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THE STELLAR RAY

THE NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

Vol. XXX. No. 4 and 5.

APRIL-MAY, 1913

Price 10 cents

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DETROIT, MICHIGAN, U. S. A.

A GIFT

With each renewal or new subscription to The Stellar Ray will be given the **Magical Monea Lesson**, which never fails to bring marvelous results when sincerely used. Monea means money, health, happiness. Request for it should accompany renewal or subscription and only those who sincerely desire to broaden their lives can be benefited by this wonderful little helper.

The Stellar Ray

IS THE

NEWEST THOUGHT

MAGAZINE

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In this great scientific era there is not any limit known to human achievement when the individual is working in the line for which he is adapted.

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A MAGAZINE FOR THINKERS.

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VOL. XXX.

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To hold one's self in readiness for opportunity, to keep the serene, confident, hopeful and joyful energy of mind, is to magnetize it, and draw privileges and power toward one.

The concern is not whether opportunity will present itself, but as to whether we will be ready for the opportunity.

It comes not to doubt and denial and disbelief. It comes to sunny expectation, eager purpose, and to noble and generous aspiration.

—Lilian Whiting.



Editorial Department

Virtue is Its Own Reward.

Man must ever remain a mystery to himself so long as he refuses to look within, mistaking the false self for the real, the personality for his immortal soul. The majority today worship a false self, which is but the shadow of the true light. If by the fulfillment of some high duty one becomes self-conscious, even for but one short moment, of the good, the divinity within, reflecting for that instant of time, so to speak, the true image of the inner God, there falls upon the native both joy and peace, freedom and serene tranquility; therefore have we that truism, "Virtue is its own reward;" but words are for the majority simply counters to be played with.

Thoughts are scattered on worthless trifles and life frittered away for the very reason that humanity refuses to think, and lives more or less chiefly for amusement; but we hope and pray for an earnest seeking after knowledge, and a sincere desire, too, for information, realizing to some extent at least, that this world, with its illusions of the lower order of life, does not belong to the reality of man.

Man's body belongs to the material plane, 'tis true, and his animal soul to the animal soul of the world. His intellectual acquirements are the result of the intellectual working within him, but his soul belongs to that Infinite Universal spirit.

We may compare this world to an educational establishment, and man on earth is as a traveler in a foreign land, gathering experience which he takes with him on his return to his native home. In truth, the only possession that man can call his own is his own inner spiritual self, which is, of course, in the majority of cases non-existent,

at least so long as the individual does not become conscious of his possessions; therefore the knowledge of the immortal self must be the highest knowledge and the best good and of the most supreme importance for all.

The state of self knowledge is not attained by accepting some new creed or dogma or opinion, but by the self-recognition of divine truth from within. We may all have opinions about things but this does not constitute knowledge, and the light of wisdom must come only through a self-individual struggle. To realize is to become. In seeking to realize a knowledge of the self, the individual is then dealing with states of consciousness or thought, apart from the brain, and to those who may have touched this condition, words are unnecessary, and those who do not believe in a soul will criticize; but to the seeker for truth, we say, probe within; be not dismayed by difficulty nor daunted by fear.

An Ideal Government.

It is safe to predict that the time will come when the saloon will no more be tolerated than setting fire to a neighbor's house, robbing a man of his weekly wage, or wife-beating, or murder, or an endless catalogue of offenses against the public safety and well being.

It is dawning on the judicial mind that man is naturally a peaceable fellow, kindly inclined toward his fellow-beings unless his animal nature is abnormally aroused and lashed into fury. As he is still within easy hailing distance of his animal affinities, it takes but a few "calls of the wild" to send him bounding back to the ferocity and irresponsibility of a wild beast. The saloon is ever giving out this enticing

call and turning millions back into the jungles of beastliness.

It is entirely possible, by wise jurisdiction, to protect a people from its beasts of prey; it is possible to install a pure government which shall refuse to tolerate anything which tends to degenerate the race. Such would be an ideal government, and it will eventually be accomplished as surely as that winter frosts give place to summer bloom.

The ideal government shall nurture and transmute its degenerates into health. Shall shield its unfolding youth from enticement to ruin, shall protect the wage earner and his family from licensed pillage; shall free the bond-slave of habits through methods of wise jurisprudence. This, we say, must come!

To supplement this prophecy we quote below from an editorial in *The Literary Digest*:

A Striking Anti-Saloon Decision.

Quoting a sheaf of decisions from the United States Supreme Court and various State Supreme Courts in which the evils and miseries due to strong drink are dwelt upon, and quoting a decision of the Indiana Supreme Court declaring a law permitting prize-fighting unconstitutional because it was "opposed to the spirit of the Constitution," Judge Artman of the Circuit Court of Boone County, Ind., maintained that the evil influences of prize-fighting "are insignificant when compared with the destructive results of the liquor traffic," and he therefore declared:

"In view of these holdings, based as they certainly are, upon good reason and sound common sense, it must be held that the State cannot under the guise of a license, delegate to the saloon business a legal existence, because to hold that it can is to hold that the State may sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to pro-

duce idiots and lunatics, the right to fill orphanages, poorhouses, insane asylums, jails and penitentiaries, and the right to furnish subjects for the hangman's gallows.

"With due appreciation of the responsibilities of the occasion, conscious of my obligations under my oath to Almighty God and to my fellow man, I cannot by a judgment of this court authorize the granting of a saloon license, and the demurrer to the amended remonstrance is sustained, and the application is dismissed at the cost of the applicant."

The *Home Herald*, of Chicago (combining *The New Voice* and *The Ram's Horn*), publishes a ringing editorial on the decision, probably written by John G. Wooley, the famous temperance speaker and writer. It says:

"When the American judiciary outlaw the liquor traffic the liquor interests may well tremble. The prohibition crusade is no longer to depend for its support altogether upon the church and the temperance organizations. The conscience of the whole nation has been awakened to the fact that the issues are not merely of moral but of economic consequence, and that the health, the well-being, and prosperity of this great people are so intimately involved in this problem that the solution cannot be left to chance or the doubtful contest of vested interests and corporation greed with out-and-out reform principles. It is now apparent that the saloon is a violation of fundamental law, a menace to public safety, and the prolific mother not merely of drunkenness but a multitude of other crimes, all a source of constant irritation and utterly subversive of good citizenship. The saloon may well look anxiously for arguments when the courts of America and the corporations undertake its annihilation. The citadel of the rum traffic will have been stormed so soon as the supreme judiciary of the United States shall outlaw the manufacture and sale of intoxicating drink, and indict the brewer and

licensed dispenser of a crime against the health and safety of the State."

