

indifferent, insipid manner, two or three kinds of dessert and coffee.

10 p. m.—Coffee, cheese, sausage, pigs feet or other so-called delicacies.

And then they honestly wonder why they do not feel well. This class of people will claim that they have no bad habits. They smoke a few cigars, drink a few glasses of beer, or perhaps they take a cocktail or two. They live on what they call “a natural diet,” go to bed at ten or eleven, and pat themselves on the back with a feeling that they are models.

As a rule, when it is first brought to their attention that they are committing serious blunders, they stare in utter amazement and incredulity; they seem to doubt their senses when told that they are killing themselves with food, actually, and in truth digging their graves with their teeth. Can such remarks have been addressed to them? Pshaw! The man must be mad.

Nevertheless, that is absolutely true, and it is not so much because their food is indigestible either, as because of the lack of indigestible materials to mix among the highly concentrated foods which form the chief elements of such a diet. But in that respect, that class of people are no worse than people who live on the following diet:

7 a. m.—Prunes

10 a. m.—Nuts and raisins

Noon—More nuts and raisins

3 p. m.—Nuts and raisins

6 p. m.—Nuts and raisins

9 p. m.—Nuts and raisins

They also eat highly concentrated food. They get both protein from the nuts and carbohydrates from the raisins, but lack the indispensable, though indigestible, cellulose, to give the necessary amount of bulk and cause irritation in the digestive tract which is absolutely essential to induce peristalsis and secretion of the necessary digestive ferments.

There is no question that whole wheat is much more nutritious, palatable, and healthy than white flour, which is composed only of the starchy portions of the grain; but its health value is not particularly great, because it is more easily digested than white bread, for as a matter of fact it is not, nor is the great benefit derived from whole wheat bread due to the mineral salts necessary to body building, which it contains and which are absent in white bread. For it should be remembered that just as a portion of the protein contained in meat and the phosphorous contained in fish remain undigested, so also with the protein and phosphorus which abound in the whole-meal bread.

We do not assimilate all the protein and mineral salts which are contained in the coarsest portions of the whole wheat. But while the white bread is almost entirely digested and leaves but little ash, provided of course that it is well made, the coarser particles of whole wheat flour pass through the intestinal tract undigested, and in so doing they sweep and clean the walls of the

intestines. They massage them, so to speak, irritate them, and induce a flow of blood which keeps the intestines sweet and healthy. They do not pack as closely as the little residue left from highly concentrated foods, and therefore they take with them in the air spaces noxious gases, leaving the digestive tract pure and clean.

Compare the action on the bowels of such foods as eggs, and meat and cheese, which are almost totally assimilated and leave no coarse bulk to cleanse the bowels after a meal has been digested, with such vegetables as legumes, (used sparingly), turnips, carrots, celery, onions, etc., which contain every element found in flesh and, in addition, the indispensable bulk composed of coarse fibrous matter, which alone can sweep the intestinal tract, clear off all deleterious products of waste, and leave the system in a healthy condition.

Nor is this theory, for we have proved it in practice for several years on a large number of people. Many who have come here, broken down in health because of their dietetic mistakes, have regained perfect health in a short time, often in spite of themselves, for as there is no restaurant within a mile and a half of Mt. Ecclesia, they could not go elsewhere to obtain the poison they wanted and therefore had to content themselves with the health-giving food served in our dining room.

Even people employed by us from the ordinary market of the world to do phys-

ical labor as gardeners and dairymen, take to the vegetarian diet very readily, as a rule. Many of them have later confessed that they have had a great deal of trouble with their digestion, some were taking medicine before they came to Mt. Ecclesia, but every one of them attests that after a while he became perfectly healthy. They all, as a rule, gain in weight. It is not unusual, it is, in fact, a common experience, that a person who has been run down gains about 30 pounds in two months. Moreover (this may sound like the usual advertising charlatan's story, but it is a fact that), those who have too much flesh reduce their weight in about the same ratio that the other class take on flesh. The explanation is simple. The archetype determines the form and figure of a person, and this will be his normal stature in health; but by our dietetic disorder we often change this, so that either the energy of the body is used in the process of eliminating an enormous amount of food which we cannot assimilate and therefore we grow thinner. The reverse happens when the eliminative powers are poor, then surplus flesh, or adipose tissue, is put on because of an unnatural diet. When a scientifically prepared diet, such as we have here on Mt. Ecclesia, is adopted, the people who have been too thin, because of a previous wrong diet, take on flesh until the normal stature is reached; conversely, those who have put on unnatural flesh cease to do so and therefore their weight

is reduced.

