

Question Department

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QUESTION—In the November, 1917, issue of this magazine there was a story called “Facing the Firing Squad,” stating how a spy was placed against a wall and shot. Immediately afterwards he, being in full possession of his consciousness, converses with a Rosicrucian and in his company travels thousands of miles to visit his sister. Is not this contrary to what is taught in the Rosicrucian Philosophy? It is there stated that after the seed atom in the heart has been removed and the silver cord ruptured, a period of unconsciousness lasting about three and one-half days follows, during which time the spirit reviews the panorama of its past life .

Answer—Yes, it is so stated in the *Rosicrucian Cosmo-Conception*, and that holds good under all ordinary circumstances, but it is also stated in explanation of the law of infant mortality that when a person passes out under untoward circumstances, such as a fire or railway accident, or suddenly as by a fall from a building or a mountain, or on a battlefield, or when the lamentations of relatives around the bedside of the newly dead make it impossible for him to concentrate upon the life-panorama, then the etching in the two higher ethers, the light ether and the reflecting ether, and their amalgamation with the desire body, does not take place, man does not then lose consciousness, and because there is no etching on the finer vehicles, such as is normally the case, he has no purgatorial existence; that is to say, he does not reap what he has sown, there is no suffering in consequence of his wrong-doings and no feeling of joy and love on account of the good he has done; the fruitage of the life has been lost.

To offset this great disaster the spirit on entering its next earth life is caused to die in childhood so far as the physical body is concerned, but the vital body, the desire body, and mind, which do not ordinarily come to birth until the dense body is seven, fourteen, and twenty-one years old, respec-

tively, remain with the passing spirit, for that which has not been quickened cannot die. Then in the first Heaven the spirit stays from one to twenty years, receiving such instructions and object lessons as will teach it that which it would otherwise have learned by the panorama of its past life, had it not been interrupted by the accident which terminated it. And so it is reborn, ready to take its proper place on the path of evolution.

There is in this consideration a great deal of food for thought. The large percentage of infant mortality today has its root in the wars of former ages. The loss of life was comparatively slight, though the toll of national wars must have been greatly increased by the deaths which occurred in duels, feuds and common quarrels, where deadly weapons were used in those days. Nevertheless, the sum total of these casualties seems insignificant when compared with the awful carnage which is now going on, and if this is to be corrected in the same manner, then a future generation will certainly reap a harvest of tears on account of the epidemics which will devastate the homes of their children. But as we have pointed out at other times, every teardrop shed because of the loss of some loved one is wearing away the scales from our eyes, until one day we shall see with sufficient clarity to penetrate the veil that now separates us from those we mistakenly call dead, but who are really much more alive than we are. Then shall come to pass the victory over death and we shall be able to exclaim: “Oh, death, where is thy sting! Oh grave, where is thy victory!”

The spy then, did not lose consciousness and concentrate on the panorama of his past life because of the severe shock and the mental strain due to the mode of his death.

THE EGO OR THE HIGHER SELF

Question—What part of the three-fold spirit is the higher self? Is it the Divine Spirit?

In the *Cosmo* it states that the Human Spirit is

the Ego. Is the Life Spirit not a part of the Ego?

Is all the Ego on the physical plane during earth life, or only a part, as the Hindus teach?

Answer—The higher self is the three-fold spirit, Divine, Life, and Human Spirit, but you must not think of these three as being separate one from the other. The spirit is undivided as the white light which comes from the Sun, through interplanetary space; but as that light may be refracted into three primary colors, blue, yellow, and red, when passing through the denser atmosphere of the earth, so also the Virgin Spirit appears as three-fold during manifestation, because sheaths of matter of varying density are placed around it. When it is enveloped only in the substance of the world of Divine Spirit, then it is the Divine Spirit; when the Divine Spirit receives in addition a sheath from the material of the world of Life Spirit, then it becomes the Life Spirit; and when it is finally clothed in the matter of the Region of Abstract Thought, it becomes the Human Spirit—the Ego. That is because the Virgin Spirit enmeshed in these three layers of matter is shut off from all consciousness of its Divine Father, and being so blinded by matter that it can no longer see things from the Cosmic viewpoint when reaching *outward*, it turns its consciousness *inward* and beholds itself as separate and apart from all others, hence it is an Ego, an individual. At that point, then, Egoism is born, and self-seeking begins. When the Human Spirit draws around itself for better expression the lower and more concrete vehicles, the Mind, the Desire Body, the Vital Body, by sinking itself in them, by descending even to the Physical World, it again obtains consciousness of outward things. Then having lost knowledge of the World of God, whence it originally came, it commences to conquer the physical world and subdue it to its own ends. In this respect it differs radically from the spirits of the other three kingdoms—Mineral, Vegetable, and Animal. The group spirit of the mineral has only as yet descended to the Region of Abstract Thought, therefore the consciousness of the mineral resembles the deepest *trance* state. The group spirit of the vegetable and plant kingdom has descended to

