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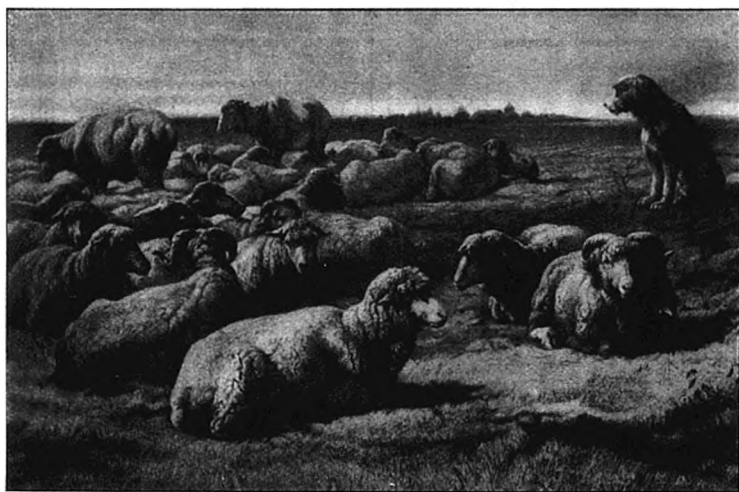
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Editorial Department

Fate is a Weak Influence When the Power of the Will is Asserted.

In considering the conditions of the people today, to what extent is fate controlling, influencing and binding the wills of mankind? Some may ask, where does fate cease in its efforts upon man, and where does free will begin to manifest?

The fact is that fate ceases when man realizes each one of his weaknesses and seeks to learn, how to overcome them by carefully controlling them; when man learns the times he is most liable to be led away from the true path, when he learns from which quarter the danger approaches, the environment he should be free from, and where he may enter an ark of safety for the time being until the storm has passed, or the influence has ceased to exert its power upon him for evil inclinations.

Fate rules the man who neither knows nor cares for any of these things, who acts invariably from a sense of expediency, who cares nothing for any other man's welfare or for God; who looks for a long span of life and a goodly share of worldly blessings.

If the individual had no free will he would never elect to do good in secret or for the mere sake of goodness, realizing that the senses and environment give to each a distinct bias towards selfishness, though a bias must needs be weighty in order to thwart or eradicate the free will of a reasoning animal.

The individual who is without free will is one who is forced to do things without any act of his own reason. It is fate, we may say, to be born into the physical expression at an appointed time, and to leave this expression at an appointed time as well, though it is also the free will of the individual to leave that expression before the appointed time by committing an act of violence.

It is in the power of the individual, and he may create and develop in himself the will to cut off the physical life expression

from others of his fellow-men, and fate may not be manifesting as some might say, but free will recognized, and the individual has risen above such violence. It is only in the chains of fate that man commits crime, or error, and receives his punishment through the great immutable law.

Fate is a weak influence when the free will is asserted, though, when manifesting, will lead towards certain needs imperceptibly administered and fruitless, unless the individual is running his moral system without check or hindrance from the conscience through the will, and the individual becomes a fatalist when tempted by his own lusts, for it is just at this time that the stars cast their influence with malignant power and cast him further down, if he wills to be led calmly by the fate that binds.

In the same way there are other tides in the life of the individual by which he may set sail, and in due time may enjoy blessings, and just as these tides are natural and periodical, so each of them has a corresponding evil tide, natural and periodical, upon which he may set sail and in due course of time find himself upon rocky, barren shores of so-called evil.

While the divine science of astrology treats of the known past and present, it also gives the key to the future for the individual, if he is wise enough to pick it up, though the ignorant and careless will not be apt to profit by it, for he has not awakened to the use to which the key may be put.

One who labors diligently will be able to reap a goodly harvest, though it depends upon what lines he is bending his efforts what the nature of the crop will be, and if one with good intentions toils year after year and finds repeated failures he is apt to become discouraged, unless he learns through this science that he has been bending his energies in the wrong direction, and may have been working in harmony with the influences of fate instead of consulting the free will.

The soul, the spark from the divine, is free to manifest and create environment

that leads to the perfect way. The will rules alone without opposition, and the free will, which is an expression from the soul through the spiritual forces to the physical, has entirely overcome and mastered the concrete.

Thus we find that fate ends here for the very reason that he is not bound from the without or the external. He is not attracted by the low vibrations and colors that once fascinated him. The conditions grow in this wise until the soul is developed sufficiently to perceive by the spiritual light, and until the individual creates this light the soul is in darkness.

The will is led by the reason, and as in the youth of the soul, so to speak, reason can only draw its conclusions from its stock of accumulated experience, and those experiences are necessarily limited, for the will constantly commands mistaken actions, and the pain and suffering that emanates from these mistaken actions gives to the reason a large store of knowledge from which to form conclusions. Thus we find knowledge brings progress and gives birth to wisdom.

Each individual forms his own fate, that is, makes the conditions for it, being left free to choose his own acts, as it must be kept in mind that every act brings about an inevitable result.

Let each individual grasp what he will, he must pay the cost whether desirable or undesirable to himself, though finally wisdom comes and brings a termination to the conflict, though the free will remains to act, and if the individual chooses to work and think in harmony with the law divine, and seeks in his limited way to carry out the divine will, overlooking or overriding the personal self that ever seeks to manifest, he is well on the way, though this conception of life which eradicates suffering and pain can only come in its entirety when the soul is merging into the divine.

Then all fate caused by the individual's aiming at the satisfaction of self in the concrete is ended. The highest and purest motives prevail, chosen as they are by wisdom, for wisdom has been evolved by conflict of will and desire, and wisdom comprehends the whole. *Science and Key of Life.*

In the creed of the life universal
There is neither a hell nor a devil,
But only the ideal of Heaven
And divinity gleaming afar.
—Verne Dewitt Rowell.

* * *

Henry Clay Hodges, Editor Stellar Ray:

Dear Sir—You have not heard my voice for a long time, although I read The Stellar Ray and keep it and its editor and contributors in my circle of inspirational friends.

So I am sending you the following poem, inspired by my meeting sad people, unawakened people, and more especially by a cripple whose brave struggle in life is a source of wonder to me. Yours truly,

MARGARET DYKE MALLORY.

* * *

I Want Mine Own Kind.

Dear God, I want mine own kind,

Those who have sorrow known,
Whose hearts have ached with pain:

Those who are desolate, hope flown,
Yet, trusting still, have hushed the thought
That they would sink beneath the blow
An unthinking word had wrought.

I want mine own kind—
Those who hear the moaning in the night
Of souls alone in sorrow's might;

Who hear the silent prayers and see the
hidden tears
Of proud and wayward ones;
Those whose hearts throb with love
While they hear the groans and curses
and fears
Of wandering and wretched souls.

Dear God, I want mine own kind,
Those who send out petitions, white-
flamed,
Into the darkness until Thou art named;
Until Thy white peace can radiantly
shine
Into their hearts with a love divine,
Dispelling gloom and sorrow's power,
Dispelling the darkness of the darkest
hour.

I want wine own kind,
The maimed and sick and lonely,
The poor, halting and weak, who only
Do best know Thee.
Teach me to love them and carry to their
hearts

Messages of Thy love and sunshine and
flowers;
Let me live in their woes and lonely hours.

Give me their love, dear God,
And let me hear the melody of Thy voice
In the hills and seas and songs of bird.
Teach me the songs as heard
In Thy great world's cathedral,
And lead Thou me that I may sing
In tones of love for mine own kind.

—Margaret Mallory.

* * *

The Pollard Pledge.

In keeping with frequent editorials in this publication relative to the Law of Kindness in dealing with the degenerate and criminal classes, we quote the following, which bears directly upon the subject as alluded to in April Stellar Ray, under title, "Corporal Punishment in Prisons." Here is an instance of a judge, by humane jurisdiction, saving hundreds from lives of degradation and despair to lives of useful citizenship:

In the Malabar Quarterly Review, Mr. Saint Nihil Singh, in an article, "Modern Methods of Dealing with the Drunkard," relates an interview he had with Judge Pollard:

"Society is composed of individuals," said the judge to me. "How can society be benefited if the police court judge feels that he is upholding the majesty of the law by punishing the offender. He does not. In my opinion the law becomes more majestic when it saves one sinner than through the punishment of ninety-nine. I believe it is the duty of the court to save the offenders from themselves and for their families. I have found men to be, for the most part, anxious to do right, and I believe it is the duty of the judge to encourage that desire in every possible way. I would rather make my court a tribunal of reformation than one of punishment. I would rather send a man back to his family and keep him sober than to send him to prison."

"During the hot weather Judge Pollard tries 150 cases a day, and nearly every one of the offenders has been led into law-breaking through drink. Before him are brought, of necessity, petty offenders—men who have committed their first offense. Therefore the judge is able to exert a

wonderful influence to stop these men and women from becoming hardened criminals. They are virtually saved to the nation to be good, useful, productive citizens, instead of living upon the community like so many vampires."

* * *

Silence.

Silence is golden in her comprehension
Of all that underlies our right and wrong;
Sweet with compassion is her golden music,
Deep is the meaning of her silent song.

Silence long suffers and endures the sting
Of false accusings and the Brutus thrust;
No hearts are broken by her soft replying,
But by the weight of sudden words unjust.

—Verne Dewitt Rowell.

London, Ont.

* * *

Poison Toxin of Fatigue.