Health and Abundance.

In keeping with the consecrated purpose of this journal to aid its readers to attain health, abundance and happier conditions of life—we urge those who desire to benefit themselves and others to read carefully with open mind the following instructions and then practice them faithfully, at stated intervals.

The results obtained will amaze some while others will gain more slowly but all will benefit thereby. Try this exercise of the Psychic faculties each morning before rising and every night upon retiring to rest.

Relax the body from all tension, breathe deep, and mentally say *I inhale perfect health*. Repeat slowly and earnestly several times until health vibrations surcharge the mind and body, then breathe deep and exhale with this glad message, "*I send vibrations of perfect health to the sick ones of earth.*" Repeat until the heart warms with loving sympathy for the sick—and it may be known that the health current which has been set in motion carries healing to some one as surely as the wireless message flies to its destination.

Then breathe deep again several times—saying mentally "From God's Marvelous Storehouses of Supply I inhale an Abundance for all requirements." Surcharge mind and body with the magnetism of a realization of abundance, then breathe deep and exhale thus—"I send forth vibrations of abundance for the needy." This too will reach its destination and some need will be supplied through this marvelous vibratory law.

This practice wakens the receptive faculties to receive health and abundance, and develops the power to transmit the vibrations to others.

Those who once become conscious of this subtle life giving force may never again drift on a sea of uncertainty; they know that God is in his world and all is well.

While calmly transacting each day's duties, they are thus related to a majestic invisible force that aids themselves and others in their activities.

Place your consciousness on the high sure plane of achievement, through this law, by formulating this desire: "Holy Spirit, mysterious, all pervading and mighty, guide my being into pathways for the best good of all."

Breathing.

MRS. IDELL MILLER.

Breathing to keep me well and strong,
Breathing to help me sing a song,
Breathing to make my burdens light,
Breathing to help me do what's right.

Breathing to live, living to breathe,
Breathing a golden web to weave,
Breathing to send out thoughts of love,
Breathing just like the peaceful dove.

Breathing so softly,
Breathing so sweet,
Breathing just breathing—
Breathing to sleep.

Breathing, breathing, breathing,
Breathing fainter the breath,
Breathing into spiritland—
That's all—there is no death.

—Copyrighted.

To be wise we must first learn to be happy; for those who can finally issue forth from self by the portal of happiness, know infinitely wider freedom than those who pass through the gate of sadness.

—Maurice Materlinck.

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

—Henry Ward Beecher.

Would you remain always young, and would you carry all joy and buoyancy of youth into your maturer years? Then have care concerning but one thing—how you live in your thought world.

—R. W. Trine.

In April Woods.

By VERNE D. BOWELL.

I tread again the April woods
I trod in boyhood days,
And fragrant flowers bloom beside
The unforgotten ways.

But strangely does it seem to me,
That I no nobler am,
And agonies of heart-reproof
Rise from the April calm.

For I have toyed the years away
In careless dreaming hours,
In failure, strife, and vain regret;
And now sweet April flowers

Mark off another wasted year,
Of nothing much attained.
Alas! for childhood's golden aims,
Bright ideals that have waned.

Oh! fresh sweet April even-tide,
Vibrant with pulsing life,
Thrill me again to rise above
Mean failure, common strife.

Humanity never has sought Truth for the love of Truth. It has always fought against new ideas of Truth, and only accepted them later on through necessity. Necessity makes Truth grow, and the opportunity for Truth's acceptance is when Error becomes unbearable. The tyrant Error comes full armed and backed by Force and Compulsion. Truth is so powerful of her mere self that, though naked and unarmed, she wins by mere suggestions.

—Lucy A. Rose Mallory.

Women in Kansas were greatly pleased when they were asked by Senator Baillie Waggener to ask for anything they wanted and to confer frequently with the committee on laws affecting women which might be under consideration.

Accordingly they have asked for the following:

Repeal of the inheritance tax law, which recognizes a wife as co-partner and not the heir-at-law of her husband.

Passing of a white slave law.

Minimum wage law.

Workman's compensation law.

Law prohibiting marriage of white to black and between those mentally, morally and physically unfit.

Compensation to indigent deserted and indigent widowed mothers, for support at home, instead of at orphanages.

Laws giving prison discipline more of a reformatory and less of a penal character.

Representation of women on all charitable, educational and penal boards and women physicians in institutions where women are inmates.

Publishing of school text-books by the state.

Vocational courses in the public schools.

Enforcement of child labor laws.

Jury service for women.

Absolute co-partnership of husband and wife.

Revision of probate laws for protection of widows and orphans.

Direct legislation by popular vote and the recall of unfaithful public officials by vote.

This question then is ours—are we doing our part in the growth of the race? In the current of life are we moving forward? Do our years mark milestones in humanity's struggle toward perfection? Is the God within us so much more unrolled when our development has reached its highest point? Can we transmit to our chil-

dren a better heritage of brain and soul than our fathers left to us? Has the race through us gained some little in the direction of the law of love? If we have done our part in this struggle our lives have not been in vain.

—David Starr Jordan.

Extract From a Letter From Jamaica—British West Indies.

Editor:

I would not like at all to drop from "THE STELLAR RAY" family. I look forward to the arrival of the little book and enjoy the reading matter so much. Indeed I can't tell you how much it has helped me, how my whole life has been influenced for good by its splendid thoughts, advice, experiences of those who write for it and your own talks. Next to my "Bible" comes the "Stellar Ray"—God bless you and your work.

Very sincerely,

C. A. G.

Wu Ting Fang.

The distinguished Chinese statesman, Wu Ting Fang, has been a subscriber to THE STELLAR RAY for six years—the following is his letter of renewal for the current year:

Shanghai, China, 5 Feb., 1913.

Henry Clay Hodges, Esq.,
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Dear Sir:

I have to acknowledge your letter of Jan. 3rd and in reply enclose my cheque for renewal of my subscription to THE STELLAR RAY. Would you kindly order your clerks to post the magazine regularly to me, as I find for instance that certain of the numbers of the year 1912 were not received by me.

Yours truly,

WU TING FANG.

Procrastination is the Thief of Time. Do it Now.

Wisdom is knowing what to do next;
Skill is knowing how to do it, and
Virtue is doing it.

—David Starr Jordan.

Miss Mary Blake of London was recently charged with "insulting behavior" in the Bow Street Court, and fined five pounds "to be of good behavior for six months." Her offense consisted of insisting upon remaining with a woman prisoner who was being tried by men in a court full of men.



