

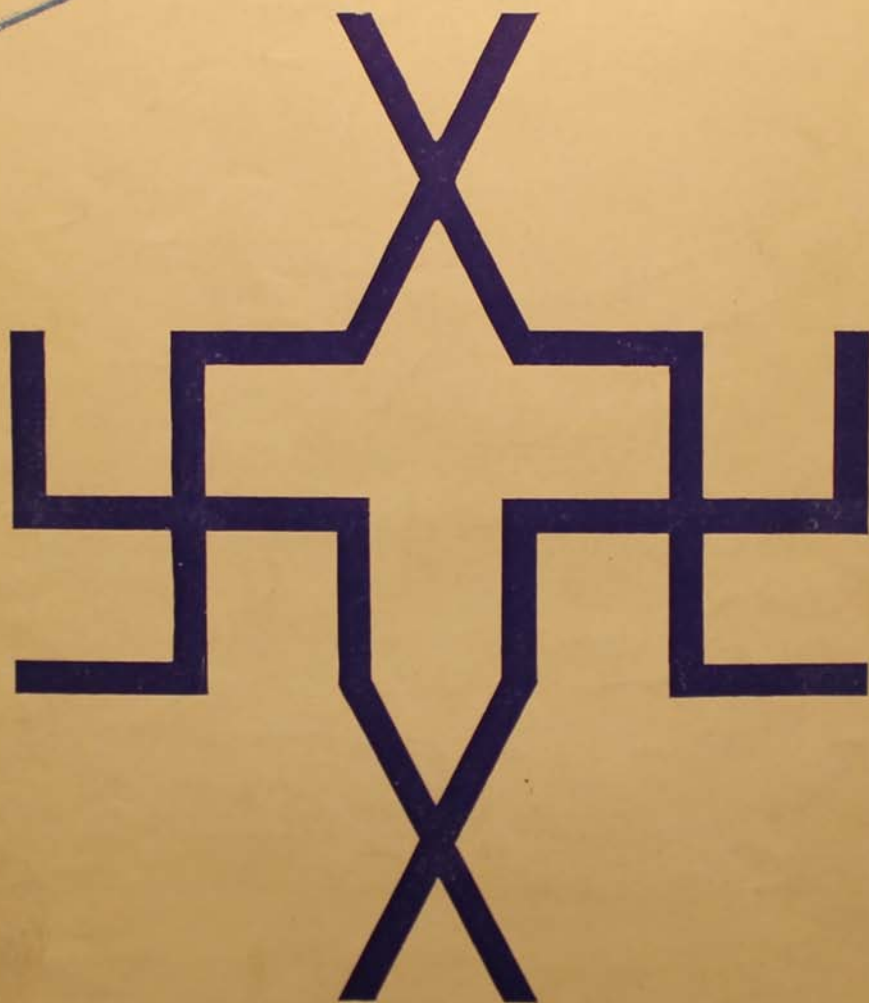
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CHIROTHERSIAN

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LIFE

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CHIROTHESIAN MAGAZINE

Dr. Wm. Grant Hess, Editor.

VOL. 1.

12 ISSUES IN A VOLUME.

ISSUE NO 4.

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THE CHIROTHESIAN MAGAZINE is a series of lectures and should be kept for future use. The purpose 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" (Pro. 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."

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EACH AND ALL

By RALPH WALDO EMERSON

Little thinks, in the field, yon red-cloaked clown,
Of thee from the hill-top looking down;
The heifer that lows in the upland farm;
Far-heard, lows not thine ear to charm;
The sexton, tolling his bell at noon,
Deems not that great Napoleon
Stops his horse, and lists with delight,
Whilst his files sweep round yon Alpine height;
Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.
I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home, in his nest, at even;
He sings the song, but it pleases not now,
For I did not bring home the river and sky;—
He sang to my ear,— they sang to my eye.
The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearls to their enamel gave;
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam,
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things
Had left their beauty on the shore,
With the sun and the sand and the wild uproar.
The lover watched his graceful maid,
As mid the virgin train she strayed,
Nor knew her beauty's best attire
Was woven still by the snow-white choir.
At last she came to his hermitage,
Like the bird from the woodlands to the cage;—
The gay enchantment was undone,
A gentle wife, but fairy none.
Then I said, "I covet truth;
Beauty is unripe childhood's cheat;
I leave it behind with the games of youth."—
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burrs;
I inhaled the violet's breath;
Around me stood the oaks and firs;
Pine-cones and acorns lay on the ground;
Over me soared the eternal sky,
Full of light and of deity;
Again I saw, again I heard,
The rolling river, the morning bird;—
Beauty through my senses stole;
I yielded myself to the perfect whole.

PROSPERITY

My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold.

In the beginning of Solomon's reign as king of Israel, he had a vision, which is recorded in the 3rd chapter of first Kings, from the 5th to the 14th verses inclusive:

"In Gideon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

And Solomon said, Thou hast shewed unto thy servant David my father great mercy, ACCORDING as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an UNDERSTANDING heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

And IF thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

The desire, for righteousness as well as meditations to obtain understanding, produced the Proverbs, written by Solomon.

The 7th and 8th verses of the 4th chapter of Proverbs states:

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her."

When God revealed himself to Moses, he designated himself holy, as recorded in the 2nd verse of the 19th chapter of Leviticus:

"Ye shall be holy: for I the Lord your God am holy."

An offspring is like the parent; then we being children of God shall be like unto Him, holy.

One of the definitions of holy, according to Webster's International Dictionary, means diety, or spiritual perfection, as mentioned in Rev. 4:8: "Holy, holy, holy, Lord God Almighty."

It is written in the 9th and 10th verses of the 9th chapter of Proverbs:

"Give instruction to a wise man, and he will yet be wiser; teach a just man, and he will increase in learning.

The fear of the Lord is the beginning of wisdom; and the knowledge of the HOLY is understanding."

Therefore understanding is a knowledge of the Holy, which is God (since holy means God according to Webster). The degree of one's knowledge of God is the degree of one's consciousness of God as the only power and creator.

One of the definitions of fear according to Webster means to have a reverential respect for. Hence, "The fear (reverential respect) of the Lord is the beginning of wisdom; and the knowledge of the holy (the consciousness of God) is understanding."

Only God is perfect. Step by step we may grow more godlike, as we realize that is the only way to secure everlasting joys and happiness. Thus we learn to reverence God, until our life becomes one perpetual song.

What is God like unto? Human words fail to describe. Only one's spirit can comprehend the spirit of God.

"God is a spirit; and they that worship him must worship him in spirit and in truth." (John 4:24.)

As we continually seek God, we understand Him more and more.

Love is an emotion of the soul. A soul of a child loves the soul of his earthly parent and cherishes the belongings of the parent. We love the soul of God, our Heavenly Father, and cherish all his belongings whether mineral, plant, animal, man, or all else. A child comprehends more and more the soul of his earthly parent, by being in close touch with the parent and seeking to know the ways of the earthly parent; so we, as children of God, the Heavenly Father, comprehend more and more of the Heavenly Father, as we keep in close touch with Him and seek to know His ways. His love is all satisfying, if we but let ourselves be in condition to receive it. O, the joy of the soul as it leans confidently on Him, trusting, knowing all will be well.

