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THE STELLAR RAY

THE NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

Vol. XXX. No. 6.

JUNE, 1913

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THE STELLAR RAY

A MAGAZINE FOR THINKERS.

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None who can realize how vastly more important the mind is than the body will deny that it is our absolute duty, individually and collectively, to work to bring about a better condition of things, so that the future generations may find better opportunities for harmonious growth and mental unfoldment. The crying need of humanity everywhere is knowledge of their own natures and of the real meaning and importance of human life.

H. C. HODGES.



Editorial Department

"To the Brave and Not the Weak is Life Eternal Offered."

It is an ancient saying that the road to perdition is paved with good intentions. The struggling majority do not know of the planetary law that inclines them to break away from their own good intentions and apparently firm resolves. There is, indeed, for them much need of pity and sympathy, and in the time to come, there will doubtless be many students who will be just as determined to root out some vice or another, as the ordinary man who knows naught of the influence of the heavenly stars and their movements that affect his life.

We know that each individual person is in possession of certain faculties that are to be used intelligently, and many are now in possession of knowledge that others do not possess. To the extent of this knowledge each individual is certainly responsible, and the chief concern seems to be how to best escape the evil, and reap the full reward of the good. This is not wise, for the true investigator knows and understands that the causes at work must be in accordance with what the reaper has sown, and if he shirk the responsibility, or the action of the law, physically, he only moves it on to other planes and expressions of life.

No study can be more interesting than that which explains the aim and purposes of life, and the cause of every effect, and by this science, persons of average intellect can prove for themselves that, just in accord-

ance with the planetary configurations at birth, so will they pass through the physical, the great refiner of divine life.

Each person is fated until he becomes free, and this freedom is in his own hands. Grand and noble he may become because of his self-reliance and independent individuality, but how few there are who understand the consciousness within them; how, why and when it acts. It is these facts that we wish to impress upon the minds of the student in order that each one may understand this consciousness working in the brain. This will take thought and study in the same degree that is necessary to understand any law in Nature.

The ancients possessed this knowledge, which should have continued common to all had it not been degraded by misuse and separate personal interests.

The Tower of Babel.

In ages past, marked attention was given to this science, in which we may trace the effects upon the great buildings and structures which now stand as monuments to the knowledge and wisdom of that day. For instance, the Tower of Babel was not built to protect against the ravage of war or for the confusion of tongues; but at a time when the polar action of the earth brought on great floods at certain times and seasons, and it was to protect their lives from these floods that this huge octagonal tower was built upon the plains. There were eight sides, which multiplied by four gives thirty-two showing the degrees vertical of the sun at that time. In

fact, it is clearly shown that all the temples and buildings of those days were built in harmony with the movement and positions of the sun and moon. It is for the benefit of all mankind that this lost wisdom should be regained.

Each person must come into the realization of the fact that the body is the temple through which the principles act, and the powers and virtues themselves are ample recompense for all that the world prizes most highly, and to the highest side of the science we should direct our attention. Each one proves, by his own mental reasoning, that there is a power beyond, which governs our universe and that power is intelligent, just and almighty.

Your reason will tell you that you were bound by the snares of sense and slavery of the mind in the past, but now, with the hand of wisdom to point out the way, you may rise and become candidates for the initiation that leads to immortality.

To the brave and not the weak is life eternal offered. The weak-minded drift and scoff at the truth they cannot understand; therefore be not afraid to seek this higher life. Let each day shape your life's work towards the purification of the temple you reside in, and the purification of the senses, then toward the cleansing of the mind, so that it may not be tainted and held by impurities which bind it to gross and unhealthy thoughts, for until this is done, it is impossible for the mind to reflect the higher wisdom contained in this perfect symbolism of the soul's progress. The time will soon come when the standard of astrology shall be elevated and the world's future wisdom-religion founded.—*Editor.*

After all there is not such a great difference between saints and sinners and when we come to be seen in the sunshine of spirit it will not be so easy to label this one "good" or that one "bad."

—*Luann.*

Something Happy Is Always on the Way.

Morning to you, comrade!
Feeling kind of blue?
Has this funny old world
Been ill-treating you?
Cheer up, cheer up,
Smile the clouds away;
There's always something happy,
Somewhere on the way.

Got that tired feeling,
Not just feeling prime,
Sad old world is gloomy,
Such a horrid clime?
Cheer up, cheer up,
There's silver 'neath the grey;
Cheer up, cheer up,
And laugh the clouds away.

—*Verne Dewitt Rowell.*

Selfishness is the heart failure of our spiritual life. Until we purge ourselves from every form of personal selfishness, we cannot become channels for the free and unimpeded flow of universal good and wisdom.

—*Charles B. Newcomb.*

It is as amazing as it is sad, that we go about so largely burdening ourselves with strivings that are of no consequence, and miss the gladness and exhilaration of living. No life is successful until it is radiant. The King of Glory is always ready to come in. Why do we bar the way? We cannot all live in palaces; but we can all live in the Kingdom of Hea-

ven, and the material luxuries of the one pale before the glow and thrill and exaltation of the other.

—*The World Beautiful, Lilian Whiting.*

Development of the Higher Faculties.

For the encouragement of those "Stellar Ray" readers whose consciousness has been stirred by the desire to live on life's higher planes, the following evidences of advancement are given. If but one individual experience vibrates in unison with one note of the following it may be known that the tuning of that instrument into perfect harmony with the laws of higher development is being accomplished.

There are many stages on this pathway and those who tread but the green slopes at the base of the mountain on whose summit dwells the eternal snows of purity cannot realize to the full the sublimity of those divine heights. There should be trust in the loftier self which mirrors the three-fold radiance of God made manifest, together with a firm belief always that the preponderance of power rests with it. This realization will introduce a most powerful influence into the life, and the better qualities will be cultivated as purity of life, love, tenderness and compassion, selflessness, wisdom and joy.