An Unavoidable Delay.

Due to unexpected changes, which have prevented our printers from further fulfilling their contract, the April and May numbers of the Stellar Ray are combined in this issue. Each subscriber will, however, receive the full number of magazines for which his subscription calls and we trust that hereafter the magazines will be mailed promptly the first of each month.

—Editor.



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Lips That Touch Whisky Shall Never Touch Mine.

ROBERT LEE CAMPBELL.

Rose Ellis is a gallant girl,
I want to sing her praise,
She has a plan to save the world
From half its wicked ways.
She is a jolly little girl
Whatever may betide
And half the beaux in all the town
Seek Rosie for a bride.
But she is wise and so she says
With all her grace divine,
"Lips that touch whisky
Shall never touch mine."

There is a gallant gent in town,
John Douglass is his name,
He is a multi-millionaire
And so is crowned with fame.
At last to Rose John sought to pay
His very due respects,
He asked her then to share his wealth
But kindly she rejects.
"What did you mean?" her mother said,
She said with grace divine:
"Lips that touch whisky
Shall never touch mine."

Her neighbors they all talked about
How foolish Rose had been;
Refusing John with all his gold
Appeared to them a sin.
But often to the whisky shop
John had been seen to go
And this was why he'd been refused
And Rose, she told him so.
She told him that she wished him well,
But said with grace divine,
"Lips that touch whisky
Shall never touch mine."

As John had never been real drunk
He could not well define
Why any girl would pass him by
Because he liked his wine.
So then he sought for Rose again
And told her now that he
Would never drink to the excess
If she would just agree.
But Rose was firm and so she said
With all her grace divine:
"Lips that touch whisky
Shall never touch mine."

'Twas very plain that even yet
John loved our Rosie dear,

And so he sought for her again
And this time said to her:
"Miss Rose if you will promise now
Forever to be mine
I'll banish far those wicked things
Called whisky, beer and wine."
As Rosie now had won her point
She said with grace divine:
"Lips that touch whisky
Shall never touch mine."

And now to John Miss Rosie said:
"In honor promise me
To touch no more that fatal cup
And we may then agree."
So John he promised to refrain
And 'tis a fact 'tis said
That now he hates the wicked stuff
And Rose he soon will wed.
And yet she's firm and often says
With every grace divine:
"Lips that touch whisky
Shall never touch mine."

Now John he says but for this girl
Who surely changed his lot
He might have drank and drank and drank,
At last become a sot.
He loves her dearer now than he
Had ever loved before
Because she saved him from a curse
He ne'er had known before.
And now Rosie laughs and often says
With girlish grace divine:
"Lips that touch whisky
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And now kind girls if you will just
Our Rosie imitate
The DEMON at the whisky shop
Quite soon will pull his freight.
The boys who now he leads astray
May shun a drunkard's grave
If you'll be firm like Rosie was
And try your beaux to save.
Just tell them that you wish them well
And say with grace divine
"Lips that touch whisky
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Just say you'll not keep company
With boys who use stronk drink.
They may get mad and pout awhile
To see just what you think;
But if they love you as they should
They will come back again
So just be firm and win your point
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Stellar Science Department

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

Astrological Aphorisms.

Aphorism—A truth based upon experience—.

Of all the various parts of astrology the genetical is the most important, for therein is contained the whole progress of man from his birth to the dissolution of the physical form, and by that alone one is enabled to discover the time of his happy and inauspicious fortunes, so to speak. This aphorism, therefore, makes Natal Astrology of the greatest necessity to the evolution and progress of humanity. This is due largely to the importance of man upon the physical globe as a focus for the individual consciousness, while in manifestation in the human body.

Those persons born under the domination of Mars, or when he is bearing chief rule at birth, are courageous, prove vallant soldiers and attain to honor in the state. Mars also makes good surgeons, physicians, apothecaries, etc. Now in this aphorism we know that Mars in the ascendant never fails to give self-confidence, and if lord or ruler of the horoscope, then much will depend upon his position and essential dignities, aspects, etc., for Mars is the planet of energy, fire, pluck, and personal self-will, and the chief rule of Mars is in controlling the desire nature, and the passions, temper, etc.

Those persons born under the domination of Jupiter, when he is lord of the figure or in the ascendant, are of a noble, brave spirit, aiming at good and honest things, without thought of evil, but if either of the luminaries shall be in square or opposition of Jupiter or Saturn, and Mars is in the ascendant or in opposition thereto, the

native will be evil minded, rash, headstrong, and rebellious. In this aphorism we can note that the good effect of Jupiter is seriously affected by the evil aspects. Jupiter is the planet of wisdom, and only when Jupiter is free from the malefics, or in sympathy with the luminaries, can the beautiful white light of Jupiter be discerned amid the violet clouds which surround him.

Those who are born under a position where Saturn bears chief rule, or if he be in the ascendant, are melancholy, envious and timid, and if Mars or Mercury be in square or opposition to Saturn, are fanatics and sometimes go mad. In considering this aphorism, stress should be laid upon where Saturn bears chief rule. Saturn elevated over all the planets, and in square to Mars or Mercury, will certainly tend to affect the mind and cause an unequalled condition of the same. In order to control this evil, self-control will be required. The worst effects would arise out of a condition where a personal self or that which is known as the selfish part of the nature, had obtained full play, which would so limit the consciousness that madness would be a natural result, for Saturn is ever the planet of limitation.

Whoever has any of the fiery signs ascending and the lord of the ascendant in the tenth house will ever be aiming at things beyond his station at birth. The Moon in conjunction with Pleiades in the western angle affects the eyes, sometimes causing blindness, more especially if Mars also afflicts the Moon. The affliction of the luminaries from angles by the malefics also affect the sight, and especially if either the luminaries or the malefics be near the Pleiades. The luminaries in square or

opposition to each other also affect similarly, especially if from angles, and when both the Sun and Moon are afflicted in watery signs it tends to bring irremovable gout.

The sign Virgo ascending at birth generally makes ingenious persons unless the lord thereof be in the sign Sagittarius. Then the native is confident without reason and will pretend to things he does not understand.

Venus in the ninth house is a strong signification that a poet is born, more especially if Venus be in conjunction or any aspect to Saturn, Moon or Mercury, and fortunate planets in the ninth house make famous churchmen and lawyers. The same is true if the benefics trine the lord of the ninth.

When Mars is strong in a nativity and ruler of the seventh house, and in good aspects to the Sun or Moon or Ascendant, it causes the native misfortunes in war and controversy. This is on account of the seventh house being significator of his adversaries. It shows they would be too powerful for him to contend against successfully.