the Region of Concrete thought, therefore the consciousness of the plant kingdom is akin to that which we have in the deepest *dreamless sleep*. The group spirits of the animals are found in the Desire World, which is next to the world in which we live, hence the consciousness of the animal is an internal picture consciousness, similar to that which we have in *dreams*, the pictures being sent by the group spirits to the animals to impress them what they are to do under certain circumstances. That which we call instinct is thus the wisdom of the group spirits which impresses the animal how it shall act. The Human Spirit, alone in all the kingdoms of evolving life on earth, is an individualized Ego and descends into its vehicles which are all gathered in the physical world during the waking hours of the day, and thus we attain to the waking consciousness whereby we are fully aware and awake to all things pertaining to the world in which we then function, and are able to use our own reason, express our desires and emotions, and act as dictated by our individual Higher Self—the indwelling spirit, the Ego.

Question—Will it raise the vibrations of a room to burn spices, and if so what kind of spices should be used?

Answer—When disembodied spirits wish to influence those who are still enmeshed in the mortal coil, it is necessary for them to have a vehicle of sufficient density to impinge upon the brain centers, or under certain circumstances upon the coordinating mechanism of the cerebellum. Given such a vehicle, these spirits can, and do, impress their victims physically, morally, or mentally, according to their disposition.

It is a self-evident truth, that one does not gather grapes of thorns, and because a spirit has no dense body is not a sign that it is a philanthropist. There are more weeds in the physical world than flowers, and there are more evil, because undeveloped, spirits in the invisible world than there are good and noble ones.

When one burns incense in a room, the smoke and the odor which we see and sense is material of such density that it may be made use of by certain

classes of spirits which are attuned to the vibratory rate of that incense which is being burned. When a reputable occultist who has evolved the spiritual sight and is able to see the various entities in the invisible world, has compounded an incense which he finds offers a vehicle only for spirits of a helpful nature who incline to raise the vibrations of those who breathe the incense and the spirits with it, then it may be an aid during periods of prayer to raise the consciousness of the devotees to a union with the Divine. But if on the other hand, the incense has been compounded by someone ignorant of occultism, perhaps by one who has a selfish motive in view, then it is a vehicle for spirits of a similar nature who clothe

themselves in the smoke and odor, enter the bodies of those who are present where the incense is being burned, and incite them to acts of debauchery and sensualism. The Chinese punk sticks are a good example of this variety. It is also possible that when this practice has been indulged in for some time the obsessing spirits may obtain such control over their victims that they incite them to frenzy, causing them to exhibit the symptoms of epilepsy, frothing at the mouth, etc.; or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore, the practice of burning incense is very dangerous, and ought to be strenuously discouraged.

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al benefits *here and now*. He sacrifices through avarice, expecting that the Lord will repay an hundred fold, or to escape *swift* punishment by plague, war, etc.

“Next, he is taught to worship God by prayer and the living of a good life; and that he must cultivate faith in a Heaven where he will be rewarded in the *future*; and to abstain from evil that he may escape a *future* punishment in Hell.”

But the occult student goes further and adds a fourth step, namely: (See *Cosmo*, page 308) “At last he comes to a point where he can do right without any thought of reward, bribe, or punishment, but simply because ‘it is right to do right.’ He loves right for its own sake and seeks to govern his conduct thereby, regardless of present benefit or injury, or of painful results at some future time.

“The Original Semites had reached the second of these steps. They were taught to worship an invisible God and to expect to be rewarded by material benefits, or punished by painful afflictions.