"The Spirit itself beareth witness with our spirit, that we are children of God." (Rom. 8:16.)

God, the Heavenly Father, careth for his children. He doth their every want supply. "For your Father knoweth what things ye have need of, before ye ask him." (Matt. 6:8.)

Even an earthly father, anticipating the wants of his children, has his table supplied with plenty for them all. James has no right to take from John's plate. John has taken what he wants from the father's supply, and James should also take from the father's supply and not from his brother. It is their father who has and gives. Each simply asks his father for what he wants. It is already there on the table for him. Though the father gives to his children, he does not eat the food for them, nor drink for them. Each partakes of (absorbs) what he has asked for and received. One may ask amiss and suffer thereby, until one learns to partake of what is good for him.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

Then all the wealth, grain, food, and everything is the Lord's; therefore you, his child, can have anything desired. In the 7th verse of the 7th chapter of Matthew, Jesus declares: "Ask and it shall be given unto you." We may want much, but there is nothing we need but God, the Heavenly Father, can give, for He "is able to do exceeding abundantly above all we think or ask." (Eph. 3:20.)

We do not ask a person to give to us, neither do we appropriate what another has, we simply ask the Heavenly Father to give us what we need; then from the abundance of the Lord's table of the earth we will receive. As we trust the Heavenly Father by EXPECTING what we ask for, we will be in a condition for things to occur to bring what is best for us.

When we receive more than we need, we become stewards of what we receive, whether it be money, property, or what not; that what is received may be used wisely for the good it may do. In the 14th and 15th verses of the 25th chapter of Matthew, Jesus says:

"For the kingdom of heaven is as a man travelling in a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."

Men in committing much responsibility to a ruler have a right to expect much of that official.

To the degree the Heavenly Father commits responsibility to one, that much is expected of that individual.

In the 48th verse of the 12th chapter of Luke, Jesus says: "For unto whomsoever much is given of him much shall be required; and to whom men have committed much, of him they will ask the more."

It is stated in the second verse of the 4th chapter of first Corinthians: "Moreover it is required of stewards, that a man be found faithful."

In the 18th verse of the 11th chapter of Proverbs, Solomon says: "To him that soweth righteousness shall be a sure reward."

An earthly parent realizes the heart of his child is right, no matter what the child does. How much more does our Heavenly Father love His children.

"If ye then being evil know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?" (Matt. 7:11.)

Those who walked with God understood these things. In the 16th verse of the 145th Psalm, David thus lovingly praiseth God: "Thou openest thine hand and satisfiest the desire of every living thing."

According to the record found in the 26th verse of the 19th chapter of Matthew, Jesus adds his testimony regarding the power of the loving Heavenly Father, with the words: "With God all things are possible."

Jesus also said: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6:33.)

The wise of every age have ever asserted that the righteous prospered; that is the more conscious one is of God, the more one has his desires fulfilled, until his cup runs over with blessings.

It is also noticeable that the more upright a life one leads, the more prosperous that one is. Thomas A. Edison furnishes a striking illustration.

The way of the transgressor is hard. He lives in a state of fear for life, liberty, and possessions; besides his days are shortened. A transgressor is one using the wrong methods to get happiness and success, because he believes in physical power; whereas all power is of God, the source of all life.

As one advances through the grades of the school of life's experiences, he is prosperous ACCORDING to the extent he trusts the Heavenly Father and is conscious that all power is of God, who lovingly watches over and provides for His children.

Mortal consciousness cannot see the spiritual. To the extent the spiritual consciousness becomes paramount, the mortal or sense consciousness is held in abeyance, without power. When one becomes holy, pure, spiritual, he sees the Heavenly Father; while man of the mortal sense cannot see the spiritual, "No man shall see me and live." (Ex. 33:20.)

Since only the spiritual can see the spiritual, it follows that when the spiritual predominates, the mortal consciousness is in abeyance, inactive—dead, so to speak.

Blessed are the pure in heart: for they shall see God. —Matt. 5:8.

But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. —I Cor. 2:14.

A prehistoric man living with his family, in a cave for protection against rain and cold, often wandered about in search of food. One day when the sun was bright, the man with his family wandered happily afar. Upon returning in the mid-afternoon they found huge fierce beasts occupying their cave. The growls of these animals were answered by similar growls beyond the cave. Beseated by fear within and without, this family fled. As they ran, they discovered a crevice in the mountain, up which they climbed, until they came to a cave, to which the monsters could not climb. This cave proved far better; for here no floods could enter, while sunshine could penetrate, giving warmth. Being ready for better conditions—a higher grade—they had to leave the old.

Some do not leave the old for a higher grade, until circumstances force a change.

Mortal man witnessing propagation, thought he was a creator, with power. Without the life of God, no living thing could be created or exist. God only is the creator and giver of life.

Man fell into the sleep of the senses, and lost his consciousness of God as the creator, the only power. The mortal consciousness has to be educated step by step, grade by grade, until it has an understanding, knowledge of the HOLY (wholly pure), whereby it realizes that God, the Heavenly Father, is the only power and creator.

As we advance, doubts will assail us as a test, like difficult problems in mathematics, to see if one understands the principle of that grade and is ready for a higher grade. If fear of lack or discomfort assail one, banish that thought and instead think God has an abundance: He does my every want supply. Every time you conquer—solve a problem—you are preparing yourself for a higher condition, making matters easier for you.

Good thoughts of plenty and prosperity put us in a condition so as to LET God supply our every want. Then let us turn from the opposite thought of lack, that our minds may be filled with goodness and plenty, receptive to God's abundance.

A pupil in the public schools is not confronted with a problem beyond his grade; so in the school of life's experiences, one is not confronted with a problem beyond his grade of unfoldment.

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. —1 Cor. 10:13.

Each grade has greater joys, privileges, and supplies, than the lower. There is satisfaction as one advances through the various grades, IF one does not grumble, shirk, or haltingly advance, but keeps steadily and contentedly learning.

In the lower grades of the public school, we learn the multiplication table, and use it through all the higher grades. If we choose to think 5×3 is 18, we are making a mistake and all problems in which this is employed will be incorrect and tedious, until we discover that 5×3 is 15, then those problems will be easier solved.

In the lower grades of the school of life's experience, we learn God, the Heavenly Father, is the only creator and power and He doth our every want supply. All through the grades this is prevalent. But if we think man is a creator and sense predominates, then the problems will be incorrect and tedious. When we discover the mistake and think God is the only power and creator and He doth our every want supply, then the problems of life will be solved easier.

God, our Heavenly Father, is the embodiment of life, love, goodness, purity, peace, joy, prosperity. When one expresses thanks, that one feels joyful, glad, thankful; and is thus in tune with the Heavenly Father. Hence it is well to give thanks for our daily bread, our daily comforts and supplies—everything as we receive. Thus we will be continually in tune with the Heavenly Father, so that the way is open to LET Him provide for us more abundantly.