The inner attitude will be one of devotion and sacrifice, even while the outer world duties to kith and kin, to friend and foe are performed, and the where-with-all to feed and clothe the physical body is earned, there will gradually but steadily be developed a larger measure of hope, cheerfulness, tolerance, sympathy, love and confidence.

The aspirant to this higher unfoldment will of necessity be compelled

to cast out every shadow of desire. In the performance of *service* he will find his pleasure and reap the loftier bliss of having expressed the nobler life of the Gods.

Then will his acts ever be performed but as the instrument; nor will he hold back whatever from the full measure of the gift in order that he may in secret offer it at the shrine of his own personality, and nothing will stop the free flow of perfect love, through him as a channel of the divine life.

Undisturbed Tranquility.

Then will be developed in the soul what we have considered a necessity to the world's unfoldment, that higher consciousness against which incidents and happenings that would heretofore disturb the serenity of the individual fling themselves in vain to disturb its tranquil and harmonious being, for the individual is awakened and has created a power within and without that nought can enter except one in harmony with the unfolding perfection that exists with him. These incidents and happenings that would disturb the ordinary individual have no more effect upon him than would a butterfly beating its wings about his feet.

Life becomes infinitely more filled with lessons, which are valuable in enabling the soul to respond and grow until having scaled the loftier heights of wisdom, where it makes no difference what may occur.

The soul lights up all about it, all is illuminated by the true inward life, and for instance, if the individual has been deceived, it is not the deception that matters but the forgiveness to which it gave birth and the loftiness, wisdom and completeness of this forgiveness,—thus shall the eyes see more

clearly than if all men had ever been faithful.

Thus we may realize how life is lightened and saddened by daily happenings and circumstances; though they pass on like the waves of the ocean they have left their impression according to their volume and power and the condition of the object they have met with.

Knowledge Back of the Mind.

But it is necessary to realize that it is not the qualities of mind that will lift the individual to a realization of conscious being, it is the actual knowledge back of the mind. Thus the mind is only used as an agent by the soul to convey wisdom to the lower consciousness.

It is the individual who is engrossed in the material and sees naught in life but matter, whose love for his fellow man becomes colder and more unfor-giving, though if he would but consider that he is binding the chains of fate more closely about himself he might awaken to the truth that bitterness of thought only turns to evil to himself.

The Strength Gained Today Fradicates Sorrows of Tomorrow.

What indeed *can* stand in the path of one who wins sweetness and beauty from events and circumstances that men call evil?

This individual will realize that meeting the numerous manifestations that seem to be crosses is the true scientific creation of the building of character, followed by awakened individuality.

He will realize that the development of faculty is the anticipation of destiny; the strength he gains today will eradicate the sorrows of tomorrow; the hope and joy he attained

today will give him strength of purpose.

Thus the principal requirement is to open the soul to receive, which is but a prelude to sacrifice of ever deepening nature; every step that is taken will impose its own obligation. Ever growing compassion binds the ripening intelligence to the service of its fellow men, so that by just the greater spiritual heights, his expanding soul soars above his fellow man, and in the same manner, will he be chained to willing sacrifice on earth plane for the law of highest life is the law of love, and as its devotees attain, they pour out to all humanity from their inner sources of being the glorious life that flows through themselves.

Thus from the mire of earth to the glory of the divine and from the selfishness that holds to the *selflessness* that outpours of its very essence, the soul climbs the great path, which beginning in darkness finds its goal in the light of wisdom.

—(Copyrighted).

A student of life's environments and physical condition can readily perceive that it is naught but selfishness, ignorance of truth, and unbrotherliness which makes of humanity a sea of sorrow formed of the tears of mankind. The darkness of selfhood chains man to the animal plane. Altruism and self-forgetfulness reveal the divinity in man and lift him onward to the superhuman stage, but it must be kept in mind that the birth of new ideas and nobler eras is accompanied by storm and stress, through which all should pass undismayed, secure in the knowledge that the peace and unity of the sixth sub-race awaits our efforts to prepare the way, and thus amid the clash of war

and contention and social revolution which will be our lot to witness, we shall feel secure in the remembrance that from the storm and chaos engendered by the warring wills of men, the new life of peace, brotherhood and unity will emerge triumphant.

—*Science and Key of Life, Vol. VI.*

The Virgin Birth of Christ.

In a recent sermon on "The Virgin Birth," Rev. Eugene Rodman Shippen, of the First Unitarian Church, Detroit, told of the doubt which, he said, is gradually spreading over the doctrine of the virgin birth of Christ.

"Four young men trained at the Union Theological Seminary, New York, were admitted last week to the Presbyterian ministry, in spite of the fact that upon examination they declared they required more evidence before they could believe in the virgin birth of Jesus," he said. "Orthodoxy's stronghold is yielding under the pressure of modern scientific and rational thought. The question naturally arises, what becomes of the old theory of the 'infallible' Bible?"

"The evidence of the doctrine of the virgin birth rests wholly on the testimony of Matthew and Luke. Paul, the earliest of the New Testament writers, is absolutely silent on the subject, as also is Mark. The stories of the virgin birth in Matthew and Luke are associated with what is evidently an earlier tradition that Jesus was a direct descendant from David through Joseph. If Joseph was not his father, how then could he claim Davidic descent? There is no documentary evidence to offer either as to the virgin birth or the Davidic descent."

Rev. Mr. Shippen accounted for the tradition of the virgin birth in the

custom of early days, to assign marvelous, non-natural causes to genius.

"Talmudic legends," he continued, "give Moses a virgin mother and deity as the father. Even Plato is reputed to have been the son of Apollo; Alexander the Great, the son of Zeus, and Caesar Augustus, the son of Jupiter.

"Another cause for the doctrine of Jesus' miraculous birth is found in the current disposition to condemn as evil the natural and the human, and to exalt celibacy and virginity. Under the circumstances it was perhaps natural for loving but misguided disciples to try to relieve Jesus from the supposed odium of human fatherhood.

"The church should seek to repair the injury unwittingly done in its childhood to this worthy couple and to all sound family life, by the myths concerning the origin of Jesus."

Story of a President's Telegram.