In a case recently brought before the Supreme Court of Illinois some decidedly advanced argument was submitted, and for the first time in the history of courts it was stated that there is a toxin of fatigue, which in extreme cases has been known to cause death.

The question involved was as to the justice of a certain law regulating the hours of labor for women. In presenting his argument the lawyer opposing the law said in part:

"The need for limiting excessive working hours for women is further emphasized by the most recent medical research, which has discovered that fatigue is due, not only to actual poisoning, but to a specific poison or toxin of fatigue, entirely analogous in chemical and physical nature to other bacterial toxins, such as the diphtheria toxin. It has been shown that when artificially injected into animals in large amounts the fatigue toxin causes death.

"The fatigue toxin in normal quantities is said to be counteracted by an antidote or anti-toxin, also generated in the body. But as soon as fatigue becomes abnormal, the anti-toxin is not produced fast enough to counteract the poison of the toxin."

In support of this contention a number of eminent physicians were quoted. The theory was first advanced by Dr. Wolfgang Weichardt in 1904, and since

then has been confirmed and enlarged by Drs. Alfred Wolff-Eisner and Emil Roth. Dr. Weichardt, in explaining his discovery, said:

"I first sought for the toxin in the bodies of animals and in those which had been excessively fatigued I found it, not in the blood, but in the juices extracted from their muscular tissues.—The Eclectic Review.

* * *

Are You a Murderer?

Thomas Dreier.

That sounds hard, doesn't it? But deny it. You are sure that you are not a murderer. It rouses your anger to even have one think it necessary to ask you such a foolish question.

But listen to this. A while ago I received from a little fifteen-year-old girl who lives out West, a letter in which she told me of ill-health of her mother.

"She is getting better every day, but she would get better faster if the fool women that came in did not always tell her that she 'looks like a ghost,' or 'you look like a dead person.' Mrs. Notham came in yesterday and told her she was looking fine and that one could see that the walks in the open air were doing her a world of good. After Mrs. Notham left, mother sang and laughed and acted better than she had for weeks."

The thing that first interested me in this letter was the unconscious grasping of the psychological truism that thoughts are things and that negative thoughts produce negative effects, while positive thoughts produce positive effects.

This woman after a visit from the negative variety becomes more ill. But when a positive visitor that radiates health, good cheer, vim, vigor, energy comes around she brightens up and laughs and sings.

And so I ask: Are you a murderer? Do you go about helping folks toward the grave, or do you help them to more life? Do you radiate cheer, optimism, inspiration, hopefulness? Do you make folks long to see you, to talk with you, to watch you smile? Do you send desirable thought chemicals into the mental retorts of those with whom you work or play?

And what kind of thoughts are you giving yourself?

It is only by giving yourself good thoughts that you can give good thoughts to others.

Become a creator of more good health or more life. You can.—*Popular Therapeutics.*

* * *

From the U. S. Department of Agriculture, Forest Service.

Washington, D. C., Feb. 9th, 1911.

Ever since the Forest Service took over the management of the National Forests, it has been studying the range problem along with its regulation of grazing. In the beginning it was confronted with the fact that a very large part of the range had been badly abused and depleted through the competition of rival owners before any restrictions had been put upon them, and by overcrowding and bad methods of handling stock. Its supporting power had in consequence been greatly reduced, and was steadily declining. To enable overgrazed areas to recuperate, and to prevent the extension of overgrazed conditions to new areas, the amount of stock to be allowed on the forests was everywhere carefully prescribed. The results were then observed, and if it appeared that there was still over-use of the range, the numbers permitted were cut down still further. On the other hand, where recuperation has taken place the allowance of stock has been correspondingly increased.

The proposal to appoint specialists who are both thoroughly trained botanists and men of practical experience in increasing productiveness through control of reproduction, accompanied, it is hoped by the introduction of new forage plants, the studies planned will aim also at increasing the area of range available. There is much natural grazing land in the National Forests which can not be put to use, either because the country is too rough for stock to be driven in, because shipping facilities are lacking, or because of a lack of water. The construction of properly located roads and driveways and the development of water through the building of reservoirs or the driving of artesian wells are a part of the general scheme of permanent improvements planned for the National Forests.

The Mystery of Pandora.

MABEL GIFFORD SHINE

Pandora is my native town. My father is a shoemaker. So was his father, and his father before him. He has a little shop in the yard, not far from our house, and close to the road, so people who come to have shoes made or repaired can get into the shop without putting themselves out. My name is Myrtle Winsch.

I often go into the shop and help father, to get a change from the housework. And then, father is better company than mother; he whistles, and sings songs, and tells stories. Mother frets. I don't say she hasn't cause. And I use sharp words sometimes. Then I have a sore spot in my conscience. Not on it, but in it.

One day—it was summer time—I was sitting by the door of the shop sorting some tacks and pegs for father, and laughing at his last joke, when I saw coming our way a strange-looking young man. The first thing I noticed was his strange dress. His trousers were made of some soft, dark-blue stuff, gathered full at the waist and knees; stockings of the same color; low shoes with silver buckles; a blouse of white, and a wide-brimmed hat of dark blue.

The youth came nearer. I forgot about his clothes after one look into his face. He was beautiful. When I went to the house later and started to describe him to mother I could not tell a thing, except that a wonderful light shone from his eyes. And it seemed when he looked at me that the flame in his eyes kindled a flame in mine. He spoke to us in a neighborly fashion, just as though we were acquainted, and liked each other.

Father was immensely surprised, and almost forgot his manners, staring at the stranger. He sat down in the chair that always stood by the door for the convenience of visitors, and did not seem to notice our stupidity. "Have you come far?" I made out to ask him. He must have come a good distance, for it was ten miles to the next town, with no conveyance but the

stage-coach, and that was not due till 6 o'clock. But whatever distance he had come there was not a speck of dust on him, and he looked as fresh as if just setting out.

"Where I live," he said, "distance does not count."

I caught my breath and tried not to open my mouth too wide; but father opened his as wide as he could. His words burst out at the young man: "Not count! What d'ye mean by that?"

"Where I live anyone can go where they please, when they please, and get there as soon as they please. It does not take time."

He replied to father, but he smiled at me.

"Dang my weather-skin if I believe it," father said. My face burned with shame that he should so roughly answer so wonderful a stranger, and I was half frightened, too. Suppose he was an angel come to give us some message, like the angels that came to Abraham when he was sitting at his tent door!

The man took no offense; he looked upon father with a kindly expression, as though he knew he was a good man, though his manners were so rough.

"How far might it be to your place?" father next asked.

"It cannot be measured by distance," he said. Then I knew he was an angel.

When he had gone on, as he did after a few moments, toward the town, father said he was "mooney," but he guessed there wasn't any harm in him. I did not dare tell him what I thought.

The next day I made an errand to town, only half a mile away, to learn if anyone else had seen the stranger. I had not gone far when I saw him rescuing a poor little cat from some tormenting boys. "Where I live," he said as he saw me beside him, "no one hurts anything."

"Yes," I said to myself, "he is surely an angel, for there is no place on this

earth where no one hurts anything." If it had not been for thinking of that I should have cried out, "Oh, how I would like to go there!"

"We walked on together into the town. We passed by a house with a doctor's sign on it. "Where I live there are no sick," he said.

"How I wanted to know his errand; whether his message was happy or sad. Every time I stole a look at him I thought it must be a happy message, for he looked so bright and joyful, and yet I feared. We met a funeral. I felt what was coming. "Where I live there are no dead," he said.

I leaned up against the side of a house. I was so weak, and trembling. "Oh, tell me what you are going to do to this town," I cried out at him. "Are you come to tell us that it is to be burned up, or is it to be an earthquake, or all the plagues that visited the Israelites?"

He stopped then and gave me a long look. "What makes you think such things?"

"Because I know God has sent you down here to give us warning of something dreadful. You see, I have guessed that you are a messenger from heaven, and we are all so wicked in this town; there is everything wrong here."

He began to walk on again, but he said—so sweetly: "You have guessed right; I have come from heaven, and certainly God sent me; but my message is a joyful one: I have come to show you the happy side. To everything and everyone there is a right side and a wrong side; a happy side and a sad side. You must learn to see the right and happy side."

"How can I when it isn't visible, and people and things are growing worse?" I asked him.

"They are growing, but growing better."

"How can that be when we can see only bad?"

Everything and everyone is already right and happy. You can see it when your eyes are rightly trained. A child cannot see correctly until its eyes are trained."

"Well, why——"

"People and things are *finding themselves*. Their eyes are undeveloped; they cannot see things as they really are; their vision is distorted, their senses disordered. When their eyes are rightly trained they will see rightly and sense rightly.

"Oh, teach me," I cried.

"Yes," he gave me one of those flashing looks, "I have come to teach you; you are ready for heaven."

"Oh, no, no, no!" I tried to say, but I do not know whether I did; I could not hear the words I was so frightened. "I don't want to die."

We had come to a park, and the youth led me to a bench beside a bed of white lilies. "Where I live the flowers never wither," he said. I shuddered.

"The heaven that I am leading you to is reached by the way of life, not death," he smiled, so brightly!

"Oh, where is that heaven, and how do you get there?" I asked him, my breath coming back to my body.

"It is here, right here," he replied.

"I jumped up and looked about. "Here, in this town?—*this* town?"

"This town," he said, and the way is—he touched my forehead lightly with his finger-tips.