It is a noticeable fact that Jesus, our great example, gave thanks before partaking of food, and his supply became abundant. Before performing one of his great healings, Jesus said: "Father, I thank thee that thou hast heard me." (John 11:41.)

Our beloved Master recognized all power came from the Heavenly Father. In the 30th verse of the 5th chapter of John, Jesus said: "I can of mine own self do nothing."

The more closely one lives in the consciousness of the loving Heavenly Father, the more will one be guided in whatever he does.

The prophets and apostles urged the people to give thanks for all things as received, that they might thus be in tune with the Heavenly Father, so as to be in a condition whereby they could LET the Heavenly Father furnish them with their joys, comforts, and supplies.

O Give thanks unto the Lord, for he is good: for his mercy endureth forever. —Ps. 107:1.

For he satisfieth the longing soul, and filleth the hungry soul with goodness. —Ps. 107:9.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. —Ps. 107:15.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

To shew forth thy loving kindness in the morning, and thy faithfulness every night.

Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands.

O Lord, how great are thy works! and thy thoughts are very deep." (Ps. 92:1-5.)

Dauids' confidence in God is expressed in the 23rd Psalm:

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

"In some way or other the Lord will provide;
It may not be my way, it may not be thy way,
And yet in His own way the Lord will provide."

Loving Heavenly Father, my trust is in Thee, who doeth all things well.
"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

MEMORIAL DAY

MAY 30

With the battle cry of drums and fifes filling the air, there dawned upon Julia Ward Howe, the significance of the angelic song and message heard by the lowly shepherds at Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." This inspired her to write the Battle Hymn of the Republic:

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword;
His truth is marching on.

"I have seen Him in the watchfires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps;
His day is marching on.

"He has sounded forth the trumpet that shall never sound retreat;
He is sifting out the hearts of men before His judgment seat.
O be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

"In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free;
While God is marching on."

This is Walt Whitman's enlisting song:

"Beat! beat! drums! blow! bugles! blow!
Make no parley— stop for no expostulation,
Mind not the timid— mind not the weeper or prayer,
Mind not the old man beseeching the young man,
Let not the child's voice be heard, nor the mother's entreaties,
Make even the trestles to shake the dead, where they lie awaiting the hearses,
So strong you thump O terrible drums— so loud you bugles blow."

Days particularly set apart for ceremonies in honor of the dead are common to mankind through the ages.

All peoples whether civilized or barbarian have some method of honoring the dead. Some African tribes even today perform the death dance upon the graves before strewing them with gifts.

Roman festivals in honor of the dead were celebrated on August 24, October 5, and November 8, when the Manes, or souls of the dead, were believed to rise to the upper world. On these occasions the graves were decked with flowers.

Parentalia was the chief annual festival of the dead by the Romans. It extended from mid-day February 13th to February 21st. During these celebrations the temples were closed and the magistrates were obliged to go without the white toga, the insignia of their office. The last day was called Feralia which was the only day during these ceremonies in which there were public games. During the Parentalia the tombs were decorated with flowers.

The Druids, who believed in the transmigration of souls and of human sacrifices, celebrated their memorial day about the first of November on the eve of the great autumnal festival of thanksgiving to the sun. This was the time when their great god Saman, the Lord of Death, was supposed to call together and pass judgment

upon poor souls who had been obliged for their sins to inhabit the bodies of animals during the year. But through the priests, by means of gifts and incantations, Saman was placated to free the spirit from the animal it inhabited.

Bon is a great Buddhist festival of Japan, held from the 13th to the 16th of July, in honor of their dear departed. It is sometimes called the Feast of Lanterns. During this time the graves are decorated with flowers.

In China, the believers in the ancient religion Shamanism held festivals in honor of the dead. This custom has been handed down so the Chinese of today continue to bedeck the graves of their loved ones.

The Greeks performed impressive rites strewing graves with flowers in the spring and autumn of each year.

All Soul's Day, like most Christian festivals, is only a pagan feast in a new form. On that day, November 2nd, the Roman Catholics endeavor, by prayer and charity, to soften the suffering of the poor souls in purgatory. The early Christians wrote the names of the dead on the diptych or altar lists; and from these, the priest read the names of those for whom he was to pray, that God might give them "a place of refreshment, light, and peace." All Soul's Day has a peculiar sanctity for all who have felt the sublime emotions which underlie the services of the Catholic Church. Lest one seem to forget some of those dead, it seems well that once a year an opportunity should be given to honoring the departed. According to the Catholic Church the spiritual bonds are not severed by death, so the pious meed of prayer for the departed shortens their stay in purgatory and opens out to them, the sooner, the peace and glory of the blessed.

All celebrations whether of birth, marriage, death, or what not are customs handed down, modified to suit present conditions.

As All Soul's Day was but another form of ancient ceremonies of the dead; so Memorial Day is but a revival of these celebrations for the departed, changed to suit present conditions.

Two years after the close of the Civil War, the New York Tribune printed a paragraph simply stating that "the women of Columbus, Mississippi, have shown themselves impartial in their offerings made to the memory of the dead. They strewed flowers alike on the graves of the Confederate and of the National soldiers." Whereupon the north, thrilled with tenderness, did likewise.

Poets were stirred by the humaneness and brotherly love. Here is one of the poems, "A Knot of Blue and Gray" (Selected):

"You ask me why, upon my breast,
Unchanged from day to day,
Linked side by side in this broad band,
I wear the blue and gray.
I had two brothers long ago—
Two brothers, blithe and gay;
One wore a suit of Northern blue,
And one a suit of Southern gray.
One heard the roll call of the South,
And linked his fate with Lee;
The other bore the stars and stripes,
With Sherman to the sea.

"Each fought for what he deemed was right,
And fell with sword in hand;
One sleeps amid Virginia's hills,
And one by Georgia's strand.
But the same sun shines on both their graves,
Mid valley and o'er hill,
And this is why upon my breast,
Unchanged from day to day,

Linked side by side in this broad band,
I wear a knot of blue and gray."

The widespread custom of Memorial Day is due to the official order made by Gen. Logan in 1868, designating the 30th of May for decorating the graves of soldiers.

Decoration Day, the earlier designation of the festival, was soon felt to be inadequate to express the deeper emotions, so the name was changed to Memorial Day, sacred to the memory of soldiers.

Memorial service should be a love service of prayer and song, that out of the memories of the past may arise higher, holier aspirations.

We now, not only remember the soldiers of the Civil war, but those of other wars, as well as those of the great World War of 1914-1918.

Soldiers, flowers of the land, sent forth to service, leaving behind aching hearts of parents, brothers, sisters, sweethearts, wives,— to these we pay our tribute:

"It is little we can do
To show our love for you,
O warriors blest!
But our fairest, choicest flowers
Shall fall in fragrant showers
Where you rest."

THE RISE AND FALL OF A NATION

In the early days of Rome the government was guided by the combined experience of the most skilled leaders among them— ALL WORKING FOR THE GOOD OF THE GOVERNMENT. As long as this wisdom and unselfishness predominated, the Roman state grew, because it was not exposed to the momentary whims of an inexperienced multitude. The leaders continually proving themselves to be working unselfishly for the good of the state, the people reposed confidence in them.

