, 1905, I was alone in the house, reading, when all of a sudden the strong scent of incense—such as is used in the lamps swung during High Mass at Catholic altars—filled the room, getting more and more pronounced every second, so that I wondered where it came from. I tried to find some explanation for it, but did not succeed. Then, somehow, the thought came to me, can it be that Ludwig has died and has been thinking of me? Ludwig was a first cousin of mine, and was at the time Bishop of Dresden, Saxony. He and I had been great friends in our youth, and while I knew that he was suffering from some slow malady, I had been written to that he might live for years yet. So when this thought came to me, I somehow would not accept this explanation in my mind, and there was nothing to do but give up finding any. In less than a minute the strong scent had all gone.

Ten days later, however, I received the news from home that Cousin Ludwig had died on exactly the same day at his country residence near Dresden. As I have stated, we had been great friends, and thus it must be that in this manner he communicated with me. In fact, I cannot help but accept it now in just this way.

E—— K——.

The Planetary System---Effect Upon Human Life

By HENRY CLAY HODGES

In order to come into a full understanding of the effects of the planetary system upon human life we are compelled to do so through the most careful observation. It is necessary to be accurate. Without accuracy it becomes useless. From all we have been able to gather of the ideas now prevailing among modern astronomers, we can see that they are at variance with the accepted ideas of ancient astronomers, whose conclusions had been reached by close study, covering a period of nearly five thousand years. The systems used by the Tartars, Chaldeans and Egyptians formed a basis for the Greeks' knowledge of the subject. Uniformity must be the one great feature. We can realize that it is in a measure difficult to arrive at definite conclusions regarding the effects of the different magnetic currents in action, from the fact that so many of the planets in their cycles take up so much time, that the real effects are only felt about once in an ordinary life time.

For instance, take Urania or Uranus, whose revolution around the sun requires a period of nearly eighty-four years, lacking a few days and a fraction. Thus you see that the effects of this planet are only shown about once in a life time. One thousand four hundred and forty years are one Pada or period, according to ancient astrology. This sum, multiplied by eighteen, amounts precisely to twenty-five thousand nine hundred and twenty years. This constitutes the period in which the fixed stars perform their long revolution eastward. The last mentioned sum is the product of one thousand four hundred and forty, which constitutes a cycle, two thousand eight hundred and eighty a lunar cycle, a very significant number, from the fact that, if it be multiplied by any other whole number, the figures in the different products remain always nine. Thus to

compare the two periods, four million three hundred and twenty thousand nine hundred and twenty years, we find among their common divisors, six, nine, twelve, etc., also eighteen, thirty-six, seventy-two, one hundred and forty-four, etc., which numbers with their several multiples, constitute some of the most celebrated periods of the Greeks as well as of some of the Tartars and Chaldeans. You will also observe that the number four hundred and thirty-two, which is the basis of the ancient system, is a sixtieth part of twenty-five thousand nine hundred and twenty, which may be continued on down to other reductions.

The sun is the life-giving principle, which in good aspect to the planets in force, gives power and energy to the individual. We also find that the moon is the outgoing force, and through its action has much to do with the material. Its every motion should be carefully observed, for in this you will find the material conditions are shown. Therefore we find the moon's period of revolution requires twenty-seven days seven hours, and, to be exact, forty-three and one-fourth seconds, and we must be exact if we receive the benefit of our investigations. Its mean motion is thirteen degrees, ten minutes and thirty-six and one-fifth seconds, its motion never exceeding fifteen degrees, two and one-quarter minutes. Its north latitude is five degrees, seventeen and one-half minutes, south latitude is five degrees, twelve and one-half minutes. It is never retrograde as some other of the planets; but it is always direct, though when slow in motion, or less than thirteen degrees, ten minutes, it is equivalent to a planet in retrogradation, which is thus in its detriment.

Therefore in arriving at the condition surrounding the child at birth, we must take the exact birth into the ma-

terial world, drawing up a figure of the planets for that time. We must then follow the moon back through ten signs of the Zodiac, taking the hour of birth as a basis to work upon. We find the moon then in the same sign of the Zodiac, and deducting four hours and about six minutes, depending much upon the moons mean motion at the time, we have the exact time of conception in accordance with the basic principles of astrology.—*Science and Key of Life*—Copyrighted.