I sat motionless and speechless for a time, meditating on his amazing statement. At last words came to me, words I had heard ever since I was a bit of a child—"The kingdom of heaven is within you." Then I spoke: "How strange it is that we read and hear read so many wonderful truths all the years of our lives, and never think of the meaning of them."

He nodded: "That is it; I have come to make you think." He smiled again, at me, his bright smile, and life took on a new beauty and a new worth. And a poor old wretch of a man just then crossing the park I saw as a beautiful soul clad in garments of light.

Now, what does location, time or place signify in this great universe in which all time is now, and all where is here, as far as the law applies to infinity? Thus the soul in its onward flight meets and contacts such conditions as will best prepare it for the ultimate. All are not the same

and cannot be the same. It is the variety of qualities that brings about the great variety of conditions, just as it should be when considering that each soul in manifestation is an individual, separate as far as his personal efforts are concerned, but one when considering the infinite, and it is toward this that all are moving in their own small world of which they are the centers and masters.—*Science and Key of Life.*



To Life, the Soul of All.

Great, strong, radiant Life, all hail! You picture in the within and the without—the visible and the invisible—joy unspeakable.

You consume in your splendor the shadows of ill. You enhance with new glories the might of the right. You sweep up from the placid Pacific in fleecy mist-clouds that dim the vision, that you may later more clearly gleam forth in your bewildering play of sunlight.

You are the creator, the stage and the actor, within the soul of man and throughout the boundlessness of the Universe. You are the majesty of the mountains, the spicy fragrance of the forest pine, the peaceful valleys and sweet fields of the *souls of all.*

You are the fierce lightning's flash, and the dread thunder-bolt of consciousness that urges man on to heights of safety.

You are the redeeming Energy that speaks within every cell of man's body, calling "*Awake, and manifest that which I am.*"

You are the infinitely loving presence that eternally *is*, and which forever springs forth into varied manifestations of untold perfection for man's soul to feast upon.

Sweet is your presence, pure and true. Eternal Life, you are the same yesterday, today, and forever. You are *all* and *in all*, to man, *for* man, and *within* man.

The great temple of worship that you have erected within man's soul, can never be demolished. You simply await the co-operation of his desire, to sound the depths of your selfless giving.

You speak joy in the glittering stars and breathe peace in the silence of the heavens blue. You quiver in the wings of the songster that sweeps the sky, and sing your

sonnets of love through his dainty throat, that you may win man's heart to themes that are divine.

You pulsate in old ocean's ebb and flow, you waft your messages of love to man on the soft morning breeze and in the fierce strong gale that sweeps the briny deep.

You are the light that shines eternally from on high and you are the SOUL OF ALL.

Nothing can annul your presence for you are the great, intelligent, all-penetrating and all-permeating ONE, from everlasting to everlasting that knows no death, thereby proving to man his heritage of immortality.

Boundless Life, you are the CENTRAL and the SUPREME FORCE from which man emanates as an individualized center of intelligence; a receptive soul may open to you and like unto you know naught but joy and the infinite and eternal oneness of *all* life.

You are the power, the scintillating light within the gems of thought that emanate from the divine in man; these thoughts you garner well and sweetly nurture them in the garden of your mighty love—the all-attractive force—that they may grow in beauty and strength, and flower and fruitage bear to speed you on in your almighty and creative work within the consciousness of man.

You are "the spirit of giving" that "sets the soul alight with generous fires." Amazed is man at beholding the creations of your wise and unceasing activity.

The universal laboratory of your omnipotent presence is unlimited. The products of your skill stand forth in awe-inspiring grandeur.

You are the *true* of all knowledge; and man may glean from you that which shall feed his soul for all eternity, aye, even may he gather that which shall proclaim him *master, here and now*, thus forever closing the door on the humiliating scenes of ignorance and death.

Great magic Life, you are, in man dynamic power of such intensity and magnitude, that a consciousness of oneness with you, makes man the creator of the *greater* self and ruler of his atmosphere of thought; his *mind* the link that joins him in the endless chain of your unbounded love.

All glorious Life, man's pathway is refulgent with your light and he divines the meaning of your message to his soul and breathes forth only that which stamps its self upon his inner consciousness as *Truth*.

Limitless Life! Great hidden spring of irresistible force, you vibrate in man's soul, an eternal flow of both desire and wisdom; you are within man, both the tutor and the pupil, both sage and child, and you are man's *limitless, deific self*.

You are the joy of his countenance, the untold wealth of the universe within his soul.

You are the love that answers to the call of man, the peace that fills his heart with your divine soul-thrill.

M. EVALYN DAVIS.



To You Comrade.

VERNE DEWITT ROWELL.

Tell me, comrade, is it meet,
In the drear and lonely street
Little helpless children weep
Over pangs of sorrow deep?
Tell me, comrade, why they weep.

Tell me, comrade, why should we
Cold and callous-hearted be?
Little breaking hearts do sigh,

And for lack of bread they die—
Tell me, comrade, tell me why.

Tell me, comrade, do you know
Whither with Life's tide we go?
How, if when we reach the brink,
In death's mystery we sink,
We should of their bitter drink?

Tell me, comrade, what if we
Brave again Life's surging sea,
Knowing nothing but despair,
Sordid life and poisoned air?
Comrade, would it not be fair?

Comrade, if it should be thus,
May there be some friend to us,
Who will brighten squalid woe,
Who will stay the hunger thro,
Whisper comfort soft and low.

Let us nobly then our part
Play with tender loving heart,
Ours to make a paradise,
Nearer than the distant skies,
Vistas green for human eyes.

Outward to the throbbing world
Be our flag of love unfurled,
Heaven is no realm afar,
Earth is ours to make or mar,
Never yet was fairer star.

Marching On, or Evening Musings While Crossing the Chasm of Eighty-nine Years.

J. M. PEEBLES, M. D., 519 Fayette St., Los Angeles, Calif.

This beautiful day of California sunshine and flowers—this, the 24th day of March, 1911—I bid goodbye to eighty-nine years and donning the bundle of toil and expected trials and struggles, I start off healthy and cheerily on the march to the ninetieth milestone. It is almost now in sight, for the passing years seem so brief, considering the rapidity of time and work that each incoming year adds more and more responsibilities.

Life abounds in unfilled prophesies and unfathomable mysteries. Reflecting upon it, I stand in the amazement of silence.

Though nineteen times crossing and re-crossing the Atlantic ocean during the past forty years and more, though five times encircling the globe, the guest of maharajahs, dining with princes, tenting among savages, traveling by railways and steamers and lecturing in every state of our country except one, I have never been the subject

of the least accident by sea or by land.

Has each person from birth a guardian angel? Is our life a charmed one? Do guides from unseen spheres protect? Are the pilgrimages of mortals mapped out by the starry influences? Are they directed and guarded by those grand old masters of antiquity who graced our world's earliest morning?

No sane reasoning man considers this to be a chance world. The coming of the eclipses and the regular return of the seasons, prove it to be a world of order, under the reign of immutable law.

Naturally, I am intensely skeptical, yet was ever brave enough to investigate all subjects connected with science, religion and the destinies of man; and when thoroughly convinced of a truth, I am invincible and immovable. While endeavoring to blend dispassionate reason, sound judgment with devotional fervor and with spiritual unfoldment, I have sometimes written with an iron hand and a sharp-pointed pen; yet under the pen-strokes glowed the spirit of sympathy and kindest fraternity.

To my consciousness for over sixty years, Spiritualism, the direct antithesis of materialism, has been the living Logos, the holiest word, except God, in the English language. And its demonstrations are God's living witnesses of a future existence, golden with the glories of immortality.

This March 24th is another birthday morning. Late last night, camping by the tomb of eighty-nine buried years and meditating, I was alone—no, not alone; I am never alone unless in a crowd of ambitious and inharmonious souls, with whom God is gold—I asked aloud, What has been the harvest of my seed-sowing for full seventy-five years in public life? What the report of memory's recording angel? Where and how fare the flocks over which I was the shepherd? Queer and quaint were some of the members of the different folds to which I ministered. They might be compared to forest trees. Some were tall and graceful, others stunted and knotty; some stood upon the mountain witnessing the early sunbeams and waltzing with the winds; others were nearly all bark and root, functioning deep under ground. These

latter bore little fruitage. And yet, considering the whole, it was well. * * *

Sufferings are masked mercies. Evils are often the means to develop the best that is in us. Good and evil are the right and left hands of moral actors in life's drama. From the mud the lilies spring. Delicious are the berries that grow among the briars.

In thought, a multitude rises before me. Does the journey of life seem to you all, long and weary? Are the shadows deepening? Are the nights that come and go, more dark and dreary? Are the crosses of life getting heavier and heavier? My friends, do not falter—trust and journey on—the Calvary of thorns preceded the crown. There is light upon the mountain of hope, there is rest by the wayside under the palms of faith. Sandaled feet bled before the masters reached the lofty altitudes of peace and spiritual rest. Press on then, brother, sister—repine not—God is good.

"Lo I see long blissful ages

When these darker days are done,

Stretching forward like a summer

Towards a never-setting sun."

Has my pen at times been too incisive? Have my words been too hot and hasty with enthusiasm? I now bid them down forever. Mars, red and fiery with war, adieu. Energy in the reformer is indispensable; but it must be tempered with love. Under the prairie fires, later, the green grasses grow. Under the ice, the music of rivulets run. Anger, hatred, jealousy and envy are emotions that my conscious spirit knows not of. They have no part in the second resurrection.

"Ten thousand thousand are our tongues,
But all our hearts are one."