From Washington News Letter.

Just before he left by special train to visit his dying mother, President McKinley wrote a telegram. The message read: "Tell mother I'll be there."

Rev. Charles M. Fillmore, of Indianapolis, Ind., read this message and saw the possibilities that lay in it. He caught the phrase and wrote his world-famous hymn, "Tell Mother I'll Be There."

Charles M. Alexander took this song with him on an evangelistic tour around the world, and wherever he sang it the touching message reached the hearts of men.

The song has been criticized and torn to shreds, but it does its work.

The words of the famous song are these:

When I was a little child, how well I
recollect

How I would grieve my mother with
my folly and neglect!

And now that she has gone to heaven,
I miss her tender care;

O angels, tell my mother I'll be
there!

CHORUS

Tell mother I'll be there, in answer to
her prayer;

This message, guardian angels, to
her bear:

Tell mother I'll be there, heaven's
joys with her to share;

Yes, tell my darling mother I'll be
there.

Though I was often wayward, she
was always kind and good;

So patient, gentle, loving, when I
acted rough and rude;

My childhood's griefs and trials she
would gladly with me share.

O angels, tell my mother I'll be
there!

When I became a prodigal and left
the old roof-tree,

She almost broke her loving heart
in mourning after me.

And day and night she prayed to God
to keep me in His care;

O angels, tell my mother I'll be
there!

One day a message came to me; it
bade me quickly come

If I would see my mother ere the
Savior took her home;

I promised her before she died for
heaven to prepare.

O angels, tell my mother I'll be
there!

The prosperity of a nation depends upon the health and morals of its citizens, and the health and morals of people depend mainly upon the food they eat and the houses they live in. The time has come when we must have science of domestic economy, and it must be worked out in the homes of our educated women. A knowledge of the elements of chemistry and physics must be applied to the daily living.

—Ellen Richards.

Letters From Two Governors Regarding "Woman's Suffrage."

Letter from Elias M. Ammons, Governor of Colorado:

"I have had ample opportunity to observe the practical working of equal suffrage since its adoption in Colorado. I believe its influence has always been for the betterment of political conditions, and that it has accomplished much, especially in matters of legislation pertaining to women."

Letter from Joseph M. Carey, Governor of Wyoming:

"I have watched the operations of Woman's Suffrage since its introduction in the territory of Wyoming over 40 years ago, and I believe the influence has been for good. I have found that whenever women have become interested in the accomplishment of a purpose, they have had influence enough to carry out that purpose.

"Of course, there are bad women and unprincipled women, but they are few in number, and I have never known women to use the elective franchise to defeat any good object or to defeat the election of a man or woman who was really worthy of

their suffrage. They have taken a great deal of interest in elections, in a quiet way, but none the less effective.

"I have no hesitation in saying that suffrage has in no wise degraded woman, but it has rather elevated the people, certainly in the conduct of elections, as well as in the conduct of canvasses usually made by those in pursuit of office, before elections.

"Woman's Suffrage has opened the doors for women to obtain employment in places formerly closed to them. They have held important offices in the state, especially in connection with the schools, and have

been elected to the position of County Treasurer. We had a very estimable woman as a member of our Eleventh Legislature, and in our Twelfth Legislature, just adjourned, there were two women members. In this state women are employed in banks, as bookkeepers in stores, etc. We have very few male teachers, and certainly as often as men they are elected as Superintendent of Schools in the county. We now have a woman who is our State Superintendent of Public Instruction, which also makes her Secretary of the Board of Charities and Reform, the most important board in connection with the state government."

Stellar Science Department

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

The Stellar Ray.

BY PRUELLA JANET SHERMAN.

Bright Stellar Ray! Shine down the way

Enwrapp'd in night;
Shed thy soft spark thru gloom and dark;
Lead to the Light!

Fair Stellar Ray! When griefs down-weigh,
And skies are black,
Guide wand'ring feet, till they shall greet
Thy shining track.

Glow, Stellar Ray! Thy forces sway
Both age and youth;
Thy bright beams fall, that each and all
May find the truth.

Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather.

—Ruskin.

Were You Born in the Zodiacal Sign Gemini?

If you were born between the 20th of May and the 21st of June, the sun was in the zodiacal sign Gemini, and you will recognize some of the following dominating characteristics as your own, although the sign rising and the influences of planets in your chart would modify them somewhat.

The sun in Gemini, or Third house, strengthens the intellect and inclines

the native to the pursuit of literature, science or art and to follow some occupation connected with these. It favors educational, secretarial and clerical work, writings, documents, letters, literary work of a short or ephemeral kind, such as in magazines, newspapers, means of transit, the post-office, etc.

Gemini is a fairly strong sign, giving length of form and active body. They are restless and unsettled, ever on the move, often with two things in hand at the same time; hence they become bothered and worried and bring upon themselves nervous diseases and troubles arising from disordered blood.

They are dual, and their true nature asserts itself, causing them to suffer in mind and body at the same time. They are fretful and peevish at times and take on the troubles of others quite unconsciously.

Their medicine is rest and less activity. They should strive to become more concentrated and avoid upsetting the body in trying to be in two places at the same time.

The mind is versatile and fond of change, but positive and strong. The native, somewhat ambitious and aspiring, may turn to public work connected with education, local politics or public speaking and lecturing.

He is fond of moving about, of walking and of short journeys, principally by land. He finds friends among literary people and others signified by Gemini, and may join some secret society or association, the activities of which are those of Gemini.

He may be the most clever or best educated of his family. It gives several brothers and sisters. This position also signifies the birth of twins and a double marriage, as Gemini is a double sign.

It is the personality of kindness and benevolence; capable in elegant gesture and graceful activities. Perhaps no other activity has as wide a range of choice of activity as this sign. This mentality is the mentality of elegance of habit, just as Pisces is the mentality of elegance of taste in appointment.

The Gemini nature is generally fortunate in its marriage choice, its Chord being Aries or its response Libra—in other words, a harmonious marriage of the Gemini person would be with one born from March 21st to April 19th, or between September 23d and October 22d.