“Popular Christianity is at the third step. Esoteric Christians, and the pupils of all occult schools are trying to reach the highest step, which will be generally achieved in the Sixth Epoch, the New Galilee, when the unifying Christian religion

will open the hearts of men, as their understanding is being opened now.”

Jehovah’s mission was to lead humanity onward and upward until the masses were ready to receive another step in their upward climb toward God; but at the time of the “Fall of Man” the Lucifer Spirits stepped in and began to take a hand in mans’ development. (See lecture series No. 13). It was under their guidance that mankind took matters of which they had no real knowledge into their own hands—propagation, for instance. As a result of their ignorance of the cosmic laws in connection with procreation, parturition became painful and death a more frequent and disagreeable experience. “Therefore it became necessary to take stern measures to check the lower nature. This was done by Jehovah, Who helped man to get control over the mind and desire-body by giving laws and decreeing punishment for their transgression. The fear of God was pitted against the desires of the flesh. It was thus that sin became manifest in the world, for law makes for sin; it is separative, and besides, man must learn to do right apart from fear.”

Therefore Christ came to teach the world that love is superior to law. That perfect love casteth out all fear and will emancipate humanity from caste, race, and nation.

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A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request, the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

Nutrition and Health

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To Study the Soybean for Uncle Sam

IT has always been supposed that a city in New England called Boston was the authority on beans. It now appears that China has a few bean tricks that Boston has yet to learn. So interested has the United States become in this discovery that Dr. Yamei Kin, a Chinese woman graduate of an American college, has been sent back home to gather for the Agricultural Department at Washington all the facts that are known in China about the soybean.

Americans can grow the soybean all right. In fact, they have done so for a long time, but they use the crop as food for live stock. In China the bean is used as a food for human beings, and apparently they like it, for the soybean is eaten in some form by both rich and poor.

“Instead of taking the long and expensive method of feeding grain to an animal until the animal is ready to be killed and eaten, in China we take a short cut by eating the soybean, which is protein, milk, and meat in itself,” says Dr. Kin.

The plain bean, however, is never eaten, but it furnishes such products as natto, tofu, miso, yuba, shoya, and other dishes with queer-sounding names, which will be better understood in Dr. Kin’s own words as quoted in an interview in the *New York Times* before she left for China.

The chief reason why people can live so cheaply in China and yet produce for that nation a manpower so tremendous that this country must pass an Exclusion Act against them, is that they eat beans instead of meat; but nothing like the navy-bean, which by many people who do not get much exercise is considered a rather heavy food. Furthermore, pork and beans as fed to the men in the United States Army and Navy become monotonous after a while, even though the addition of the carbon contained in the shape of pork-fat

makes such a meal possess every element necessary to sustain life.

But human nature is about the same everywhere, and the Chinese don’t care for a monotonous bean diet any more than other people. So they have taken this soybean and managed to invent a great many kinds of products. The bean-curd is a food made from pulverizing the beans into a flour and then boiling this milk-like concoction, letting the curd rise to the top as your grandmothers in this country made cottage-cheese. I spoke of tofu—this is it. Nothing is wasted, nothing lost in China. Most of these soybean products, popular from ancient times, are fermented. The cell-walls and other carbohydrate materials are broken down, the cell-contents rendered more readily digestible, and peculiar and pleasant flavors developed.

Soup noodles are made out of bean-curd. Entrees made of bean-curd are served with mushroom-sauce or a hot Spanish tomato sauce. A salad of bean-sprouts, accompanied by cheese—the cheese a cross between Camembert and Roquefort, and made from the soybean—is very nutritious and palatable. Americans do not know how to use the soybean. It must be made attractive or they will not take it. It must taste good. That can be done. We make from it a delightful chocolate pudding. A black soybean sauce we use as a foundation for sweet-meats in China.

Miss Kin describes the uses to which the soybean is put in China for the purposes of fodder, the seed being utilized for the oil it contains, while the “seed-cake,” the by-product, is valuable as animal food. The name “soy” is from the Japanese word “shoya,” which means a food prepared from seeds. “A soybean patch is one of the best things in the world today for all concerned,” Miss Kin

contends.