* * *

Saturn

The Planet Saturn is nearly one thousand times larger than the earth, and takes twenty-nine years one hundred and eighty days to go through the Zodiacal signs, his diameter being to the earth as nine and nine hundred and eighty-seven thousandths are to one.

The influence of this planet is decidedly evil and is termed the greater evil, for under his evil influences much misery is brought to earth. However, his influence is necessary in order to teach the lessons that each soul is to learn.

His influence brings lingering sickness and blows, falls and bruises, when posited in the higher heavens at birth, causes loss of reputation and general failure, and if he be in the opposite direction, or in the ascendant, his effects are malefic; although his evil effects may be overcome if he be in good aspect to a benefic planet, for instance, one hundred and twenty degrees from Jupiter. Persons born subject to Saturn's influence are liable to chronic diseases and mental infirmities. They are reserved in disposition, faithful in friendship, and bitter in their enmities. The native is secretive in all his movements, also slow in motion.

Saturn's color is ashen grey.

This Planet is in sympathy with the moon and accentuates all the moon's diseases, which are those arising from melancholy, colds and depression; produces consumption, slow, lingering disease, atrophy, palsy, dropsy, leprosy, se-

vere catarrh and acute nervous diseases.

Saturn governs the bones, joints and spleen. The ears are also governed by Saturn, and when afflicted in Aries, deafness is generally the result.

In the Planet Saturn is to be found the principle of crystalization and limitation, also deprivation, selfishness, endurance and contemplation.

The therapeutic properties of Saturn are as follows: Sedative, astringent, styptic, refringent, etc.

The drugs coming under the rule of Saturn are composed of the following: Lead, aconite, hydrocy, anic acid, helleborus, hyascyamus, sage, belladonna, antimony, conium, rhus toxica, dendron, symphytum woorara, resin, Indian hemp, verbasicum, etc., those drugs of a slow poisonous nature, of an acid taste.

The metal ruled by Saturn is lead. The animals are those of nocturnal nature, those burrowing in the ground, the mole, the skunk, etc. The goat also comes under Saturn. The weather is of bitter cold, stormy and blighting in effect.

* * *

"The Powers of Men."

By Prof. Wm. James.

"On usual occasions we make a practice of stopping an occupation as soon as we meet the first effective layer, so to call it, of fatigue. We have then walked, played or worked enough, so we desist. That amount of fatigue is an efficacious obstruction, on this side of which our usual life is cast. But if an unusual necessity forces us to press onward, a surprising thing occurs. The fatigue gets worse up to a certain critical point, when gradually or suddenly it passes away, and we are fresher than before. We have evidently tapped a level of new energy, masked until then by the fatigue obstacle usually obeyed. There may be layer after layer of this experience. A third and a fourth 'wind' may supervene. Mental activity shows the phenomenon as well as physical, and in exceptional cases we may find beyond

the very extremity of fatigue distress, amounts of ease and power that we never dreamed ourselves to own, sources of strength habitually not taxed at all, because habitually we never push through the obstruction, never pass those early critical points.

"For many years I have mused on the phenomenon of second wind, trying to find a physiological theory. It is evident that our organism has stored up reserves of energy that are ordinarily not called upon, but that may be called upon. * * * Most of us continue living unnecessarily near our surface.

"Of course there are limits; the trees don't grow into the sky, but the plain fact remains that men the world over possess amounts of resource, which only very exceptional individuals push to their extremes of use.

"Stating the thing broadly, the human individual usually lives far within his limits; he possesses powers of various sorts which he habitually fails to use. He energizes below his maximum, and he behaves below his optimum.

"To what do the better men owe their escape? And in the fluctuations which all men feel in their own degree of energizing, to what are they due when they occur? In general terms, the answer is plain; either some unusual stimulus fills them with emotional excitement, or some unusual idea of necessity, induces them to make an extra effort of will. Excitements, ideas and efforts, in a word, are what carry us over the dam."

* * *

Story of a Masterpiece

Moldering away on the wall of the old monastery in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities it has an

incident in its history that contributes not a little toward making it the great teacher that it is.

It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search the painter happened to meet one, Pietro Bandinelli, a choir boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus.

All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said, "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.

It is what you are, not where you are. If a young man has the right stuff in him he need not fear where he lives or does his business. Many a large man has expanded in a small place.—*Edward Bok.*

What Is "New Thought"

By J. F. BOWERS

The growth of the New Thought Movement in recent years has been very great. Ten years ago it was scarcely ever heard of, and was understood by but a few earnest thinkers scattered throughout the country. These few, after patient and persevering investigation, proved the truth of the philosophy for themselves, and then set to work to pass it on to others who were ready for it, until now it has spread all over the civilized world.

