

I BELIEVE

It is my opinion that the universe is run without the interference of God. Huxley says nature is the expression of a definite order with which nothing interferes, and the chief business of mankind is to learn that order and govern themselves accordingly.

The universe was constructed neither for the pleasure nor the pain of human beings. Nature is, therefore, quite indifferent to man's happiness or sufferings. Earthquakes, volcanic eruptions, icebergs, cyclones, floods, etc., that destroy helpless men, women and children, are things that have to happen according to the laws of the universe, and the people thus destroyed are but the victims of circumstances.

A man who has a farm and is suffering because of lack of rain, may pray to God for rain, but his prayer will not be answered. Rain is governed by the law of the universe. However, in some parts of the country this lack of rain has been overcome by the use of irrigation, man understanding the laws.

I would not care to say as did Schopenhaur: "If a god has made this world, I would not like to be that god; the misery of the world would break my heart."

Brisbane: "The Rev. T. Anderson, in a demonstration of faith intended to prove divine power, allowed poisonous serpents to bite three times, assuring his congregation that they could not harm him. A copperhead moccasin snake bit him twice on the right hand; a rattlesnake once on the left. Unfortunately the Rev. Mr. Anderson, member of the 'Holiness' persuasion, died soon afterward.

Distressing events of this kind are based partly on ignorance of the construction of the universe. When it was supposed that this world was everything, with sun, moon, stars all revolving around it, the Ruler of the universe sitting directly overhead, it was reasonable to suppose that He might intervene to nullify the effects of rattlesnake poison.

Now that our corner of the universe is known to contain thirty thousand million suns, some of them one million times as big as our sun, while millions of other universes are

*who  
God is*

scattered through space, it is unreasonable to expect the Ruler of so vast a realm to suspend laws that He has made, or personally to interfere with the effects of snake poison."

Edwin T. Howers: Nature, in her procreative orgy, has no more concern in the welfare of a saint than she has in the well-being of a shark. She is quite as indifferent to the starving pangs of a poet as she is to the hunger-howls of a ravening wolf.

Only the egotist, blinded to truth and plain facts, could contend that there is any special Providence that singles out a man, rather than a mouse or a mole, for particular favors. Lightning is quite as likely to strike the steeple of a church, a mosque or a synagogue -- unprotected by lightning rods -- as it is to blast a murderer's hide-out.

I read some time ago about an earthquake at Lisbon where thousands of people fled into a church for refuge and to pray and all perished.

The Ohio Valley flood was caused by the unbalancing of nature. It was due to the tearing up of our carpets of grass and trees and allowing rain water to cut through unprotected soil until the land itself is washed into great streams that lead to the sea and to irrevocable loss. It was not an act of God.

So much for the laws of nature. However, it does not matter how we die, but it does matter how we live if there is a hereafter.

In Jamaica a Mr. Wortley brought the mongoose from India to kill the snakes. Now they are overrun with mongoose that destroy poultry and song birds.

Modern man should somehow make his peace with the earth on which he lives. Modern civilization, more than any which has gone before, is living visibly and dangerously beyond its means. This does not signify merely that we are using up natural resources, though, of course, we are doing that. It means that we are disturbing a delicate balance of things-- a harmony which had got itself established by trial and error and which has not previously been subjected to the

cataclysmic activities of creatures literally able to move mountains. Men can undo in a year or so what nature has taken hundreds of even thousands of years to bring about.

To keep the masses from revolution in the old feudal days it was necessary to teach people God ordered it thus -- that there was not enough of the good things of life to go around, so the many must suffer here that the few might enjoy, but it would all be made right in the next world.

God is not partial to a fortunate few. But there are certain laws governing these riches of His. There are rules that must be complied with.

Nothing just happens. Everything that takes place in life is the result of a cause, and the same cause with the same set of circumstances produces a like result.

## THE STRENGTH OF AMERICAN SOIL

Demonstration:

|                              |                                 |  |
|------------------------------|---------------------------------|--|
| Sloping cellar door          | ) Pour water<br>from the<br>top | } Will almost instant-<br>ly go to the bottom. |
| Fill watering can with water |                                 |  |

|                                      |                       |  |
|--------------------------------------|-----------------------|--|
| Put piece of thick<br>carpet on door | ) Again<br>pour water | } There may be a mere<br>trickle at bottom |
|--------------------------------------|-----------------------|--|

|                                 |                                      |
|---------------------------------|--------------------------------------|
| Cellar door -- land or slope    | 1st place takes away soil            |
| Can of water --rainfall         |                                      |
| Bare boards-- bareplowed fields |                                      |
| Carpet -- natural cover         | 2nd place means no soil goes<br>down |

When carpet is in place floods are at the minimum.