Gemini is an airy sign, and those born under airy signs, either by the rising sign or by having the majority of the planets in airy signs, require abundance of fresh air and artistic surroundings, as they are essentially refined in nature. The higher the tone of their mental conditions, the better will their health be. They should associate themselves with cheerfulness, brightness and hope.

It is quite essential for them to change the mental vibrations when depressed or before becoming wearied or depressed. With them the artistic and beautiful will always act as a tonic, and before taking drugs into the system, they should take care to have the mind in order.

Living as they do in their mental or mind-body, they should make refinement and harmonious surroundings their first care.

We suggest to our readers that they take a range of their friends and acquaintances born between the 20th of May and the 21st of June and see if the above does not describe their characteristics in the main.

The time will come when the civilized man will feel that the rights of every living creature on the earth are as sacred as his own. Anything short of this cannot be perfect civilization.

—David Starr Jordan.

The Chemistry of Gemini— May 20th to June 21st.

By Dr. George W. Carey.

One of the chief characteristics of the Gemini Native is expression. The cell-salt kali muriaticum (potassium chloride) is the mineral worker of blood that forms fibrine and properly diffuses it throughout the tissues of the body.

This salt must not be confused with the chlorate of potash, a poison (chemical formulæ $KClO_3$).

The formulæ of the chloride of potassium (kali mur.) is KCl .

Kali mur, molecules are the principal agents used in the chemistry of life to build fibrine into the human organism. The skin that covers the face contains the lines and angles that give expression and thus differentiate one person from another; therefore the maker of fibrine has been designated as the birth salt of the Gemini native.

In venous blood fibrine amounts to three in one thousand parts when the molecules of kali mur, fall below the standard—the blood fibrine thickens, causing what is known as pleurisy, pneumonia, catarrh, diphtheria, etc. When the circulation fails to throw out the thickened fibrine via the glands or mucous membrane it may stop the action of the heart. Embolus is a Latin word meaning little lump, or balls; therefore, to die of embolus, or "heart failure," generally means that the heart's action was stopped by little lumps of fibrine clogging the

auricles and ventricles of the heart.

When the blood contains the proper amount of kali mur, fibrine is functional and the symptoms referred to above do not manifest.

Gemini means twins. This sign was rising when the Declaration of Independence was being signed. The astral colors of Gemini are red, white and blue, while those who made our first flag and chose the colors, personally knew nothing of astrology. Yet the Cosmic law worked its will to give America the "red, white and blue."

Mercury is the governing planet of Gemini. The gems are beryl, aquamarine and dark blue stones. In bible alchemy Gemini represents Issachar, the ninth Son of Jacob (the word Jacob is from a Hebrew word meaning circle; so that it would appear that the sons of Jacob are the 12 zodiacal signs, or suns), and means price, reward or recompense.

Telescope Has Told Us More About Moon Than We Know About Earth's Surface.

We know more about the south pole of the moon than we do about the south pole of the earth. One reason why we know more about it is because we are so far away from it. Let me explain this paradox.

If we stood on the moon, in the neighborhood of its south pole, we should find ourselves surrounded by steep and rugged mountains from 15,000 to 25,000 feet high, and vast crater-like holes twenty miles across, and three or four miles in depth. Of course in such a situation we could see nothing but our immediate surroundings, and if we attempted to

clamber over them to get wider views, we should be confronted by insurmountable obstacles.

But worst of all, on the moon we should find no air to breathe, no water to drink, no clouds to screen off the blinding sunshine by day, and no vaporous blanket to afford protection at night against the awful cold of empty space, hundreds of degrees below zero!

Evidently there could be no polar or other exploration amid such circumstances. But, situated as we are on the earth, 240,000 miles from the moon, we can avoid all its inconveniences, and yet get effectively near its south pole by the aid of the telescope.

This shows us the whole polar region in a single view, and all its features are below us at a glance. If we could get a similar view of the Antarctic continent the entire scene of the adventures of Shackleton, Amundsen and Scott would lie plain before us.

The telescope is a genie more powerful than any in the Arabian Nights; it seizes the moon for us and practically puts it in our laps.

With a magnifying power of 500 diameters the moon is brought within 480 miles of the observer's eye; if the power is 1,000 the apparent distance is 240 miles; and with a power of 2,000 the distance becomes only 120 miles. Now, let us see what this means.

Suppose you take an ordinary terrestrial globe, on which the geographic features of the earth are plainly represented—the seas and lands, the mountains and plains, the locations of the great cities, etc. Let the globe be one foot in diameter, a usual size. Take it on your knees.

When it is one foot from your eyes you see its features on the same scale as you see those of the moon with a

telescope magnifying only about 120 diameters, and a small telescope will easily magnify that much.

Then bring the globe within a distance of about six inches and its features will appear on the same scale as those of the moon when magnified 240 diameters. In order to make the same comparison when the magnifying power of the telescope becomes a thousand or two thousand, you must bring the globe so near that distinct vision is destroyed, and the only way to see its features clearly is to use a magnifying glass.

This shows us how it is that, thanks to the telescope, we really know more about the surface of the moon, as a whole, than we do about the surface of the earth. Of course we do not see the minute details, but, on the other hand, we see the broad relations of the moon's geographic features better than we can represent those of the earth on an artificial globe.

Recently Mr. Scriven Bolton, of the Royal Astronomical society of Great Britain, has made a series of telescopic studies of the south polar region of the moon, and then constructed a plaster of paris model of them, which can be photographed in an electric light, at any desired angle of illumination, and the pictures thus obtained show the moon as it would appear to us if we could visit its surface, or hover close above it in an aeroplane. The mountains about the south lunar pole are much grander than any found near the south pole of the earth. Some of them are nearly five miles high, and very steep.

Because of the absence of air and water there is little weathering action on the lunar rocks, and accordingly the huge, sharp peaks stand up in all

their precipitousness for age after age, whereas the mountains of the earth are being continually worn down.