When all, or the major portion of the planets are above the earth, it will give the native pre-eminence in whatever his occupation or position may be, and when the infortunes afflict the luminaries or the ascendant, either by body or aspect, it gives a short and sickly life.

Eminent fixed stars upon the angles of a nativity tend to honor and fame, and the Sun in the ascendant inclines to make boasters and very proud persons, while Mars there or lord of the ascendant and afflicted by Saturn, makes the native an inventor of fables, perjured, turbulent and cruel.

Mars in the tenth destroys the native's honor or credit, even at times when it is not deserved; Jupiter there with Mars under good directions will assist in overcoming this in a measure, though in the end they may be wrecked. All the planets in a nativity retrograde, or under the earth, portray him to be of falling fame and fortune.

The Sun or Moon in square or opposition to Mars from angles, especially the tenth and fourth, shows a violent death, and if in human signs, from human hands, or if bestial signs, then by beasts or animals.

Those persons who have Venus or Jupiter posited in the ascendant or tenth house and unafflicted, are beloved by all, especially if those angles are free from malefic influences. The lord of the ascendant stronger than the lord of the seventh enables the native to overcome his enemies. Mars in Aries, Scorpio or Capricorn in the ascendant makes the native invincible, and especially so if Mars is favorably configured with the luminaries.

Mars in conjunction, square, or opposition to the Moon and Saturn in the same aspect from angles, shows a violent death.

Mercury in square or opposition to Mars gives a sharp, but most turbulent mind, which is never content, but is continually seeking out new ideas and peculiar inventions.

Mercury and Venus in airy signs in the ascendant and trine to Jupiter in the ninth make great scholars and learned critics, and if Mercury be lord of the birth and afflicted by malefics it shows some defect in speech. If the signs of voice descend, as Gemini, Aquarius, Virgo or Libra, and Mercury is free from affliction, the native will express himself finely and gracefully.

The Moon in conjunction with Saturn in the ascendant and in an earthy sign, makes the native melancholy, and he who has the Moon in Aries in the ascendant and opposition to Mercury will be a promoter of lies and deceit.

The Sun and Mars in the second in their dignities give the native an estate which he will be inclined to waste. If planets be strong and in their dignities, especially Saturn, Sun, Mars and Jupiter, the native will enjoy ample fortune.

Mercury in the house of Saturn or Urania gives a most excellent understanding, and if Mercury be in sextile

or trine to Saturn, great ingenuity and diplomacy. Saturn in one person's nativity, upon the ascendant of another, is an absolute token of hatred. The latter will be the injured person. The Sun and Moon in conjunction with Mercury in a tropical sign give the native large intellectual faculties.

The greatest sympathy that can be in any two nativities is having the fortunate planets of the one on the luminaries of the other. The opposite effects occur when the malefics of one are on the luminaries of the other.

—Editor.

If You Were Born Between the 21st of March and the 19th of April, the sun Was in the Zodi- acal Sign Aries.

Aries people are sensitive, proud, self-willed, but are usually well poised in demeanor and affable to friends and strangers. They make true friends, are generous and tolerant of faults in others.

When an Aries individual says that he will do any one thing, it is apt to be accomplished, no matter at what odds, or under what difficulties. In this respect there is inclination to undertake at tremendous odds to accomplish what their better judgment tells them to be unwise.

Aries people are also students and philosophers even though they may be deprived of the advantage of education.

The sun in Aries contributes to health, vitality and strength of life; gives strength of will, energy, activity, self-confidence, inclined to rashness.

Some kind of responsibility falls upon the natives of this sign, for they are capable of directing others, whether they move in humble spheres or more public ones, according to the position of the individual natal charts.

These people are fond of travel, are very enthusiastic, sometimes militant and should overcome a tendency to being intolerant of opposition.

Those who recognize any of the above characteristics in themselves, or friends, born in the sign Aries, may also note the influence of the moon in modifying or intensifying, or even counteracting them according to the position of the moon in the natal chart of one who was born with the sun in Aries. The moon's movements are so much more rapid than that of the sun, that it changes its position many times while the sun is still in the sign Aries.

For example, if the moon were also in Aries at times of birth, there would be intense mental activity, increased self reliance, in fact an abundance of self conceit.

The moon in Taurus would give better judgment, more determination, fixed in opinions even to the point of stubbornness.

If the moon was in Gemini, the nature would be more expansive and stronger in mental expression.

The moon in Cancer would indicate a very finely sensitive nature, retentive in memory and although intuitional, seldom relying upon its intuitions.

The moon in Leo would give larger sympathies, philanthropic, but often too proud for their own good.

With the moon in Virgo the critical faculties would be more noticeable, giving a logical, scientific mind, inclined to use too much discrimination; and so on through all of the signs will be observed the marvelous variety of color and tone expressed in each individuality according to the position of the moon and other planets in the natal charts.

—Editor.

Astrology is the science of self knowledge. It is one of the seven keys of wisdom. There are two ways of acquiring self knowledge: by the science

of the mind and the science of the soul. Astrology shows the first of these, and teaches that none are fallen so low but can be awakened and become self-conscious. When we control our thoughts we shall become masters of our destiny and rulers of the stellar forces.

—Editor.

The Middle West Disaster.

L. EDWARD JOHNDRO.

On March 21st a friend, political editor of a local paper and casual student of astrology, dropped in on me for an astrological gabfest. As he was leaving he remarked that it was not often that the equinoctial, a lunar eclipse and an Easter Sunday fall on three successive days. He added, "It portends something."

Be that as it may, much HAS happened in the Middle West on the heels of the coincidence to which my friend referred, and the question naturally arises as to whether there is any adequate explanation of this premonition which (I confess it) sounded to my skeptical ear at the time, firm advocate of astrology though I am, as just a little bit bordering on a superstitious conclusion. As it is still common to hear the awe-struck remark, "It was the comet—it was the eclipse," there are doubtless readers who are curious as to just what my friend really voiced in his data.

The Moon's nodes (the points in the Moon's orbit where the orbit crosses the plane of the earth's orbit), move slowly westward and complete a revolution of the heavens, from equinox to equinox, in a period of 19.6 years. As either solar or lunar eclipses can occur only when the earth and the moon are in or very near the point where the planes of their orbits intersect, and as there are two equinoxes and two lunar nodes, it follows that eclipses can occur in March and September, near or on the equinoxes, only in periods of approximately 9 years and $3\frac{1}{2}$ months,

and that they can be more nearly identical in periods of 19.6 years.

