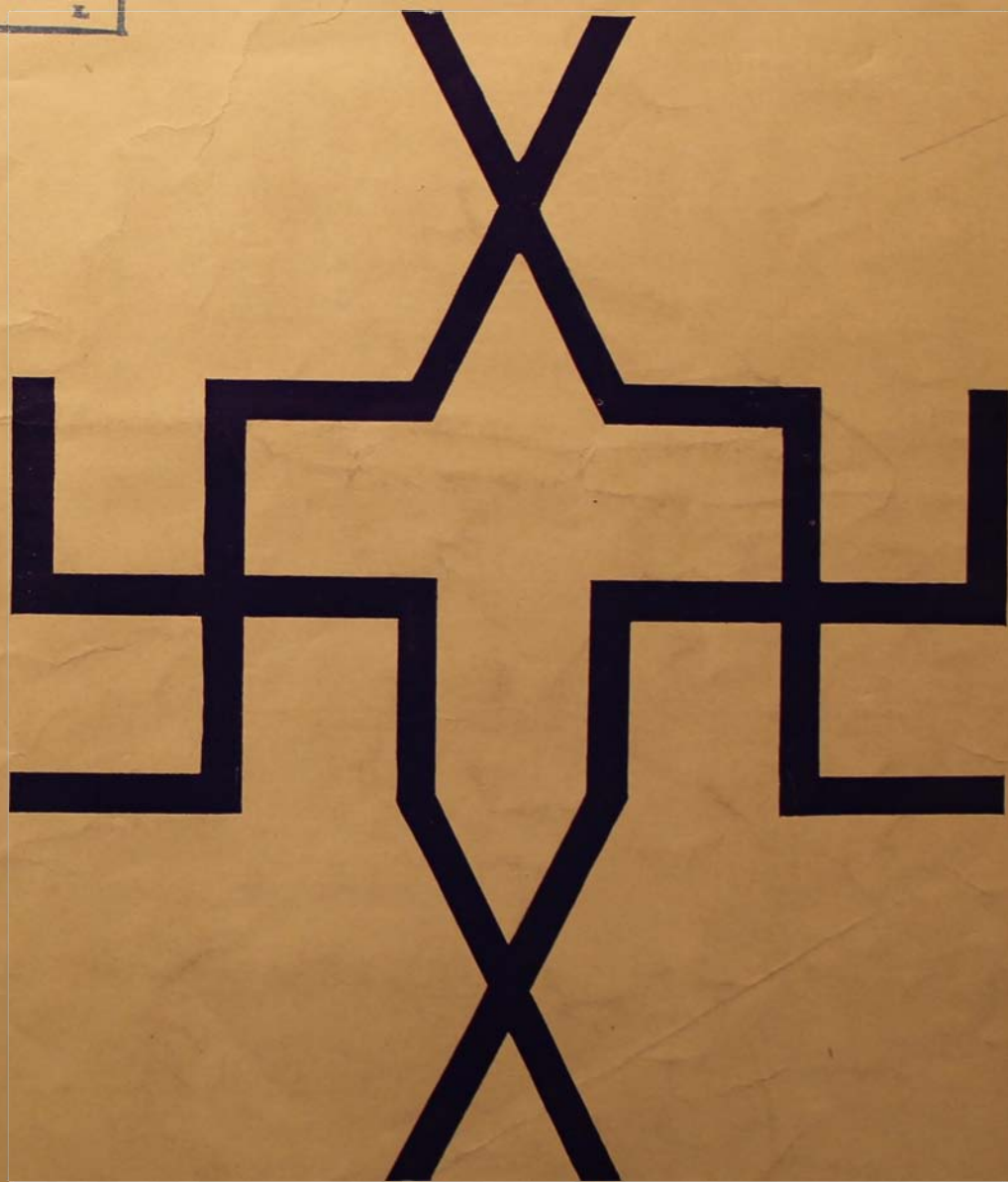


CHIROTHESIAN

Magazine

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LIFE

CHIROTHERSIAN MAGAZINE

Dr. Wm. Grant Hess, Editor and Publisher.

VOL. 1.

MARCH, 1932

NO. 2

The PURPOSE of this MAGAZINE is EDUCATIONAL and UPLIFTING.

Recognizing knowledge is power, it is the aim of this magazine to give such information in literature and sciences, that one can acquire elementary information in such a way as to stimulate interest for further study that may be obtained at the night schools for adults.

Those who would become proficient in literature commit to memory sayings from well known authors. Each issue of this magazine will contain quotations from noted authors. Memorizing these passages will cultivate language and sow thoughts that will reflect in better conditions. "As he thinketh in his heart so is he" Prov. 23:7. In speaking of quotations, Emerson in his "Letters and Social Aims" declares:

"The great man quotes bravely, and will not draw on his invention when his memory serves him with a word as good."

Having devoted more than 25 years to healing and dietetics, giving special attention to nerves, eyes, stomach, heart, diabetes, over weight, or under weight, and also ailments peculiar to children; at the request of friends for information, the Chirothesian Magazine, is published monthly, hoping to benefit the many who cannot attend our classes of instructions.

Wm. Grant Hess, N.D., D.C.

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A PSALM OF LIFE

What the heart of the young man
said to the psalmist.

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

Foot prints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry Wadsworth Longfellow

RELIGION

THE SONG of HIAWATHA

The Indian Legend of the Great Spirit (God),
by the beloved poet,
Henry Wadsworth Longfellow:

Ye who love a nation's LEGENDS,
Love the ballads of a people,
That like voices from afar off
Call to us to pause and listen,
Speak in tones so plain and childlike,
Scarcely can the ear distinguish
Whether they are sung or spoken;—
Listen to this Indian LEGEND,
To this Song of Hiawatha!

Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe, that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened;—
Listen to this simple story,
To this Song of Hiawatha!

On a half-effaced inscription,
Written with little skill of song-craft,
Homely phrases, but each letter
Full of hope and yet of heart-break,
Full of all the tender pathos
Of the HERE and the HEREAFTER;—
Stay and read this rude inscription,
Read this Song of Hiawtha!

THE SONG of HIAWATHA.

The Peace-Pipe.

On the Mountains of the Prairie,
On the great Red Pipe-stone Quarry,
Gitche Manito, the mighty,
He the Master of Life, descending,
On the red crags of the quarry
Stood erect, and called the nations,
Called the tribes of men together.

All the tribes beheld the signal,
Saw the distant smoke ascending,

The Pukwana of the Peace-Pipe.
 And the Prophets of the nations
 Said: "Behold it, the Pukwana!
 By this signal from afar off,
 Bending like a wand of willow,
 Waving like a hand that beckons,
 Gitche Manito, the mighty,
 Calls the tribes of men together,
 Calls the warriors to his council!"

 All the warriors drawn together
 By the signal of the Peace-Pipe,
 To the Mountains of the Prairie,
 To the great Red Pipe-stone Quarry.
 And they stood there on the meadow,
 With their weapons and their war-gear,
 Painted like the leaves of Autumn,
 Painted like the sky of morning,
 Wildly glaring at each other;
 In their faces stern defiance,
 In their hearts the feuds of ages,
 The hereditary hatred,
 The ancestral thirst of vengeance.

Gitche Manito, the mighty,
 The creator of the nations,
 Looked upon them with compassion,
 With paternal love and pity;
 Looked upon their wrath and wrangling
 But as quarrels among children,
 But as feuds and fights of children!
 Over them he stretched his right hand,
 To subdue their stubborn natures,
 To allay their thirst and fever,
 By the shadow of his right hand;
 Spoke to them with voice majestic
 As the sound of far-off waters,
 Falling into deep abysses,
 Warning, chiding, spake in this wise:—

"O my children! my poor children!
 Listen to the words of wisdom,
 Listen to the words of warning,
 From the lips of the Great Spirit,
 From the Master of Life, who made you

"I have given you lands to hunt in,
 I have given you streams to fish in,
 I have given you bear and bison,
 I have given you roe and reindeer,
 I have given you brant and beaver,
 Filled the marshes full of wild-fowl,
 Filled the rivers full of fishes;
 Why then are you not contented?
 Why then will you hunt each other?

"I am weary of your quarrels,
 Weary of your wars and bloodshed,

Weary of your prayers for vengeance,
Of your wranglings and dissensions;
All your strength is in your union,
All your danger is in discord;
Therefore be at peace henceforward,
And as brothers live together.

"I will send a Prophet to you,
A Deliverer of the nations,
Who shall guide you and shall teach you,
Who shall toil and suffer with you.
IF YOU LISTEN TO HIS COUNSELS,
YOU WILL MULTIPLY AND PROSPER;
IF HIS WARNINGS PASS UNHEEDED,
YOU WILL FADE AWAY AND PERISH!"