Drought greatly reduced nature in balance.

Loss: hundreds of lives and millions of dollars.

Lost because of our wanton destruction of grasses and forest cover.

Probably 10,000,000 Americans have lost their resources based in land, and have no longer any means of livelihood.

Forests which used to furnish fuel and timber have been cut over, burned over and abandoned.

Natural grass lands where their stock were wont to feed have been overgrazed, plowed, where the plow should never have gone. Now those lands dissolve in building clouds of dust. The tobacco, cotton, wheat and corn fields, which used to give them livelihood have been mined of their fertility by a one-crop system, streaked with finger erosion, gashed with gullies.

The wild creatures they used to hunt for a living have been mowed down by swivel guns -- poisoned by polluted waters -- exterminated by projects which have made fortunes for speculators. . . . the mines and oil fields which they used to operate have been exploited with fantastic haste and waste and abandoned, leaving good ore and oil forever irreclaimable under ground. 3,000,000 jobs on the land gone, 10,000,000 people to be provided for somehow.

30 billion tons of solid continent are washed into the oceans every year by erosion, largely man made.

100 millions acres of formerly cultivated land has been ruined, according to the soil . . . service; another

125, millions acres has already lost the greater part of its top soil.

Another 100 million acres is seriously depleted.

On a single day 300 million tons of rich top soil was lifted by the wind from the plains and deposited where it would create most damage and discomfort. People began to die of dust pneumonia. In one town in Oklahoma eleven deaths were reported.

The primeval balance has gone forever. Living in the power age we cannot hope to recapture nature's equilibrium of the time before the coming of the white man.

Our new problem is to find a new equilibrium which will meet nature's minimum demands, and at the same time allow us the benefits of the machine. For 300 years we have outraged nature, until her patience is exhausted. The brutal, careless instruments we hurled at her forests, grasses, waters, wild living are turning into boomerangs. Like the prodigal son we are coming to our legacy. . . . .

Land, water, cover carpets, soil artesian, basins, swamps, wild living in nature is linked together in one great wheel.

Birds are not only beautiful to look upon, but of vital importance to the control of insect pests and rodents. Our task is to see that the wheel revolves and that what is taken away from land is replaced.

Antioch perished by erosion on the Taurus and Lebanon rivers.

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## FLOOD

It has rained almost every day since Christmas. The churning waters have scoured away more than 300,000,000 tons of rich top-soil and robbed the Ohio river valley farmers of inestimable millions of dollars. The 60,000,000,000 tons of water which sent the Ohio on its most costly rampage have sluiced an average of 2-1/2 tons of top soil from each flooded area. Some 127,000,000 acres of land will have had its fertility, and, therefore, its value reduced as soon as flood waters subside. The farmers will continue to pay permanently in the way of crop losses due to the decreased fertility of the soil. Loss of seed, livestock, tools and other farm property will also handicap thousands. Because the flood was far enough in advance of the planting season, damage to crops will be limited unless there is further heavy rainfall.

There is always a cause for everything. Things just don't happen. This is due to squandering of natural resources. Three billion tons of solid material have been washed out of the fields and pastures of America every year thanks to water erosion; and that approximately 400 million tons of solid earth is dumped annually into the Gulf of Mexico by the Mississippi alone -- the greater part of it super-soil, richer than that of the Nile. This doesn't mean that floods are the sole cause, either; this waste primarily is the result of tearing up our carpets of grass and trees and allowing rain water to cut through unprotected soil til the land itself is washed into great streams that lead to the sea and to irrevocable loss.