“America can help China in teaching her the use of machinery, and we can help America by teaching her the value of the ground that your splendidly efficient farming-implements cultivate. Many persons here think chiefly of coolies when they think at all of the Chinese people. It would not be fair for intelligent persons in China to believe that America’s bill of fare was made up exclusively of the dishes set before the mountaineers of eastern Kentucky. Chinese are fond of eating, and devote much attention to doing it well.”

Judging from Miss Kin’s description of the methods of Chinese farmers, cultivators of the soil in America might learn some valuable lessons from them. She says:

“The Chinese do not know what worn out soil is. Some places are so fertile and are cultivated with so much care and skill that three or four crops a year are regularly gathered. When the first crop is well along, the second is sowed, or planted, in the intervals between the ridges, and it is very common to see two crops in the same field at the same time. Villages, valleys, and plains are carefully cultivated, irrigated, and fertilized; hills and mountains are terraced, and every square foot of ground that can be made productive is brought into use. The Chinese have a passion for fertilizing the soil, and this is carried to great extremes, anything and everything being used for the purpose. Even barbers save the shavings and croppings of hair to sell to farmers’ for enrichment of the soil.”

It is rather tautological to point out that the Chinese farmer is nervous about his crop, but his margin of profit is so small that he cannot afford to lose. He binds several stalks of rice together to give mutual support against the winds; he arranges his little sticks with “charmed” strings attached to frighten the birds away, and each field has such a scarecrow as would frighten off any crow that ever lived. He watches the weather, and when it is too hot and dry he covers up his plants and irrigates the land; he raises water from one reservoir to another, and by means of bamboo pipes runs it about his fields—even up the mountain’s sides.

Archimedean screw-pumps, chain-pumps, and bucket water-wheels are his implements—his feet supply the power.

Dr. Kin is a graduate of the Woman’s Medical College of New York and is head of the woman’s hospital work of northern China—*Literary Digest*

MAKING BREAD WITH SEA-WATER

It has long been a custom in certain parts of France to make up the dough for bread with sea-water instead of using, as is customary, fresh water with the addition of the salt required to make the bread both healthful and appetizing. Mr. Albert Saint Sernin, a French naval pharmacist of the first class, urges the wider adoption of this practice, which has, according to him, several advantages: the bread keeps moist longer, owing to the affinity for water possessed by the magnesium chloride sea-water contains; it is very wholesome, since it provides not only the chlorides of sodium and magnesium, but other mineral substances which the body can make use of. In a communication to the *Revue Scientifique* (Paris) he says:

“By way of reducing the traffic movement of salt, it is highly desirable that there should be legislation authorizing bakers in coast towns to make use of sea-water. Rolls made with sea-water are said to remain fresh for more than a week. During a journey of five months made from Le Havre to San Francisco, in a sailing vessel carrying 160 passengers and a crew of 25, exclusive use was made of such bread, and there was not a single case of illness on board.”

The water must be collected at a suitable distance from land and should be taken from a depth of six or seven yards if possible. The yeast must be prepared with fresh water and the salt-water used for mixing the dough. Along the English Channel and the Atlantic Ocean the water is of suitable salt content to be used directly. Mediterranean water, however, has a salt content so much higher that it is advisable to use one part of fresh water to three parts of salt water. The French writer adds:

“Bread made with sea-water, useful for everybody, is to be especially recommended for grow-

ing children, for convalescents, and for all those who need to repair the wastes due to fever or to hard labor.”

THE DISEASE GERM

J. Casey

Ever since the disease germ was discovered and its pernicious practices invented, it has been blamed for most of the afflictions that beset the path of physical well-being. It has been given terrible, awe-inspiring names and imbued with such horrible destructive powers that, just to think of it, causes cold tremors to ascend our spine and fear to sweep over us with its paralyzing presence. We have never seen one with our naked eye, but we are constantly warned that they surround and interpenetrate us in illimitable numbers, and that we, at any time, may be the victim of their ghastly deeds. We have almost come to believe that, could we entirely exterminate this pesky little specimen of life, death would be conquered. But, I sometimes wonder if an all-wise Creator would permit something that was *wholly* bad to continue its existence. It might be that He has found that species of life to be useful and necessary, which we, with our limited vision, regard as harmful and destructive.

An animal dies, decomposition starts within the carcass and it soon becomes infested with myriads of various parasites. They are clearing away the dead material and helping in the process of disintegration. They could not germinate and live in the healthy animal tissue. They came when a condition suitable for their growth was furnished—a state of decomposition.