Perhaps the features of the lunar landscapes which would appear most wonderful to us are the immense number of great volcano-like craters that pit the surface. One of these in the neighborhood of the south pole is called Newton, and it is so deep and so steep-walled that the sunlight can never reach the bottom of it.

Owing to the absence of air there is no diffused light in the lunar sky.

The heavens are as black as ink in full daylight.

The stars all shine, with dazzling brilliance, in the very presence of the sun, and when the latter rises, at the end of the lunar night of two weeks' duration, it is preceded by no dawn, but comes up without warning, a curve of blinding light, shooting above the horizon and quickly swelling into a blazing globe that smites the ragged mountain peaks with its untempered rays. Yet behind every rocky wall black night prevails, although the sun be risen, until the solar beams penetrate directly into the hidden recesses.

Social Problems and Eugenics.

When planetary influences are better understood, humanity will solve some of the difficult problems that are now the cause of keeping the world in ignorance and bringing into existence imperfect human bodies and gross environments.—*Editor.*

Scientists do not perform experiments in eugenics. They do not have to. The human race does all of that for the needs of science, and sad to observe, a great deal more. Such is the sentiment expressed by Charles B. Davenport, director of the Carnegie Institution's Station for Experimental Evolution at Cold Spring Harbor. He preaches no doctrine of scientific mating as opposed to the marriage of personal choice; instead, he and his associates cull data for correlation and deduction, purposing the ultimate publication of results which will assuredly further the science of Eugenics and in turn benefit humanity. This Eugenics Record Office aims to be the country's clearing house for an investigation of race, of heredity, of blood

lines; and from this station is issued to all desiring it personal advice as to the suitability of marriages and the probabilities of inheritance. The applicant will receive a series of blank records to be filled out.

Thus far the data collected by this office have been mainly of abnormal types—feeble mindedness, the inheritance of epilepsy, the inbreeding of degenerate strains; but this has been because such information is easier to get. The collection of "normal data" has been difficult, because a number of people have imagined eugenics to be concerned only with imbeciles and degenerates. Dr. Davenport aims now to collect from whosoever may send names, information about normal people, the talented, the genius, even the respectable, the right-minded and the right-moraled, and it is his hope that the American citizen's idea of social duty will include the recording and depositing with the Record Office of full information about his "family tree."

The Marriage of Cousins.

This Record Office is but two years

old, yet thus far such facts as the following have been established: If two epileptics marry, their children will all be epileptics; the same is true of two imbeciles. If an epileptic or one insane married a normal individual, one-half or one-fourth of the progeny will usually inherit the parent's abnormality; the others will probably be normal. A recessive trait (one present in undeveloped germ form and never becoming active in a given individual) may remain recessive for generations, but will very likely become active when it meets a like trait—recessive or not. The marriage of cousins is not bad in itself if both families are of sound stock; but such marriage will naturally bring out any common traits, and intensify weaknesses, recessive or otherwise. The redhaired are markedly antipathetic and seldom marry those having red hair. A good environment strengthens good traits, but will not guarantee the conquest of a bad inheritance. Love, in a mature and sensible human being (is ever a human being, however mature, sensible in these premises?) may be in itself a eugenic choice; the fact of two wholesome persons wishing to spend their lives together may be founded on instinctive traits that will make for a good inheritance; but love offers practically no more than an even chance. (Nevertheless the eugenic, wise man that he is, would not do away with love; but would combine with it, if possible, common sense and forethought.) Marriage with an individual of bad blood will tend to drag down the inheritance of good blood; imbecility is often introduced into "bloodlines" that have hitherto been good. One's inheritance cannot be judged by a consideration of the parents, for normal parents may have ab-

normal, even criminal children; the inheritance must be traced back for generations, and the records of cousins, uncles, aunts, brothers and sisters must be examined; one does not inherit from his parents, but from the family germ plasm.

Experiments.

The work of the Eugenics Record Office is, in brief, to learn how every characteristic behaves in heredity as to eugenic experiments: The world is full of the latter; there are as many experiments in eugenics as there are child-bearing marriages, as many "experimental results" as there are children born. The ordinary parent may take chances as to his children (and oftentimes does) that no breeder would take with animals.

It was asked "if they were going to have a farm up there in the woods and make experiments with all sorts of freaks"; no, it was answered, such experiments, melancholy to relate, are all too many of them constantly being made. And Dr. Davenport and his associates will try to show the people who have made them what can be done with them, and how to prevent some of them in the future.

So the eugenicist would have love and the "eugenic principles" go hand in hand in the marriage of the future, for happier homes and healthier children and the minimum of insanity, the hereditary degenerations, pauperism and crime. And the object of the Eugenics Record Office succinctly is to "serve eugenic interests in the capacity of a repository and clearing house; to build up an analytical index of the traits of American families, to train field workers to gather data of eugenic import; to maintain a field force actually employed gathering such data, to co-operate with other institutions and with persons concern-

ed with eugenic study; to investigate the manner of the inheritance of specific human traits; to promote and to aid in the organization of new centers for eugenic research and education; to advise concerning the eugenic fitness of proposed marriages; and to disseminate eugenic truth."—*Scientific American*.

The Pest of Glory.

David Starr Jordan.

"What shall we say of the progress in the art of killing in these centuries of Christian civilization?"

"Benjamin Franklin, in 1782, after the battle of Martinique, wrote thus of what he elsewhere called the "Pest of Glory": 'A young Angel of distinction being sent down to the world on some business for the first time, had an old courier spirit assigned him as guide. They arrived over the seas of Martinico in the middle of the long day of obstinate fight between the fleets of Rodney and de Grasse. When, through the clouds of smoke, he saw the fire of the guns, the decks covered with mangled limbs and bodies dead or dying, the ships sinking, burning or blown into the air, and the quantity of pain, misery and destruction the crews yet alive were thus with so much eagerness dealing around to one another, he turned eagerly to his guide and said: 'You blundering blockhead you, so ignorant of your business; you undertook to conduct me to Earth, and you have brought me to Hell.' 'No, sir,' replied the guide; 'I have made no mistake. This is really the Earth, and these are men. Devils never treat each other in this cruel manner. They have more sense and more of what men call humanity.'"