Eroded hillsides, stripped bare of trees, grass, shrubs, and fertile soil, do play a very great part in producing devastating floods. There are 5 principal causes of floods on the Ohio: 1. Excessive rainfall. 2. Too-rapid melting of ice and snow. 3. Failure of reservoirs. 4. Forming and breaking of ice jams. 5. Breaking of levees. The rainfall was responsible this time. The Ohio is not one of the wettest spots in the country. The Columbia River valley in Washington and Oregon receives many times the amount of rain that falls on the Ohio. The entire basin has the shape of a giant flume or trow running from the Allegheny Mountains to the Mississippi river in a steep slant, with tributaries running steeply down through the surrounding hills to join it. The Ohio, almost alone of great American rivers, has almost no flood plain on which it can gently spill its over-dose of rain, no extensive bottom lands like the Mississippi in its

lower reaches. Where the Father of Waters, deluged by excessive rains, would simply overflow his banks and spread out quietly on the bottom lands, his Step-son the Ohio, at the slightest addition to its normal water supply, rises angrily and swiftly, sweeping the countryside bare, killing and destroying in a wild rampage. The angry flood waters have literally nowhere else to go but up, inasmuch as the stream can carry but a small part of the extra burden down to the Mississippi. Now, as to another point: the material of which the Ohio river basin is built. The most notable thing about this is the almost complete absence of any large areas of soft, absorbent earth which might serve to sponge up the rain and hold it. The entire basin is composed of a thin layer of clayey earth mixed with gravel, the whole resting on solid rock. When water is poured on such a surface there is very little sinking in. Add to that the roof-like slant of the hills in the region, and we have a fairly adequate picture of the situation: any excessive rainfall here results in a torrent of water being poured from the backs of the hills into the streams, from the streams to the main river itself, and from the main river, since there is no escape, up, up, up, until the crest stands some 70-odd feet above normal.

The removal of protective trees, shrubs, and grasses from sloping lands almost inevitably results in the destruction of the land by erosion. Vegetation plays a part in the retention of ground water. And erosion, like poverty, always gets worse with time if left alone. Once erosion has begun on a hillside, cutting gullies as in the Ohio valley, there is no checking of the process by natural means. The result is a wasteland: treeless, grassless, dry as dust and absolutely worthless for holding back any rain that may fall on it.

The dams are important steps in checking of erosion, and, thereby, lessens flood heights. With such dams installed, the gully quickly fills itself up, for each dam traps behind it a small quantity of earth, which increases with each rainfall, until the surface has risen to the level of the surrounding land. Trees or shrubs are then planted on the slope to prevent any recurrence of the destruction. If this work had been carried on thoroughly and persistently over the last few decades, the flood of today might conceivably be no more violent than the normal spring flood which occurs every year. Boake Carter said over the radio

the flood was due to unbalancing nature, cutting down the trees, etc. just as if we have a pest here and we import an animal to kill that pest and then the animal imported becomes a pest, just as they are overrun in Australia with rabbits, and we with sparrows brought from England.

On March 14, 1907, President Theodore Roosevelt selected 9 able American citizens to constitute the inland waterways commission. Thus the country has had a sound policy of flood control for 30 years, but it has not carried out that policy in a systematic manner. The proposals made by these men have not been carried out. Had we instituted a comprehensive long-range program of flood control along the lines advocated by Theodore Roosevelt's commissions 30 years ago we would have saved hundreds of human lives and billions of dollars' worth of property. We would have saved ourselves the regret and humiliation of realizing that we had failed in our duty toward our fellow men and toward the fruitful valleys that are among our richest heritages.

In 1915

## Reality

We prefer a bitter pessimistic truth to a sweet optimistic lie. We cannot alleviate human suffering if we blind our eyes to it. What is needed more and more in social life, is not to make disease and pain unreal -- to ignore them; but the exact opposite -- the reality of disease that it may be cured; the reality of pain that it may be lessened; the reality of death that its premature occurrence may be avoided.

The miseries of life we are not responsible for and cannot help we should put out of our minds and not worry about them.

Our doubts, fears and pessimism we should keep to ourselves; our hopes and encouragements we should give to others. Man lives by reason of his cheer and courage, and hope and earnestness. Kill hope and you will kill life.

Misfortune, if it is not paralyzing or too long continued, stimulates thinking. The man of character does not give way under strain.

We must have some recourse to some occupation that will obliterate the consciousness of the facts. John Bunyan was not pessimistic although he had every reason to be. While in prison he wrote "Pilgrim's Progress." Thomas Paine, for whom the guillotine was waiting, gave us "The Age of Reason." There are many other examples.

Without dissatisfaction there is no growth. The whole of nature is in a state of contention, but out of this has evolved the uniformity and harmony of the universe.