Another fruitful cause of digestive disorders, is the habit of eating every few hours. The sample menus given in the foregoing part of this article show that the people who sent them were in the habit of eating five or six times a day, and when one remonstrates with them on that score, they usually assert that they are hungry and must have the food at short intervals or they feel sick. When told that that habit is absolutely subversive of good digestion, some of those who endeavored to comply with our instructions, and do with three meals a day found that they became sick **from hunger**, as they said, and we have at times detected a triumphant note in the letters informing us of this supposed fact, for the sickness seemed to prove to these people that they were right in eating and we were wrong in saying that they could live on three meals, or less, a day. But they saw only the symptoms and failed to see the cause which produced both the fancied hunger and the relief when food was given. As a matter of fact, the craving is due to a diseased condition of the stomach. We would not think of giving a man who is suffering from poison more of the same kind to keep him still.

We call it criminal to give to a person addicted to the morphine habit more just because he craves it, and it would give temporary relief from suffering. We should apply the same logic and philosophy to people who are poisoned by an

excess of food. This is not theory either, but the result of investigation which cannot be matched by experiments on animals or even human beings, where the suffering incident to tabulating the results of investigations cause an unnatural digestive condition. But there are no such barriers to one whose spiritual sight is opened and who can see the peristaltic action of the stomach and intestines when the system has been burdened, as in the cases mentioned. Then there exudes from the food a black poisonous gas which is thrown outward through the periphery of the aura by the man's vital body so long as he is in good health. But when his vitality becomes enfeebled and the flow of the solar force through the spleen is not as strong as usual, this poison gas remains around the abdominal region as a broad black band which poisons all organic activities of the body while it is there. When a person eats three meals a day there is a slight chance for the dissolution of the poison band generated by one meal before the next meal is taken. But where meals are eaten at intervals of only a few hours, there is absolutely no chance for the person to rid himself of this poison cloud, and as a consequence he grows worse and worse, shortening the span of his natural life in a manner that would be a shocking surprise to most of these people, could they realize it.

For these reasons anyone who wishes to obtain and maintain health should make it a point to eat only two or three

times a day and sparingly, taking care to secure an abundance of bulk rather than nutriment, for it is an actual fact that many, many more people die of too much nourishment than of too little. Most of us are really and truly digging our graves with our teeth.

MENU FROM MT. ECCLESIA

Breakfast 7:30 a. m.

Stewed Blackberries
Corn and Graham Gems
Rice and Egg Omelet
Coffee or Milk

Dinner 12 Noon

Leek and Potato Soup
Pimento Potatoes
Creamed Brussels Sprouts
Bread, Butter and Honey
Milk

Supper 5:30 p. m.

Nut and Dandelion Salad
Rhubarb Pie Hot Corn Bread
Honey
Tea Milk

Corn and Graham Gems

One cup each of white flour, graham flour, and corn meal, mix with salt, rub 1 tablespoon of cooking oil into the flour until all lumps have disappeared, add two eggs and enough milk to make a batter that will pile while pouring into hot buttered gem pans. Bake in a quick oven.

Rice and Egg Omelet

For each omelet use one egg, tablespoon of cold boiled rice, one tablespoon milk, and salt. Beat the egg, salt, and milk slowly, adding the rice, until it is light. Pour into a hot oiled omelet pan, cook on hot stove until browned on under side, lift the edges of the omelet so that the uncooked part can run under the part left on the bottom of the skillet. When light brown, turn and cook on other side until browned. Serve at once on hot plate.