"Gustaf Janson of Sweden, in 1912, one hundred and thirty years later, after the battle of the Tripoli Oasis, wrote thus of what he called 'the pride of war':

"The bird-man had returned from his flight into the desert where the bombs he threw had stirred up the sands about the Arab encampment.

"The general shook him warmly by the hand once more and stood for a few minutes sunk in thought. 'Gentlemen,' he began suddenly, turning to the officers, 'it is incredible how the technique of war has changed. Telephones, telegraphs, wireless communications—war makes use of all these. It presses every new invention into its service. Really, most impressive. I have just been reading the latest aviation news from Europe. Our ally Germany and our blood relation France possess at this moment the largest fleets of aeroplanes in the world. The distance between Metz and Paris can be covered in a few hours. The three hundred aeroplanes which Germany possesses at this moment, all constructed and bought in France, could throw down ten thousand kilos of dynamite on the metropolis of the world in less than half an hour. This is a positively gigantic thought! In the middle of the night these three hundred flying machines cross the border, and before daybreak Paris is a heap of ruins! Magnificent, gentlemen, magnificent! . . . Unexpectedly, without any previous warning, the rain of dynamite bursts over the town. One explosion follows on the other. Hospitals, theatres, schools, museums, public buildings, private houses—all are demolished. The roofs break in, the floors sink through to the cellars, crumbling ruins block up the streets. The sewers break and send their foul contents

over everything. . . . everything. The water pipes burst, gas streams out and explodes and causes an outbreak of fire. The electric light goes out. You hear sound of people running together, cries for help, shrieking and wailing, the splashing of water, the roaring of fire. And above it all can be heard the detonators occurring with mathematical precision. Walls fall in, whole buildings disappear in the gaping ground. Men, women and children rush about mad with terror among the ruins. They drown in filth, they are burnt, blown to pieces in explosions, annihilated, exterminated. Blood streams over the ruins and filth; gradually the shrieks for help die down. When the last flying-machine has done its work and turned northwards again, the bombardment is finished. In Paris a stillness reigns, such as has never reigned there before.

"We can imagine, on the other hand, that the French have carried out this same operation against Berlin, or possibly London. Who knows what political combination the future may have in store? But he that as it may, it only remains to us gratefully to dedicate ourselves to the new and glorious task now set before us. Gentlemen, I bare my head before the marvelous and unceasing progress of mankind.' The general removed his cap, and his voice vibrated with gratitude to the merciful Providence which would perhaps grant that he would live to see the vision come true; and he continued: 'In the face of this triumphant progress which I have just described I am not overstepping the mark when I say that we are approaching perfection.'"

"It is said that for one hundred and fifty years after the death of Jesus,

his followers refused to fight in any battle or in any army."

—*Harbinger of Light.*

The Way of Life.

By Oriana.

Oh, Soul! that dwellest with the high
and wise,
Give me the courage of thy fair em-
prize;
Bless me with the calm that rests on
thy brow,
Reveal the vision of the Is; the Now.

Mine eyes anoint with the light of
faith,
I would hear the word the Spirits
saith;
Let me joyfully tread the narrow way
That leads to the gates of eternal day.

I would bear the message to other
souls,
I would warn them of the rocks and
shoals;
Point the way to the worth while life,
Free from greed, and guilt and strife,

From fear, envy, pomp and pride;
Joyous, with none harsh to chide;
Where Love is queen and Wisdom
king,
And peace abides, and children sing.

Just a Mother.

A friend who belonged to a number of societies and organizations often left her little boy with his grandmother. He was lonely without his mother, and one day as she was about to leave him he exclaimed, "Oh, don't go! Don't be a clubber any more, just be a mamma."

—*The Delineator.*

Psychic Research

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

A Psychic Experience.

Italy Hemperly.

Do we come into this world with the main events of our lives written in our souls? If we knew these events were before us could we change them? These questions come up and find an answer in my soul as I sit here alone and look out in the still beauty of the starry night.

And in this mood I write here the strangest experience that ever came to me in the whole range of mystic things that come to a psychic.

In the year 1908 while living in College Park, Ga., the wife of Mr. B—, a well-known contractor, called in to see me one day and after chatting awhile asked me to read her hand. As she knew that I had entertained some of my friends in this way I felt that I could not refuse her request without giving offense. So I took her hand, and after glancing at the lines proceeded to gather what fact I could in a psychic way.

After speaking of the prosaic things that make up the life of the average wife and mother, I felt a sudden chill creep over my whole being, and I proceeded to express the thoughts that came to me with this feeling. "Mrs. B—, your husband will not live many years. He will die suddenly—may be killed. He should keep all his business affairs in order, and ought to carry an insurance."

After Mrs. B— had departed I sat thinking of the strange experience, and my thought was that her husband would be accidentally killed, as he was a building contractor.

The following year Mr. B— was elected mayor of his home town and seemed to be contented and prosperous. The mystreious experience that had come to me on the day of his wife's visit had almost passed from my mind.

But one morning I called at Mr. B—'s office to consult him about a business matter, and while there the memory of that experience came back vividly, and as I looked at his careworn face I felt a strong impulse to lay aside the business conventions and warn him of the danger that I felt hanging over him, but I firmly repressed this impulse and in a few moments had settled the matter on which I had called.

About two weeks later I picked up the Atlanta Constitution and on the first page read in big head lines these words: "Mr. B—, Mayor of College Park, shoots himself in the presence of his wife. Grief over his son supposed to be the cause."

I laid the paper down with a soul-sick feeling. Why had I not followed my impulse and talked with the poor man when I saw that he was in trouble? Perhaps by a few kindly words of sympathy I could have warned him and helped him to see the light.

And tonight as the weary face with its poor, troubled eyes rise up before me I ask myself the same question.

Why did I not listen to the voice of my inner consciousness that rose above the rush and blind creeds of the world?