The basis of the New Thought belief is that all life is one, and that man is the highest expression of that life, the fountain head, or first cause, of which is universal energy, or force—God. It believes that man, through recognition of his unity with this force, has power to control absolutely his own fate and create conditions of life and environment to his own desire.

Healing the sick is, of course, a strong feature of the movement, and great work has been, and is being, done by its followers, who, however, do not claim to possess any special power in accomplishing desired results. They know that this power is common property, and is at the disposal of all just as soon as they know how to claim and appropriate their own from the universal source. They take literally Christ's promise that "He that believeth on Me, greater works than these shall he do

also," and believe that the power to do His works is just as potent within us now as it was ever within any man, and we can demonstrate this power simply through the realization of our possession of it.

New Thought does not condemn any form of healing, metaphysical or physical, but regards them all as good; realizes that physicians and drugs are necessary to many lives at the present stage of development, but believes that, as the race unfolds, all external aids will be discarded, and eventually it will be universally realized that all healing comes from within, and not from without.

It does not deny the existence of matter, which it recognizes as an expression of the soul, and necessary to it during its existence on this plane. Neither does it deny the existence of disease. On the contrary, it may be said to see disease, to understand it, but not fear it, refusing to recognize it as capable of harm, knowing that it cannot stand against the scientific use of the power of the Universal One.

New Thought—really the oldest thought—is founded entirely upon the teaching of scripture; is non-sectarian, and does not interfere or seek to interfere with the religious beliefs of anyone, seeing good in all forms of religion, and bringing all in harmony with the great Eternal One.

Love the Heavenly Creed

*By Alice B. Lohn, Culiacan,
Sinaloa, Mexico.*

Oh, bend your head o'er wayward souls,
But know ye well there dwelleth a seed
In every heart, however small,
Of love divine—The Heavenly Creed.

In every soul there dwelleth a love
Of earthly cause or heavenly trace—
No soul by sin can ere be lost
For love will be the saving grace.

The love of life, of hope, of heaven—
All are the one great pulse within—
They blossom and bring forth the fruit
Of earthly joy and heavenly gain.

Want of tact is at bottom selfishness,
for self thinks and acts only for itself.
—Auerbach.

**Read the last page in this issue.
You cannot fail to be interested.**

**Were you born in the Zodiacal
sign Cancer?**

Books and Periodicals

MISCELLANEOUS REVIEW

The Riddle of Personality

By H. Addington Bruce.

The story of the scientific development and utilization of man's "latent powers" is the theme of this absorbing and distinctly modern book. It tells of the wonderful work that is being done by certain scientists in Europe and America to stamp the abnormal out of human life, to cure mental and nervous disease, even to assist normal, everyday man to withstand better the terrific strain of present-day conditions.

It also presents, in language intelligible to the non-scientific reader, an idea of the remarkable results secured by another group of investigators, the "psychical researchers," whose special aim has been to obtain, if possible, proof of the survival of human personality after the death of the body.

It is, in fact, a book of interest to the widest possible circle of readers. It brings the entire subject to date. Its value is also appreciably increased by the inclusion of a critical bibliography, guiding the reader to authoritative text-books on each of the special topics here discussed.

For sale by THE STELLAR RAY, Book Department. Postpaid, \$1.60.

Moffat, Yard & Company, Publishers.

The first issue of The New Theology Magazine appeared in March.

It is published monthly by the Madison Publishing Co., 21 Madison St., Boston, Mass. It offers a three months' trial for 10c, and one year's subscription for 50c. Any one will find it well worth while to become a subscriber to this periodical, which is most ably edited and is typographically neat and attractive. In this issue of THE STELLAR RAY we have quoted for the benefit of our readers, a brief summary, or definition, under the title, "What Is New

Thought," which appears in the May issue of The New Theology Magazine.

The writer covers, in a few concise sentences his interpretation of the principles of The New Thought, philosophy, so vaguely comprehended by many.



Paths To the Heights

By Sheldon Leavitt, M.D., Author of "Psycho-Therapy." 270 pages 12mo. Cloth, gilt top, \$1.00 net. Postage, 10 cents.