Leek and Potato Soup

Cut one bunch of leeks, one cup of celery, and two medium sized potatoes into small pieces, boil in enough water to cover until soft. Prepare in another frying pan two tablespoons butter, two tablespoons flour; brown until a rich brown, add slowly one and one-half pints milk, add this to the vegetable allowing to boil for five minutes adding salt and a little grated nutmeg.

Pimento Potatoes

Boil, cool and slice six medium sized potatoes, add one-half can of chopped pimentos, one-half cup grated cheese, and salt. Turn into a buttered baking dish, pour over this enough cream sauce to cover the top, sprinkle with bread crumbs, dot with butter and bake for twenty minutes.

Nut and Dandelion Salad

Take two cups of blanched, crisp dandelion cut fine, one cup chopped walnuts, mix and place on plate garnished with lettuce leaf, pour over same enough French dressing to taste.

Hints to the Housewife

Place glasses on their sides before scalding with hot water, and there will be less danger of breaking.

Should you forget to soak the dried beans or fruit at night, pour boiling

water over them in the morning and cover. Allow to cool before putting them on to boil, they will cook quickly.

If potatoes are of an inferior grade, place an onion in the water in which you boil them, this will keep them white, while the onion gets very dark, this also flavors the potato.

To remove the odor of onions from the breath eat parsley. To take it off the hands rub them with the rind of a lemon. It is well to save all lemon rinds in the kitchen for bleaching and cleaning purposes, they are invaluable.

Healing Department

* * * * *

THE ROSY CROSS HEALING CIRCLE

The Rosy Cross Healing Circle meets in the Pro Ecclesia at Headquarters every time the Moon enters a Cardinal sign. Only a few are present in the body, but thousands from all over the globe join us in spirit when we meditate upon the symbol of the Invisible Helper placed on the west wall.

The pure white cross shows us that he must be without stain of sin, the seven red roses tell their story of the cleansing

blood, and the central white rose is a still higher symbol of purity of heart and mind. This lofty ideal we aspire to reach that we may radiate the Christ-force of Healing represented by the golden star behind the Rose Cross.

If you are not already one of us you may join us in spirit between 6 and 7 on the following nights:

April 1—8—16—22—29

May 6—13—19—26

June 2—9—16—22—29

We append a few letters from people who have been helped.

Mountain Home, Idaho

Dear Sir:

Yours of the 8th at hand and instructions noted. I am gaining much by your instructions and my cough is all gone. The rupture is not paining me. I am satisfied with your treatments, I feel I will soon be well.

I am respectfully
R. L.

London, England

Dear Mr. Heindel:

Just a few lines to let you know how I am progressing. Every day I feel

stronger and more able to control my nerves. I cannot explain it, I can only marvel; perhaps you, dear friend, would understand. But whenever I feel unduly excited, a strange calm seems to come over me and subdue that inclination. My relatives sometimes regard me anxiously and say "you seem so quiet, do you not feel well?" As a matter of fact I am feeling very well, only this wonderful peaceful sensation steals over me and seems to check my nervous excitement. I am sure you will be interested after all your great kindness to me, and I shall forever feel grateful and wish you every blessing possible.

Yours,
E. K. H.

Echoes from Mt. Ecclesia

* * * * *

THE VALUE OF A GOOD FOUNDATION

"He builded his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, **and it fell not for it was founded upon a rock.**"

Many solicitous inquiries have come to headquarters from students who have heard of the flood that has caused such damage in Southern California, and are naturally concerned to know how head-

quarters weathered the storm. We are thankful to say that, as Mt. Ecclesia is located on a high tableland, about two hundred and twenty-five feet above the river and valley, no damage was done, save that the wind blew over a nice eucalyptus tree which we have raised again, and we hope that it will grow. One corner of our grounds, however, is down in the valley and our pumping plant is located there. The water inundated the engine house, submerged the engine, even the batteries, yes, worst of all, it

floated the distillate out of our fuel tank and now we will have to pay for fifty gallons of engine distillate which was thus lost at the high prices now prevailing. But let us be thankful that our loss is poor Mr. Rockefeller's gain; he may even be able to clip an extra dividend coupon on the strength of it.