Only pleasant memories do I cherish of all my old co-workers in the fields of anti-slavery, temperance, woman's suffrage, anti-vaccination, anti-vivisection, vegetarianism, peace rather than war, the heaven-conceived phenomena that demonstrate immortality and an abiding faith in Christ, the abiding Christ spirit of love upon which divine force rests the world's redemption. What care I what God they adored or at what shrine they worshiped? We differ in theories as do our eyes in

color, and what of it?

Seventy-five years ago, when in my teens, sensitive, beardless and timid, I commenced public speaking. What discoveries, what social and religious changes since! How blessed to have witnessed and participated in these many changes! And where are my old comrades, those faithful pioneer heroes that led the advance columns on the moral battle fields of reform? Gone, one by one, leaving behind the heart-royalty and soul-loyalty to truth—gone to swell the unnumbered throngs of star-crowned immortals who were faithful unto death. Seeing them now through the mists of precious old-time memories, my spirit grows strong, my nerves become steel anew and my throbbing heart flames with a fresh enthusiasm to continue the campaign that those venerable pioneers inaugurated with the sweat drops of suffering and persecution. Though their white feet now press the gardens of the gods, their great living souls vibrate in sympathy with ours. Memories are undying—unselfish friendships are eternal—and when recounting the deeds of those grand moral heroes, my eyes moisten with tears.

Wrong it may be, but often do I long to cross the clear, crystal river and meet them. The buds of spring ache, while the inviting sunbeams caress them into blossoms. Trampled flowers exhale their sweetest fragrance and purpling grapes yield their most delicious juices when torn and bleeding in the wine press. Sorrowing and mourning over the inharmonies of Spiritualists, I press on. * * *

Still I am a sincere, yet stumbling pilgrim, lecturing, writing, healing, traveling. Others—an innumerable throng—are on the way; the aged leaning on their staffs and thousands of honest poor swell the passing crowd. Let us do something now for the latter. Let us at least bestow a smile—let us do something more than speak a kind word—let us hasten to lift their burdens. There are children crying for food, there are the sick to be nursed, there are aching hearts to be comforted, there are scalding tears to be brushed away.

Gentle reader, just reflect a moment. What did you do the past year to help others? What are you doing now in this

field of charity and philanthropy? Angels, ministering angels, look down and listen that you may rightly record their answers.

Personally my pilgrimage on earth has been very stormy—one of cares, struggles and responsibilities. My crosses have been many, my crowns few; and yet the life has been richly worth the living. It was never so satisfactory and sweet as now. My library of 2,000 volumes with choice paintings, was burned in San Antonio, Texas; the ashes inspiring the procuring of a new and a better one. There is no annihilation of books or the souls that made them. Unburdened of the flesh, I shall yet walk along the alcoves of that massive Alexandrian library, immortal in the heavens. Nothing is lost. The refuse of the yard makes the grasses greener and the flowers to bloom more beautifully. Angels are our unseen inspirers; they delight to minister to those whose aims are high and lofty.

All things, in ways marvelous and mystic, are overruled for good; for this is God's universe; and so I journey on, singing in my soul, All is well—all is well. Yes, singing because struggles are strengthening, because the night is mother of the day, the winter of the spring, and this world, with all its disappointments, hidden stings and pains, prophesy of resurrection mornings when freed from shadows and closeted skeletons, souls will arise like flames of light heavenward to meet in holiest affections the loved ones gone before—meet to walk through valleys perfumed with fadeless flowers and go up on to magnetic illumined mountains, mid scenery supernal, dotted with temples of wisdom, where the seers and sages and the masters of the ages teach in tones musical with seraphic love and wisdom.

A divine baptism now pervades my whole being. Country, race, confessions of faith, names, all aside now; we say unto you, whoever you are, Peace and Goodwill; it flows towards you like a waveless river. Gifts of goodwill I give and if across the waters or in far-distant lands, I pray fervently for your health and prosperity and for your progress in all that is good and true and heavenly and send you greetings of fraternal love and fellowship. * * *

Come nearer to me, brother, sister, child

—your hand now touching mine, your eyes looking into mine, listen to the inspired declaration: I love you as sons and daughters and children of God—heirs and joint heirs with the living Christ. I love you as one banded brotherhood of humanity, as pilgrim travelers journeying by ways diverse and by ways thorn-paved to that realm immortal—that home above of many mansions, peopled by innumerable throngs of heroes and saviors.

Oh how divine this spiritual love—these broad, unselfish universal loves! It is as natural for divinely illumined souls to love as it is for demoniacs to hate and grovel in the tartarian realms of envy, spite and war. Yes, it is just as natural for highly unfolded souls to love as it is for stars to shine or suns to shed earthward their shimmering rays. Love, said the apostle, "worketh no ill to its neighbor."

Standing upon the mount of vision, how exalting this natal day of retrospection and meditation. Gladly do I let loose this long hidden and clay-imprisoned carrier dove of mine with a message of purity, peace and love. The message is Platonian and universal: Go, spirit-dove, on quivering wings through mists and clouds, bearing sympathy, priceless gifts of encouragement and comfort. * * * Go, message bird of my soul, go and scatter flower gems of sunshine and peace into the hearts and homes of men and women everywhere. Go, bird of my heart, bearing to all hope, trust, faith, tenderness and love memories, with my soul-prayers that they may prove as beneficent as the smiles of ministering angels and as eternal as the stars which sparkle in the blue dome of the heavens. Do all this, oh message bearer of goodwill—do it in the spirit of the sweet singer who penned these inspired words:
 "In the beauty of the lilies, Christ was borne across the sea
 With a glory in His bosom that transfigured you and me."

* * *

Someone asks: "If spirit communion is true, why is it not universal?" As well ask: If telephoning is true, why is it not universal? In both instances we need to have a proper instrument through which

to communicate. Your spirit friends are just as anxious to communicate with you as a friend in the flesh who is three thousand miles away. If you can find proper instruments of communication you can converse with both. If not, you can not converse with either of them.

* * *

Electricity.

RENICE RADCLIFFE.

From the infinite space of a sphere unbound,

Where the arches of the universe span;
 Where the elements clash and the storm clouds roll,

I come as the servant of man.

With the speed of the wind I answer his call;

I bring him a message without delay;
 He can hear the sound of a well-known voice

Though a hundred miles away.

Weary and worn, with lagging feet

The traveler who journeys afar

Would faint by the way ere he reached his home,

Were it not for my swift-wheeled car.

When dread disease racks the human form,

And baffles the surgeon's skill,

I send my rays through tissue and flesh,

And he uses his knife at will.

When storms rage wild on the trackless main,

And the thunderbolts I hurl

O'er the billowy deep of a surging sea,

Where the foam-capped breakers curl,

The ship that swerves from her wonted course

In that black and starless night,

Would dash on the deadly wave-swept rocks

Were it not for my searching light.

I fashion the bands for the cannon's throat,

And give edge to the keenest steel,

I gild the chain that my lady wears,

And polish the engine wheel.

My light gleams forth from the highest tower,

And down in the deepest mine;

The banquet hall and prison bars

Alike in its radiance shine.

—Popular Electricity.

Stellar Science Department

Were You Born in the Zodiacal Sign Taurus?

By H. C. Hodges.

If you were born between April 21st and May 20th, the sun was in the sign Taurus.

These natives are full of inspiration, of keen foresight and are noted for their accuracy and persistence; are seldom capable of great financial plans, being more generous with their mental and physical labors than able to demand remuneration for them.

They form the deliberate practical persons of life; sometimes too slow in their movements to grasp the fleeting opportunities that come their way; while seeming to be born to the routine duties of the burden bearer, they have a great range of mental ability and should cultivate self-defense and aggressiveness. Natives of this sign should exercise greatest calmness and reserve in choice at time of marriage. They should marry some one born in Scorpio or Pisces.

The first decanate of Taurus is governed by Venus, which rules from the 21st of April to the 1st of May and gives the Taurus nature a strong love of home, makes a good wife or husband, giving great patience, and unusual fondness for children, also for all things of beauty, together with artistic ability.

The Taurus individual under Venus is not given to the vanity which this planet often gives in other signs. They are proud, however, and inclined to be too sensitive. Are usually of refined features, rather tall and slender of stature.

The second decanate of Taurus, from the 1st to the 10th of May, is under the influence of Mercury, which tends to quicken the movements and renders the native more changeable, more easily stirred to anger, and softens the abruptness of speech.

The third decanate, between the 10th and 20th of May, is governed by Saturn, where may be found the most emphasized Taurus individuality. Slowness is given free scope under the influence of Saturn, and accur-

acy is intensified. They are not apt to rise to any pinnacle of fame unless assisted by a beneficent aspect of some of the powerful planets.

The effect of the various polarities of the moon, with the sun still in Taurus, are interesting to note.

If the moon was in Aries at time of birth the Taurus nature would be endowed with greater ability to accomplish great deeds.

If in Taurus, the sun sign, the character will also be forceful, self-controlled and inclined to vivacity.

The moon in Gemini indicates restlessness, ever seeking for knowledge, inclines to selfishness, and increases the physical endurance. Moon in Cancer, adds to the idealism of home, increasing the love of elegance and power. In childhood this native needs special tenderness and patience in manner of government; parents should avoid the irritableness quite common in the parental control of sensitive children.

The moon in Leo would cause an extremist, sympathetic, confiding.

In Virgo, critical, intuitional, precise, fine business capabilities.