"Bathe now in the stream before you,
Wash the war-paint from your faces,
Wash the blood-stains from your fingers,
Bury your war-clubs and your weapons,
Break the red stone from this quarry,
Mould and make it into Peace-Pipes,
Take the reeds that grow beside you,
Deck them with your brightest feathers,
Smoke the calumet together,
And as brothers live henceforward!"

.....
From the river came the warriors,
Clean and washed from all their war-paint;
On the banks their clubs they buried,
Buried all their warlike weapons.
Gitche Manito, the mighty,
The Great Spirit, the creator,
Smiled upon his helpless children!

And in silence all the warriors
Broke the red stone of the quarry,
Smoothed and formed it into Peace-Pipes,
Broke the long reeds by the river,
Decked them with their brightest feathers,
And departed each one homeward,
While the Master of Life, ascending,

.....
Vanished from before their faces,
In the smoke that rolled around him,
The Pukwana of the Peace-Pipe!

Religion is a system of faith and worship. It is the mode of worship of different tribes, nations, or communities, and is the unconscious growth of generations.

Mythology is the science which treats of the myths that deal with the action of the gods or of beings conceived as divine or possessed of divine attributes. The mythology of a people is a collection of myths, which not only describes their gods, but also their religious customs and practices.

Among primitive peoples there are evidences that each tribe or people had a primitive religion and a ritual, which was a prescribed form or method for the performance of religious or solemn ceremony. We find this extant with savages of today, who have not come in close contact with civilization. A myth among primitive

people was a traditional story told about creation and of nature: the forces and objects of nature were personified, usually as gods, demons, giants, and the like; just as we personify the myth, or story, of giving at Christmas time by Kriss Kringle, who was later called Santa Claus. Every myth, or story, endeavored to explain natural phenomena as understood by these primitive people, and every rite meant to still the wrath or to win the favor of the powers over which the early people had no control. Each myth, or story, originating with an individual, was handed down to posterity, if accepted by a community. The superstitions of today are but the relics of the superstitions of primitive man, who feared the dark, the dense forest, the lightning, the wind, etc. Tribes and nations adapted from one another what appealed to them. So they had their gods of wind, of thunder and lightning, of rain, of seed sowing, of harvest, etc. The planets as well as the sun and moon were worshiped as gods. Departed heroes were also worshiped. Some invoked the spirits of departed ancestors to help bring aid. Tree worship and stone worship were quite general in prehistoric times, and a few remains of both have survived in ancient faiths as well as in some modern cults. J. H. Wilson in his book on China says: "No one can see the decay of imperial tombs without being impressed with the reflection that the worship of parents and emperors alike is no longer an active cult in China."

We find instances of the survival of the worship of stone in the black stone of Kaaba, the stone at Bethel, the stone in the temple of the great goddess of Cyprus at Paphos, at Edessa, and elsewhere; also by the 7 black stones representing the planets as gods at Erech (Uruk) in Chaldea. Kaaba is the venerated shrine of Mecca, in the direction of which all Mohammedans face when praying. It encloses a sacred black stone, said to be a ruby brought from heaven. The stone, apparently a meteorite about 7 inches long, is built into the northeast corner of the shrine at a convenient height for kissing. This shrine, now in the court of the Great Mosque is 18 paces long by 14 wide and about 40 feet high.

Holy mountains, believed by the ancients to be the abodes of the gods, are very frequent. Mt. Horeb and Mt. Sinai were still worshiped in the 6th century B. C.

The family hearth was consecrated by the Romans and others, who worshiped their ancestors. The images of their ancestors were kept in a sacred place. Remember images were but a symbol or representation of the real, just as a treasured picture of a dear departed is but the representation of the departed. The homage paid to the picture is the feeling for the real individual.

Wherever the powers of nature were worshiped, these separate powers were not regarded as the whole power, but only in charge of certain conditions; for instance, Pan was regarded as the god of the forests and the field. Although Jupiter was considered the monarch of the heavens and was called the father of many gods, yet he is called the son of Saturn who was said to be born of the All-Father.

The primitive Greeks, like other primitive people, thought the trees and springs, the stones and hilltops, the birds and beasts, were creatures possessed of strange and uncanny powers. They believed there was a spirit in the dark recesses of the earth which made the grain sprout and the trees flourish, while in the depths of the waters dwelt a spirit which swayed the great sea, also another spirit ruled the overhanging sky. As the Greeks, terrified by the jagged lightning and the rolling thunder or grateful for the gentle falling rain, looked up

into the sky, they often saw an eagle. Thus some of the Greek tribes worshiped the eagle, whom they thought to be the mighty spirit or god of the sky, and who smote the trees with fire of lightning in his wrath, or in kinder moods sent down refreshing rain. These spirits of the world became to the early Greeks their gods and goddesses, for which arose their worship with its sacred customs and usages. After the Greeks overran and took possession of the country occupied by the Aegeans they continued the worship not only of their own gods but also accepted the gods and goddesses of the Aegean world, that appealed to them. Many of the early gods were pictured as part animal and part man. Homer speaks of a goddess as owl-faced or cowfaced; while the merry gods of the forest, the Satyrs, had goat's hoofs and horns, and the Centaurs were described as men with the bodies of horses. The Greeks slowly gained higher ideals of their gods, whom they invested with the forms of man with the gift of immortality. Zeus, their sky-god, with the scepter of lightning in his hand, ruled other gods, like an earthly king. The Latin name for Zeus was Jupiter. Each god had, as his own, a realm of nature or of the affairs of men. So that petitions for special purposes were addressed to the god in charge of that especial purpose. The gods were supposed to dwell in veiled splendor among the clouds on the summit of any local mountain which they termed Mount Olympus.

A contest in arms and athletic games was handed down as an early custom of honoring the burial of a hero. These contests finally came to be practiced at stated seasons, in honor of the gods. As early as 776 B. C. such contests were celebrated as public festivals at Olympia. These Olympian games have been revived in modern times as an international project of sports.

Some of the tribes of the Indo-European race after conquering the Semites of Asia Minor settled in Persia. This branch was called Aryan later Iran. Zoroaster, an Iranian, felt the need of a new religion for his people. His teachings were slowly accepted and became the leading religion of Persia, about 1000 B.C. Zoroaster taught there was a struggle between a group of good beings on one hand and of evil powers on the other. The good became to him a divine person, whom he called Mazda, or Ahuramazda, (a ho ra maz da) which means "Lord of Wisdom" and whom he regarded as God. Ahuramazda was surrounded by a group of helpers or lower gods much like angels; of these one of the greatest was the god of light, called Mithras. Opposed to Ahuramazda and his helpers, he believed there was an evil group led by a great spirit of evil, named Ahriman, (ah ri man) whom the Jews and later the Christians called Satan. Zoroaster maintained the old Aryan veneration of fire, as a symbol of the Good and the Light, so he preserved the ancient fire-kindling priests. Besides the hymns, fragments of his teachings have descended to us in writings, forming a book known as the Avesta, which is the bible of the Persians.

Mithras, though earth born, had so aided man in his struggles against adverse nature, that he was said to be translated to heaven there to watch over and aid the faithful. It was believed that he would come again upon earth to destroy evil that peace might reign. Notice the similarity of the story of Jesus. It is noticeable that a new religion, social system, or government adopts the customs of the old, modified to suit the new regime. We find the customs and sacraments of the Christians resembling the Mithraists.

Although Ahuramazda was regarded by Zoroaster as the great god, or Lord of Wisdom, while Mithras the god of light was only regarded as a helper to Ahuramazda;

March 1932

yet Mithras as a sun god finally outshone Ahuramazda in the minds of the priests. This religion of the sun god Mithras passed into Europe, spread far and wide not only in Greece but through the Roman Empire, and afterwards became a competitor of Christianity.

Recent excavations at Rome have unearthed the temple of Mithras, the god of light. His worship first came to Rome about the time of the birth of Jesus, for Rome at that time had about outgrown the worship of the gods of natural forces and phenomena and was ready for a change. The cult of Mithras offered something new and much more convincing, as it was sun worship; and there could be no denying that the sun was the giver of light and caused life to flourish in the world and on its inhabitants. Furthermore Mithraism appealed strongly to the masses; for all, whether exalted or lowly, were equal in the sight of this god. It was also this feature of the Christian faith that most strongly attracted its early adherents, who were nearly all of them poor and lowly folk. Periodical changes in the Mithraic ritual and tenets eventually brought about its decay and collapse, while unchanging Christian doctrines strengthened and spread that faith throughout most of the world. The head of Mithras, the God of light, that was taken from a bronze statute located in a subterranean temple, is now at the Vatican.

Mars Hill, better known by the name of Areopagus, was a rocky height in Athens, opposite the western end of Acropolis. It was the most ancient and venerable of all the Athenian court places.

The 16th verse of the 17th chapter of Acts relates: "Now when Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." The names of different gods were over different altars. Lest there should be a god some one wanted to worship not named, one superscription read "To The Unknown God". From the 22nd verse to the 31st inclusive of the 17th chapter of Acts, we read:

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom ye ignorantly worship, him declare I unto you."