Some members who have been at headquarters write confidently that they have no fear of damage done to Mt. Ecclesia on account of its location so far above the floods, but they are afraid we may be marooned, and perhaps without the necessities of life. Yes, in a sense we are marooned. We did not receive mail for more than two weeks, and at this writing, (today is the 8th of February), it is sent to San Diego by boat, and forwarded from there in auto stages, supplemented by ferries, which take it across streams where bridges have been washed out. We have, however, plenty of provisions and are suffering no hardships in that respect. But according to reports it will be a number of weeks before railway communications are established between Los Angeles and here, and if you find that this magazine is printed on the same kind of paper as that of last month, and that it has a non-descript cover you will know that the editor and Roy have had to make another trip over the inland route (which we understand is still passable) to San Diego to get the stock and linotype wherewith to print the magazine.

According to the oldest inhabitants,

conditions such as we have this year have not been known since 1862. Then it is said to have rained thirty-two days in succession and in 1884 there was also a very severe rainfall of 36 inches in January and February, with washouts and loss of property. Usually our trouble in California is that we have not enough rain even in the winter months to give plant life a proper start and therefore people build houses and bridges in the most slipshod manner imaginable, **particularly the foundation**, without which nothing can stand. As a matter of fact, it rained only five or six days here. The reader will remember from last month's magazine how we stated that the editor and Roy went to San Diego in order to secure linotype and paper, and that it started to rain on the morning when they returned. Then, already, the small and unsubstantial culverts were unable to take care of the water, the road was being washed out in some places, barely enough was left to allow the passage of our car; we felt sure that an hour later no one would be able to pass those particular places. This was on Tuesday, and on Thursday the San Luis Rey River, which runs by Mt. Ecclesia, had already filled to such a depth and was running so swiftly that it washed out the abutments of the beautiful cement bridge which was on the north of Oceanside. It toppled over into the river, marooning the town, just because of poor foundations. Now let us hope, that this may teach people a lesson, for it is

much needed. Although we have sunshine in California all but a few days or weeks in the year, we need firm foundations for our bridges and buildings here, for we shall never know when “the rain may descend, the wind blow and the floods come to try our work, whether it be good or bad.” The simile which Christ took from daily life contained an eternal truth which is applicable both in the physical and spiritual life. Let us be sure of our foundations, whether in one direction or the other.

**“IMITATION IS THE SINCEREST
FLATTERY”**

This brings to our mind another point. Since the Rosicrucian Fellowship work was started on the fourteenth of November, 1908, Rosicrucian Societies (?) have multiplied apace. There seems to be a perfect mania for annexing the word “Rosicrucian,” but in order to assure distinction from the rest, some spell it with a “k”—**Rosikrucianism**. Others spell it with an “æ” instead of the “i”; e. g. **Rosaecrucianism**.” Some of them make great claims; one even professes to have six million members, among whom are the crowned heads of Europe and all the distinguished men of all ages, including Moses, Elijah, the Pharaohs of Egypt, and other great ones too numerous to mention. Nor is it to be wondered at that this dazzling fantasmagoria blinds some of our weaker members who scurry away to these orders in full faith that the Grand Master

so called or Emperor, or whatever else his fanciful name may be, will just wave a wand over them, and they will sprout wings immediately and become omniscient as the Gods. By and by they will know better: Advancement upon the path depends, as we have said a thousand times, upon soul-growth, and no one can assimilate our spiritual food for us, or do our growing for us, any more than they can eat our physical breakfast and hand us over the food value whereby we may grow physically stronger. Shakespeare asked the question: **What is in a name?** There may be very little, and there may be a great deal. We all know the business value of a good name to designate a brand of goods, but **no matter how good the name, unless the goods which it represents are of sterling quality, the name cannot alone make it a permanent success**, and it is the same with a spiritual movement; it must have a solid foundation, a sound philosophy. The Hindus were given the *Vedas*, to the Persians the *Zend Avesta*, to the Mohammedans the *Koran*, to the Christians the *Bible*, and **each great religion has had its own particular text book which is the foundation of its faith**, and this text book has three things: **An account of our origin, a statement of the future in store for us, and a code of ethics**. Even in modern times we find that the Christian Scientists have their text book *Science and Health* and the Theosophists have the *Secret Doctrine*. Before the Rosicrucian