The moon in Libra quickens the decisions, and if otherwise well endowed there is a fitness to join political movements, but inclines to lack of sentiment and sympathy.

So on through all the signs of the Zodiac may be observed the effect of the different polarizations of the moon upon the Taurus nativity.

* * *

The Chemistry of Taurus.

By Dr. George W. Carey.

"The ancient Greeks and Romans had a myth that in the veins of the gods flowed a fluid called *ichor*, that their food was ambrosia, their drink elixir, and that they dined on Mount Olympus. While this was purely myth, it was, nevertheless, based upon an idea, the conception of which was founded in a principle that is universal. It meant nothing more than that it was pos-

sible for one to so live and care for the physical body that he could realize the almost boundless delights of both body and mind, and this alone from pure physical conditions."

From "Blood of the Gods." By David P. Hatch, Los Angeles, Calif.

It is slowly dawning upon the mind of man that blood is the essence of life materialized—made manifest—and that a recognition of this awful, sacred Truth enables the neophyte to become an adept—a master. Pure blood is pure intelligence, operating in the divine temple, or workshop, creating concepts, and moving the cosmic panorama across the canvas of consciousness.

The blood of Christ means the blood of the anointed—or wise—one. No one is wise who does not know that blood is the result of chemical action. The mysteries of the divine procedure within the rivers of life, the veins and arteries of the human microcosm—man's body—will never be solved by any religious sect or mysterious cult. The analysis of chemistry—the test tubes—the spectroscope—the electric current or vibration—by these material fingers will the keys of life be tuned and played.

Professor Loeb truly says: "The ultimate source of living matter is mineral."

The soul's house is built on a rock. Mineral salts of iron, lime, potash, soda, magnesia, silica, etc., form the base of bone, flesh, blood, and all fluids of the body, as well as the saps and tissue of vegetation.

Without a proper amount of the inorganic blood salts—tissue builders—health cannot be maintained.

Those born between April 19th and May 20th need more of the cell-salt that eliminates and regulates the water in fluids of liver and pancreas than those born in other signs. Natrum sulphate, formed by the union of sulphur and soda, is the salt that predominates in the liver and corresponds with Taurus. Deficiency in this cell-salt causes so-called bilious symptoms—*malaria*—as the wise doctors like to name it, and aches and pains in back, extending up to back of neck and cerebellum or lower brain. The first symptom of so-called disease al-

ways indicates a lack of the special liver salt nat. sulph. (sodium sulphate).

This salt, in crude form, is known as Glauber's Salts, and is too coarse to be taken up by the mucous membrane absorbers and carried into the circulation; it must be triturated with sugar of milk, according to the biochemic method, up to the 3d or 6th decimal before using as a remedy to supply the blood. Glauber's Salts (crude sodium sulphate) acts as a cathartic, and cathartics are never used in the biochemic system of healing.

So-called malaria, Latin for bad air, fevers, chills, or ague, yellow fever and cholera, are all caused by an excess of water in blood.

During hot weather moisture (water) is held in aqueous vapor in air, and is thus breathed into the circulatory system through the lungs. The blood requires an exact portion of water in its composition, and too much or not enough breaks the chemical formula called blood and symptoms manifest to which medical men have given names in Greek and Latin. As above written, sodium sulphate molecules eliminate any excess of water that may from any cause accumulate in the blood, fluids, or tissue of man's body. When an extra amount of water is drawn into the blood by breathing, more of the salts of sodium sulphate are required than usual, and the molecular chain is often broken, and thus water becomes a disturbing element. Chills are caused by nature's spasmodic effort to wring the water out of blood and tissue. The cold sensation is caused by an excess of water—too much for the normal rate of blood motion to heat. After a violent chill profuse perspiration proves the excess of water theory. It generally requires about 48 hours to again overcharge the blood and bring on another chill.

Cold dry air *always cures* chills, and be it known that all *cold* air is dry air. The cure for chills when cold air cannot be had is sodium sulphate in biochemic potency. Yellow fever is caused by too much water in bile and other liver fluids. These fluids are distributed through the system, and in their union with oil, albumen, etc., become vitiated and cause the yellow skin.

Nature in her efforts to thrown off the

heteroplasm, combination of vitiated substances, increases the circulation and the increased motion causes the heat, called fever.

Cholera is derived from *chole*, Greek for bile. In cholera the bile is also overcharged with water, but for planetary and other reasons at that particular time, the specific gravity of the liver fluid is such that it flows quickly down the intestinal tract completely emptying the liver, and by its acrid quality eats up and destroys the delicate membranes of intestines, causing death in a few hours.

Mosquitoes do not cause yellow fever. The theory is too absurd for discussion. Neither are yellow fever or cholera contagious. Those who *catch* these conditions catch them from the air, as shown above.

Not many years ago, the Medical State Board of Health (?)—Ye gods!—caused cannons to be fired in the streets of New Orleans, thinking thereby to kill the germs of yellow fever by *jarring* them. (Wouldn't that jar you?) Now these same medical seers say mosquitoes cause yellow fever instead of microbes.

Watery blood causes yellow fever.

When man learns to keep his blood at the proper rate of motion by the proper dynamos—the mineral salts—he will not fear fevers, microbes, mosquitoes, nor devils.

The coming astrologer will not only foresee the planetary aspect that indicates physiological changes, but he will also understand the chemical need to assist that change, and astrologer and physician will be one again as they were in ancient days.

Box 166 Pasadena, Calif.

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March 30, 1911.

Frederick White,

Crystal Bay, Minn.

My Dear White:—

Is it any wonder that people are so biased against the science of Astrology, a science whose principles are based upon immutable law? Yes, to my mind it is remarkably strange that these prejudices should exist in the minds of scholarly peo-

ple who are ever reaching out for a solution of the problems of human life and destiny.

Here is a science which is as old as man and all down through the ages the greatest of minds have been attracted to it, but at this late day it is regarded by astronomers even as having no foundation of truth to rest upon. I fail to see why these conditions should continue to exist in view of the benefit which would come to the world if this science was better understood and taught in our institutions of learning.

After all it is not surprising that these prejudices should continue to exist when we realize how little is known by those who profess to understand it. I receive letters frequently from people in different parts of the world who complain that they have had horoscopes written by the most eminent astrologers in the world which did not agree in any essential particular.

As an illustration, during the last presidential election it was amazing to read the prognostications of different astrologers concerning the outcome. Some were positive that Bryan's election was clearly shown by the stars, while others were just as confident that the starry influences pointed to Taft's election.

There must come a time when this science will be better understood and until that time comes those who regard it as an exploded myth will be in the majority. In no other profession is such profound knowledge required as that which an astrologer should possess. In no other department of life is the practitioner expected to be infallible. A physician is allowed to make mistakes, even to the extent of losing lives. Lawyers and judges may commit errors of judgment so far as depriving citizens of their liberty, but astrologers must and are expected to be infallible and should be if they understand their business.

Yours very truly,

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Crystal Bay, Minn., April 3d, 1911.

Dear Friend Hodges:—

Yours of March 30th received and noted; and I think the comments are very good and are of the nature that they can be commented on, and if you do not ob-

ject, I will publish them and the answers which I will make right here.

It does seem very strange that educated and scientific men will overlook Astrology altogether, but it seems as natural for them to do so as for the child to dislike study. Not long ago I visited one of the universities of this country and was using their large telescope looking at the Planets of our system, in company with the professor of Astronomy of the university, who supposed I was an every day observer who took little interest in the stars. While looking at Saturn and its rings, I asked him off-hand, if he supposed that Saturn had any influence on humanity? "Certainly not," he said; "why should it? "Does the Sun have any influence," I inquired. "No," said he, "of course not." "Have you ever made any study regarding what influence planets or stars might have," I asked. "Why, no," said he, "who would care to waste their time that way?" "Then you could not make a Horoscope for me?" I asked. "Certainly not," he said, "what's the use? Any one knows that it would be ridiculous." I asked him what object he had in watching the stars and calculating their motions, etc. He stated that "there was something about it that he could not explain." I suppose he wished to say that his spiritual nature inclined him that way, but thought I would not know what he meant.

It is a fact that most of the college professors assume that there cannot be any truth in Astrology, therefore won't bother with it.

Why should Astrologers vary in their opinions? First, some have studied it more than others, and understand it better; but we should not overlook the fact that no one mind is great enough to grasp all there is to Astrology; the philosophy is as old as man, but those who first studied it had not the complicated conditions to contend with that modern Astrologers have. The rules laid down by the ancients do not apply to us as to those of old times. The planets never form the same aspects in the same positions twice in a million years, although the effect of like aspects is approximately the same, but conditions are constantly changing, and the modern Astrologer must

use judgment and uncommon sense. There are many common rules that always apply, but many combines that require long practice and good judgment to decide what will come from them. The doctor uses his judgment, but unusual complications make his judgment bad, but the world is better from having the doctor, even if some of them are dishonest. The lawyer advises according to his judgment, but it often proves to be bad judgment; but the world is better from having some good lawyers and statesmen.