This period should not be confused with the "Saros"—the period of 18 years, 11 days, 7 hours, 42 minutes and 31 seconds in which any given eclipse repeats itself. It is this difference of over a year in the period of a node and eclipse cycle which causes a lunar eclipse to "repeat" 48 to 49 times (68 to 75 times with a solar eclipse), in periodic times of the "Saros" before it vanishes or loses its "identity" to astronomers. The periodic eclipses begin a few degrees east of the nodes and on each periodic return of the "Saros" they fall 28' of arc farther west, and thus gradually (in about 865 years for lunar and over 1000 years for solar) pass the node and vanish out of the ecliptic limits to the west of the nodes.

For this reason not only is it true that about 9 and 19 years are the most frequent periods when eclipses can occur in March and September near the equinox, but it follows that it is only once in several of these cycles that an eclipse can occur on or succedent to the equinoctial day. But the lunar eclipse of March 22nd followed the equinoctial passage by one day, and this being Saturday brought Easter Sunday on the day following the full (and in this case eclipse) of the Moon.

We have to go back to 1848 to find a like and closer coincidence. On March 20th of that year the equinoctial passage occurred a little before Greenwich noon, the Moon was eclipsed at 10:28 P. M. on the 19th, and, as the 19th was a Sunday, that day escaped being Easter Sunday by the very narrow margin of a few hours. Indeed, it came very nearly (within an hour and a half) of being a geographic question whether Easter ought to be the 19th or 26th in the Far East. Aside from that, however, this eclipse occurred within a half-degree of the equinoxes. The eclipse of March 22, 1913 occurred $1\frac{1}{4}$ degrees from the equinox.

Now nearly every one has heard reference to the "line storms" and know

that this ancient, and today very common rural phrase, refers to the very frequent storms that occur in March and September for from three days to a week during the equinoctial passage; that is to say, while the Sun zeniths at the equator. The "line storms" at these periods are too common to need any theoretical support here, though there are several interesting theories that have from time to time been advanced in explanation and which are too intricate to be elucidated in this brief article.

The more relevant inquiry is whether a lunar eclipse at the equinoxes tends to greatly exaggerate these proverbial "line storms," and, if so, how or why, and where, geographically, should we expect the greatest atmospheric disturbance? The writer has been investigating a theory of his own, and, while the investigation at present is in no way conclusive nor final, the theory seems to fit particularly well the case of the eclipse we are inquiring into. The theory would be much clearer were a diagram before you.

The facts are these. The eclipse occurred at 11:56 A. M., Greenwich time, on the 22nd of March. That, of course, means that the Sun was at the zenith at London, and the Moon at the nadir. It also means that in and about 90 degrees west longitude (our Middle West for instance) the sun was rising east and the moon setting west (technically so at the equator, practically so in our latitudes) at the moment of the eclipse.

Now, during the full of the moon (when the moon is on the opposite side of the earth from the sun, and when it is at the zenith at midnight) it is ordinarily unobscured by the earth and the light and heat it reflects from the sun tends to neutralize the difference between the day and night temperatures and also to slightly increase the equalization of humidity in the entire atmosphere around the earth. Calm and muggy weather is thus more frequent near and at a full moon, if purely local factors and the mod-

ification of climate, etc., is eliminated from the equation; and particularly is there less change in the day and night conditions.

Then consider this in the light of the fact that the Moon has very little property for storing solar heat (because it is like a sponge or honeycomb or porous sandstone) and that consequently during a lunar eclipse the heat radiated from the moon varies nearly with the light, and loses about 98 per cent of its heat power during the totality of the eclipse. And for the same reason it follows that the lunar heat rises equally rapid when the eclipse has passed. But, and this is vital, *for some as yet unknown reason, the moon does not recover its normal radiation until several hours have followed its eclipse.* The reason is probably due to the fact that the moon, being somewhat porous, absorbs heat for some time before normally reflecting it. Porous bodies have this property of absorbing considerable heat without effectually storing it for radiation.

Thus, with the radiation of the moon being cut off during its eclipse, just when the moon is full and, therefore, exerting its maximum equalizing effect upon the temperature and humidity of the earth's entire enveloping atmosphere, it follows that there is a sudden drop in atmospheric temperature on the whole half of the earth from which the moon (not the eclipse itself, for its path is narrow and short) is visible at the time. In this case this was from about 90 west longitude WESTWARD to 90 east longitude, or from our Middle West westward to Central Asia. Further, that following the eclipse there is a sudden rise of the temperature central a little further west around the earth and then a slow and increasing westerly rise of temperature as the moon regains its normal radiation gradually while the earth's rotation carries succeeding different geographic and atmospheric sections directly under this varying radiation. Atmospheric disturbances result.

The Moon was eclipsed at the zenith over the international meridian in the Pacific. This would be the center of the suddenly falling temperature during the eclipse and the sudden but partial and gradually *westward* reaction or rising temperature for hours thereafter. In that quadrant of the earth's atmosphere between the international meridian and 90 degrees *east* longitude the rising temperature after the eclipse would grade itself off to meet the sunset temperature in 90 degrees east (over Asia). There would be westward air currents produced in this section as the cold currents followed the rising temperature *westward*, but they would be steady and gradual and practically neutralized in 90 *east* where they would meet the temperatures of the sunset of the eclipse. Moreover, these currents would be contrary to the axial rotation of the entire enveloping atmosphere of our earth and meet with further checkmating of a resilient order.

A far different situation is seen when we come to consider that quadrant of the earth and its atmosphere that fell *east* of the eclipsed moon, or from the international meridian in the Pacific *eastward* to our Middle West. In this section the temperature would be lowered by the eclipse just the same as in the quadrant *west* of the moon, but when the eclipse had passed and the moon resumed its radiation the quadrant *east* of it was turning away from the moon, whereas the quadrant *west* of it was turning under its rising radiation. The resumption of lunar radiation would therefore have less or little effect in restoring the normal temperature of the atmosphere in 90 degrees east of it and there would be no tapering off of the temperature therein to meet the sunrise temperature in 90 degrees *west* or over our middle states. There would be quite the contrary, and a suddenly cold wave in the midnight-to-morning longitudes from the Pacific to the Middle West would be hurled toward the warmer

morning-to-noon longitudes from our Middle West to Greenwich. I speak here of day and night as they existed at the time of the eclipse.