Fellowship was started, the Elder Brothers of the Rose Cross gave to the writer the monumental teachings contained in *The Rosicrucian Cosmo-Conception*, which surpasses all previous philosophies. This is now the text book of the Rosicrucian Fellowship, and it is spreading over the whole world in the most wonderful manner, for it finds everywhere, among thinking people, an unqualified assent, because **it appeals to the inner forum of truth.**

The Rosicrucian Philosophy was first offered by the Elder Brothers to Mr. Heindel on condition that he would keep it secret and only reveal it to a few through the rite and mysteries of initiation, but being himself at that time a hungry soul searching for the solution of the mystery of life, he refused, though repeated overtures were made to have him recant. He thought that if this teaching was good for him it would be good for the thousands of other hungry souls in the world, and finally it was given to him on the reverse **condition**; namely, that he do everything in his power to promulgate this philosophy. He had been put through a test to see if he would use it selfishly or whether he would be firm in his purpose to give it to humanity; therefore the Rosicrucian Philosophy is being spread publicly through this text book so that every one that seeks may come and drink freely of this water of life.

Just think what would have happened if the apostles had conspired successful-

ly to keep the teachings of Christ away from the world, or if the first Sages of India or Persia who received the *Vedas* and the *Zend Avesta* had done this. Then all the world would have been ages without religious teaching and surely everyone will see that that would have been a great detriment. Bearing this in mind it is only necessary to apply the same common sense arguments to the claims of so-called Masters who profess to initiate **anyone who has the price** into the mysteries of this, that, or the other so-called Order, but have nothing for the public. It is easy to take a name and make claims, but ask them to produce their text book and compare it with the *Bible* or with the *Rosicrucian Cosmo-Conception*; see if it covers the three essential points we mentioned, and no other test will be necessary to show their status.

The Rosicrucian Fellowship has no quarrel with these people, however, for as it is said that imitation is the sincerest form of flattery, we take it that they recognize its merit and the power of our movement or they would not seek to ape it.

A PEEP INTO THE NEXT MAGAZINE

This is the last issue of our first year of publication of this magazine, we hope that the readers have all been well pleased with it, that they will renew their own subscription, and maybe subscribe for a friend.

As we announced in the last magazine, we are going to enlarge the magazine, both in size and space, adding sixteen more pages of the present size. We have also decided that instead of delineating two children's horoscopes, we will in the future give four and maybe, when the size of the subscription list warrants us in again enlarging, we can even increase this number, for we feel that these horoscope delineations are a very important aid to parents, showing as they do the latent qualities of the child and enabling those who obtain these readings to bring up the child much more intelligently than could be otherwise done. **They are also a very thorough course of instructions for students as they show how to read the character from a horoscope.**

We shall also start, in the May issue, a serial article on the "**Ancient and Modern Symbols of Initiation**, and when this is finished we shall take up **Free-Masonry and Catholicism**, which is being thoroughly rewritten, revised, and enlarged. The two articles—"Symbols of Ancient and Modern Initiation" and "Free-Masonry and Catholicism"—will form a whole of great value to all occult students, and we would advise those who do not want to be left in the lurch to renew their subscriptions promptly, for we are only going to print the usual number, and it is an almost foregone conclusion that the demand will exceed the supply, so that back numbers cannot be obtained to complete a broken series.

How do you like the Dream problem in this month's Question Department? This is a fascinating subject of study for many people and we have been making some new investigations of dream experiences which it is hoped will shed light on various other problems of life. As soon as we get them together, they also will be given in the magazine. They will be doubly interesting because they are **real experiences**, and not simply confused dreams, and they will also throw some light on the work of an Invisible Helper. In one case, one of the Probationers ran away to Europe one night, and it was necessary to go after him and bring him back. We did not know that he remembered the experience which happened long ago, until he related it at headquarters; and there are a number of others equally interesting.