In the South Sea Islands, the tribesmen who are relics of primitive man have their rain gods and other gods. Recently Dr. Ralph Linton, assistant curator of Oceanic and Maylayan ethnology, while on an ethnological expedition learned from natives that idols of gods were kept in a sacred valley of Atuana, (a too a na) on the island of Hivaoa, (he va o a) one of the French owned Marquesas (mar ka sas) group in the middle of the South Pacific Ocean. Arriving at the place, Dr. Linton discovered the idols surrounded by the bones of about 25 tribesmen who had been offered as human sacrifices. He was then confronted with the problem of acquiring and taking away their revered gods. Opportunity presented itself when a dispute arose between two natives over ownership of the land on which the gods happened to be located. Thinking that Dr. Linton would not take away the gods, and believing that a paper from a white man would help them in the French court (not only as a legal document but because of their idea that it would have magic power), each of the natives came secretly to the ethnologist and offered him the gods if he would give them a receipt. Dr. Linton gave each a receipt and thus acquired title whichever way the case might be decided. Several months later

Dr. Linton solved the problem of removing the four heavy idols by employing a group of porters brought from another island. These porters were members of another tribe, whose gods were different and so they had no fear of taboo from idols of Hivaoa (he va o a). In the Polynesian and South Sea Islands the idols and temples of each tribe are considered sacred by the respective tribe and a curse or taboo is believed to come to the party desecrating the gods. In the dead of night the porters carried the idols hastily to that camp of Dr. Linton, which was near the shore. The Hivaoa people soon learned what had happened to their gods. About half an hour after the gods arrived in camp there was a downpour of rain that became heavier and heavier, lasting 24 hours. Dr. Linton relates: "The river on the island was rising rapidly and the natives were badly frightened. It was all due, they insisted, to the wrath of the disturbed gods. They said the gods would continue the rain until the river flooded, washing away my camp and the entire village, sweeping everything and everybody into the sea. The tribesmen were becoming menacing to me, and something had to be done to calm them. I called in the elders of the tribe, and before them I addressed the gods in the tribal language. I told the wooden idols that they were mistaken as to my motives, that I was merely moving them to the island of Hawaiki, (ha wi ke) regarded as a sort of Olympus of all native gods, where they would be more comfortable. But, I threatened if the rain continued much longer, I would tie them to cocoanut trees, where they would be impotent and unhappy gods. This speech placated the excited tribesmen. Half an hour later the rain stopped. I manage to get the idols loaded on a schooner and sailed away. Three of them are in a museum at Honolulu. The fourth, the Marquesan (mar ka san) rain god, which was carved from a tree trunk, is now in the Field Museum of Natural History of Chicago."

Mankind of the primitive age as well as other ages has ever believed in a continuation of this earth life and the immortality of the soul. Evidences of this are obtained from excavations, as well as in mounds, pyramids, and the like. Bodies of primitive men are being continually found, lying in successive strata of refuse which continued to collect for ages, the lowest bodies sometimes far down at the bottom of the deep accumulations which gathered over them. There is one noted cavern containing layers of the dead at Grimaldi, on the Italian coast of the Mediterranean just outside of France. The floor of this cavern shows the original rock at the bottom; with layers above, that were 30 feet deep. The shape of these skulls and bones in the different layers show that several different races followed each other in Europe during the stone age. In this cavern at Grimaldi are found the remains of these primitives with their customary ornaments and a few flint implements, protected by a rough circle of stones. The departed hunter was buried in the cave beneath the family hearth. The ashes of 9 successive hearth fires showed each hearth must have been kept going by the natives very many years.

The discovery of ancient burial places shows these people expected a continuation of the kind of life they had lived, though of a higher order, since each burial place contained the personal things necessary for a continuation of the same kind of life.

Not only the idea of God changes with people as they advance, but also their idea of a future condition.

Androgynism, (an droj i nizm) or the existence of the existial elements of both sexes in one individual, is found in most plants and lower animals. It is also found even now in cases of both animal and man, thus showing the effort of nature

toward a former condition. The mingling of two individual plants brought about the segregation of sexes with two separate bodies: so that one body is the male; the other, the female. Cross fertilization further accentuated this separation. Since the animal closely follows the plant in its peculiarities of sexual habits, the same condition with animals also brought about a separate individual for each sex.

Agamogenesis being the reproduction without the union of two individuals, is therefore the product of one individual; as in the higher plants by buds, and in the lower organisms by cell divisions. Prof. Huxley says: "Throughout almost the whole series of living beings, we find agamogenesis or nonsexual generation." When Alfred Russell Wallace informed Reamer that he had reared perfect silk worms from eggs laid by virgin moth, it was discredited. However, after this had been proven repeatedly by many others, it was universally accepted. "Among our common honey bees", says Haeckel, "a male individual, a drone, arises out of the eggs of the queen, if the egg has not been fructified; while a female, a queen, or a working bee is the result if the egg has been fructified." Mivart, (mi vart) Lyell, Owens, Huxley, and many other noted scientists assert: "That the law of a perfect individual may be virginally born, extends to the highest form of life." Sir James Y. Simpson, in the *Cyclopedia of Anatomy and Physiology*, mentions several interesting cases, as does also Steenstrups in his work on the subject, 1876. Prof. Rokietansky presented a case in 1869 to the Medical Society of Vienna, of a most complete human androgn. In his work, *Pathological Anatomy*, he mentions many other cases of human forms having the complete male and female organisms within each form. Nature, it seems, had merely reverted back to a former condition, which would be productive of the best results when mankind has arrived at a supreme height of intellectual and moral greatness.

Anything of itself is pure. Mix it with another ingredient and it becomes adulterated; for example, milk and vinegar are each pure of themselves, mix them and they form a chemicalization. Through sensual mingling man fell from his pure state of an individual with the masculine and feminine elements within him, causing the masculine and feminine to separate into two individuals. When a man, family, tribe, or nation becomes sensually degenerate, it falls into disintegration and is thus separated into parts.

Thus it would seem that all plants and animals originally had the elements of both sexes in one individual, but the masculine and feminine elements became separate individuals. The 12th verse of the 1st chapter of Genesis records: "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." Notice it says "whose seed was in itself", in one individual tree, which later had two individual trees— one the male with the pollen, the other the female with the fruit.

The 27th verse records: "So God created man in his own image, in the image of God created he him; male and female created he them." Notice it states "created he him". Him means a single individual, and the quality of that individual is stated in the explanatory words which follow: "male and female". So this one individual was created as male and female, within the man.

The record is summarized in the 1st and 2nd verses of the 5th chapter of Genesis:

"In the day that God created man, in the likeness of God made he him;

Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

Now Adam is the name of one individual, so this individual was created with the male and female elements within himself. The teachers and prophets also present this idea of the creation of one individual containing the elements of male and female. One of itself is pure and so could not be corrupted; while two individuals are apt to be. In the 15th verse of the 2nd chapter of Malachi, the prophet says:

"And did not he make one? Yet had he the residue of the spirit." (Hence he could have made with the residue more than one, if it had been wise.) Continuing the prophet says: "And wherefore one? That he might seek a godly seed." The one individual would be pure, unmixed—godly.

Jesus also expresses the idea of the one individual containing the masculine and feminine elements in the 4th verse of the 19th chapter of Matthew, when he said to the Pharisees: "Have ye not read, that he which made them at the beginning made them male and female." Man will revert to his original pure state of oneness, including male and female, when he is again one with God, recognizing God as the one and only power. Then he will be regenerated. The male and female though individualized, will become as one in ideas. The babe within the mother, though each is individualized, is as one within the mother during gestation. The male and female of man having been individualized will not lose the individuality of each, though they become as one in thought and act. Man, though submerged in God does not lose his individuality though one in thought with God.

Man fell into a lower state of consciousness when he began attributing propagation to individuals as apart from God. It is the life of God that produces. Without this life nothing could be produced. But man fell into the dream, or illusion of the mortal senses, which seemed in this dream or illusionary state more and more real. The record of the fall of man from the dependence upon God as all power and the only life, into the dream or illusion, that individuals had power of themselves and so could propagate on the sense plane, is found in the 2nd and 3rd chapters of Genesis. Man indulging in this mortal thought, or illusion of power, was asleep to the consciousness of the power of God and did not realize that all power and all production was from God. In that condition of sleep, or unconsciousness of God, whereby the mortal senses became active through sensuality, the female element became separated, forming an individual called woman. This mortal or sense consciousness of man thought it was producing and that it was a god. The 21st, 22nd, and 23rd verses of the 2nd chapter of Genesis records:

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man,

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

When the physical senses become dormant, one sleeps and dreams. The illusions in that dream seem real to the sleeper. So when the spiritual senses become dormant, the dream or illusion of the physical senses seem real to mortal consciousness. When the mortal consciousness caused Adam to be asleep to the consciousness of God, the feminine part of Adam became separated, as an individual.