The average person who investigates or studies Astrology, understands that it is reading from signs; that what we know of Astrology has been learned from observation and that we will continually be learning new rules and be better able to foretell what certain aspects will cause. Those who are willing to study and learn the underlying principles will be well paid for their trouble. Those who dig deeply may be able to forecast the tendency of one's life or of national affairs. Certain general rules we already know in regard to Disposition, Mentality, Causes of Diseases, Likes and Dislikes, etc., make it possible for the average person, with comparatively little study, to tell quickly, what the nature of the "Native" is, what they are best adapted for, what they like and who they may agree with. But when any of the best Astrologers living claim to be able to state the exact length of life, or exactly what the "native" will do at a given time, they will make some errors, but at the same time, they can honestly tell what it would be best to do under the conditions which the Horoscope will plainly indicate.

I have been studying and practicing Astrology for about 20 years, and I am as enthusiastic in the study as when I first started; I have observed many causes that cannot be found printed in any of the books on the subject, and I expect to observe many more. I have advised many a young man as to the best business for him and have been rewarded by seeing him very successful as well as satisfied. I believe that a knowledge of Astrology puts one on a higher plane, it teaches him the object of life, shows him that he is here for a purpose, put here by a wise Ruler, who will

take good care of him in the future even as it has in the past.

Astrology, as I understand it, teaches that the planets have an influence at the time of one's birth that affects him or her all through life, by causing more or less ambition, certain likes and dislikes, attractions for this or that we choose and are factors in the combine. Education changes what would be otherwise without education. Our parents have an influence, which also was given to them by the planets. I believe from what I have observed by practice and study, that everything is controlled, ruled by exact law and that the Sun, Moon and Planets have the preponderance of influence that causes our likes and dislikes and causes us to choose as we do. This, of course, is Fate, but although it is Fate, it is one that has a vast amount of satisfaction to it; we can readily see how, we are compelled to learn by experience. One cannot learn of winter without having a summer; one cannot know sorrow without having joy, etc. The Supreme Intelligence that governs the universe does everything for the best. Experience is necessary and experience keeps a dear school, but fools will learn in no other, as Poor Richard says, and scarce in that, for we may give good advice, but we cannot give good conduct. However, remember this, they that will not be counseled cannot be helped, and further, if you will not listen to Reason, she will surely rap your knuckles as Poor Richard says.

Let us be charitable to all those who do not see as we see. They are made as God made them, and do the best they can. Let us criticize for the sake of progress, but condemn no one. We can learn much by observation. We know that many of the greatest inventions were made by poorly educated men; we know that reforms are never brought about by the leaders of society. Our greatest and most loved citizens were not college graduates.

Yours very truly,
FREDERICK WHITE.

Astrology.

The science that defines the actions of the heavenly bodies upon all forms of matter as well as individuals in the human

expression. It is the soul of Astronomy and through it the inequalities of the human race are explained. It points out the working of a definite law, through which humanity can realize that, "as ye sow so likewise shall ye reap." Its origin began with man. It was for ages a secret science in the East, and its true teachings have ever remained so to this day. The abuse of this science by those who practiced it solely for personal gain has brought about so much corruption that the key has been lost, as it were, to this beautiful science.

The Outlook for May, 1911.

By FREDERICK WHITE,

President National Astrological Society of the
United States, also Editor of the *Adept*,
Crystal Bay, Minn.

The New Moon for May, 1911 occurs on the 28th of April at 4:25 p. m. Chicago time, one hour earlier for Washington time. The Full of the Moon on May 13th, 12:09 a. m., Chicago time.

At the time of the New Moon, the Sun is 7° in the sign Taurus in conjunction with Saturn, with Saturn coming to an opposition of Jupiter. The aspects are quite conflicting, indicating conflicting conditions for the coming month. I do not consider the coming month a fortunate one generally for starting into new lines of business, making radical changes, etc., for the average person, but if changes must be made, after the Full of the Moon is the best time for them, as at the time of the Full, the Sun is applying to better aspects. I shall expect the cereal and stock markets to be quite treacherous during May. The first of the month looks weak for cereals, and changeable in the stock market; the last half of the month, after the Full of the Moon, is somewhat better. The crop indications in my judgment are better than in the last year. The aspects of Saturn favor agriculture, although it may be unusually cool in parts of the country and quite wet in other parts, making it a late spring, but the outcome eventually quite good. The business outlook is not the best, considerable hesitating about

taking the usual business risks, many not being willing to push business as usual, a lack of confidence. Health conditions not as good as the average, many deaths among the old class, and probably the death of some prominent leader.

The Days of May.

May 1st. Moon with Venus, 8 a. m., is favorable for all general affairs; ask favors, buy, push your affairs.

2d. Good aspect of Mars, 7 p. m., generally favorable and active.

3d. Moon with Neptune, 2 p. m., generally active, but changeable and deceiving.

4th. Moon opposite Uranus, 6 a. m., deceiving, uncertain, be careful.

5th. First quarter of Moon; deceiving, uncertain, avoid risks.

6th. No close aspects; is a quiet day, even and generally good.

7th. Moon trine to Sun 2 p. m.; is active and fortunate for Sunday-affairs.

8th. Good aspect of Uranus and Moon in evening; is generally good.

9th. No close aspects, but Moon well placed favors a good day generally.

10th. Moon square with Neptune, 8 a. m.; changeable, deceiving, be careful.

11th. Moon applying to opposition of Jupiter; is active, but uncertain.

12th. Good aspect of Mars and Moon, 8 a. m.; good for general affairs.

13th. Full Moon early, good aspect to Uranus; push affairs in afternoon.

14th. Easter Sunday. Moon square to Mars; be careful; avoid discussions.

15th. No close aspects; looks very quiet, not good for changes.

16th. Moon opposite Venus; active, generally good, but avoid extravagance.

17th. Moon opposite Neptune, sextile to

Mars; active, changeable, but quite good as a whole.

18th. Trine of Sun and Moon at noon; active and fortunate generally.

19th. Square of Moon and Jupiter, 10 a. m.; deceiving, active, be careful.

20th. Sun trine with Uranus; is generally fortunate for starting changes.

21st. No close aspects; is quiet for Sunday.

22d. Trine of Moon and Neptune, 6 p. m.; generally good, ask favors.

23d. Moon sextile with Uranus, 10 a. m.; is favorable for changes, travel, etc.

24th. Moon square with Venus; is changeable, active but quite good if careful.

25th. Moon square with Uranus at 4 p. m.; is deceiving, uncertain, be careful.

26th. Moon conjunction with Saturn, noon; is deceiving and unfavorable generally.

27th. Moon trine with Uranus, 4 p. m.; generally good, push affairs.

28th. New Moon, 12 a. m.; is uncertain, not good for starting changes.

29th. Moon square with Mars, 11 a. m.; is deceiving, be careful, avoid risks.

30th. Moon sextile with Saturn, 1 p. m.; generally good, although quiet.

31st. Moon opposite Uranus, 3 p. m.; very deceiving, uncertain, be careful.

Plant all vegetables on May 2d, 3d, 11th, 12th, 21st or 22d, to get the best results, all that is underground on these days as given. For vines, etc., the 9th, 10th, 16th, 17th, 24th or 25th are the best days.

If you wish to ask favors of officials, take a day when Sun and Moon or Moon and Jupiter are well aspected. For travel, choose a day when Moon is in a good aspect to Uranus. For writing, when the Moon and Mercury are well aspected.

Mutable and Cardinal Signs.

By STUART ARMOUR.

The theory of Zuriel, mentioned in my March article, in his lectures on Fixed, Bicornporeal and Cardinal signs was that the Fixed signs indicated the natural persevering and concentrated powers of the

individual while the Bicornporeal, Common or Mutable signs have reference to the feelings, emotions, domestic tribulations, the expression of the mental powers by speech or writing, versatility, etc. He

classifies the Cardinal signs into Equinoctial signs (Aries and Libra) and Tropical signs (Cancer and Capricorn) and argues that the strength of these indicate the measure of publicity and prominence for either good or ill the native will incur during his lifetime. To put this in the author's own words:

"I consider it must readily occur to the student by this time that all the natural persevering strength of the human mind appears concentrated in the observed properties of the Fixed Signs, the effects of which have already been treated of in the first lecture, where it has been shown that configurations and positions of the planetary orbs in those places of the Zodiac confer the most lasting qualities, though they do not, in numberless instances, produce the most prominent and publicly fortunate persons. This is an anomaly which I shall now reconcile upon the principles on which my system is founded.

First, then, in the preceding lecture, I have laid down as a general axiom, that man, in the quality of his mind and action, is (astronomically speaking) compounded of certain portions of the three qualities which the twelve Celestial signs appear to possess, but the quantities of such matter are subject to constant variation.

Secondly, the student will likewise discover from this and the preceding lecture, that two of the three named qualities belong almost exclusively to those affairs which depend on the development of certain mental powers and feelings.

The third, then, has particular reference to success in the world, and public notoriety. For as the first quality is decidedly that of capability and perseverance in the acquirement of knowledge, and the second that of the facility of communicating it to others, it follows then that the third should be appropriated to the production of that desideratum, viz., success in the world, which in that case will stamp exertions with acknowledged sterling worth, and thus individual merit becomes handed down to posterity with fame or honor. In vain then it is that the mind should possess enlarged ideas, unless the tongue can do her office in communicating them intelligibly to others; and in vain do these act in union with each other, unless

certain qualities exist calculated to bring into public estimation the object of their combined powers.