Every experience we have may be necessary for our growth. We learn from our mistakes. We must make the best of things as they are. We are continually being born -- dying -- being born again. With every new experience or adjustment, with every new idea, something dies in us; something is born.

Looking back over our lives, it is the memories of joy and love and delight that remain with us. The suffering in time is forgotten.

Experiences one cannot help are not accountable for one

not worry about. One can understand the trouble in Spain and other countries for there will be such conflicts until savagery and barbarism are no more. Conflicts of this kind, clashes where light and darkness meet, are not termed defeats for peace, historical setbacks. They are but illustrations of the forcible removal of obstacles to peace and to the onmoving tide of history.

## Success

I believe the success of different people is limited. Our behavior and our individuality are determined, to a tremendous extent, to the different glands in our bodies; they control the character of the mental or psychic life and one's temperament, moods, emotions, and even the very personality itself, is to a great extent governed and controlled by the activities and secretions of the glands in our bodies. The glandular influences and creates genius and dullards, weakling and giant, Cavalier and Puritan.

An understanding of their process leads one to correct faults that formerly had been attributed to temperament, and thought to be quite out of reach of one's conscious direction. When we understand a process, we then become able to control and direct it. When we lack this awareness, we are a slave to this unknown force.

Health, education, personality, opportunity, and many other things, are essential for success, especially opportunity. If it were not for the great work of Major Bowes, who gives talented young man and women the opportunity of appearing before the public, they would never have the success they have enjoyed. However, I truly believe genius is too unusual to be overlooked.

We should make the best of ourselves under the circumstances, and all have their place in the world, whether it be great or small.

There is no function in this world more important than that of being charming, no matter what our station, to shed joy around, to radiate happiness, to cast light upon dark days, and in so many ways to do good. This, in my opinion, is to render a service.

Although men pride themselves on their great actions, these are often the result, not of any great design, but of chance.

La Rochefoucauld

A better world

I agree that the world is better today mentally, physically and spiritually than in the past. All are getting better and better, all getting wiser and wiser, all getting more human and more humane, and I believe at some future time there will be a great brotherhood, or as Sir Oliver Lodge said, "Universal love".

Seeing moving pictures, taken from old-time stories, will show one how the world has improved in kindness to humanity, animals, and the great comforts we enjoy today.

Fate

I do not believe in fate. I agree with William Ernest Henley:

"I am the master of my fate;  
I am the captain of my soul."

This depends upon what we have inherited from our parents at the time of conception (they change with the years), and from our ancestors, the care we take of ourselves, and whether we obey or disobey the laws, also remembering we are sometimes victims of circumstances.

A friend of mine had a father, a miner, who was a very good man and of whom she was very fond. On a particular day an explosion occurred in the mine, and her father, who was standing at a certain spot, was instantly killed, while others standing at different points, were saved. This she called his fate. It is my belief that God did not place her father there to destroy him, because his time had come, but, as I mentioned before, this explosion had to be according to the law, and her father, standing at that particular spot was a victim of circumstances.

It would not be a just God who would create Judas for the sole purpose of betraying the Christ; and in order to display the valour of Moses the children of Isreal should be slaves of Egypt, and to know the greatness and courage of Cyrus the Persians should be oppressed by the Medes, etc. etc.

In reading the Old Testament I noticed when God wanted to punish an individual or a nation, a certain person or people already wicked were used as instruments to punish the offender or a nation, but I do not believe God ordained they should become wicked for that particular purpose.

One ship drives east and another west,  
While the selfsame breezes blow;  
'Tis the set of the sail and not the gale  
That bids them where to go.

Like the winds of the air are the ways of fate,  
As we journey along through life;  
'Tis the set of the soul that decides the goal,  
And not the storms or the strife.

Shakespeare: "Men at sometime are masters of their  
fates.  
The fault, dear Brutus, is not in our  
stars,  
But in ourselves."

## Fate

The present only interests the mouse; but you -- you profit from the past, you plan for the future, and you try to control your fate. And that, of course, raises the question whether in any sense you do control your fate.

Perhaps you are a twin. Your brother, let us say, looks exactly like you; you have similar tastes; and you travel practically the same road. But you are aware of the fact that your brother has more ambition than you, more physical stamina, more "pep". There are times when compared with him you seem lazy. But the fact is that he and you are not identical. You were born, perhaps, with a slightly different endocrine gland equipment; or perhaps, the little germs that he threw off have gotten you. In other words, what you are is determined in some degree -- how much is not for us to decide -- by heredity; and no two people, not even identical twins, are exactly equal.