Then, too, the currents from the colder to the warmer longitudes in the case of the *eastern* quadrant would be *eastward* and hence would be accelerated by the *eastern* axial rotation. More than this, the whole lunar side of the earth and its atmosphere, by the fall in temperature, would be subject to a downward pressure; that is, the atmosphere, as it grew colder on that side, would settle near the earth and a perpendicular current or earth stress would set in with the eclipse on the lunar side of our globe. This downward pressure would be twisted eastward by the earth's rotation and greatly add to the atmospheric or wind pressure in the 90 degrees east of the moon.

It is not surprising, then, that the limits of this quadrant, that is our Middle West, where the lunar and solar horizon met at the moment of the eclipse, should receive the brunt of these atmospheric disturbances.

This does not enter into why our latitudes were probably more affected than any other in the same longitude, nor does it go into those factors which would tend to explain why the storms should set in at a particular time after the eclipse. Those points are under investigation. Doubtless local and climatic conditions and the general disposition of land and water over the globe are all factors in the *latitude* and *time* consideration, much the same as the latter factor has to be considered in calculating the lunar-caused tides. It is significant, however, that in proposing to determine the time factor by the foregoing principles, we may start out by noticing that while the eclipse occurred at *sunrise* in our Middle West, the Nebraska storm occurred at *sunset* the next day, or just an **EVEN** six *quadrants* of time or longitude after the eclipse.

What is worth investigating from past data and future lunar eclipses, is whether, as this theory would argue, we are to invariably expect severe storms in and about 90 degrees west of the sun or east of the moon following all LUNAR eclipses, and particularly if this be true of eclipses which occur with the equinoxes or at the period of the well-attested "line storms." Should that be so a child in mathematics might in future give ample warning of an angry Nature ruthlessly trailing her finger of desolation alike through the glories and vanities of civilization.

I fear it may not be so easy as that—but it is something to puzzle over! At the rainbow end of all investigation there lies many an empty cup, colossal disillusionment, days, months and years, even centuries, of staggering defeat, and if a thousand rainbows lead us to but one tiny crystal we must be content. Yet Nature, venting her accidental fury on man, is not more furious than the aroused and stubbornly persistent researcher who hurls himself against her mysteries.

—L. Edward Johndro.

Psychic Research

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

"And so for us there is no sting to
Death,
And so the grave has lost its victory;
It is but crossing with abated breath
And with set face a little strip of sea,
To find the loved one waiting on the
shore,
More beautiful, more precious than before."

Some day, we suppose, the fact will dawn upon the public mind that those who pass on are still "people." The vaguest and strangest ideas seem to be entertained by many persons regarding the state of the departed.

A lady recently declared that she could not believe in Spiritualism, and exclaimed, "Fancy being a spirit and not able to sit down!" That spirit people possess spirit bodies, which to them are real, *live* (not dream) in a world which is equally real and substantial, does not appear to have found a place in the fabric of thought of the masses. They do not seem to realize that personality and the sense of personal identity per-

sist, that consciousness is continuous, and that the men, women, and children of the after-death world are actual, active, purposeful, intellectual, rational moral, and spiritual beings, even more so than they were here.

Communicating spirits have proved the continuity of identity, character and consciousness, and they affirm that each one goes to his own place, profits by experiences, gains knowledge and power, manifests purpose and exercises will, grows in grace and goodness, and advances from sphere to sphere in an ever unfolding and deepening awareness and realization of the great spiritualities of the universe. The spirit man *is* the universe.

The spirit man is no formless vapor, neither is the spirit world an unsubstantial illusion. Life over there is "real and earnest," sequential to the life that now is, and the evolution begun here continues there.—"Light."

Man is his own star; and the soul that
can

Render an honest and an upright man,

Commands all light, all influence, all fate;

Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

—*Beaumont and Fletcher.*

Woman and Her Position in Spirit Life.

On the morning of my "At Home" on January 8th, the following message was given me to read to my guests, says Mrs. Annie Bright, editor of the Harbinger of Light (Melbourne, Australia):

At your "At Home" today, I want to say something about a subject new to you all, and that is, "Woman and Her Position in the Spirit World." In February issue I shall write more fully about this, but it is so important that I want to make a start today. All your poets, all your broadminded people, like John Stuart Mill, to begin with, and a lot since, have got a glimpse of this and the world is not far advanced until the perfect equality of the sexes has been demonstrated in public and private life. Writers such as Olive Schreiner have given the keynote. At present the mass of women are parasites, not the full grown erect trees they are intended to be and must be before a true civilization worthy of the name has been started. What this implies for the race you can only at present imagine. I will tell you that in spirit life male and female spirits are absolutely equal, have each to do important work, are given command of great enterprises, as male spirits are. In each it is just a question of spiritual development of fitness, such as in the future upon earth it will not be sex but fitness which will decide. A beginning is made now. You see doctors,—male and female—artists, lawyers, journalists among you. They are simply the forerunners of a time when your legislative halls, your courts of justice, your universities will

have equal representatives of both sexes. Sex will have nothing to do with it. There is nothing to prevent a female judge sitting on the bench, forming one of a ministry; either Federal or State, or being the head if fitted for that position. Similar things are in actual force in the ethereal realms. Much more can be said, but all of you must take this subject into consideration, spread ideas, raise yourselves, to a high standard of thinking. To you all greeting, great faith, great understanding, great power.

Read this in my name.—W. T. Stead.

Realities of the Unseen.

Life in reality is an opportunity; an eternal opportunity for unlimited growth, ceaseless expression, perfect happiness, complete acquisition, boundless attainment and the use of inexhaustible power.

Emerson, in one of his statements, has given us a wonderfully comprehensive view of the possibilities of real living, and the mind which grasps this thought will gather a significant conception of its own innate power. He says "There is no defeat except from within. There is really no insurmountable barrier save your own inherent weakness of purpose."

And so, we can be sure that if life has not brought to us all that we desire of success and satisfaction, the trouble lives in our failure to infuse into our activities the reality which would have made us an invincible power in the world—a definite purpose to be accomplished. "An aim in life is the only fortune worth the finding; and it is not to be found in foreign lands, but in the heart itself." * * *

* * * The man who understands the reality of life can give no place in his thought to hate; it is beyond his power, because when he undertakes to exercise hate where once he poured out love, he projects himself into a cauldron which will eventually result

in his destruction; he becomes the victim of the return current to his own thought.

Every individual in all the world is an heir to omnipotence, and, as our conception of life broadens, we cease to measure our strength by that of our brother, cease to exert our efforts in response to the call of ambition, knowing that life is so unified in all of existence that not a single individual entity can ever reach a state of perfection, or attain complete happiness, as long as there is one soul in the whole universe tossed about by the storms and inharmonies resulting from imperfect conscious activity.