This quality, I contend, is vested in the four remaining signs, Aries, Libra, Cancer, and Capricorn, and without some of the planetary orbs should be placed in those signs at birth, the labors of those persons, however eminently gifted, will be cast into the shade. Should it happen, however, at the time of the birth of the individuals, where these eminent positions, indicating success are wanting, that Tropical or Equinoctial signs should be placed on the angles of the horizon or meridian, at the hour of their coming into existence, in such cases there will be some probability of success, but of short duration, and nearly confined to the time occupied by the transit of the planetary orbs through the Tropical or Equinoctial signs thus situated at various periods during the course of their lives."

As an example of the unfortunate side of the Mutable signs, and he seems to regard this side more than the other. Zuriel refers to the case of George III who had Sun, Mercury, Saturn and Venus in the sign Gemini, and says: "The events which followed that august personage in life, the family troubles, the unsettledness of the national affairs, and his own mental affliction, together with the personal danger to which he was exposed several times in his life, show how particularly combinations of the planetary orbs in those signs act."

The present King of Sweden is the most striking example of an overdose of planets in Mutable signs that I have been able to find for he has Uranus, Mercury, Jupiter and the Sun in Gemini, Moon in Virgo and Neptune in Pisces. It would be interesting to obtain an impartial character sketch of this monarch in order that astrological students might make some comparisons but unfortunately when kings are written of, the glitter of royalty seems to dazzle the eyes of the critic and he can only see the most exalted virtues in one occupying a throne whether the occupant be a very ordinary mortal or not and consequently the faults and idiosyncrasies are glossed over.

From my own observations I judge one

of the most striking qualities of mutable planetary influence is the versatility it bestows on the native. The capacity of changing quickly from one business or subject to another or the carrying on at same time of two or more occupations and at same time keeping a good grasp on each and the mastery and love of detail.

In regard to the various influences of the Cardinal signs Zuriel says: "I shall next proceed to the explanation more at length of the particular events of a favorable description which these signs of the Zodiac, when the planetary orbs are placed therein, generally produce, and in the first place the northern tropical sign Cancer seems, from experience, to offer indications of elevation or introductions connected with government and political affairs, tending to bring such individuals into note somewhat early in life, commencing at the age of twenty-five or thereabouts; and all persons who happen to have the superior planetary orbs so posited are likely to become introduced to the public in some way or other about that period."

The unfortunate Maximilian, Emperor of Mexico, was a Cancer man with Venus, Sun and Mercury rising therein, and he was early forced into government and political affairs through the ambitions of his wife though the outcome was most unhappy and he met his death by execution before reaching thirty-five years of age.

To continue in the author's words: "I shall now speak more particularly of the effects of the planetary orbs when conjoined in the southern Tropic, called Capricorn; and from my observation the operations of that sign are of a less prominent quality, the events indicated happen at a later period in the lives of those persons who (from circumstances connected with the positions of the planetary orbs at their births) are more immediately under the power of that sign and they seldom come much into public notice till after thirty years of age. They are (generally speaking) a class of persons who in some way become connected with government public affairs, or the management of business."

Gladstone, the great English liberal, had Capricorn rising at birth with Sun and

Mercury. Capricorn seems to be a sign peculiarly connected with the organization of great businesses, political parties, progressive forms of government, etc. Gladstone went down in defeat in his old age trying to grant Home Rule to Ireland. Our own T. R. has Mars rising in Capricorn and has probably that sign as his ascendant, and he is one of the leaders in the new Progressive movement to reform our own system of government.

"It now remains to treat of the qualities of the planetary orbs when placed in the Equinoctial signs Aries and Libra, which signs, in my opinion, indicate success in the world connected with the sciences, law, public institutions, etc., also matters more immediately concerned with the civil department, particularly where the sign Libra is concerned. The Equinoctial sign, which is called Aries, seems more connected in its operations with ambition and pride, absolute power, warlike feeling, high spirit, etc."

Mrs. Annie Besant supplies an example of the Libran influence as she has Sun, Venus, and Mercury in that sign in her seventh house and is also a fine illustration of the power of Cardinal influence in general in bringing one into the public eye, as she has Aries rising with Uranus therein and Moon and Jupiter in Cancer in her fourth house, thus having six planets in Cardinal signs in angular positions in her chart. The present Czar of Russia furnishes us with the Aries influence, as he has Jupiter, Moon, Neptune and Mars in that sign, and though on the throne less than seven years has already been defeated in a disastrous foreign war as well as being harassed in domestic affairs by events of a martial nature.

Though Zuriel does not so state, I presume that a well balanced horoscope would contain nearly an equal influence of the three qualities mentioned by him.

George Washington had a fixed sign rising with four planets in Cardinal, two in fixed, and three in mutable signs.

Abraham Lincoln had a mutable sign rising with three planets in cardinal, two in fixed, and four in mutable signs. Both Washington and Lincoln had Moon in Capricorn, as had Napoleon, Bismarck, Thomas A. Edison and George Eliot.

Theodore Roosevelt has a cardinal sign rising (some make it Sagittarius) with two planets in cardinal, three in fixed, and four in mutable signs.

President Taft has a fixed sign rising with two planets in cardinal, five in fixed, and two in mutable signs.

The Mikado has one planet in cardinal, five in fixed, and three in mutable signs, while the Czar has a mutable sign rising with six planets in cardinal, one in fixed,

and two in mutable signs. King George of England has a cardinal sign rising with three planets in each division.

Of these celebrities it will be seen that President Taft and the Mikado have the fixed signs predominating and are likely to be over zealous in pushing their plans and opinions, indeed are apt to become extremely obstinate if opposed and more so in the case of the President than the Mikado, as the former has a fixed sign rising also.

Books and Periodicals

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* * *

The International Progressive Thought League of Buffalo, N. Y.

This organization was founded January 13, 1906. President, Grace Carew Sheldon, 108 Richmond avenue; first vice-president, John Harrison Mills; second vice-president, Gertrude A. Williams; secretary, Mrs. Belle G. Lake; librarian, Sara Palmer Sheldon.

As a Mental Clearing House the League cannot be surpassed. It is not iconoclastic in its tendencies, but a builder of all things good, perfect, right, and as such it has had a normal growth in strength and numbers. It aims to be an educational center, and is in no sense engaged in promulgating a new cult or religion. Rather does it stand for the unification of religions, the best administration in civic and governmental affairs, and the promulgation of all that tends to give its members wisdom and understanding along spir-

itual, moral, mental and physical lines.

It seeks to advance the idea of brotherhood, the greatest good to the greatest number, irrespective of creed, color or caste, and it believes that the opportunity to join its ranks should be free to all. Hence it has no initiation fee or annual dues, and its lectures are open to all.

The League meets every Tuesday evening at 8:15 o'clock, at which time a talk is given on some subject of interest, after which a discussion of two-minute remarks is open to the audience.

The League has a regular column in the Buffalo Sunday Times, and by consulting the daily papers of Tuesday, notices will be found of the place of meeting, and subject to be presented.

* * *

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By E. B. Lowry, M. D., Author of "Confidences."

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Frederick White, president National Astrological Society of the United States, says of Vol 7 of "Science and Key of Life," by Henry Clay Hodges. Cloth, 150 pp. Price, \$2.00. Press of Astro Pub. Co., Detroit, Mich.:

"This work is uniform in style and size with the former six volumes, the whole constituting a library of interesting and useful astrological information wherein the philosophy and principles are elucidated in a scholarly manner. Each volume is complete in itself; this one, however, contains also a treatise on 'Stellar Palmistry,' with illustrations and delineations of the principal lines, mounts, etc., and presents this subject in an intensely

interesting and practical manner. This volume, or, better still, the entire set, is recommended to all students of life."

* * *

Salve.

With this old Roman greeting—meaning "Be Well"—THE NATIONAL ASTROLOGICAL JOURNAL comes before its readers a messenger, yea verily, a messenger of the gods, for its aim is to spread a more general knowledge of the Starry Science—Astrology—among the people of Los Angeles, Southern California, and the World generally. And that old Latin greeting, Salve, with its beneficent meaning, presents much of what Astrology would teach those who would delve into its wonderful revelations; for were the present day man to pay attention to planetary influences as did those men of Ancient Egypt, Greece and Rome, it would "be well" with them. THE NATIONAL ASTROLOGICAL JOURNAL therefore enters the arena of present day life, and will strive to carry this message.

Readers should take advantage of the weekly meetings of the society, Sunday at 2:30, and Tuesday from 6:30 to 8 p. m., in Hall bldg. Free classes are taught by competent instructors. On the last Tuesday of each month an open meeting of the society is held.

With this brief statement of aims and purposes, THE NATIONAL ASTROLOGICAL JOURNAL comes to its readers, and this salutation will close with the parting word of ancient Rome—

—VALE—

* * *

National Astrological Society, Los Angeles Branch.

Officers: James D. Keifer, D. A., president; Mrs. L. A. Diltz, vice-president; Mrs. Harriet K. Baines, secretary; Mrs. M. G. Herrera, treasurer.

Board of trustees: Mrs. M. G. Herrera, president; James G. Stafford, vice-president; Mrs. Harriet K. Baines, secretary; Mrs. L. A. Diltz, J. Calvin Settles, John A. Anderson, James D. Keifer.

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"That the stars rule our destiny was a belief shared by all the ancients. For ages

it has been known that man was influenced by Occult Laws. Occult law is simply unrevealed natural law, hidden because until recently the modern world has been entirely satisfied with things as they seemed: with the external and superficial. That to this influence can be traced the cause of difference between individuals, the lives of the intelligent and ignorant, the happy and unhappy, the good and the vicious, the useful and the useless.