Paul, the apostle, exhorts the Ephesians in the 5th chapter to abstain from

all unclean conduct and to live a godly life. In the 9th verse he says: "For the fruit of the spirit is all goodness and righteousness and truth." Continuing he urged all to awake from the sleep of mortal consciousness to the consciousness of the power of God. The word Christ means the enlightened one. What we understand, we are said to have light upon. Then Christ means one with the light or understanding of God. So when one realizes God is the only power, then that one has the consciousness of the Heavenly Father whereby he is one with Him. Jesus Christ as the son of God exemplified the consciousness of the Father. In the 14th verse of the 5th chapter of Ephesians, Paul exhorts: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." He further commends them to act wisely as becomes one who has awakened to an understanding or consciousness of God, for he says in the 15th verse, "See then that ye walk circumspectly, not as fools, but as wise."

In Paul's epistle to the Romans, after commending them to live a godly life, he declares in the 10th and 11th verses of the 13th chapter that:

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.
And that, knowing the time, that now, it is high time to wake out of sleep."

Savages, delighting in noise and confusion, have gods of thunder, wind, storm, rain, etc. Warring tribes, even when advanced beyond the many gods to one god, invested their god with personal attributes of a fierce and fighting quality. Their ideal was to have other tribes fear them as well as to conquer tribes: so their god was a god of war and to be feared. Hence we observe that one's idea of god varies according to his moral and spiritual understanding, for an ideal is one's highest conception. However faulty one's conception of an ideal may be, he holds in mind that ideal, always striving to attain it. Hence one's idea of God changes with his understanding, which marks his progress along the journey of life.

Man was created in the image of God, that is like unto Him, pure and holy—innocent as a babe. The fall of a childlike man, into the sensual condition and his return to purity, changes him from the childlike innocence to a man of intelligence with an understanding of the love and power of God. Yielding to the mortal consciousness of sense, the childlike man of innocence fell into a condition, whereby he thought he was a creator. Thus he lost the feeling of dependence upon God as the only life and power and gradually fell into a condition but little removed from animals. However the idea of God was latent, and this caused primitive man to worship what seemed a power over him. Thus he worshiped nature. The elements of nature being many, primitive man had many gods, with an overruling god called the All-Father. This led to the worship of other things that commanded his respect, gradually giving way to the worship of but one god.

As people advanced out of their darkness, we find their prophets not only proclaiming what the people could understand but also stimulating their followers to higher conceptions; until the time was ripe for the coming of Jesus the Christ, who would proclaim that God was a loving Heavenly Father and His children should have abiding faith in Him without fear. Little wonder there was rejoicing in the heavens at the birth of Jesus who by his teachings and acts would redeem the race, by showing mankind that love was the royal road to peace and happiness, for how could one hurt a loved fellow man. This message of love has sounded down thru the ages, the followers increasing more and more. Lowly shepherds, living near to nature, heard the song of the heavenly host, rejoicing at the birth of one who would show man a means of salvation from error thru love. The angels sang as

recorded in the 14th verse of the 2nd chapter of Luke:

"Glory to God in the highest, and on earth peace, good will toward men."

The great are meek. So Jesus in meekness and humbleness, went about teaching the message of love to God and love to fellowman. In the 19th verse of the 19th chapter of Matthew, Jesus said: "Thou shalt love thy neighbor as thyself." The new testament is full of messages of love. In the 12th and 13th verses of the 15th chapter of John, Jesus said:

"This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends."

Jesus and his disciples preached and practised brotherly love, and their highest conception being love, they taught that God is love. The 12th and 16th verses of the 4th chapter of 1st John reads:

"If we love one another, God dwelleth in us, and his love is perfected in us."

"God is love; and he that dwellth in love dwelleth in God, and God in him."

I will love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust. (Ps. 18: 1,2.)

I will praise thee with my whole heart. (Ps. 138:1.)

"For thine is the kingdom, and the power, and the glory, for ever. Amen."

LORD, I'M COMING HOME

by Wm. J. Kirkpatrick

I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home.

I've tired of sin and straying, Lord,
Now I'm coming home;
I'll trust Thy love, believe Thy word,
Lord, I'm coming home.

I've wasted many precious years,
Now I'm coming home;
I now repent with bitter tears,
Lord I'm coming home.

My soul is sick, my heart is sore,
Now I'm coming home;
My strength renew, my hope restore,
Lord, I'm coming home.

Coming home, coming home,
Never more to roam,
Open wide Thine arms of love,
Lord, I'm coming home.

ST. PATRICK

396 A.D. 469 A.D.

The worship of God is an eminent part of religion, and prayer is a chief part of religious worship. -Tillotson.

Worship is the expression in any form of the reverence which man feels for a superior being. In primitive religion, sacrifice is the essential element of worship. Dancing and music to arouse or express emotion precedes the sacrifice, while prayer ends the ceremony of worship.

Druidism was a system of religion, philosophy, and instruction taught by the Druids; and a Druid was a member of a religious order among the ancient Celts, whose office combined that of priest, physician, magician, historian, and judge. A Celt is an individual of any of the various Celtic speaking peoples, of differing racial type, of whom the ancient Gauls and Britons and the modern British, Welsh, Irish, and Gaelic Scotch are the best known.

The Romans having finally conquered the Gauls, heard that the reason for the long struggle of subjugation was due to the aid rendered the Gauls by the Celts. Recognizing a powerful enemy who might at any time incite an insurrection among the Gauls, the Romans sent an expedition against these Britons, who were conquered. Then a wall, as a fortification, was built around the lands to be cultivated. A Roman general with troops and retainers was placed in charge. Among these was a devout deacon of the Catholic Church, named Calpurnius, who was the son of Pontitus, a priest. Calpurnius, of noble birth, was a magistrate as well as deacon, and wisely brought his son Succat up in a devout way. The term patricius like Augustus was commonly used, even down to the 7th century, to mean a nobleman or gentleman. Thus Succat was spoken of as patricius Succat and shortened to Patrick, by which he became known. Calpurnius having a small estate, his son Patrick (Succat) helped till the soil.

The Romans having trouble in Gaul were forced to call for the help of the soldiers stationed at Britain, leaving only a small number to guard the wall and settlement. Shortly after the Roman legion had left Britain, the Picts, a prehistoric tribe of marauders who lived in the mountains of Britain, began raiding the Roman settlements. During one of their raids over the wall, they carried away captives whom they sold as slaves. Among these prisoners was Patrick, about 16 years of age, who was sold in Ireland to Milchu, a Druidical high priest for whom he herded six years. During this time he learned the native Celtic language and became familiar with the details of Druidism, thus laying the foundation for his future apostolic work. Had Patrick become unreconciled to his captivity, he would have been in no condition of mind to receive this education for preparedness, so that he could afterward preach to these people in their own language and obtain a sympathetic hearing because he knew how they lived, felt, and believed. By his sweetness, meekness, and kindness, he was loved by all and called a holy youth. Late in life Patrick wrote his biography hoping that others, being tried as he, might realize God was ever present, ready to help and lead one to what was best. Because he ended the account of his life with the words: "This is my confession before I die," the biography was called Patrick's Confession (Confessio).

In his Confessio, he relates that during his captivity, while tending the herd, he prayed many times during the day, so that "the love of God and the faith grew in me, and the spirit was so roused that I felt uplifted, forgetful of

disturbances or annoyances, because the spirit was then fervent within me." His daily prayers put him in tune with the Heavenly Father, so that God was able to reach him in dreams and visions. One night he heard a voice, during his sleep, say: "Lo thy ship is ready." Having no doubts, he prepared for flight, leaving during the next night. To avoid observation he crawled through bushes. He said he probably traveled 200 miles and after many days reached the sea where he found a ship ready to sail. After some rebuffs, he was allowed on board. One misses many opportunities by not living near to God in silent communion (prayer), so that the Heavenly Father can impress us what to do. He never counsels us to do what would be harmful to others or what would be impossible to accomplish.

Patrick tells us that not long after his escape from slavery, he was among the Britons with his kindred, who received him as a son. He expressed to his relatives the feeling he had to become a priest and go back to Ireland and teach his faith; but the kin beseeched Patrick not to leave as life would be easier with them.

In a dream Patrick saw a group of his Irish friends with hands outstretched to him, the leader saying: "We pray thee, holy youth, to come and walk again amongst us as before." This decided Patrick to prepare for the ministry. After 14 years of study, he was consecrated a bishop. Pope Celestine I. appointed him in charge of the apostolic work for the Irish people, giving him his blessing. Patrick was accompanied to Ireland by other priests and religious workers.