And this may be as good a place as any to point out specifically that modern science accepts as beyond dispute the conclusion that our individuality and our behavior are determined to a tremendous extent by the endocrine or ductless gland system -- the thyroid, the adrenal, etc. Abnormality of one may make you a moron, abnormality of another may make you the fat boy of the circus.

From the moment of the baby's arrival the process of its education goes on. Its responses are conditional, its instincts may be perverted, and hob can be played with its emotions. It is no exaggeration to say that during the first three years of the life of the individual the background for the pattern of his behavior is ineradicably laid in. Even during this period many of the bug-a-boos of the Freudian "unconscious" are implanted in the brain and nerves and reflexes; and the "set" of the individual personality is determined. And the pressure of the environment upon the individual continues throughout his life. Many influences continually play upon him. Every situation into which he is thrown, every relative who pampers him, every teacher who helps to standardize him, every comrade -- all leave their marks upon him.

Then are you free?

The child that has become conditioned so as to be afraid of a white rat can be reconditioned so that it will play with the rat; the man who trembles before an audience can be taught to face it unafraid; and you may choose tomorrow to risk your life for a stranger.

Human beings travel over life's highway very much like automobiles on the roads and streets. Take your own case -- you drive along the country road towards the city, and you need no one to direct you in your driving. If you come up with another car that is not going fast enough to suit you, you turn to the left and pass it. If you meet a car coming from the opposite direction, you stay to the right. If you come to an intersection, you slow down, at a railway crossing you look for the train. Then you enter the city, and traffic is more congested. You drive more slowly and more carefully and occasionally you have to stop for cross-traffic. Perhaps a little later there are automatic traffic lights, and you observe their signals. You stop when they are red and move when they are green. But by and by you reach the busier parts of the city, and there you find traffic officers. You follow, now, not simply the rules of the road. You obey the policeman.

Your own conduct is very much like that. Most of the time life moves along automatically. You do not need the policeman to tell your heart or your stomach what to do. But there are moments every day when decisions must be made, when directions must be given to the traffic; and then you call in the "decider" -- to lay your course. You "use your head."

Admit that there are biological limitations. Not above but within these limitations you are the master of your fate. The law is yours to use. Within it you create, you control -- you determine.

The behavior of our cavemen ancestors may have been determined by food and sex hunger as is so often contended; and your behavior may be determined in part by your anticipation of pain or happiness, as is also frequently contended. Grant even that most of our conduct is egotistic -- that we love or sacrifice because to do so gives us pleasure.

You do, nevertheless, conceive such a thing as an ideal. It may be goodness. It may be beauty. Whatever its name, the fact that you do react to it expresses the supreme achievement of human beings -- the ability to respond to the purely intangible. In that living truth is grounded your faith that life is somehow worth living and your hope that through rational control the world can be made more fit for men and the children of men.

But all that implies something that the amoeba does not have, nor the rat, nor the ape. It implies human intelligence, wherein

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lies the key to the riddle of human behavior. You behave like a human being because you have a human brain.

The future

Some great teacher, whose name I cannot recall, said that we know nothing of the future, and, therefore, we should not argue about something we know nothing of, but rest assured if we lead a good life here and there is a hereafter, then we shall have our reward.

Some people owe their religion to human means. The nation, country and place where they are born and bred determines it, unless of course, one thinks for himself. However, sincerity is what counts in all religions; true heathens; true Jews; true Christians.

St. Paul was sincere when he stoned the Christians before he became a Christian himself. Marcus Aurelius, the gentlest and most amiable of philosophers and rulers, was sincere in what he considered his duty in persecuting the Christians.

No reasonable person can doubt that Christianity might have been extirpated in the Roman Empire. It spread, and became predominant, because the persecutions were only occasional, lasting but a short time, and separated by long intervals of almost undisturbed propagandism.

"No grain, nor wealth, nor store of gold and silver,  
Not one amongst his woman-folk and children,  
Nor slave, domestic, hired man,  
Nor any one that eats his bread,  
Can follow him who leaves this life,  
But all things must be left behind.