For many years Dr. Leavitt was a practicing physician of the "regular" schools, but finally abandoned this practice to go into the more alluring field of mental healing, or "Psycho-Therapy" as he prefers to call it. His success here has been so remarkable that, while he does not absolutely condemn the use of drugs, he finds little place for them except as mental aids. This volume is a tabulation of his experiences and also a bold exposition of his beliefs. The conservative reader will find it bristling with "live wires." It will inevitably challenge attention and perhaps provoke controversy. Every page presents some phase of "new thought" or "new theology," many of which would have been deemed wildly heterodox a generation ago, though they are now being demonstrated in daily life, one after another. Even the churches of Boston, Brooklyn and elsewhere are becoming aroused to the necessity of treating bodily and spiritual health as one and the same—a "path" here clearly blazed by Dr. Leavitt from many months' personal experience.

It will at once be seen, therefore, that this book is more than "timely;" it is a *vade mecum* to all who desire to keep abreast of the best thought of both theology and hygiene. While as a prac-

tical guide to health of body and mind, its pages will be found rich in suggestion, advice as to daily exercise, and the like.

* * *

Mental Medication

The rationale of mind cure, its claim to recognition as a natural evolution of the healing art, and its relation to philosophy on the one side and to medical science on the other, are interestingly brought out by Paul Tyner, M.D., in an address before the Boston Metaphysical Club on "Mental Medication," which have appeared in two parts in the May and June issues of *Health-Culture*, among other important articles. At a time when the psychic factors in healing are attracting so much attention, as evidenced by the alliance between the doctors and the churches in the "Emanuel Church Movement" in Boston, and Bishop Fallows' work in Chicago, the article are found to have special value and significance. The medical profession, especially, will be interested in Dr. Tyner's demonstration of the anatomical side, of our possession of a much neglected "organ of medication," which he holds to be as natural a function as that of nutrition and equally furnished with appropriate structure.

Published at \$1.00 a year; 10c a number. The American Health-Culture Magazine, Passaic, N. J.

* * *

Religion and Medicine

By *Elwood Worcester, D.D., Ph.D.*

Samuel McComb, M.A., D.D.

and

Isador H. Coriat, D.D.

This book sets forth in clear and non-technical language the principles, and the methods by which these principles have been applied, that underlie the movement connected with Emmanuel Church, Boston, for the psychical treatment of nervous disorders.

The authors, who are trained psychologists, and two of whom are theologians as well, accept the doctrine of the

sub-conscious self as a sound working hypothesis. They show how functional nervous disorders are really disorders of the sub-conscious mind and therefore can be alleviated and cured by psychical means. These psychical agencies are expounded at length, and abundant illustrations of their utility are supplied from the note-books of the Emmanuel clinic.

This book will be of interest to all persons who care for sound, scientific methods, advanced psychological ideas and sane rational religion.

For sale by THE STELLAR RAY, Book Department. Price, \$1.60, postpaid.

Moffat, Yard & Company, Publishers.

* * *

What the White Race May Learn From the Indian.

BY GEORGE WHARTON JAMES.

Author of "*The Wonders of the Colorado Desert*," "*In and Around the Grand Canyon*," "*In and Out of the Old Missions of California*,"
Etc.

A vital book of intense interest by an eminent authority on the American Indian. Making an earnest plea for the sane, natural life, it is an important contribution to the literature of ethics and health. As a study of the Indian it has great importance.

In reading it one feels that the book was written out of experience and that the author was compelled to deliver his message. Dr. James has associated with the red men for twenty-five years, entering sympathetically into their life and customs, and strongly believes that in many essentials to health and happiness the Indian is wiser than the white man.

The value of the book is enhanced by eighty-four illustrations of Indian subjects from photographs by the author. Published by Forbes & Co., Chicago.

Large 8vo, 269 pages, cloth. Price, \$1.50.

For sale by THE STELLAR RAY Book Department.

"The sciences are not sectarian. People do not persecute each other on account of disagreements in mathematics. Families are not divided about botany, and astronomy does not even tend to make a man hate his father and mother. It is what people do not know, that they persecute each other about. Science will bring, not a sword, but peace."—*Ingersoll*.

CULIACAN, SINALOA, MEXICO.

MR. H. C. HODGES:

Dear Sir: Enclosed please find \$1.00 (gold) to be placed to my credit on another year's subscription to THE STELLAR RAY. I always find articles of living interest in your magazine, and feel as though I have gained a little more knowledge for having read it. I gain at least one dollar's worth of "growing thought" from each edition. I wish you the best of success. A. B. L.