The entire human race must become one harmonious whole, must blend into one melodious octave, before the work of any one can be finished, and that man who regards himself as wiser than his fellowmen, whose ambition would lead him to try to outstrip his fellows, is hiding from himself a knowledge of the reality of his own life.

Then what is reality? It is the eternal truth of things. The reality in mathematics is the unchanging principle governing the relations of numbers. The reality in healing is the Infinite Life that manifests in a normal physical organism. The reality of life itself is that eternal quality, constantly progressing and unfolding, seeking always for perfect expression.

And so we have reached the point where a few are realizing the great

need of the world; where man has listened to the increasing symphonies of human interest until he knows that every string on the harp of the whole universe must be in tune; that every human soul constitutes one of those strings and each must be attuned before the race can enter into that state to which the individual, in all of his struggles, is striving to attain, that of happiness, where the whole being is permeated by a consciousness of the most wonderful realities of life.

—*Popular Therapeutics.*

Astral Light.

Pertains to that light which surrounds our globe, and in the astral light is reflected the emotional and mental vibration of the physical man, which is, as it were, the sowing of the individual.

—*Science and Key of Life.*

Astral Plane.

The next plane to the earth into which all pass at what is termed death of the physical form. It is the spirit world and may be divided and subdivided into many conditions. On this plane, as with the earth conditions and environments, is manifested the desire nature of humanity, and it is only when man has freed himself from this desire condition that he may pass on to higher manifested life.

—*Science and Key of Life.*

The Servant-Girl Question is Settled.

M. G. SHINE.

Mrs. Bronson Sylvester had just returned from the Monday Club; her eyes were very bright, and her heart strong with a great resolve. She was young, and she called herself progressive. She went directly to the kitchen where her maid of all work was preparing dainty dishes to set before the

autocrats of the household at the usual appointed time.

"Alice," said Mrs. Sylvester, "all men are brothers."

Alice, a trim looking girl of twenty or thereabouts, turned and regarded her mistress with wonderment.

"And all women are sisters."

Alice listened, respectfully, keeping on with her stirring.

"So, Alice, you and I are sisters."

Alice moved her mixing-bowl so that

she had to turn a little more away from the mistress's gaze, and bit her lip.

"That makes us equals, you see. You are just as good as I am."

Alice gave a quick upward look to see if her mistress was serious, and a fine red mantled her cheeks.

"Perhaps in God's sight you are a good deal better than I am."

Alice dropped her mixing-spoon and turned toward Mrs. Sylvester; something unusual was coming, sure.

Mrs. Sylvester went up to her and put her arms about her, smiling sweetly; "I am going to love you; I am going to elevate you; I am going to teach you. There is no reason why hired girls should not be as much considered and respected as book-keepers and typewriters. I am going to treat you just as Mr. Sylvester treats his help at the office."

Alice grew redder and redder, but she felt that she must say something, and she spoke as warmly as she could: "You are very kind, madam."

"I shall call you Miss Causeland after this. What a fine name you have; it's real aristocratic. And you have such excellent taste about your dress, and such good manners that it will be very easy for you to learn what a la— what all women should know who wish to—to—be equals. I am going to reserve one evening of every week to teach you. I suppose you have had some schooling?"

"Yes, madam."

"You will call me Mrs. Sylvester, now. What study do you think you would prefer to begin with?"

"If I could choose, I should like to practise music."

"Oh," said Mrs. Sylvester, with a little catch in her breath, "do you not think something else would be more useful for the present, arithmetic or geography?"

The hired girl looked so uncomfortable at this, that her mistress said kindly, "Never mind. We will talk this over another time and come to a good

understanding. I want to do what is most helpful for you. I shall invite you into the parlor sometimes, and I wish you to appear well and be able to converse. If I had a spare room I would furnish a little sitting-room for you where you could receive your friends. But I will make the kitchen as pleasant as I can, and after dinner it shall be as much your private room as a sitting-room would be. Neither myself nor anyone else will come in without knocking."

Then the zealous Mrs. Sylvester went to her room and was soon absorbed in the fascinating subject of a prospective new gown. But she remembered to have Robert—her brother—take two easy chairs to the kitchen, when he came in, which greatly amazed him.

There were guests in the evening, and right in the midst of a conversation with one of them Mrs. Sylvester thought of some important order for the next morning. She slipped away as soon as she could. "Where is Robert?" she telegraphed to her husband as she passed out, but he shook his head. "Strange," she mused. "He promised to help me entertain this evening."

Forgetting the new order she had established, she burst into the kitchen with the message on her lips, ready to hasten back before she was missed. "Alice, be sure—"

Alice was seated cozily in one of the easy chairs and *Robert* was making himself very much at home in the other.

Mrs. Sylvester was greatly shocked; she drew herself up with all the hauteur a Sylvester could command—which was not slight, "Robert Dunbar!" she began with flashing, scornful eyes, "have you fallen so low as to seek the society of my servant?"

Robert arose and with a graceful salute answered, "My dear, if all men are brothers and all women sisters, are not all men and women brothers and sisters? And if you and Miss Causeland are equals are not Miss Causeland and myself equals?"

Mrs. Sylvester flashed one inexplicable glance toward her hired help, and left the room.

Mrs. Sylvester did not sleep that night, and the subject of the equality of mistress and maid was not broached again until after the next Monday club, when she sought an interview with her brother. "Is there anything serious in your attentions to Miss Causeland?" she asked that she might learn at once how matters stood.

"Nothing more serious than that I am going to marry her," said Robert, coolly.

Mrs. Sylvester gasped; but she was too well acquainted with her brother to waste words. "Then we had better begin her education at once. I have already made partial arrangements with her but I have not found out yet, just where to begin with her.

"Perhaps I can help you," said Robert gravely; "she is a graduate of Smith college!"

Mrs. Sylvester was speechless for a moment, then she said, "And hiring out as a common servant."

"She is interested in settling the servant-girl problem," said Robert, with a peculiar smile. "She was just telling me that you had settled it, when you surprised us that night."

"And you knew all the time!"

"Oh, no. I had already settled the servant-girl problem for myself. I saw immediately she came into the house that she was out of the ordinary, and I have been engaged to her for a month, but I did not learn until last Monday evening that she was a college graduate and Judge Causeland's daughter."

Mrs. Sylvester clasped her hands hard. "We—the Monday Club—have settled the servant-girl problem," she said, "but I would give worlds if I had not blazed out so when I discovered you."

From Dreams of Thee.

ITALY HEMPERLY.

(Continued from March.)