Spiritualism can not be sneered or argued out of existence. It is growing to gigantic proportions. It has now millions of adherents. Like Christianity, it originated among the lowly and unlettered of the land; it has worked its way into the highest ranks of society, and compelled the foremost men of our time, in all the various vocations of life, to accept its wonderful phenomena. It has visited all the civilized nations in the world and rooted itself in every one of them. It has permeated all classes of society. It has found its way into every denomination in Christendom, and has to a great extent modernized and liberalized the thought and practices of them all.

The chemist in his laboratory has felt its power, and so has the philosopher in his study. It has compelled the metaphysician to change his views in some respects as to the powers and functions of the human mind. It has guided the astronomer as he scanned the Celestial spaces and viewed the movements of the heavenly bodies.

The literature of our novelists is full of it and so is the poetry. It has made its way into courts of law and influenced the judgments of the judge on the bench, and the pleadings of the lawyer at the bar. It has had much to do in bringing about a revolution in the theory and practice of medicine, and in the methods of diagnosing disease.

Thousands believe in it who are not known to the world as Spiritualists. Many of these Nicodemuses are hidden away in the bosom of the orthodox churches and in the Catholic church itself. Thus the sentries of advanced thought are being started in all sections and in all directions.—

Lucy A. Rose Mallory.

To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science.—*Sir William Crookes.*

Let us then labor for an inward stillness,

An inward stillness and an inward healing;

That perfect silence where the lips and heart

Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,

But God alone speaks in us, and we wait

In singleness of heart that we may know

His will, and in the silence of our own spirits,

That we may do His will, and that only.

—*Longfellow.*

A Drowning Foretold.

Mr. David Smith, of Artillery street, Blackburn, sends me a letter in which he narrates the circumstances connected with a drowning fatality, which, though taking place in Australia, was foretold in Rishton at a Sunday evening after-circle three weeks before the event occurred. The incident was also reported in the

Manchester Despatch of the 10th inst., as well as in the *Blackburn Times* of the previous Saturday. It appears that the medium was Mrs. Hall, of Bolton, and at the meeting referred to (held about the earlier part of January, for no date is given in either of the three accounts that have reached me), Mrs. Hall, who was a complete stranger to all present, is stated to have vividly described the victim of the accident (Mr. F. Faud), foretelling that he would be drowned. On Saturday, the 8th inst., Mr. Faud's brother, who resides at Great Harwood, received a letter from Australia conveying the verification of the prediction made by the medium. Mr. F. Faud, prior to leaving for Australia, was a resident of Great Harwood, and was prominently connected with the ambulance movement there. Mr. Smith concludes his letter thus: "This, I think, conclusively proves that through the spirit-people we can learn what is in store for us in the future."

—*The Two Worlds.*

Don't borrow a creed from other
people,
Nor hang most faith on the stoutest
steeple;
Look up for your law, but oh! look
higher
Than the hands of any human spire.
If ten think alike, and you think alone,
That never proves 'tis ten to one,
They are right, you wrong; for truth,
you see,
Is not a thing of majority.
It never can make you false, them
true,
That there's more of them than there
is of you:
If your touch is on Truth's garment
hem,

There is more of you than a world of
them.

'Tis not alone in the Orient region
That a certain hero's name is Legion,
Nor was it only for once to be
That the whole herd together ran
down to the sea.

Your zenith for no man else is true:
Your beam from the sun comes alone.
to you.

And the thought the great God gave
your brain

Is your own for the world, or the
world's in vain.

—*Edward Rowland Still.*

Unanswerable Logic.

"Constancia," of Buenos Aires, reports the following conversation as having passed between a skeptical doctor and a spiritualist patient:

The Doctor: You are engaged in a propaganda in favor of the existence of a soul. Have you ever seen one? No. Have you touched one? No. Have you ever smelt one? No. Have you ever tasted one? No. Have you felt one? Yes. Then according to your own admission, there are four senses to one against you. It logically follows, therefore, that there is no soul.

His Patient: You are occupied in the relief of pain. Have you ever seen a pain? No. Or touched one? No. Or smelt one? No. Or tasted one? No. Or felt one? Yes. Then according to your own confession there are four senses to one against you. Ergo, the logical conclusion is that there is no such a thing as a pain. Yet you conclude that it exists, and I conclude that I have a soul.

—*Harbinger of Light.*

Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy, or within himself an evil he can hope to overcome.

—Chas. H. Eliot.

The Return of Frank R. Stockton.

The statements made will appear unbelievable to most of its readers, and yet, as many experiences in our ordinary lives are new and wonderful until better understood, we will ask you, for your own honest personal satisfaction, to investigate carefully before dismissing a subject of so vast importance to every thinking soul.

A spirit appeared to Miss Etta de Camp, a normal rational young woman, living just outside of New York City. Taking control of her hand he wrote that he was, and still is, Frank R. Stockton, well known in earthly life by his stories, "The Lady or the Tiger," "The Captain's Toll Gate," "Rudder Grange," etc., that when he left his earthly body he retained his desire to write many more stories, some of which were already formulated in his mind; that since his so-called death he had partly satisfied an earlier desire to associate with English authors in their native surroundings; and now, that he had found a channel through which he could reach his former friends and readers, still in mortal form, he would write both English and American stories and prove that he, the same Frank R. Stockton, can still write for them.

This wonderful promise has been fulfilled to the satisfaction of those who have investigated the matter and the material is now in a book of about 300 pages.

There is not one unpleasant word or thought in the whole work. It is written, as Frank R. Stockton says he writes, to edify and amuse. It brings you closer to things that are natural, and makes you worth many times more to yourself, in addition to furnishing proof of the continuity of life and its attainments.

Mr. Floyd B. Wilson, of New York, a well-known lawyer, author and lecturer, has made a special study and exhaustive investigation of this particular manifestation, the results of which speak for themselves in his masterly introduction to the work.