TWICE AS NICE

That is what it will be if you stay at Headquarters while you visit the Exposition in San Diego. It only takes an hour to go or come on the fast trains, and then you are among congenial kindred spirits, which will make your stay in Southern California much more pleasant and profitable, besides giving us the pleasure of becoming personally acquainted.

It is also much more economical to make Headquarters your home while seeing the Fair than to stop at a hotel in San Diego. Write for rates, and make

your reservations early as accommodations are limited.

LIGHT

The *Cosmo* is now being translated in French, and is nearly ready for the press. We have also received a very good book on Astrology in German, which quotes largely from the *Message of the Stars* and *Simplified Scientific Astrology*, and the German publisher of the *Cosmo* has written for permission to publish *Simplified Scientific Astrology*. We also note that certain occult societies are buying these books in large quantities, and rejoice that the light is spreading.

ERRATA

Through a slip of the line-o'-type a paragraph was omitted from the article in the March number entitled "Transference of Consciousness to Higher Planes," by Eva G. Taylor. As the omission entirely altered the sense of the paragraph, we take pleasure in making the correction. The sentence in question (in the fifth paragraph) should read:

"But the transference of our consciousness to the spiritual part of ourselves is not a mere belief in, *or acceptance of the doctrine of the higher unfoldment. We may believe fully in the One manifested life—in the Christ principle ruling the human heart*—yet

utterly fail to realize unity."

PREACHING THE GOSPEL

Before an audience of 3000 persons at Riverside, Cal., Evangelist Fife, who was conducting a series of revival meetings, "brought down the house" with an imitation of an old fashioned hoe-down, by way of illustrating his address on "Amusements." The "Chicken Reel" was danced to the music from his own violin which he played while cavorting over the platform. The evangelist then laid down his fiddle and proceeded to imitate a modern dance, to the infinite delight of the audience, which applauded him to the echo.

WILL YOU HELP US?

How would you like to help work in the office of Mount Ecclesia? You may not be able to be there in person, but you can help if you want to, and this is the way: Every time you send in a lesson, letter, or communication of whatever kind, write your name very, very, very plainly, and your full and complete address on this paper, for every month our office force spends hours and hours walking many thousand steps to the card cases to hunt up the addresses of those to whom we write.

And in this manner, if you will only help them, you can save them all this unnecessary labor.

MYSTIC LIGHT CONTINUED

FRAGMENTARIANS

Blanche Cromartie

In these days of hurry and of miscellaneous periodicals, we are all apt to become fragmentarians, and while we laugh at the honest fellow who confessed that though he was very interested in Treitschke and Nietzsche, he never could find them on the map. We are often not much wiser ourselves.

I remember the start it gave me on a first visit to a certain church to read inscribed on the pulpit the words:

I preach not the Gospel

“True for you,” I thought after listening to the sermon. Of course, the opening words of the text quoted,

Woe to me if...

Were on the other side of the pulpit, but the designer certainly never anticipated the effect that would be produced.

I remember an even more odd instance of this decorative (?) fragmentarianism when visiting a church in Nottingham. On entering I knelt down without looking round and, as I rose, my eyes fell on these amazing words:

Hang all the Law and the Prophets.

I choked down the laugh which bubbled up at this unexpected exhortation, and looking higher found, separated by a

broad band of ornamentation,

On these two commandments...

Such beheaded statements are, to say the least, bewildering, but they made me think how misleading is the practice of singling out **isolated** phrases from speeches or writings, without any regard for their context.

The Baeotian, who went about displaying a single brick as a sample of the house he wanted to sell, would no doubt have treated the Bible in the same way and, if a nationalist, would perhaps have demonstrated from its pages that **there is no God**.

We laugh at these instances, but do not we do the same, and **worse?** To illustrate our common mode of procedure, let me instance Job 14th chapter, from which our Anglican Church has thought fit to cull **a passage of gloom and hopelessness to adorn** the burial service.

In verse **twelve** there is a statement that when a man dies he rises not, nor awakes, nor is raised out of sleep **till the heavens be no more**.