✦ ✦ ✦

Family of Five

All Drank Coffee From Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble.

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved, and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it.

"Long live the discoverer of Postum!"

Name given by Postum Co., Battle

Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

✦ ✦ ✦

Edison and His Mother

I was always a careless boy, and, with a mother of different mental caliber, I should probably have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep me in the right path. I remember I used never to be able to get along at school. I don't know now what it was, but I was always at the foot of the class. I used to feel that the teachers never used to sympathize with me, and that my father thought that I was stupid, and at last I almost decided that I must really be a dunce. My mother was always kind, always sympathetic, and she never misunderstood or misjudged me. But I was afraid to tell her all my difficulties at school, for fear she, too, might lose her confidence in me.

One day I overheard the teacher tell the inspector that I was "addled," and it would not be worth while keeping me in school any longer.

I was so hurt by this last straw that I burst out crying, and went home and told my mother about it. Then I found out what a good thing a good mother was. She came out as my strong defender. Mother-love was aroused; mother-pride wounded to the quick. She brought me back to the school and angrily told the teacher that he didn't know what he was talking about, that I had more brains than he himself, and a lot more talk like that. In fact, she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her, and show her that her confidence was not misplaced. My mother was the making of me. She was so true, so sure of me; and I felt that I had someone to live for, someone I must not disappoint. The memory of her will always be a blessing to me.—*T. A. Edison, in His Biography, by F. A. Jones.*

Let us have Faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.—*Abraham Lincoln.*

* * *

Worked While Asleep.

Curious Incident in the Career of Novelist Crockett.

S. R. Crockett, the novelist, told a rather remarkable story of an incident that befell him in his early writing days, before fame and fortune had come to him and while he struggled on for a living. At that time he was obliged to write for very small sums indeed, and among the publications to which he contributed columns and half columns was the *St. James' Gazette*, a London penny evening paper. One morning the postman brought to Mr. Crockett a letter from the editor of the *St. James' Gazette* containing a small check as payment for a contribution. Mr. Crockett knew that nothing was due to him, that he had been paid for all his articles, and—remarkable man—he did the check up in an explanatory note and returned it to the editor.

The next day back came the check from the editor—remarkable man—with a note saying it was due. The *St. James' Gazette* had published an article from the pen of Mr. Crockett which had not been paid for; hence the check. Again Mr. Crockett—remarkable man—returned the check, and still the remarkable editor reforwarded it, this time with the article cut out of the columns of the *St. James' Gazette*.

Now comes the curious feature of the incident. When Mr. Crockett clapped eyes on the article, he was astonished to find it one of his dreams materialized. One night going to bed extra tired, he dreamed that a good idea for a *St. James' Gazette* column had occurred to him; that he then and there sat down, wrote it and posted it. Next morning he remembered his dream and made up his mind some day to write the article exactly as he dreamed he had written it, when, to his astonishment, came article and check from the newspaper. Few writers earn checks while asleep.—*Atlanta Constitution.*

If men only understood
That the heart that sins must sorrow,
That the hateful mind to-morrow
Reaps its barren harvest, weeping,
Starving, resting not, nor sleeping;
Tenderness would fill their being,
They would see with Pity's seeing,
If they only understood.

—From "*Poems of Peace*," by *Jas. Allen*

* * *

Fully Nourished

Grape-Nuts a Perfectly Balanced Food.

No chemist's analysis of Grape-Nuts can begin to show the real value of the food—the practical value as shown by personal experience.

It is a food that is perfectly balanced, supplies the needed elements of brain and nerves in all stages of life from the infant, through the strenuous times of active middle life and is a comfort and support in old age.

"For two years I have used Grape-Nuts with milk and a little cream for breakfast. I am comfortably hungry for my dinner at noon.

"I use little meat, plenty of vegetables and fruit in season, for the noon meal, and if tired at tea time, take Grape-Nuts alone and feel perfectly nourished.

"Nerve and brain power, and memory are much improved since using Grape-Nuts. I am over sixty and weigh 155 lbs. My son and husband seeing how I had improved, are now using Grape-Nuts.

"My son, who is a traveling man, eats nothing for breakfast but Grape-Nuts and a glass of milk. An aunt, over 70, seems fully nourished on Grape-Nuts and cream." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

And what is a weed? A plant whose virtues have not been discovered.—*Emerson.*