The American Society for Psychical Research of New York, composed of Scientific and Professional men and women, presided over by Dr. Hyslop of Columbia College, took up the investigation of this matter and after long and critical tests, extending through many months and reaching over several states, not only endorsed the phenomena, but have verified the principal statements and claims of Miss de Camp and the Spirit, Frank R. Stockton. See April, 1912, number of the official Journal A. S. P. R. in which nearly one hundred pages are devoted to this particular case.

A sincere preacher once remarked, "Although I believe what I preach, I would give my last dollar to know that it is so."

Well, then, my good working minister and all others anxious to free your minds from superstitious fear concerning death or the dreaded changes supposed to take place when one leaves the physical body, you can satisfy yourselves that there is no death, as the writer of this has done, at a very little expense.

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Let us beware of losing our enthusiasm. Let us ever glory in something and strive to attain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.

—Phillips Brooks.

From Dreams of Thee.

ITALY HEMPERLY.

(Concluded from May.)

Shut in her room, Aimee sat for a long time with her chin in her hand, thinking. Finally she took out the package of letters that Dr. Karl had left for her and read them over one by one. When she had finished she put them back on the desk and spoke aloud, as she often did when deeply moved by some thought when alone. "They are beautiful letters. No wonder Dr. Karl loved such a woman. And yet it is so inexpressibly sad to think that she married the other man to save her father. Why could there not have been some other way for him to have been saved? No wonder poor Dr. Karl went almost mad. It is strange that he did not know that Dr. Héath was living until last summer."

She slowly undressed and went to bed, and as she drifted off to sleep she murmured, "Life is strange and sad and sweet."

Next morning she opened her window to a clouded sky. At noon the rain began to fall, and by night a storm of wind and rain swept over the city. Yet she dressed carefully in her best dress—a soft old-rose silk, trimmed with creamy, old lace; and her eyes shone like stars when she fastened a few of the pink carnations that Heath had sent in the meshes of lace that softly rose and fell with the beat of her heart.

At seven the 'phone rang. It was Heath's voice. "I think it is too stormy to go to the opera, but I am coming up."

The storm seemed to sweep with renewed fury as the moments went by, and a swirl of wind almost wrecked Dr. Heath's umbrella, as he left the taxicab that had brought him up in front of the Arno Apartments. When Aimee opened the door he was brushing the rain from his coat and he looked up with one of his rare, flashing smiles, and in that upward look, with the light full upon his face, Aimee's vivid dream flashed before her mental vision in every detail. It was his face she had seen full in the light as he announced that he had a message from Dr. Karl, and his voice that she had heard singing as the gondola approached. With an effort, she controlled the undercurrent of thought and welcomed him graciously.

"Shall we venture out?" he asked, making no effort to conceal the admiration in his eyes.

"I think it best not to go."

"But you wished to hear Farrar," he consoled.

"But I will try to bear listening to the storm with you," she teased. And then, like the sweet paradox that woman is, she was half frightened by her words.

But the words he longed to say would not be kept back when his eyes rested on the carnations that she was wearing. He had sent them and she was wearing them; surely that was his message.

"Aimee, I love you—love you!" he breathed, as he caught and imprisoned her little hands tenderly and masterfully. I had meant to wait, but I cannot. I must tell you tonight before I go away. I have loved you from that first morning there in Dr. Karl's study. And I feel that it is he who has helped us to find each other. You love me a little, don't you?" His great love made him humble.

At his reference to Dr. Karl all the resistance died from her eyes. "Do you know that you are the son of the woman he loved long ago?" she questioned, gently.

"Yes; he told me the story last summer. Until then he had believed that I had been drowned with my mother when I was a little boy."

"Then, you must read his note and her letters."

"Not just now, Sweetheart."

But she drew her hands away, and going to her desk brought the note Dr. Karl had placed with the letters. He read the note in silence.

"And if you and Dr. Heath should love each other—and my soul tells me that you will—let him read his mother's letters before you destroy them."

He folded the note and drew her down beside him. "He was a wonderful man, and you are a wonderful woman. It is that sweet, mystic something about you that calls to all that is good within my nature that compels me to love you—to adore you! Aimee, tell me if you love me a little!"

She studied his face for a moment and then her eyes dropped. "I have always loved you! I will always love you!" she said softly.

For one divine moment her head rested against his breast.

"Do you think Dr. Karl knows?" she whispered.

"Being one of God's ministering angels, I think he does," he said, very reverently. "Keep the letters and we will read them when I return, for it was his desire that I should live in his house and carry on the work he had begun. Ah, I see how he had planned all things for us now! Oh, what a beautiful, mystic thing is love!"

Suddenly there was a lull in the fury of the storm outside and through the room where the lovers sat swept a chord of divinest music. For a moment it lasted and then died in the silence.

Aimee trembled slightly and he drew her close. "Being one of the ministering angels, he has answered," he whispered, with his lips on her soft hair.

Finis.

What does anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.

—*Ian MacLaren.*

Lost Cares.

The little cares that fretted me,

I lost them yesterday

Among the fields above the sea,

Among the winds at play;

Among the lowing of the herds,

The rustling of the trees;

Among the singing of the birds,

The humming of the bees;

The foolish fears of what may happen.

I cast them all away

Among the clover-scented grass,

Among the new-mown hay;

Among the husking of the corn,

Where drowsy poppies nod,

Where ill thoughts die and good are born.

Out in the fields with God.

—*Elizabeth Barrett Browning.*

Inspiration.

Maud L. Johnson.

I'll teach thee what to write, my child;

I will inspire thy pen

To tell the origin of things,

The how, the where, the when.

I'll tell thee all that thou should'st know

Of cosmic law and life.

The truth that thou wilt teach shall cut

As keen as sharp-edged knife.

With wisdom I'll illumine thy mind,

Thou child of eternity;

The Oneness of the Whole thou'lt find,

And thou that Whole shalt be!

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"Then take this honey for the bitterest cup;

There is no failure, save in giving up;

No real fall so long as one still tries,

For seeming setbacks make the strong man wise.

There's no defeat, in truth, save from within;

Unless you're beaten there, you're bound to win."

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