The prayers and faith of Patrick received a glorious triumph. He met the Irish like one of their own, using their language and customs. He founded churches and monasteries in the island. In the monasteries he established schools, which became the foremost in Europe for about three centuries.

The people were accustomed to having the Druid priests give them laws on moral questions, so Patrick did likewise. Patrick may be likened to Moses. As Moses is credited with having collected and codified the laws of his people, so Patrick is given credit for the authorship of the famous Brehon Laws. Later there was a class of professional Irish lawyers and judges, called brehons, whose occupation passed on to their pupils. They administered a body of legal rules (called the Brehon Law) developed from the ancient Druidical laws, and the canon law. The chief records of these laws are the "Book of Aicill" and the Senchus Mor; they were finally abolished in the reign of James I.

All religious experiences are somewhat similar. Whatever trials and tribulations are necessary for one in order that he may learn righteousness, that individual is subjected to joy and discomfort according to what he needs to learn godliness. There is no flowery road to the success of any endeavor, be it physical, mental, moral, or spiritual. The great are ever modest. Tho Patrick studied 14 years to become a priest, he felt humble and ignorant and so was in a receptive mood to learn more and more. As the Irish had been taught by illustration and parable, Patrick taught them in the same way. The relation of the Heavenly Father to people as His children, he illustrated by the vine and branches. The vine is likened to the Father; the branches, people (children of God). If the branches were cut off they would wither and die, having no life or power of themselves; for all life and power is in the trunk or vine, and this life and power is of God, which flows through His children. As the branches are a part of the vine, so we, the children of God, are a part of God. As the branches are in the vine, and the life of the vine in the branches; so we are in God and the life of God in us. Thus God and His children are one.

A snake is the symbol of the temptation of Adam and Eve. It represents the

fall of man into the sensual state; so when a man is ruled by the love of God, temptation, as symbolized by a snake, has no further influence upon him. St. Patrick, imbuing Ireland with the love of God, thus drove out the snake element of temptation.

It was the custom in early Christian centuries to celebrate the date of a good man's death, rather than the date of his birth; because the time of his entry into a realm of happiness for those who have lived rightly was more important, than being born into this earthly realm of struggle. Hence, the 17th of March, the day of Patrick's death has been one of the greatest festivals in Ireland.

St. Patrick taught the love of God, the message Jesus gave to the world. Since the soul yearns for love, the love of God appeals and satisfies.

Listen to the encouraging song of W. H. Bellamy:

"O troubled heart, there is a home,
Beyond the reach of toil and care;
A home where changes never come,
Who would not fain be resting there?"

"Yet when bow'd beneath the load
By heaven allow'd, thine earthly lot;
Look up! thoul't reach that blest abode,
Wait, meekly wait, and murmur not."

HAVE THINE OWN WAY, LORD

by Geo. C. Stebbins

Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still.

Have Thine own way, Lord!
Have Thine own way!
Search me and try me,
Master, today!
Whiter than snow, Lord,
Wash me just now,
As in Thy presence
Humbly I bow.

Have Thine own way, Lord!
Have Thine own way!
Wounded and weary,
Help me, I pray!
Power— all power—
Surely is Thine!
Touch me and heal me,
Savior divine!

Have Thine own way, Lord!
Have Thine own way!
Hold o'er my being
Absolute sway!
Fill with Thy Spirit
Till all shall see
Christ only, always,
Living in me!

EASTER

Easter day is the first Sunday after the full moon that occurs after the 21st of March, the time of the vernal equinox, called the paschal or full moon. At this time the seeds burst forth from the ground of darkness into the glorious light of the sun. Ancient celebrations, from the earliest ages of man, have expressed the universal outburst of rejoicing over the reawakening of nature after the long sleep of winter. The word Easter is derived from the name Ostava, Eastre, the goddess of the heathen Saxons that represented the personification of spring.

It was the invariable policy of the early church to give a Christian significance to such extant pagan ceremonies as could not be rooted out. In the case of Easter, the conversion was peculiarly easy. Joy at the rising of the natural sun, and at the awakening of nature from the darkness or death of winter, became joy at the rising of the Son of Righteousness— the resurrection of Jesus Christ from the death of the senses into the consciousness of the spiritual life. The church celebrated the resurrection of Jesus the Christ, while all nature proclaimed the revival of spring with its bursting forth of leaves, petals, flowers, and hopes.

The individual who has been proficiently endowed to be the instrument for the betterment of humanity has had his Gethsemanes. Washington, the Father of Our Country, had to contend with selfish politicians who maligned and handicapped him, even calling him a traitor and inciting the populace to believe he ought to be hung. His sufferings, mentally and physically, were so keen during the winter at Valley Forge that his beautiful hazel hair turned white; his bright eyes became so dimmed that he was forced to wear cheap steel rimmed glasses for reading; and his pleasant cheerful expression gave place to sadness, with deep iron lines resetting his face. During his services in the revolutionary war and afterward as president, he was so beset by jealous politicians, and the screams and taunts of ungrateful people, that the joy of living was killed in him, the old ardors dead. Through his agony our glorious country was made the land of the free, and a constitution was adopted, providing a central government with strength, power, and recognized authorities. It has stood the test of time. Honored be the name of George Washington, whose sufferings made easy the way for our earthly advancements.

Lincoln became another martyr for his country when he was assassinated after freeing the slaves.

Jesus, our beloved Master, in whom was no guile, taught us by precept the way of salvation, whereby we could learn the folly of wrong doing and the benefits accruing now as well as hereafter, if we would seek the ways of righteousness.

As Washington through his sufferings helped us in earthly conditions, so Jesus through his sufferings helped us in spiritual conditions. The greater the sacrifice, the greater and higher gain obtained.

"Jesus, 'tis He who once below
Man's pathway trod mid pain and woe,
And burdened ones where ere He came
Brought out their blind and sick and lame.
The blind rejoiced to hear the cry
Jesus of Nazareth passeth by."

We adore Washington for his sacrifices, through which we have a country for our earthy homes.

We love and reverence Jesus who sacrificed His life that we might learn the way of spiritual unfoldment and realize life is immortal.

"All hail the power of Jesus name
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

The seed becomes a plant; the caterpillar becomes a butterfly; the tadpole, a frog; man, an angel. Each has within the divine life—the spirit of God—ready to unfold to more beautiful and glorious manifestations. The shell of the nautilus is many chambered. Each chamber is occupied in succession, the animal advances as it increases in size, forming a larger chamber and partitioning off the last one occupied. Oliver Wendell Holmes in observing the changing form of the nautilus remarked:

"Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell.
Year after year beheld the silent toil
That spread his lustrous coil;
Still as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,

Stretched in each last—found home, and knew the old no more."

After musing on the different shapes of the outward covering, or shell, of the nautilus, Holmes, turning his attention to man's physical body, or shell, exclaimed:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Jesus prophesied immortality of the soul, declaring that in three days after the physical form had succumbed to death, the spirit being immortal would rise again clothed in a proper outward habiliment for ascending to heaven. John 2:19 reads, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." Paul in the first verse of the fifth chapter of second Corinthians declares: "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Pontius Pilot is quoted as saying that Jesus was a just and good man, and

that because of the great things performed by Jesus politicians became so envious as to incite the mob to demand his crucifixion.

After the burial of Jesus the Christ, he arose from the death of the senses into the consciousness of the spiritual immortal life. The spirit of God causes the seed to burst forth from the earth tomb of darkness, and the caterpillar to burst its shell so that it comes forth from the darkness into the light clothed as a butterfly; and that spirit or life made it possible for Jesus the Christ to come forth from the tomb of darkness into the glory of God's radiance with a consciousness of the spiritual life, that is immortal.

How joyously Henry Ware Jr. portrays this idea in his song:

"Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around Him,
And short the dominion of death and the grave:
Glory to God, in full anthems of joy;
The being He gave us death cannot destroy;
Sad were the life we may part with tomorrow,
If tears were our birthright, and death were our end.
But Jesus hath cheered the dark valley of sorrow,
And bade us immortal to Heaven ascend
Lift then your voices in triumph on high,
For Jesus has risen, and man shall not die."

The resurrection of Jesus is a symbol of the resurrection or rising of the soul into higher and better conditions. He the great exemplar was.

Notice the utterance of Rev. Phillips Brooks of Boston:

"Let every man and woman count himself immortal. Let him catch the revelation of Jesus in his resurrection. Let him say not merely, 'Christ has risen,' but 'I shall rise.' Not merely, 'He underneath all death and change was unchangeable,' but 'In me no stain of earth can tarnish, and no stroke of the world can bruise. I too, am a part of God and have God's immortality in me.'"

LIFT YOUR GLAD VOICES

by John Edgar Gould

Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around Him,
And short the dominion of death and the grave.

He burst from the fetters of darkness that bound Him,
Resplendent in glory, to live and to save:
Loud was the chorus of angels on high,
The Savior hath risen, and man shall not die.