With every deed a man performs,  
With body, or with voice, or mind,  
'Tis this that he can call his own,  
This with him take as he goes hence.  
This is what follows after him  
And like a shadow ne'er departs.

Let all, then, noble deeds perform,  
A treasure-store for future weal;  
For merit gained this life within,  
Will yield a blessing in the next."

Buddha

Christ said; Return evil with good. How much better Confucius:  
Return good with good and treat evil with justice.

## Money

One is entitled to just as much money as he has the ability to earn, not counting inheritances, which are rightfully his also.

People who are accustomed to money know it is no indication of superiority. The way in which money is used is what counts.

If you meet some one who uses money in a noble, generous or artistic way, then give that someone the honor due to a superior personage.

If you meet others who use money only to promote selfishness, or vanity, or snobbery, or meanness generally, then give them in your own heart the contempt they deserve.

If you know that you would use money, if you had it, in a kinder, nobler and holier fashion, then you know that you are the superior being.

Some people think money changes people. It does not. It may change their mode of living but not their character. If a man is a snob before he has money he will be a greater snob after he has had it. If a man is stingy with his money he will hoard the money after he has had it. If a person helps others before he has money, when that person has money he will do a great deal of good with it.

We have a right to all the beautiful things in life, if we put God first, for putting material things first we then worship them. Wealth and health of various degrees will help man to obtain that for which he seeks in this realm of society and business. Plato said money was necessary; that it gave men leisure, and leisure gave man time to think.

## Justice

I often wonder if there is such a thing as justice. Evil, if stronger than good, will overcome good. However, what we consider evil may be good in the long run. Every one of the world's fifteen decisive battles may, with one possible exception, have meant victory for civilization, defeat of tyranny and ignorance.

There has been some progress towards civilization. A half century ago all republics that acquired supremacy over other nations ruled them selfishly and oppressively, but today this country defeating Spain, acquired Cuba, and proceeded at once to destroy there the yellow fever, supplied money, made generous provision for commerce between the nations, and then restored liberty to the Cuban people. In the same war this country took the Phillipines from Spain, built roads, public schools and spent millions.

The Turks closed only way by land to China after Marco Polo; hence Columbus trying to find a way discovered America.

## Health

We are entitled to just as much health as we inherit: one-half from our parents, one-fourth from our grandparents and one-eighth from our great grandparents, not counting accidents.

Take, for instance, two men who are sent to an infected area. One, the son of a minister, a good man, has not inherited good health. The other, a man without culture, born of a lowly family and of loose morals, has inherited excellent health to which he was entitled. Naturally, the man of good health lives and the man, well educated and a good citizen, dies, as his weak body is susceptible to disease. There are fine men passing away every day, good husbands and fathers, while people who are worthless husbands and fathers, live and people wonder. God has nothing to do with this condition. It is the law in the body.

I had a friend who lost her husband by death, thirty-eight years of age, because of a tack that had entered his head before medical science was as developed as it is today. Naturally, when the tack reached a vital spot the young man died. His wife cursed God for <sup>what</sup> He had done and wanted to commit suicide. While at the undertaking parlor she noticed a man seventy-five years of age, and she could not understand why he had the right to be living and her husband, a young man and who had everything to live for, should die. I wrote her a letter explaining the laws governing our bodies as I understand them, and I am glad to say it changed her mental attitude.

A man told me that when his child was born twenty-five years ago it was strangled in some way, and he never went to church, I understand, for nine years. He could not understand why God should allow such a thing to happen when the baby was so badly wanted in the family. Now he knows such a thing would not happen in this day and age because of the advance of medical science, but the death of this baby they wanted so much was due to the lack of knowledge on the part of the doctor they had at that time.

I would rather be told that the death of some one I loved was due to the law in the body than that God took him. It would be easier for me to understand.

### Happiness

Regarding happiness, I believe each person is happy in his own way, some in saving and hoarding money, some in helping others, some in gaining fame, some enjoying wealth and caring only for themselves, some even enjoying the misery of others. Happiness depends upon the individual. However, no one is entitled to pursue happiness in such a way he will interfere with others' attempts to be happy, violating the customs of the times and place in which a man is living.

Happiness bears no relation to our surroundings, but is dependent wholly upon what is within ourselves.