The Greeks and Egyptians fully recognized this truth and obeyed it conscientiously. Their children were the strongest and the handsomest, the finest in the world, and their propagation of the species founded upon the observation of law and order, was the crowning triumph of the age.

The scientists and philosophers of past ages taught that the combined influence of the stars and planets marked the vast difference in man, and that every human being is given, in one way or another, a divine genius or talent.

Not to know one's genius is to be governed and tossed about by the storms of life. To be able to embrace Your Opportunities is to live up to your highest possibilities. Astrology teaches us to find out the cause that affects our life for good or evil. This now is a lying need.

There is no such thing as Fatality; though the stars and the planets affect us, we can always amend our condition by intelligent mind action."

* * *

A Practical Guide to Mediumship and Psychical Unfoldment.

By E. W. and M. H. Wallis.

Special note: E. W. Wallis is secretary London Spiritualist Alliance of London, England.

In three parts. Part I., Mediumship Explained. Part II., How to Develop Mediumship. Part III., Psychic Powers: How to Cultivate Them. 303 large pages, bound in cloth, stamped in gold. Price, \$1.00. Postage 10c extra. Purdy Publishing Co., 40 Randolph street, Chicago, Ill. Your money will be cheerfully refunded if book is not satisfactory.

The authors having been frequently asked, during the last twenty-five years, for information and advice concerning Medium-

ship and its development, they have constantly felt the want of a suitable handbook which they could recommend to inquirers and to those that were developing their own mediumistic power, or assisting in the development of others. As this need has grown more and more pressing with the increasing number of psychic investigators they have endeavored to produce a clear, practical and serviceable "Guide," embodying the most comprehensive explanations and the best counsel that they are able to give, derived from their own twenty-five years' experiences, and inspirations, and from those of other investigators, both English and American.

This is not a book of theories and no advice as is usually the case of books written on this subject, but contains real practical instructions that assisted the authors in developing their own mediumistic powers.

* * *

"Omnia Vincit Veritas!"

The Church and College of Astrology of New York. Branch of the National Astrological Society.

The organization meeting of the Church and College of Astrology of New York was held at the office, 1629 Lexington avenue, corner 103rd street, on Sunday evening, March 12th, at 8:15 p. m., when Rev. A. Z. Stevenson was elected president, and Mrs. S. A. Stevenson was elected secretary, pro tem.

Brother T. J. Hovell, Brother W. H. Roberts (charter members, being already in office in the Brooklyn Temple), and Mrs. S. A. Stevenson were elected honorary members.

Two visiting members, Miss E. J. Iole and Brother P. I. Cannon were elected members.

Rev. A. Z. Stevenson, Brothers Hovell and Roberts were elected first trustees.

Miss E. J. Iole and Brother Cannon were elected upon a committee to increase membership.

A long discussion took place on the unsatisfactory status of astrologers in the state of New York, and efforts will be made to obtain official decisions explaining the rights of astrologers under the state law, and to strengthen our position and afford protection for scientific astrol-

ogers, a charter for the Church of Astrology will be applied for under the laws of New York and a subscription list was opened to help pay expenses.

It is our intention to obtain a club house with library and lectures, and a book store as soon as possible, to be in readiness for the entry of Uranus into Aquarius next February.

Greetings were sent to all astrologers and truth seekers wheresoever scattered over the face of land or water, wishing them constant success and asking their

advice and assistance in our efforts to re-establish the Church of Astrology.

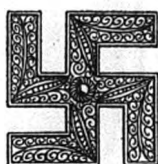
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The Swastika For Success



Success Club All Seekers

May Affirmation: SUCCESS IS MINE THIS YEAR. God's SPIRIT within me turns all things to beautiful results.

The Telepathic message sent on April 15th was: "Good comes from an apparent evil. How often have we desired something different to happen, but learned later that what we wished for would not have been the best for us. As I write these words of love and hope and cheer to the members of our club, something unforeseen is about to happen. It seems a great misfortune to those who have not our understanding of the truth, and a few months ago even the thought of it would have grieved me very much. All those of you who are interested and in any way concerned will have received a letter of explanation from me before you read this, and will know why I now see the "beautiful results."

We have several times mentioned a company boring near here for oil and a number of our members have become interested. After studying the subject we are so certain that oil exists in this section that we have formed a plan by which all our club may benefit by it. There are a number of people just waiting for this company to strike it, and then they will begin to drill wells, too. We are success people, so don't let us wait, but let us form a company and bore a Swastika well. We can

profit very much from the experience of others and bore a well for one-half what it costs to drill the first well in a new territory. This is our plan. Each member of this club who will write us and enclose a stamped envelope for particulars will receive 10 shares free and the privilege of taking as much as desired at 10 cents a share, and only pay one-fifth of it a month, beginning when notified the company is ready to begin. I believe with proper management we can drill the well in five months and we would want to know we would be able to meet the current expenses. If it takes longer we could then offer others more stock at higher price. We may not let anyone except members have it at 10 cents a share. Of course the price would increase as the drill went down. There is no doubt about the oil; the only question is to go deep enough.

We want one member in each state to be on our advisory board. If you will be one, write for special offer. You must be interested enough to interest others. All the stock not sold will belong to the club and we will then be able to help the members when sick or in need.

The company here has met with many difficulties which have greatly delayed the work, but in no way affect the question that oil is here. In one place a man bored 14 wells, used his whole fortune and all

he could get from others, and his children had to go out to work. He did not lose faith and managed to get enough money together to try again, and then he struck a gusher, and is today worth millions.

In another state seven companies failed before oil was struck. I have made arrangements by which I believe every one who buys oil stock through us will not lose their money, only the use of it for a time. If I had a million dollars I would rather lose it all than to lose your love and confidence. It would hurt me more than it would you for me to cause you to lose one dollar. In our Father's house there is treasure enough for us all, and I believe that I have been led by the Spirit to offer you this opportunity to make much from a small investment.

I have been reading a very interesting little book, "The Man Who Wins," by P. Braun, Ph. D., 1811 Lathrop street, Omaha, Neb. (25 cents). He says: "The divine power of will has never failed me since I made up my mind to use it, and thanks to its potency (vested also in you), I am on the road to financial independence."

Members No. 1089 and 1182 need your best thoughts for health. Who else wants help? We hope all are succeeding. We want to get in a position to send out a letter whenever a member wants help. We want to get into closer touch with all.

We have a letter from a party who says he has written a book which explains all about the **HEREAFTER**, and offers it to those who send a few dollars for a few months' membership in his Success club. If anyone could tell what comes in the next life his book would be the most valuable in the world.

I am very glad to be able to say the H. P. M. has a better chance now than for six months. Those interested may hear some encouraging news.

We have made arrangements by which we can give a few more memberships in the Founder's Chapter of the American Woman's League for 50 subscriptions to Stellar Ray. Membership is now \$100 in Subscriptions or \$50 cash, without the benefits of the Founder's Chapter. If interested, write us for particulars.

Please do not trouble the editor of this

magazine with letters about anything mentioned in this department, but write to us at address below.

The Swastika Success Club started as a union of a few friends who wished to help each other through telepathy and thought power. Others asked to join and soon it extended far and wide, and now around the world. We are not in the healing business. Members will send out health thoughts to help anyone upon request, but our object is to get into success vibrations that will draw the dollars to us. When we learn to use them right, we should learn to attract them. The affirmations on the membership cards help you to get into the vibrations. When you become *en rapport* with us, you will draw money to you; nothing can keep it away. One member says: "I can attract one hundred dollars now with less work than I could one dollar before I joined the S. S. Club."

We want to help our members to real happiness, to enjoy life. Too much money is not good for any one, but to have too little is not a pleasant condition. Money alone cannot make happiness, but it certainly helps powerfully. It makes comfort and gives time for rest and pleasure. What pleasure is there in a life that is a continual struggle for daily existence? So we wish to help all who are earnestly seeking success. We are not after your money or we would charge \$1 a month instead of the small fee of \$1 for Life Membership, just to help meet expenses and to keep out drones. You must be willing to help others in proportion as you are helped. Give as it is given unto you.

Instead of \$1, we would prefer that you would send us two new subscribers for Stellar Ray (with the \$2) or \$4 worth of subscriptions for any magazines.

A. W. League members may send three new subscribers S. C. with their Subscription Certificates for Life Membership.

We have a plan by which we can help all League Chapters to raise the money to get a lot or for their Chapter's needs. Send stamp for particulars.

Wishing you all **HEALTH, HAPPINESS and PROSPERITY,**

M. B. NICOL, Manager,
Swastika Success Club,
Manassa, Va.

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A GUIDE TO ASTROLOGY.

Published by Frederick White, Crystal Bay, Minn., is the best primary work on the science of astrology that we have seen. Students of the science will find it clear, concise and most helpful and will be interested to know that we can supply this booklet and a set of Ephemeris for getting the positions of the planets from 1849 to 1911. Price \$1.75 for the full set. Address STELLAR RAY Book Department.

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WAR OR PEACE

Is the title of a 36-page booklet by L. Edward Johndro. It contains a mathematical analysis of the astrological evidences of war between the United States and Japan previous to the completion of the Panama canal.

It contains, so far as the author knows, the only exact horoscopes of President Taft, Colonel Roosevelt, and Mutsu Hito, The Mikado, ever published.

It contains a true exposition of the principles of astrology as applied to the principles of war—defense, offense, and conquest; and gives an excellent opportunity to the student to test for himself the author's original problems on Mundane Astrology.

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