TENDENCIES FROM CONDITIONS AT BIRTH.

CHAPTER II.

In my Father's house are many mansions. John 14:2

Our solar system consists of the sun, with a group of celestial bodies, which, held by its attraction, revolve around it. This group contains, as far as is known, 9 major planets attended by 26 satellites, about 700 minor planets or asteroids, also comets and meteors.

The major planets are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto.

Stars are too far away to send us anything but a mere point of light. The unequal density of the waves of air sweeping over this point of light keeps a star dancing before our eyes in a twinkling manner. A distinguishing point of a star from a planet is that the star twinkles.

"Twinkle, twinkle little star
How I wonder what you are,
Up above the world so high
Like a diamond in the sky."

The proximity of the dazzling rays of our sun hinders us, during daylight, from seeing other stars, since those other stars are at so great a distance from us.

The planets shine with a steady light similar to the moon. The stars are luminous bodies, while the planets are no longer luminous, but shine from reflected light received from our sun, which is itself a star.

The other stars travel very fast, but their great distance from the earth, makes them appear fixed to our naked eye. Everything moves; not only the proton and electron of an atom, but the atoms themselves, as well as molecules, substances, planets, suns, systems, universes.

The planets have not only the two simple movements of each revolving on its axis and around the sun, but other movements from various causes, one being the influence the planets exercise on one another. The planets as part of our solar system follow the sun in its movement toward the bright star Vega in the constellation of the Lyra.

Thus our solar system travels as a family, with each individual turning on its axis, from the sun down to the smallest planetoid; while the satellites circle around the planets, and the planets travel around the sun. A wonderful complex beautiful arrangement!

The axis of the earth is an imaginary straight line passing thru the center of the earth, around which it revolves in 24 hours. As the earth revolves, the part next to the sun is light having day; the other side being away from the sun is in darkness called night. The revolving continually changes the position of the earth toward the sun every 24 hours, giving alternately day then night.

The ends of the earth's axis are called its poles.

The earth is inclined on its axis $23\frac{1}{2}$ degrees.

The equator is an imaginary great circle at the center of the earth.

Latitude is the distance north or south of the equator.

Lines are drawn parallel to the equator on globes and maps representing the earth, to show the degrees of latitude north or south of the equator. From the equator to the north pole is $\frac{1}{4}$ of a circle or 90 degrees.

The Arctic Circle is an imaginary line $23\frac{1}{2}$ degrees from the north pole, and the Antarctic Circle is an imaginary line $23\frac{1}{2}$ degrees from the south pole.

The area between the north pole and the Arctic Circle is called the North Polar Region or the North Frigid Zone. The area between the south pole and the Antarctic Circle is called the South Polar Region or the South Frigid Zone.

An imaginary circle $23\frac{1}{2}$ degrees north of the equator is called the Tropic of Cancer, and an imaginary circle $23\frac{1}{2}$ degrees south of the equator is called the Tropic of Capricorn. The area between these two circles is called the Torrid Zone.

Between the Tropic of Cancer and the Arctic Circle, the area is called the North Temperate Zone.

Between the Tropic of Capricorn and the Antarctic Circle, the area is called the South Temperate Zone.

Summarization of zones in their order from the North Pole to the South Pole:

North Pole.

North Frigid Zone, extending $23\frac{1}{2}$ degrees from North Pole to Arctic Circle.
North Temperate Zone.

Torrid Zone, extending $23\frac{1}{2}$ degrees each side of equator.

South Temperate Zone.

South Frigid Zone, extending $23\frac{1}{2}$ degrees from the Antarctic Circle to the South Pole.

South Pole.

If the axis of the earth were upright, there would always be 12 hours of day and 12 hours of night everywhere on the earth except at the poles where the sun would always appear at the horizon. Since the axis of the Earth is inclined $23\frac{1}{2}$ degrees causing the north pole to be turned slightly toward the sun during a part of the year, and away from it during another part; the days and nights are not of equal length in any place except at the equator and at the time of the equinoxes in the temperate zones.

The time when the sun crosses the equator about March 21st and September 22nd is called the equinox, the time of equal day and night. One period is called vernal (spring) equinox; the other autumnal (autumn) equinox.

Besides the terrestrial sphere (the earth) there is the celestial sphere (the heavens) surrounding the earth, which has its imaginary axis, poles, equator, etc; just as the earth has its imaginary axis, poles, equator, etc. To the observer of the heavens from the earth, these axis, poles, equator, etc. are but a continuation of the axis, poles, equator, etc. of the earth. As the axis, poles, equator, etc. of the earth are used to determine position and distance on the earth; so the axis, poles, equator etc. of the celestial sphere are used to determine position and distance of bodies in the celestial sphere. Just as the ends of the earth's axis are called its poles, so the ends of the celestial axis are called its poles.

The celestial equator is but the extension of the earth's equator. The line in which the plane of the earth's equator is extended to meet the sky forms a great circle called the celestial equator, or equinoctial.

This celestial sphere contains within it not only our solar system with its planets, of which our Earth is one, but those systems that can be observed from our earth.

The path which our sun seems to follow in the heavens is called the ecliptic, that is the sun's path or orbit in the heavens.

The stars were divided by the ancients into groups or constellations. Each of the early constellations was named after some mythological personage, animal, or inanimate object whose image has a seeming correspondence to the configuration of the stars thus classified. The divisions of the sky into constellations were made at a time when instruments were lacking to make accurate positions, so that the divisions of the heaven into constellations helped in remembering the number and arrangement of the stars. There are now over 90 constellations recognized by astronomers; 31 are north of the zodiac, 49 south of the zodiac, and 12 of the zodiac.

The zodiac is an imaginary belt in the heavens 16° broad through which the

planets four. For convenience, it has been divided into 12 divisions or signs, corresponding to the 12 months of our year, as illustrated by the almanacs. In this way one may study the heavens and find the 12 constellations of the zodiac, as viewed from the earth. Each sign comprises 30°, making 360° in the zodiac. In the center of the zodiac is an imaginary line called the ecliptic (e klip tik) which is the sun's path or orbit in the heavens.

The names of the signs of the zodiac are

- | | | |
|------------------|----------------------|----------------------------|
| 1. Aries, Ram | 5. Leo, Lion | 9. Sagittarius, Archer |
| 2. Taurus, Bull | 6. Virgo, Virgin | 10. Capricornus, Goat |
| 3. Gemini, Twins | 7. Libra, Balance | II. Aquarius, Water Bearer |
| 4. Cancer, Crab | 8. Scorpio, Scorpion | 12. Pisces, Fishes |

"In my Father's house are many mansions" means in the Father's house, or heavens, are many mansions or smaller houses.

According to astrology a House is one of the twelve divisions of the heavens, made by drawing great circles thru the north and south points of the horizon. The houses are regarded as fixed in respect to the horizon and numbered from the one at the eastern horizon, called the ascendant, first house or house of life. They were numbered downward, in the direction of the earth's revolution. The stars and planets passed thru these houses in the reverse order every 24 hours. The houses form an imaginary fixed map of the sky; the signs of the zodiac being in motion pass thru the houses, or this imaginary map of the heavens as viewed from earth.

An aspect is the situation of planets or stars with respect to one another. The chief aspect which two planets can assume are five:

- Sextile, when the planets are 60 degrees apart;
- Quartile, or quadrate, when their distance is 90 degrees, or the quarter of a circle;
- Trine, when the distance is 120 degrees;
- Opposition, when the distance is 180 degrees, or half of a circle;
- Conjunction, when they are in the same longitude.

A horoscope is the representation made of the aspect of the heavens at the moment of one's birth. This gives a map of the situation of celestial bodies in the heavens with respect to other celestial bodies at the moment of one's birth. This map of the celestial sphere is divided by great circles into 12 equal parts, each called a house; namely: the house of life, of riches, of brothers, of parents, of children, of health, of marriage, of death, of religion, of dignities, of friends, of enemies. The interpretation is made in accordance with fixed rules.

A celestial body just appearing above the horizon is called a rising body, because it appears as rising or ascending in the heavens; as, rising sun, moon, star, sign.

It is very important to know the sign of the zodiac that is rising above the horizon at the moment of birth to obtain an accurate horoscope. A map, or diagram, is then made of the whole celestial sphere, which is divided by great circles into 12 equal parts, each called a house, with the ascending, or rising Sign as the lord or ruler. The characteristics represented by the rising sign are apt to rule one's life, unless he resists and overcomes inclinations not for his good. Remember the houses are not the signs of the zodiac, tho corresponding to the similar divisions of the zodiac; for the houses comprise the fixed map, or diagram, of the heavens as seen from the horizon. These houses are intended to represent the work of mortals while on earth, for each house shows the relationship of mortals to one another in the way of parents, marriage, children, business, and so forth.