These leaders became known as the nobles, or patricians. Having driven the foreign element out of Rome in 500 B.C., the patricians were in control of the government and formed a council of themselves termed the senate.

Because the senate needed the help of the weapon bearing men for protection of the government, the senate decided to allow the peasants to participate in the government, by allowing these peasants to elect for one year, two of the patricians to serve as consuls, or presidents. However, though these consuls as heads of the government had great power, they were influenced by the body of patricians called the senate.

Frequent wars with encroaching tribes and states, called for more and more protection from the peasants. The people began to realize their help in warfare was essential for the protection of the State. To placate matters the senate agreed to give the peasants a larger share in the government, by allowing them to elect a group of officials, called tribunes, who had the right to veto the action of an officer of the government. Hence when any citizen was treated unjustly by a consul, he had but to appeal to the tribunes, who could rescind the consul's unjust action and even save a citizen from sentence to death. Though the tribunes were unable to enact laws, their influence grew because they could stop the enforcement of a law.

As the two consuls were often obliged to be absent from Rome for long periods while leading the army, it became necessary to create new offices for the businesses that had been conducted by the two consuls. From the patricians were appointed treasury officials, called quaestors; a judge, called a praetor; and census takers and assessors, called censors. In times of great national danger, it

became customary to appoint some revered and trustworthy leader as the supreme ruler of the state, called Dictator.

Nevertheless, though the senate seemed to conscientiously act wisely and justly for the good of the state, there was the apparent struggle of the common people to win their rights from the wealthy and powerful. Because the people respectfully stood up for their rights, they secured the desired advantages without civil war or bloodshed. This was accomplished through arbitration, there being then no fanatical leader with an eye to power and spoil amongst the common people.

In the days of the Republic, when frequent wars kept the people much in camp, it became customary to call them together by centuries, since they were arranged in their fighting divisions of hundreds, or centuries. On account of the expense of arms and equipment, the men of wealth in the centuries far outnumbered the poorer classes. Hence the assembly even by centuries was controlled by the wealthy classes.

There arose another assembly of the people, who remained at home, to transact business which concerned the common people. This being composed of tribes was called the tribal assembly, and was presided over by the tribunes. In this tribal assembly, every man's vote was as good as another's. Since it was presided over by the tribunes elected by the people, the decisions of this tribal assembly really expressed the voice of the common people. Their decisions were presented to the senate, who wisely came to an understanding with the common people.

These two assemblies, the centurian and tribal, weakened the power of the senate, and in time became the power that proposed laws which were enacted. Eventually the poorer class was given voting rights in the centurian assembly equal to those of the wealthy.

Gradually new laws increased the rights of the common people to hold office, so that Roman citizens elected their plebeian neighbors as censors, questors or treasurers, judges, and even the consuls, until men of the people sat in the senate.

Roman citizens were taught to have a deep respect for government and its officials, instead of looking upon the GOVERNMENT TREASURY AS A LOOT FOR THEM AND THEIR FRIENDS. All knew the taxes which they helped pay were wisely used for the government and not for GRAFT. This high esteem for the government by all classes laid the foundation for a stable government. Officials with their knowledge of office were held in high esteem and selected at election because of their ability.

Whereas the members of the senate were appointed from among the patricians by the consuls, a new law gave the preference to those who had knowledge by having served as officials. Thus a new nobility of ex-officials, formerly plebeians, entered the senate. A man who had worked his way up to a high position because of his ability was looked upon with the highest respect. He was there because QUALIFIED AND NOT BECAUSE POWER HAD BOUGHT THE POSITION.

As a result of these changes, the senate was made up of 300 Romans who had gained the most experience in government and public affairs. The senate had always been presided over by one of the two consuls. THE GOVERNMENT BEING GUIDED BY WORTHY EFFICIENT MEN, LAID THE FOUNDATION FOR THE RISE AND GLORY OF ROME—THE GREATEST OF NATIONS.

Rome beat off the marauders from all sides, finally conquering them, so that about 400 B. C., the Romans had conquered and taken possession of a fringe of new territory on all sides which protected them from their enemies. In the new territory thus acquired, the Romans planted colonies of citizens, or they granted citizenship or other privileges to the absorbed population. Roman peasants, thus obligated to bearing arms yet having a voice in the government, began exploiting the new countries acquired. This policy of agricultural expansion gave to Rome an ever increasing body of brave and hardy soldiers, cultivating their own lands, but ready at all times to take up the sword in defense of the Roman State which shielded them.

In a little over two centuries from 500 B. C., to 275 B. C., the tiny Roman republic had gained mastery of the entire Italian peninsula south of the Po valley, because all had worked not for selfish ends but for the good of the government.

The military discipline of the Romans surpassed other contemporary nations. The introduction of pay for citizens in the army about 300 B. C., had increased the length of military service, for one could then afford to give continued time since he was able to hire help for his farm at home. It had been discovered that those continually drilled made the most efficient soldiers. The Romans did not at first see the importance of having as commander in chief of the army, a man who had made warfare his calling and would thus be the better fitted to become a professional military leader, so they continued to entrust their armies to the command of the two consuls, who as presidents of the republic perhaps for one year only, had often little if any experience in military leadership.

Fearful of the growing power of Carthage with disturbances arising, Rome availed herself of the opportunity to subdue and make Carthage a vassal state, in 201 B. C. Carthage was later destroyed and made a Roman province in 146 B. C.

Owing to the threatening attitude of the Macedonian heirs, Rome, in 168 B. C., subjugated Macedonia, Asia Minor, and Egypt. Thus Rome became the leading nation of the western world.

The Romans, lacking experience in governing conquered lands, organized the countries into provinces ruled by a magistrate called a governor, but the senate unwisely made no provisions for compelling the Roman governor to obey the regulations for the rule of provinces as prescribed by the Roman senate. Such a governor, if selfish and by nature a grafter, had the chance to fleece the citizens in the province over which he was appointed. The discontent of a province followed when an official who had too much individual authority exercised it viciously or selfishly.

The Roman provinces became filled with Roman business men. Besides those there were the contractors called publicans who were allowed to collect taxes for the state, at great profit to themselves. The New Testament speaks of these publicans as "sinners". These Roman governors and publicans returned to Italy wealthy from the moneys they forced from the provinces, and erected fine palaces where they lived in luxury such as had not been known in Italy before. Their ability to buy resulted in a vast import trade.

The great days of Roman character of sterling worth were passing. Roman power was going on without the restraining influence of old Roman virtue. Thus began an imperceptible internal decay from GRAFTING, but the empire held together as long as force through arms could prevail, with the help of the lessening few of honest unselfish adherents to the State.

With the inability of the poorer class to appreciate art and literature, there came a demand for the coarser enjoyments such as boxing, circuses, and single combats between condemned criminals or slaves, who slew one another to honor a funeral. The combatants were called gladiators. The ferocious element in the people being called out through successive wars, was encouraged by these combats; in place of suppressing the restlessness that came from continued excitement of wars, by wholesome enjoyment, until they could again find contentment at their own firesides. The delight of the Roman people in these bloody displays was selfishly encouraged. An official in charge used to arrange a long program of such combats, hoping thus to please the people and gain their votes at the coming election. As one demands more and more as he indulges in anything whether good or bad, so the athletic Grecian contests became too tame for the growing depraved appetite of the Roman public, who wanted to see blood and violence, thus preparing them for revolution in place of the good old way of getting advantages by picked men, of their assemblies, meeting with select men of the senate. Candidates for office now commonly resorted to bribery for votes. This bribery did not stop at election, but GRAFT in all its various stages was practised all along the line, from a high official to all under him.