We must be satisfied with our station in life, and it is only good common sense to make the most of our lives while we are here. There is pleasure and happiness in life for the man who seeks such joys and there is unhappiness and discontent for the man who looks for the unpleasant and pessimistic part. If we expect life to be composed of happiness and sorrow we shall not be disappointed.

## Heredity

Heredity is greater than environment, because environment cannot master you unless you fail to use your heredity to master it.

It is due largely to faulty education that a man is out of adjustment with humanity, or in constant conflict with his environment, and he must be re-educated. This is difficult because of the preconceived notions, prejudices and subjective attitudes that have accumulated since the beginning of life. And with the passing of years, this accumulating of psychic material becomes set into a cohesive mass.

The individual unable to adjust himself to his adult responsibilities and to develop an adult's outlook on life, is still psychologically a child. Therefore, the mind must be open to new ideas. It means to look at every side of a problem that concerns our relations with others, even though we may not agree with them, and not to concentrate all our attention on the phase of a subject which is almost solely related to ourselves.

Self-control is essential in the development of character. Rational self-control and constructive self-expression can only be obtained through self-understanding.

Friendship

We are entitled to as many friends as we can draw to ourselves. If a person has no friends he should examine himself. Many people are so egotistical or selfish when without friends they never question themselves.

The best way to make and keep friends is to take an interest in them, and not talk too much about ourselves; to search for the good qualities in those we meet, and show our appreciation of them.

## FRIENDSHIP

And there arrives sometimes, but so rarely that none can count upon it, or expect it, or least of all go about to try to create it, that divinist of all causes of human happiness, the calm, the invincible, the classical master of friendship.

All the little things of life, all the drama of days different yet not different, days under clear skies, days under dark skies, days exposed to winds from every quarter, to strings of every instrument, days when accumulated disaster rolls over us like the thundering wheels of a defeated army, days that rise upon us hushed, faint, impalpable; tremulous with a light that is like the light hidden in the hollow curves of mother-of-pearl, all these things take upon themselves a new value, an indescribable addition, when they are shared, he feeling them so, or she feeling them so, with one's friend.

The art of happiness resolves itself into the art of refining upon certain things and plunging other things into the waters of Lethe. Never let pass unheeded the vague sweet memories that rise up so unaccountably out of the past, as if a lid were lifted from some precious vase of old forgotten "pat pourri". If you can do this the sharp impact of any intolerable present loses its worst sting.

Must it not be admitted that out of the past -- certainly not out of the future! -- come all that natural ritualistic pieties, those mysterious reverences for the common lot, the poetry of bread and wine and water and earth and fire, which touch the diurnal routine of our human life with the consecration of old, familiar, and yet ever-new beauty?

Tolerance:

Never condemn those who know less than yourself because they were denied your opportunities for education, environment and inheritance of material and spiritual possessions. Be tolerant of others whose ideas may not coincide thoroughly with your own thoughts. If others cannot change their opinions and impressions on life, you are the better man if you can meet such daily situations with tolerance and acceptance rather than by disputes and condemnation.

Self satisfaction and contentment:

There is a difference between self-satisfaction and contentment. One may not be contented yet satisfied with oneself because there is no other alternative but to accept the mental impression that matters are due to circumstances and cannot be rectified.

Suicide

Cato said: "There are fifty easy ways out of this life; he is a coward who complains about it." However, the man who commits suicide really wants to live. What he does not want is the suffering of his particular life.

It is my belief your life does not belong to you if your going will hurt some one. Hurting some one, in my opinion, is the only great sin there is.

Law of Compensation

I fully believe in the law of compensation. What good you do will come back to you. What wrong you do, you must pay for it at some future time.

Evolution

Fundamentalists believe, according to the Bible, man is four thousand years old. You will note in the first chapter of Genesis, twenty-eighth verse, God told Adam to be fruitful and multiply and replenish the earth, which proves there must have been an existence before the days of Adam and Eve.

In the New Testament it tells of Lucifer being cast from heaven because of his pride. He appears to Eve in the Garden of Eden. Therefore, he must have been cast from heaven before the creation of the earth.

Analysis

When I analyze a subject I draw a line through a sheet of paper. I put "con" on the left, "pro" on the right. All the good I put on the right. All the bad on the left. After an analysis you can generally cross off much from the left side, and find you are not as bad off as you thought you were. One girl coming to me with her troubles did this and after we got through she found she had nothing to worry about at all. She was greatly surprised.