Each individual has inherent all possibilities, the rising Sign at birth only

indicates strong tendencies. One's training and experience develop the latent potentialities. As one resists detrimental impulses, one overcomes, until temptation has no power and the one slowly ascends toward perfection.

A wise teacher in the public schools does not allow a pupil to omit learning the multiplication table or any lesson, because irksome to the pupil. The teacher realizes each lesson is necessary for further instruction. Hence there is outlined a course of instruction for each profession.

So in the school of life's experience we have our joys and sorrows to prepare us for something higher. The teacher in the public school is ready to show one how to solve problems, if you but let the teacher help you; so God is ever ready to show you how to solve a problem in life's experience, if you but let Him help you.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. Ps. 121:1-8

PISCIA NS

What it means to start on the journey thru life between

FEB. 19 and March 21.

The people born in the sign of Pisces are usually kind, loving, easy going, impulsive, generous, magnetic, timid, modest, lacking self esteem, easily influenced, religious, fearful, careless, inclined to be despondent and stubborn.

Their great love for humanity often causes them to sacrifice their own comforts to help others. The foolish and indiscriminate charities of Piscians are a detriment to those they would help; often converting the recipients into vagrants and paupers, for people seldom become self reliant as long as depending upon help from others. Hence when a Piscian feels the impulse to give, he or she should be on his guard, using judgement and common sense in helping others.

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Naturally honest and pureminded, they expect such traits in others. "Unto the pure all things are pure." (Titus 1:15)

Some of these Piscians commit suicide, on account of morbid gloomy forebodings, which are nearly always groundless. When these people realize that God is ever watchful, waiting to help, their fears banish. "Fear thou not; for I am with Thee: I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness;" (Isa. 41:10.)

Longfellow, a Piscian, being susceptible to the emotional impressions of melancholy, said that he had "a feeling of sadness and longing, that is not akin to pain". Our beloved sensitive poet, resisted this feeling until he overcame it, as told in his song:

planets tour. For convenience, it has been divided into 12 divisions or signs, corresponding to the 12 months of our year, as illustrated by the almanacs. In this way one may study the heavens and find the 12 constellations of the zodiac, as viewed from the earth. Each sign comprises 30°, making 360° in the zodiac. In the center of the zodiac is an imaginary line called the ecliptic (e klip tik) which is the sun's path or orbit in the heavens.

The names of the signs of the zodiac are

- | | | |
|------------------|----------------------|----------------------------|
| 1. Aries, Ram | 5. Leo, Lion | 9. Sagittarius, Archer |
| 2. Taurus, Bull | 6. Virgo, Virgin | 10. Capricornus, Goat |
| 3. Gemini, Twins | 7. Libra, Balance | 11. Aquarius, Water Bearer |
| 4. Cancer, Crab | 8. Scorpio, Scorpion | 12. Pisces, Fishes |

"In my Father's house are many mansions" means in the Father's house, or heavens, are many mansions or smaller houses.

According to astrology a House is one of the twelve divisions of the heavens, made by drawing great circles thru the north and south points of the horizon. The houses are regarded as fixed in respect to the horizon and numbered from the one at the eastern horizon, called the ascendant, first house or house of life. They were numbered downward, in the direction of the earth's revolution. The stars and planets passed thru these houses in the reverse order every 24 hours. The houses form an imaginary fixed map of the sky; the signs of the zodiac being in motion pass thru the houses, or this imaginary map of the heavens as viewed from earth.

An aspect is the situation of planets or stars with respect to one another. The chief aspect which two planets can assume are five:

Sextile, when the planets are 60 degrees apart;

Quartile, or quadrate, when their distance is 90 degrees, or the quarter of a circle;

Trine, when the distance is 120 degrees;

Opposition, when the distance is 180 degrees, or half of a circle;

Conjunction, when they are in the same longitude.

A horoscope is the representation made of the aspect of the heavens at the moment of one's birth. This gives a map of the situation of celestial bodies in the heavens with respect to other celestial bodies at the moment of one's birth. This map of the celestial sphere is divided by great circles into 12 equal parts, each called a house; namely: the house of life, of riches, of brothers, of parents, of children, of health, of marriage, of death, of religion, of dignities, of friends, of enemies. The interpretation is made in accordance with fixed rules.

A celestial body just appearing above the horizon is called a rising body, because it appears as rising or ascending in the heavens; as, rising sun, moon, star, sign.

It is very important to know the sign of the zodiac that is rising above the horizon at the moment of birth to obtain an accurate horoscope. A map, or diagram, is then made of the whole celestial sphere, which is divided by great circles into 12 equal parts, each called a house, with the ascending, or rising Sign as the lord or ruler. The characteristics represented by the rising sign are apt to rule one's life, unless he resists and overcomes inclinations not for his good. Remember the houses are not the signs of the zodiac, tho corresponding to the similar divisions of the zodiac; for the houses comprise the fixed map, or diagram, of the heavens as seen from the horizon. These houses are intended to represent the work of mortals while on earth, for each house shows the relationship of mortals to one another in the way of parents, marriage, children, business, and so forth.

Each individual has inherent all possibilities, the rising Sign at birth only

indicates strong tendencies. One's training and experience develop the latent potentialities. As one resists detrimental impulses, one overcomes, until temptation has no power and the one slowly ascends toward perfection.

A wise teacher in the public schools does not allow a pupil to omit learning the multiplication table or any lesson, because irksome to the pupil. The teacher realizes each lesson is necessary for further instruction. Hence there is outlined a course of instruction for each profession.

So in the school of life's experience we have our joys and sorrows to prepare us for something higher. The teacher in the public school is ready to show one how to solve problems, if you but let the teacher help you; so God is ever ready to show you how to solve a problem in life's experience, if you but let Him help you.

I will lift up mine eyes unto the hills, from whence cometh my help.
My help cometh from the Lord, which made heaven and earth.
He will not suffer thy foot to be moved: he that keepeth thee will not

slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.
The Lord is thy keeper: the Lord is thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night.
The Lord shall preserve thee from all evil: he shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in from this time

forth, and even for evermore.

Ps. 121:1-8

PISCANS

What it means to start on the journey thru life between

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THE BRIDGE

I stood on the bridge at midnight,
As the clocks were striking the hour,
And the moon rose o'er the city,
Behind the dark church-tower.

And like those waters rushing
Among the wooden piers,
A flood of tho'ts came o'er me
That filled my eyes with tears.

How often, O how often,
In the days that had gone by,
I had stood on that bridge at midnight
And gazed on that wave and sky!

How often, O how often,
I had wished that that ebbing tide
Would bear me away on its bosom
O'er the ocean wild and wide!

For my heart was hot and restless,
And my life was full of care,
And the burden laid upon me
Seem'd greater than I could bear.

But now it has fallen from me,
It is buried in the sea;
And only the sorrow of others
Throws its shadow over me.

Yet whenever I cross the river
On its bridge with wooden piers,
Like the odor of brine from the ocean
Comes the thought of other years.

And forever, and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes;

The moon and its broken reflection
And its shadows shall appear,
As the symbol of love in Heaven,
And its wavering image here. —Longfellow

What one can accomplish or overcome another may. Born with tendencies common to Piscians, Longfellow resisted and overcame them. Rev. Martin L. Williston eulogizes the best loved poet of the English race: "Longfellow was a pure, upright, beautiful soul, whose life was love, whose necessity was kindness, whose action was blameless! This man thought no evil, spoke no bitter word, nor touched another life ungently. He went across this world with a song, the song of peace on earth and good will to men, and none of the immortals has left more refreshing or ennobling music to thrill our sad humanity on its daily march, than has our own, our brotherly Longfellow."

CHILDREN BORN under the PISCIAN SIGN.

The little ones born under this sign are bright, exceedingly sensitive, loving, generous, impulsive. Their tendency to give away all they possess should be restrained, else they will lose their perspective of belongings. In this lavish giving of their own things away, they look upon the belongings of others, as also to be had if desired. This leads to taking things not belonging to them, which would grow into stealing. Being naturally careless, they should be taught to keep their things neat and in place. Using the words of Pope, we say: "Order is Heaven's first law."

They should be taught to think and decide for themselves, so as to overcome the latent tendency that allows them to be easily influenced. If force be exercised with them, that will lead to stubbornness. Since they are amenable to reason, explain why they should do certain things, and how certain acts hurt or please their playmates. This will inculcate justice in them. Kindergarten training will give a steadiness to them, which will be most valuable later in life. Head, heart,

THOUGHTS from the PENS of PROMINENT PISCIAN PEOPLE.

Growth is a vital process— an evolution— a marshaling of vagrant unorganized forces into definite forms of beauty, harmony, and utility. Growth in some form is about all that we ever take any interest in; it expresses about everything of value to us. Growth in its more simple or most marvelously complicated forms is the architect of beauty, the inspiration of poetry, the builder and sustainer of life, for life itself is only growth, an everchanging movement toward some object or ideal.