These retired provincial governors who returned to Rome, living like princes and surrounded with ill gotten luxury from graft, were a menace to the republic, for they had tasted the power of kings without feeling the responsibility of a well managed government for the benefit of its subjects. The successful Roman noble bought farm after farm, combining these into a vast estate which was maintained by the prisoners of war who had been sold to him as slaves. The life of the slaves on the plantations was little better than beasts. When the supply of captives from war failed, slave pirates carried on wholesale kidnaping in the eastern Mediterranean for years. Officials were bribed to let the slave trade be unmolested. It has always taken a strong, sturdy, spiritually minded man to withstand the temptation of filling his pockets at the expense of the government. All nations have weakened through GRAFT in proportion as they gave individual power, with appointing offices.

In various places in Italy, slaves rose in revolt against their masters, or became a grave danger to public safety. The lonely roads of Italy became infested with slave herdsmen and lawless ruffians.

During the uprising of the slaves, the small farm owners, burnt fine villas of the wealthy plantation owners. This pillaging and burning showed the hatred between the rich and the poor. In the good old days of early honest Roman citizenship, the rich and the poor had talked together and adjusted their rights. The poor then were not restless and blood crazed through strife of wars, while the rich had acquired their property honestly and not through power of office—force and graft.

The storms of war had devastated many farms; while in those regions not touched by invasion, the returned soldier found farm duties too tedious after his adventurous life of war abroad. Leaving the plow, he returned to his place in the legion to resume the exciting life of war and plunder. If a returning soldier found his family gone and the little farm sold for debt, bought by some wealthy Roman, he cursed wealth and wandered to the city to the free bread line and to enjoy the exciting games and circuses. The old steady habits were gone, he wanted a life of excitement. Many thus turned to lawlessness and highway robbery. Thus the sturdy farmer citizens who had gone forth to preserve and enlarge the Roman State were vanishing into lawless hords.

Besides the loss of these once peaceful farmers, the backbone of the country, there were the robberies, extortions, and GRAFTS of the Roman taxgatherers, governors, and under officials—all of which was slowly bringing about an internal decay, from 200 B. C.

The long continuous wars had made many a Roman citizen a professional soldier.

Julius Caesar realized that the foreign wars and the rule of the provinces offered an opportunity for a man of ability to gain military power which could not be controlled by the vacillating power in which the State was now submerged, for the present machinery of the State with its GRAFT simply furnished one ambitious person after another an opportunity to fight for control. The situation seemed to show that an able and patriotic commander with an army behind him could make himself a permanent master. Caesar was elected consul for the year 59 B.C., and afterward became governor of Gaul for 5 years. Returning to Rome, he was elected consul for the year 49 B.C. After completing the conquest of the Mediterranean world from 48 B.C. to 45 B.C., he triumphantly returned to Rome, where he was made Dictator for life, and also assumed the powers of the leading offices of the State. His untimely murder 44 B.C., halted the reforms he was making in the corrupt Roman administration. Only those of a lower order resort to violence and murder, such men are selfish and would wreck not only a human life but a government to carry out their views. However there were enough wise men to see the good which Caesar had been trying to accomplish, so they elected his nephew and heir, Octavian, as consul for the year 43 B.C. Civil war ensuing, Octavian was finally victorious, the Roman dominions restored, and peace proclaimed. Thereupon the Senate conferred upon Octavian the title of Augustus. Another title given his

office was Imperator, or Emperor. The Roman Empire was now under a dual government of the senate and the emperor. Because the senate could not dispense with his assistance, it kept increasing the power of the emperor. However that mattered little, for the emperor was the real ruler, because the conditions needed a strong army, and the military was back of Augustus. These conditions brought about a military monarchy. The army was now recruited largely from the provinces. The foreign soldiers who entered the ranks received not only pay, but citizenship in return for their services, and were posted far out on the frontiers.

Under the Republic, the governor of a province had unlimited power, as the Roman consuls changing every year had no power to control a governor; while under a permanent ruler at Rome, such a governor knew he was responsible to that ruler for wise and honest government of his province. Hence an honest emperor was a check to grafting by a governor. Though two short reigns of the family of Caesar had been evil, yet the others proved so beneficial that an emperor was deified and citizens were obliged to pay homage to the emperor. Rome expanded and built magnificent buildings, art and literature thrived.

The decline of farming had gone steadily on since 200 B.C. The cities became about 200 A.D., a mere shiftless population, supported by the state in bread lines. Responsible citizenship which does so much to develop the best among citizens was passing away. As the purchasing power from farms grew less and less, the market for manufacturing articles declined, so that industrial classes in the city also joined the bread line.

There being no law for the succession of an emperor, the army discovered it could make an emperor, when the existing one died. Accordingly when displeased with an emperor, they put him out of the way. Rude selfish soldiers became the highest authority in the state. The better class of soldiers were forced aside. Italy had become largely foreign in population and so not Roman at heart. The highest posts in the government were filled with rough military men. Thus in both the army and the government, men ignorant of the duties assigned them, as well as foreigners, were gaining control of the government in 200 A.D. The grandeur of the Roman Empire had been built up by the force of military power and by that force it fell. The proclamation of a new emperor would be followed again and again by news of his murder. From the leaders of this foreign soldier class, Rome had 80 rulers in 90 years, from 192 A.D. to 282 A.D. Many of these emperors were merely bandits.

These foreign soldiers did not have the love of Italy at heart. They were there for hire, graft, and pillage. There was no public order—turbulence, robbery, and murder were everywhere. Life and property were unsafe. The empire was in the hands of the rabble, the lawless element, which predominates in a revolution. Lawless people always encourage a revolution, so they may have the chance to plunder. Better that a change should be made gradually. Then honesty and integrity might be restored with the love of work for an honest living; in place of having might and force which too often result in a terrible revolution, benefitting a few office seekers. In this tempest of anarchy and strife, civilization collapsed—ignorance and superstition reigned.

Barbarians from the north poured in, pillaging and burning.

When Diocletian came to the throne in 284 A.D., he suppressed the power of the senate, until it was about the same as a city council. His extravagant expenditures were such that PROPERTY OWNERS WERE SO OVERBURDENED WITH TAXES, that small enterprises had not enough upon which to live comfortably after paying the taxes. Many worthy men fled from their lands or businesses to become beggars or hold ups. There was no incentive to work for success, it only meant PAYING TAXES.

When an unselfish emperor had been on the throne, he had endeavored to work for the good of the people, but when this great individual power of an emperor was in the hands of a despot, HE AND HIS UNDERLINGS WITH THEIR GRAFT MADE IT UNENDURABLE FOR DECENT HONEST PEOPLE.