In her study Aimee opened the sealed package that Dr. Karl had left for her. There were a dozen letters in a woman's hand-writing, tied with a faded, blue ribbon, and the horoscope he had promised to finish for her. She looked at these and put them back in the envelope before she read the note in Dr. Karl's clear, type-like hand-writing. It was characteristic of the man—strong, beautiful and forceful.

"Dear Little Friend,

These letters will give you the story of my beautiful love better than I can tell it. I leave them to you with the horoscope. When you have finished with them, kindly destroy them.

May God keep you always!

KARL DELMAS."

She put them away with the thought that she would read them when her mind was free from thoughts of other things.

Promptly at ten o'clock, Dr. Heath came, bringing the notes for her to copy, and his presence seemed like a breath of the outdoor world of wind and sunshine in the little apartment, as his blue eyes lingered admiringly on the little figure in the white serge dress.

There were not many of the notes, but they lingered over the work, and Dr. Heath told many delightful stories of his past life, and of his work in the great hospital at Munich. It was there he had met Dr. Karl and instantly there had sprung up a great friendship between them, and they had corresponded regularly after the return of the latter to his home in America. As Aimee listened, there were moments when her sub-conscious mind almost brought to consciousness the place

where she had listened to his voice before. It was a voice that always expressed the mood of the speaker—a voice full of the most delicate inflections.

When the notes were at last finished, he took out his watch. "Who would have thought that I have been here two hours," he commented, as he took his departure.

Two days passed in which Aimee kept very busy, and there was no word from Dr. Heath, but in the morning of the third day a messenger brought a big box of violets in which she found Dr. Heath's card. She pressed the violets to her lips with a strange emotion she did not fully understand. They reminded her of dear Dr. Karl—they always would—but it was not his face that rose before her mental vision.

An hour later her phone rang and when she answered Dr. Heath's voice greeted her.

"I am going out in the country this afternoon to see a farm that belongs to Dr. Karl's estate, and I am going in a motor car. May I come by for you? You need the open air, and the place is only six or seven miles out."

Aimee hesitated. It would be delightful to go, but how would she ever get her stories written if she did not work at them.

"Please say yes! I am going to drive the car myself and I am an expert," he pleaded.

"Then I will just have to say yes," was the laughing response. And the lovely violets have just come. Thank you."

"Be ready at four. Goodby."

She was ready when he came, and they were soon beyond the noise and rush of the city. The air was cool and bracing, but the sun shone warmly in the blue sky. Aimee had buttoned her coat up under her chin and her brown veil half shaded her lustrous eyes. She enjoyed the free sweep of the softly greening hills and the woods where the sunlight shimmered down on the fallen leaves, and her

soul sang with the birds that fluttered in the maples and alders by the wayside. They were both keenly conscious of the joy of living, and they laughed and chatted like two happy children until they reached the farm house. It was a quaint old place, set among the hills, on which the orchard trees were bursting into a glory of warm pink bloom.

"O, how lovely!" Aimee exclaimed, as he brought the car to a stop in the curving road. "If I could live out here I believe I could write the book I have planned to write—a book that would be really worth while." Her eyes were on the trees with the broad sweep of open sky beyond and she spoke in a half abstracted tone.

"Suppose you come out and try it," suggested Dr. Heath. "But you could not live out here alone. I have come out to see if the present tenant wishes to lease the place for another year."

Aimee shrugged her shoulders with a pretty gesture. "I would be frightened when the owls hooted at night."

He sprang from the car. "Would you like to get out and walk around?"

"No, I think I will sit here and look at the trees. The sight of them makes me glad."

He spoke to the pleasant faced woman at the door of the house, and then went on to the man who was pruning some grape vines near by. Presently he came back, stopping again at the farm house door. In a few moments he returned, bearing a glass of milk on a tray.

"Something told me that you would like to have this glass of milk."

"I thank you and that something," Aimee said, as she took the glass. "It is most refreshing."

He took the empty glass back and returned with a handful of delicate pink apple blossoms. "Mrs. Bowen thought you might like these."

She took the blossoms and held them against her face. "O, you dear, sweet things! One would feel that you grew in the open if one could not see!"

"We are going another road part of the way back," Dr. Heath announced, as he climbed into the car.

They sped past freshly plowed fields and farm houses; after crossing a bridge that spanned a wide, rippling brook, they turned into the road that led through the pine forest that stretched away from either side, shutting out all the outside world, leaving only the line of sky above and the white road that wound away among the hills. In the heart of the forest he stopped the car and they listened to the sweep of the west wind, as it came surging through the somber trees, making one grand chord of sweet, mournful music. And in that moment something in Aimee's soul prompted her to tell her companion of the mystic music she had heard in the dawn of the morning on which Dr. Karl's soul had passed from earth. In simple, touching words, she related the occurrence.

As Dr. Heath looked at her in this tender, spiritual mood he loved her with all the strength of his soul, and he realized that it was love that had drawn them together across the sea. He felt that he must not intrude upon this mood that had given him such a glimpse into her inner life. He started the car and they were soon in the open road again, but the sun was casting a last golden shimmer of light on the hill-tops, and the stars were coming out

in the chilly twilight sky as they approached the city.

"Are you comfortable?" he asked after a moment of silence.

"Perfectly, thank you. I am just enjoying a glimpse of Venus. I have not seen the stars since I spent a week with the Whites at their country home last summer. I would like to go up on Mount Lowe and study astronomy with Prof. Larkin. How grand it must be up there on starry nights!"

"And how awful on dark, stormy ones! Wouldn't you prefer to write a book with someone else down among the violets?" he questioned softly.

"O, that would depend," she replied, in a laughing, conventional tone. But she was glad he could not see the swift flush that flamed in her cheeks.

But she let her hand rest in his for a brief instant when she thanked him for the pleasant afternoon he had given her. He made a few steps down the corridor and then turned back to her door.

"Will you go with me to the opera tomorrow night? It will be my last night here. I must return to Germany and finish my work there. After that—" He paused abruptly and then added, "tomorrow I will be very busy."

"I will be delighted to go," she assured him. But into her eyes had crept the wistful, childish look that had thrilled him on the first morning he had seen her.

(Concluded in next issue.)

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Today I'll take from truth my fee,
And pay the debt, but keep for mine
What God has always meant for me.

I'll wrest from nature what is mine,

For many her treasures I can see;
Have jewels which the hand of time
Is holding out in love to me.

I do not will to weep and mourn,

For in my thought I now am free,
And I can see around, above
That everything is free for me.

Yes all is mine—Love, Truth and Faith

All God's great wisdom gave to me;
And I may take and use and give
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