To the fragmentarian this certainly appears to deny the departed soul any activity or consciousness in the unseen world, but, reading further, we find that Job, into whose mouth these words are put, **recants** these and similar expressions (chapter 42:3) where he owns that he had been speaking of matters too high for him and laying down the law on subjects he knew nothing about.



THE ADMINISTRATION BUILDING, SHOWING THE WONDERFUL VIEW OF THE MOUNTAINS.

In this building are housed, at the present time, the large General Offices, the Esoteric Secretary's Private Office, the extensive Printing Establishment, maintained by the Fellowship in which all their Printing is done, with the exception of the three bound books, and last, but not least, the large Mailing Department, through which the thousands of letters, magazines, books, etc., pass.

THE AFTERMATH

There is in every heart a grave,
A sacred, silent spot .
Filled with sad memories of the vast,
That busy life knows not.

Far down it lies, this quiet mound,
The record of lost years;,
And, in our lonely midnight dreams,
We water it with tears.

Tears for the hopes that once we knew,
In youth's enchanted hours,
When life was just a golden haze
Of sunshine, and of showers.

Tears, too, for friendships kind and true,
Which proved so sweet, and rare,
And dearer ties than all, that brought
But sorrow, sin, and care.

Rash deeds of fateful import loom
From out the vanished years;
And wounded hearts that found no balm
In after grief, or tears.

All these are buried in that grave
That no man ever sees,
The loves, and hates, and fears that go
To mould life's destinies.

And while it seemed, in those dark days,
The springs of joy had fled,
The mellowing hand of time touched o'er
The hopes we thought were dead.

Ah, only when our soul can sound
The depths of woe, and pain
Will come the aftermath of peace,
That we, through sorrow, gain.

And only then to us is given
The wisdom from above
To spread abroad the perfect gifts
Of sympathy, and love.

—E. M. NIGHTINGALE

Faithful in Little Things

Be faithful, Soul of mine, in little things,
For noblest ends are reached through patient toil.
Didst ever note the quiet streamlet's trend—
Where banks of verdure rise o'er barren soil?
The golden sunlight scatters nightly dew
That breathed o'er floral bloom its cooling breath;
Yet nobler mission sunlight never knew
Than each bright gem that gleamed o'er floral death,
And life restored to drooping emerald blades
That bowed in silence 'neath the nightly shades.

From lives restricted—lives in which there rise
Impulses pure—fair forms of beauty spring.
The simplest deeds in grandeur reach the skies
When holy thought bears them on viewless wing.
God's benediction rests on purpose pure.
Uncounted souls to nobler end at length
Attain—and hearts grow stronger to endure
Through one sweet life and grand in hidden strength.
God's white-winged peace in radiant glory springs
From faithful doing of the "little things."

—Eva G. Taylor

THE COWBOY'S PRAYER

O Lord, I've never lived where churches grow;
I love creation better as it stood
That day you finished it so long ago
And looked upon your work and called it good.
I know that others find you in the light
That's sifted down through tinted window panes,
And yet, I seem to feel you near tonight,
In this dim starlight on the plains.
I thank you, Lord, that I am placed so well;
That you have made my freedom so complete;
That I'm no slave of whistle, clock and bell,
Or weak-eyed prisoner of wall and street.
Just let me live my life as I've begun,
And give me work that's open to the sky;
Make me a partner of the wind and sun
And I won't ask a life that's soft or high.
Let me be easy on the man that's down
And make me square and generous with all;
I'm careless sometimes, Lord, when I'm in town,
But never let them say I'm mean or small.
Make me as big and open as the plains,
As honest as the horse between my knees,
Clean as the wind that blows behind the rains,
Free as the hawk that circles down the breeze.
Forgive me, Lord, when sometimes I forget;
You understand the reasons that are hid,
You know about the things that gall and fret,
You know me better than my mother did.
Just keep an eye on all that's done and said,
Just right me sometimes when I turn aside,
And guide me on the long, dim trail ahead
That stretches upward toward the great Divide.

—Charles B. Clark, Jr.