The will of the emperor had now become law. His innumerable officials kept an eye upon even the humblest citizen, and all these officials had to be paid with taxes. The price of everything was fixed, all of which required innumerable officials. Staggering under his crushing burden of taxes, in a State practically bankrupt though ostentatiously resplendent with seeming wealth, the citizen became a mere cog in the machinery of the State, thankful if he had enough upon which to exist after paying his taxes—a mere slave with all ambition and creative ability destroyed. Thus all progress in art and literature, as well as in business and affairs, was crushed.

After the death of Diocletian in 313 A.D., there was again the struggle for the position of emperor. Constantine the Great, emerged successful in 324 A.D., and ruled until 337 A.D. He founded a new Rome, calling it Constantinople, where he established his residence and seat of government.

The uncouth Huns, from what is now Russia, attacked the Goths, who fled across the Danube into the Roman territory. Valens, the Roman Emperor gave the Goths permission to settle in Italy. Friction occurring, the Roman army led by the Emperor with German soldiers was defeated.

Valens being killed 378 A.D., the helplessness of the Roman Empire became apparent to the world, because it was relying upon soldiers and not the solid sturdy farming and industrial element of the early Republic. It had depended upon paid force, but paid military was no longer adequate. Migrations of the northern hordes into Italy continued, resulting in the Western Empire being slowly broken up into German kingdoms under German military leaders. Finally Theodoric, the Great, King of the East Goths (Germans) conquered Italy in 493 A.D.

The eastern part of the Roman Empire had been ruled by weaklings since 395 A.D. Justinian was crowned at Constantinople in 527 A.D. He employed an able lawyer to gather together all the numerous laws which had grown up in the career of Rome. This Justinian code has furnished the material for, or largely shaped the law of the modern world. He tried to reunite the old western empire with the eastern, but failed owing to the jealousies existing between the churches of the east and the west. The eastern churches were influenced by their surroundings not only in architecture but in modes of worship and manner of life, while the western churches were influenced by the western ideas of living, worship, and architecture. This difference gave rise to a division between the Eastern Greek Church and the Western Latin Church.

The venerable city of Rome had gained respect even amongst barbarians, who stood in such awe at the magnificent public buildings that they left these uninjured during their pillaging. Rome, Constantinople, and Alexandria were the leading cities of the world about 400 A.D. Therefore it was but natural that the bishop of Rome should occupy a position of unusual power and respect. The wave of Christianity was so popular, that Theodosius, the emperor at Constantinople, issued an edict closing the temples of the old gods, in 390 A.D. Augustine recognized the Church of Rome as the head of the religious movement. Missionaries were sent all over, especially among the barbarians, who readily submitted to the teachings of the Church. Thus when the power of the Roman Empire was no longer able to restrain the barbarians, the influence of the Church not only held them in check, but it gradually softened and modified their fierce natures. The Church acquired such power, that it crowned Charlemagne, who was King of France, as Emperor of Rome, in 800 A.D.

Nations of modern Europe have been formed out of the fragments of the Western Roman Empire and the newly formed nations of the north.

As long as the officials of Rome worked for the good of the nation, Rome rose in power. When the Roman officials began to practice GRAFT, Rome began to weaken. **FINALLY WHEN GRAFT BECAME RAMPANT, ROME FELL. THE RISE OF A NATION DEPENDS UPON THE HONESTY OF ITS OFFICIALS; BUT WHEN SELFISHNESS, GREED, AND GRAFT BECOME PREVALENT WITH OFFICIALS THAT NATION FALLS.**

As men awaken to spiritual consciousness, they will respect the laws of the land made for the good of all, until those laws can be remedied by common consent so as to better conditions. In this way can be inaugurated the brotherhood of man when strife and wars will cease. We cannot steal, grab, or plunder from one we love. Neither can we in any way do that which would hurt a beloved. So when we are able to love one another, as Jesus taught, we will find Love the fulfillment of all law.

Harold Arnold Waters says:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."

TENDENCIES FROM CONDITIONS AT BIRTH.

CHAPTER IV.

All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain; the river, its channel in the soil; the animal, its bones in the stratum; the fern and leaf, their modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow, or along the ground, but prints in characters more or less lasting, a map of its march. —Emerson

The conscious mind of man has been developing from the stone age on. Superstition and fear held the senses in bondage. What the mortal consciousness could not understand and what seemed to bring unpleasant conditions, the man of the senses stood in fear of and worshiped as a god.

All down the ages, man intuitively believed in a god with power and protection. Not only man but animals turn with ready instinct to their inherent qualities. If ducklings be hatched from eggs, on which a hen has been setting, these ducklings will instinctively swim in water to the consternation of the mother hen.

Swift wrote:

"Brutes find out where their talents lie: a bear will not attempt to fly."

Chapin thus voiced his inherent longings for God:

"There must be something beyond man in this world. Even on attaining to his highest possibilities, he is like a bird beating against his cage. There is something beyond, O deathless soul, like a sea-shell, moaning for the bosom of the ocean to which you belong."

J. G. Holland thus voices the soul's inherent longing for the Heavenly Father:

"Aspiration, worthy ambition, desires for higher good . . . all these indicate a soul that recognizes the beckoning hand of the good Father, who would call us homeward toward Himself."

Listen to the inherent longing of David for God as expressed in Psalms 83:1.

"O God, Thou art my God: Early will I seek Thee: my soul thirsteth for Thee: my flesh longeth for Thee."

All through the ages, man has ever believed in a continuation of life—the immortality of the soul. Evidences of this are obtained from excavations, as well as in mounds, pyramids, and the like. Bodies of primitive man are being continually found, lying in successive strata, the lowest bodies sometimes far down at the bottom of deep accumulations which gathered over them.

In caves beneath family hearths, have been found remains of the stone age people. The ashes, in one place of 9 successive hearth fires, showed each hearth must have been kept going by the natives very many years. At Grimaldi, on the Italian coast of the Mediterranean, just outside of France, is a noted cavern

containing layers of the dead. The floor of this Grimaldi cavern shows the original rock at the bottom, with layers above, that were 30 feet deep. The shape of the skulls and bones in the different layers, in caves in Europe, show that several different races followed each other during the stone ages.

Discovery of ancient burial places shows these people expected a continuation of the kind of life they had lived, though likely of a higher order, since each burial place contained the personal things necessary for a continuation of the same kind of living. The remains with their flint implements were protected by a rough circle of stones.

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. The superstitions of today are but the relics of the superstitions of primitive people, who feared the dark, the dense forest, the lightning, the wind, volcanic eruptions, etc. When fire belched from volcanoes, it seemed to the child like man of the senses that a god was angry and sending forth his wrath; and so this god of fire, known as Vulcan, was feared and worshiped, because of his seeming power.

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.

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 fields. Each god had, as his own, a realm of nature or of certain affairs of men. So that petitions for special purposes were addressed to the god of that especial purpose. With the inherent idea of a Heavenly Father, it was vaguely believed that God, the All-Father, ruled over these various gods.

The ancients believed there were four principle elements; namely, water, air, earth, fire.