Luther Burbank

To live is to understand. To live, is to smile at present; it is to be able to see over the wall of the future. To live, is to have in oneself a balance, and to weigh in it good and evil. To live, is to have justice, truth, reason, devotion, probity, sincerity, common sense, right and duty welded to the heart. To live is to know what one is worth, what one can do and should do.

Victor Hugo: The Way of Life.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or Evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by forever; 'twixt that darkness and that light.

Lowell: Present Crisis.

WASHINGTON'S FAREWELL ADDRESS

To the People of the United States. September 17, 1796.

Frends and Fellow-Citizens:

The period for a new election of a citizen, to administer the executive Government of the United States, being not far distant, and the time actually arrived, when your thoughts must be employed in designating the person, who is to be clothed with that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now apprise you of the resolution I have formed, to decline being considered among the number of those, out of whom a choice is to be made.....

Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment.

The unity of Government, which constitutes you one people, is also now dear to you. It is justly so: for it is a main pillar in the edifice of your real independence, the support of your tranquillity at home, your peace abroad; of your safety; of your prosperity; of that very liberty, which you so highly prize. But as it is easy to foresee, that, from different causes and from different quarters, much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth; as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment, that you should properly estimate the immense value of your national Union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourself to think and speak of it as of the Palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion, that it can in any event be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

For this you have every inducement of sympathy and interest. Citizens, by birth or choice, of a common country, that country has a right to concentrate your affections. The name of AMERICAN, which belongs to you, in your national capacity, must always exalt the just pride of Patriotism, more than any appellation derived from local discriminations. With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together; the Independence and Liberty you possess are the work of joint counsels, and joint efforts, of common dangers, sufferings, and successes.....

It is important, likewise, that the habits of thinking in a free country should inspire caution in those intrusted with its administrations, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of Government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of the position. The necessity of reciprocal checks in the exercise of political power, by dividing and distributing it into different depositories, and constituting each the Guardian of the Public Weal against invasions by the others, has been evinced by experiments ancient and modern; some of them in our country and under our own eyes. To preserve them must be as necessary as to institute them. If, in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for, though this in one instance may be the instrument of good, it is the customary weapon by which free Governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit, which the use can at any time yield.

Observe good faith and justice towards all Nations; cultivate peace and harmony with all. Religion and Morality enjoin this conduct; and can it be, that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great Nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt, that, in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a Nation with its Virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?.....

ENTANGLEMENTS with FOREIGN POWERS

Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens), the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of Republican Government. But that jealousy to be useful, must be impartial; else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign Nation, and excessive dislike of another, cause those whom they actuate to see danger only on one side, and serve to veil and even second the arts of influence on the other. Real patriots, who may resist the intrigues of the favorite, are liable to become suspected and odious; while its tools and dupes usurp the applause and confidence of the people, to surrender their interests.

The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as

possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop.

Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

Our detached and distant situation invites and enables us to pursue a different course. If we remain one people, under an efficient Government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest, guided by justice, shall counsel.

Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

It is our true policy to steer clear of permanent alliances with any portion of the foreign world; so far, I mean, as we are now at liberty to do it; for let me not be understood as capable of patronizing infidelity to existing engagements. I hold the maxim no less applicable to public than to private affairs, that honesty is always the best policy. I repeat it, therefore, let those engagements be observed in their genuine sense. But, in my opinion, it is unnecessary and would be unwise to extend them.

Taking care always to keep ourselves, by suitable establishments, in a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

In offering to you, my countrymen, these councils of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish; that they will control the usual current of the passions or prevent our Nation from running the course which has hitherto marked the destiny of Nations. But, if I may even flatter myself, that they may be productive of some partial benefit, some occasional good; that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigue, to guard against the impostures of pretended patriotism; this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated.

An uplifting thought held in mind daily will tend to bring the individual into such harmony with God, as to receive answer to his prayer.

LIVING in HARMONY with DIVINE LAW.

In ancient times, people worshiped what they feared. Since the touch of a snake by its sting could kill, the snake seemed powerful and was held in reverence. Snake worship has been handed down in various forms.

The dragon, a dangerous large snake, figured prominently in ancient and medieval mythologies, and about it gather many of the most heroic exploits. As an embodiment of the evil principle, it has been superstitiously dreaded and even worshiped, as in China, where it is the imperial emblem. It is also referred to in the scriptures. "Now the serpent was more subtle than any beast of the field." In the third chapter of Genesis, the serpent is represented as temptation, causing the fall of Adam and Eve into the sensual condition, whence arise all seeming discords of mind and body. Dis means not, then disease means not at ease.

A prominent physician said: "Barring accidents and injuries, over exertion and under exertion, there would be no disease and no sickness except from the abuse of sex; for the vitality within the body can renew each cell when there is a well balanced condition of cells from neither overwork nor underwork." Hence the fall of man into the sensual state is the cause of mental and physical disabilities.

The spirit is pure (holy); but the mortal consciousness having been subjected to sensations of the flesh perceives things as clouded to the extent its attention is given to sensual desires, which hold one in bondage to sin, sickness, and death. A person in love has a bright clear expression, while the eye of one when under the dominance of mere sensuality is dull. As one resists impulses not for good, that one will throw off the chains of bondage, until arisen to the consciousness that God, the Heavenly Father, careth for His children and giveth to each what is best for the individual unfoldment.

Lessons are given at the public school to teach a principle, whereby problems of similar nature are solved. These lessons may at times seem irksome, yet they are necessary to learn certain conditions for advancement into a higher grade, until one graduates for a certain condition or profession. Lessons are confronted in the school of life's experience, until a problem is solved, whereby one advances step by step (grade by grade) in conscious unfoldment, maturing in understanding.

Whereas before the fall, man was innocent with a childlike faith, this experience matures him with an understanding so that he realizes God is the only power and that He lovingly provides for each what is good, that he may learn and advance in the wisdom of spiritual consciousness.

If one finds conditions in life unpleasant, think why it exists, that you may correct the mistake causing inharmony.

A teacher in the public school is ready to help those desiring assistance. A pupil whose mind is a little clouded on the subject, may not at once grasp an explanation given by the teacher; but the teacher continues presenting the matter, in other ways, until a comprehension of the problem dawns upon the pupil.

God is ready, lovingly waiting to help. Then turn to Him and say "God show me what is right." Your conscious mind may be so clouded with misconceptions that you may not at once grasp this problem, in life's school of experience that is confronting you; but a continual desire for God to make known to you what is right, will cause changes until a comprehension of the matter will dawn upon you.

In resisting temptation (impulse not for good) one is bruising the head of the serpent (temptation) under one's foot. "And the God of peace shall bruise Satan under your feet." (Rom. 16:20.) Temptation as represented by the serpent, is

then overcome, cast out. "And the great dragon was cast out, that old serpent called the Devil and Satan." (Rev. 12:9.)

A certain person realized much mentally, physically and financially by mentally repeating each day, the following prayer:

God I thank you for my daily bread. I thank you for the comforts of life. I thank you for the health and strength you pour into me. Lead me, guide me, protect me. I love you, O God, my strength and my redeemer.

As this person rode or travelled the streets the silent prayer was, God save and protect me.

Some people repeat wordy statements without realizing the meaning. The more you comprehend what you are repeating, the quicker the result. For this purpose was issued a pamphlet, "Metaphysical Teachings", by Dr. W. Grant Hess. This little book contains an explanation of our relation to God, our Heavenly Father, besides daily statements and prayers, with explanations. The continued reading of explanations and statements will awaken one more and more to the conscious understanding of the words, until there dawns upon one the way to health, happiness, and prosperity. "Pray without ceasing." (Thes. 5:17.)

If you were the child of an earthly king who had absolute power in his kingdom, you would have no fear, knowing your earthly father was abundantly able to take care of you. If you heedlessly ran into danger or did things to injure yourself, that would be your own fault. Deep within you would be the realization that your earthly father could amend conditions for you, if you would let him. When you ask him for help, he shows you how to adjust conditions, so more pleasant results can be obtained.

Since God created the heavens and the earth and all therein, then He has complete power over His kingdom, and is ready to help you so to adjust conditions that will bring you happiness, if you but let Him.

God being the only power can so take care of you, that nothing can harm you if you call upon Him for help. "And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." (Ps. 37:40.)

To banish the great stumbling block, fear, one should silently repeat: God is the only power, He takes care of me and will remove all unfavorable obstacles.

Our daily thought for the month is

**I WILL FEAR NO EVIL FOR GOD IS WITH ME,
GOD'S LOVE AND LIFE SURROUNDS ME AND FILLS ME.**

METAPHYSICAL TEACHING

by

Dr. Wm. Grant Hess

THIS IS A TREATISE SHOWING GOD THE ONLY POWER AS A LOVING FATHER, PROTECTING AND PROVIDING FOR HIS CHILDREN.

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