Neptune, which corresponds to the Greek Poseidon, was the god of water; and nixes or undines were said to be spirits who did the bidding of the water god and lived in water.

Jupiter, which corresponds to the Greek Zeus, was the god of air; and sylphs were said to be the spirits or elemental beings of the air who did the bidding of the air god.

Saturn, which corresponds to the Greek Cronus, was the god of earth; and the gnomes were the spirits or elemental beings who did the bidding of the earth god. Gnomes inhabited the inner parts of the earth, and guarded mines, quarries, etc. These gnomes having earth as their element were said to move through it as freely as a fish through water.

Vulcan, which corresponds to the Greek Hephaestus, was the god of fire; and salamanders were said to be spirits who did the bidding of the fire god. These salamanders were believed to live unharmed in fire.

As man began to think, he discovered the cause of each of the various manifestations; such as, lightning, volcano, etc; then reason, followed by trust in the Heavenly Father, took the place of superstition and fear. Man slowly began to realize that the stars and planets had each its particular movements, yet they were held in place through law and order, under the direction of a Divine Intelligence—God.

From observations grew the sciences—astronomy, chemistry, geology, biology, physics. False theories slowly vanished with the demonstration of facts. Copernicus discovered that the planets revolved in orbits around the sun. Newton discovered the law of gravity. Later Alessandro Volta discovered the current of electricity. Through careful study of the way rocks lie, evidence has been obtained

of the growth of the earth through billions of years.

Each discovery has laid the foundation for other discoveries. Through the constant use of Galileo's method the electrical constitution of matter was conceived.

The discovery of X Rays, in 1895 by Rontgen, led to the discovery of radioactivity; and the discovery of radioactivity in 1896, showed that the fundamental elements were not fixed, changeless, and static; but were changing, evolving, dynamic, living organisms: therefore the old dogma, of elements being immutable, vanished.

What is true of anything remains, new discoveries often being simply added to what is still used of the old ideas, so that the knowledge of the subject is extended; while false ideas vanish, just as superstition and fear have been slowly vanishing.

The word electricity is derived from a Greek word meaning amber. Thales, in 600 B.C., observed the power of electricity. Newton added important observations; so did many others. Benjamin Franklin, in 1752, proved the identity of lightning and frictional electricity. Increased knowledge of electricity has extended through centuries. Morse invented the electric telegraph in 1844; Bell, the telephone in 1875; Marconi, the commercial wireless telegraphy in 1897; Edison, the phonograph in 1876, later the incandescent lamp, etc.

From the airplane invented by the Wright Bros., in 1903, has emerged the great airplanes of today.

Dr. Robert A. Millikan, one of the most eminent of scientists and thinkers of today, won the Nobel Prize in physics, in 1923, for his astonishing work in isolating and measuring the electron. Later Doctor Millikan again astonished the world when he discovered the Cosmic Rays.

The verified laws in the sciences of the past remain, but with the advance in science, more laws are not only added, but of time new ideas are extended to the old. The constant search for knowledge in any direction brings reward.

Because the Greeks and Romans particularly cultivated sculpture and architecture, they have not been surpassed in these arts; neither have the Egyptians and Athenians been surpassed in literary achievement, because they gave particular attention to literary art.

All through the ages, progress in everything is evident.

With the discovery of copper, the stone age advanced to the bronze age. Every new creation is the heritage of succeeding ages, yet what is useful of the past remains; so we still have stone foundations, buildings, etc. Though the bronze age passed into the present iron age, because iron became the king of metals in commercial usage; yet the uses of bronze and other metals remained.

Wood was used for heating until coal was discovered. There was fear that coal would be exhausted, leaving nothing for fuel. This fear was dissipated with the discovery of oil. Then the fear that oil might become exhausted was banished by the discovery of electricity for heating. Always before a supply has become exhausted, something is discovered that will better take its place.

When anything has outlived its usefulness, it vanishes, just as the dinosaur did.

Groans and distress come from the old order of things when there is a resistance to new things and new ideas.

In the measure one trusts the Heavenly Father and looks to Him for guidance, so can one advance without the pangs of birth progression.

"For whom the Lord loveth he correcteth: even as a father the son in whom he delighteth." (Prov. 3:12)

Heinrich Heine wisely asserts: "Every age has its problems, by solving which humanity is helped forward."

Wendell Phillips said:

"Political convulsions, like geological upheavings, usher in new epochs of the world's progress."

Young in Night Thoughts thus meditates:

"Reason progressive, instinct is complete;
Swift instinct leaps, slow reason feebly climbs,
Brutes soon their zenith reach; their little all
Flows in at once: in ages they no more
Could know, or do, or covet, or enjoy.
Were man to live coeval with the sun,
The patriarch—pupil would be learning still;
Yet, dying, leave his lesson half unlearned."

A thinker is a diligent man occupied with his pursuit. Solomon states in the 29th verse of the 22nd chapter of Proverbs: "Seest thou a man diligent in his business? he shall stand before kings." This means the diligent are rewarded with honor, in due time.

In the 23rd verse of the 37th chapter of Psalms, David writes: "The steps of a good man are ordered by the Lord: and he delighteth in his way."

An earthly father has satisfaction in his children who strive to accomplish something worth while, how much more interest does the Heavenly Father feel for His children who diligently seek after knowledge. Solomon was abundantly rewarded, because of his seeking knowledge.

The loving Heavenly Father is continually watching over and guarding His children, so they shall have no lack for their benefit. Since a thinker's mind is engrossed with his experiments, he is in a condition to vibrate to impressions along his line of thinking. Thus, before one thing has become exhausted, the Heavenly Father can impress a thinker with an idea of what should take its place.

"Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3:13)

Verily there is a reward for the righteous. Ps. 58:11

GEMINIS

What it means to start on the journey of life between one of the dates that begins MAY 21 and ends JUNE 20.

The Gemini people are inclined to a dual nature until the spiritual predominates. They have a tendency to think themselves very happy, also very miserable in the next breath, so to speak. They want to play as well as work; to travel, as well as remain at home; to have riches, as well as to be indifferent to financial conditions; to live forever, as well as to be indifferent when they die. Thus they seem satisfied and dissatisfied at the same time. The undeveloped Geminis lack control of their desires, appetites, and passions: one day they seem like fiends; the next, like saints.

These people are adapted to writing, bookkeeping, and the manufacturing of lesser things, being often inventive. They are affectionate, generous, kind, considerate.

The great desire of the Geminis for knowledge often saves them from moral and physical ruin.

Their restlessness can be overcome through struggling for continuity of thought and application. Through self discipline, persistent work, and continuity of application, these people can become great public speakers and writers.

When the higher nature has become dominant over the sensual, and the Geminis become spiritual; they will make great philosophers, seers, poets, writers, musicians. Ralph Waldo Emerson is an illustration.

These people should associate with quiet, calm, thoughtful people that their

restlessness and impatience may give place to a condition of peace.

Fenelon, French prelate and author of the 17th century, wrote:

"How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptations. The peace of the soul consists in an absolute resignation to the will of God."

The 3rd verse of the 26th chapter of Isaiah, shows the prophet inciting the people to have confidence in God:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

CHILDREN BORN on one of the dates that begins May 21 and ends June 20.

Children born during this time are inclined to be nervous and restless; hence they should be surrounded by quiet, calm, restful influences. Undue excitement and nervous disturbances are detrimental to children born under this sign of Gemini.

These children being inclined to have vague fears, it should be strongly impressed upon them that no harm can befall them when they are careful and remember to follow instruction. Guard them against looking for evil, as this tendency, if not checked, would grow with age, causing much unhappiness. From infancy on, they should be taught to talk slowly and calmly, and to keep their hands and feet quiet; everything should be done to keep their minds from running riot and imagining all sorts of evil; then gradually peace and quiet will take the place of nervous restlessness, thus paving the way for future greatness.

These children should not be permitted to eat too fast. Give them plenty of fruit and raw foods, instead of highly seasoned food. Substantial food should be given in place of sweets, so as to build up a strong physical condition. They should be in the open air as much as possible, and have the privilege of a gymnasium.

These children, being susceptible to love, kindness, and gentleness, should not be ruled by fear or impatience. They should be taught to be kind, courteous, and generous to other children; so that their inclination to unkindness and selfishness may be overcome.

Parents or guardians, who guide these children aright in early life, will have a satisfaction in seeing these children become steadfast, reliable, and successful.

Elihu Buritt in recognizing the kindness that should be bestowed upon children said:

"Be ever gentle with the children God has given you; watch over them constantly, reprove them earnestly, but not in anger. In the forcible language of Scripture, 'Be not bitter against them.' 'Yes, they are good boys', I once heard a kind father say, 'I talk to them very much, but do not like to beat my children—the world will beat them'."

SOME of the **P**ROMINENT **P**ERSONS **B**ORN on one of the dates that begins
MAY 21 and ends JUNE 20, ALSO MASTERPIECES.

- Arnold, Sir Edwin; English poet and journalist; born June 10, 1832;
died March 24, 1904.
"Light of Asia".
- Baker, Sir Wm. Henry; English clergyman and hymnologist;
born May 27, 1821; died Feb. 12, 1877.
"O God of Love, O King of Peace",
"The King of Love My Shepherd Is".
- Brooks, Charles Timothy; American author, clergyman, hymnologist;
born June 20, 1813; died June 14, 1883.
"God Bless Our Native Land".
Brooks is best known as a German translator. Translated
Schiller's Wm. Tell, also Goethe's Faust.
- Channing, Rev. Wm. Henry; American orator and clergyman;
born May 25, 1810; died Dec. 23, 1884.
- Crookes, Sir Wm.; English physician, chemist, physicist; distinguished for
his pioneer work in the study and interpretation of cathode
rays; invented radiometer, Crooke's tube, otheoscope;
born June 17, 1832; died April 4, 1919.
- Dante; Italian poet; born middle of May 1265; died Sept. 14, 1321.
"Divina Comedia", including "Inferno", "Purgatorio",
"Paradiso."
- Doyle, Sir Arthur Conan; Scottish novelist; born May 22, 1859;
died July 7, 1930.
"Sherlock Holmes" is a character in his detective stories.
- Emerson, Ralph Waldo; American poet, essayist, philosopher;
born May 25, 1803; died April 27, 1882.
"Essays", "Nature", "Good Bye".
- Finch, F. M.; American poet; born June 9, 1827; died July 3, 1907.
"Blue and the Gray".
- Hawks, Mrs. Anne S.; American poet; born May 28, 1835.
"I Need Thee Every Hour".
- Hood, Thomas; English poet, writer, humorist; born May 23, 1789;
died May 3, 1845.
"Song of the Spirit". *Shirley*.
- Howe, Julia Ward; American poet and social reformer; born May 27, 1819;
died Oct. 17, 1910.
"Battle Hymn of the Republic".
- Hubbard, Elbert; American author and editor; born June 19, 1859;
died May 7, 1915.
(Roycroft Press)
- Kingsley, Rev. Chas.; English novelist, poet, clergyman; born June 12, 1819;
died Jan. 23, 1875.
"Hypatia", "Westward Ho", "At Last".
- Lodge, Sir Oliver; English physicist, author; Professor of physics at
University College, Liverpool, England; born June 12, 1851.
- Mansfield, Richard; English and American actor; born May 24, 1857;
died Aug. 30, 1907.
"The Mikado", "Dr. Jekyll and Mr. Hyde".
- Mesmer, Frederick Anton; German originator of mesmerism;
born May 23, 1733; died March 5, 1815.
- Moore, Thomas; Irish poet and humorist; born May 28, 1779;
died Feb. 26, 1852.
"Lalla Rookh", "Loves of the Angels".

- Payne, Howard; American actor, dramatist, editor, poet; born June 9, 1792; died April 10, 1852.
"Home Sweet Home".
- Pitt, Wm.; second son of the famous Wm. Pitt; one of England's most famous statesmen and orators; honest, fearless; prime minister of England; born May 28, 1759; died Jan. 23, 1806.
- Pope, Alexander; famous English poet; born May 22, 1688; died May 30, 1744.
"Essay on Man".
- Spurgeon, Chas. Haddon; English Baptist preacher and clergyman; born June 19, 1834; died Jan. 31, 1892.
- Stowe, Harriett Beecher; American authoress; born June 14, 1812; died July 1, 1896.
"Uncle Tom's Cabin".
- Victoria, Alexandrina; Queen of Great Britain and Ireland (1837-1901), and Empress of India (1876-1901); born May 24, 1819; died Jan. 22, 1901.
- Whitman, Walt; American poet and writer; born May 31, 1819; died March 26, 1892.
"Leaves of Grass".

THOUGHTS from the PEN of PROMINENT GEMINIS.

"All mine is thine" sounded forth to him in ceaseless benediction, from flowers and stars, through poetry, art, heroism of all ages, in the aspirations of his own genius, and the budding promise of the time. His work was to be faithful, as all saints, sages, and lovers of man had been, to Truth, as the very word of God. His maxims were,— "Trust, dare to be; infinite good is ready for your asking; seek and find. All that your fellows can claim or need is that you should become, in fact, your highest self; fulfil, then, your ideal." —Wm. Henry Channing.

A thrill passes through all men at the reception of new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications, the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception.
—Emerson.

Keep your mind on the great and splendid thing you would like to do; and you will find yourself unconsciously seizing upon the opportunities that are required for the fulfilment of your desire.
—Elbert Hubbard.

How calm, how beautiful comes on
The stilly hour, when storms are gone;
When warring winds have died away,
And clouds, beneath the glancing ray,
Melt off, and leave the land and sea
Sleeping in bright tranquility!
—Moore: Lalla Rookh.

Just as the twig is bent, the tree's inclined.
—Pope: Moral Essays.

Prayers are heard in heaven very much in proportion to our faith. Little faith will get very great mercies, but great faith still greater.
—Spurgeon.

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His
And He is mine forever.
—Sir Wm. Henry Baker.

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 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.

Repeat each day during the month:

**I TRUST IN GOD AND THE PEACE OF GOD
SURROUNDS ME AND PROTECTS ME.**