Our body is continually carrying a varying amount of waste products. The proportion is determined by such factors as food, exercise, fresh air, worry, inherent vitality, etc. Those waste products will collect in any part of the body where the vitality is subnormal and the circulation is then obstructed. If we allow an excessive amount of those waste products to accumulate, we not only furnish a fertile seed ground for the propagation of bacteria but permit a condition to exist which demands their presence. They must eradicate

those poisonous products. They did not appear in great numbers until there was a duty for them to perform, and they will remain only so long as their services are required. When the decomposition products have been eliminated and the tissues revitalized their germination ceases. They cannot live and increase in healthy tissue.

It would therefore seem that they are the result and *not the cause* of most of our physical disorders.

Like fire, bacteria are useful, but as you would not indiscriminately apply the torch, so also you would not intentionally live in such a manner as to court their presence.

A MEAT SUBSTITUTE

Cottage Cheese Contains Larger Percentage of Body-Building Material than Most Meats.

We have often called attention to the virtues of *skim milk* as a food, and also to the folly of throwing away milk that has “turned” or become sour. A most delicious cottage cheese may be made of this milk or it may be used in numerous delicious deserts. The following clipping from the “Food Thrift Series” of the U. S. Agricultural Department will further serve to emphasize our assertion, and we append a recipe for making cottage cheese which is one of many we use on Mt Ecclesia:

Cottage cheese is one of the important meat substitutes, say specialists of the United States Department of Agriculture. It contains a larger percentage of protein (the chief material for body building) than most meats and furnishes this material at a lower cost. In every pound of cottage cheese there is about one-fifth of a pound of protein, nearly all of which is digestible. Meats, on the other hand, usually contain less protein and besides have a certain waste, such as bone and other inedible material. A pound of cottage cheese daily would supply all the protein required by the ordinary adult engaged in a sedentary occupation.

The following table shows that cottage cheese is much cheaper than most meats in furnishing protein for the diet. For supplying protein, one pound

of cottage cheese equals:

- 1.27 pounds sirloin steak
- 1.00 pounds round steak
- 1.37 pounds chuck rib beef
- 1.52 pounds fowl
- 1.45 pounds fresh ham
- 1.44 pounds smoked ham
- 1.58 pounds loin pork chop
- 1.31 pounds hind leg of lamb
- 1.37 pounds breast of veal

In addition to protein, energy for performing body work must be furnished by food. As a source of energy also cottage cheese is cheaper than most meats at present prices. The following table shows the comparison when energy is considered. On the basis of energy supplied, one pound of cottage cheese equals:

- 8½ ounces sirloin steak
- 11¼ ounces round steak
- 11¼ ounces ounces chuck rib beef
- 10¾ ounces fowl
- 5 ounces fresh ham
- 5 ounces smoked ham
- 6 ounces loin pork chop.
- 7½ ounces hind leg of lamb
- 12¾ ounces breast of veal

How to Make Palatable and Nourishing Food From Skim Milk

After removing from the whole milk the cream required for coffee, the skim milk may be used for soups, gravies, puddings, etc., and what is left over can be made into cottage cheese in the following manner:

When the milk has become sour enough to clabber, place it on the back of a stove or range so that it heats very slowly until the whey rises to the top. Then pour it into a cheese-cloth bag and hang up over a vessel about four hours until all the whey has been drained out of it. This cream cheese can be kept for a number of days and used in various ways to form an appetizing part of the menu. A few suggestions follow:

Cheese Balls on Lettuce Leaves

Work one tablespoon of butter into one cup of cream cheese until it has become quite creamy, gradually adding one tablespoon of mayonnaise

dressing and one small cove of garlic to this mixture. Work this until it is of the right consistency for moulding into balls. Sprinkle with finely chopped parsley and garnish with lettuce leaves.

Cream Cheese Salad

Put the yolk of three hard boiled eggs, one tablespoon of mayonnaise and a cup of creamed cheese through a sieve; season with salt and cayenne pepper. Make into balls and roll in finely chopped nuts. Serve on lettuce leaves.

Cheese on the Half Shell

Cut ripe tomatoes in half and scoop out the center. Mix this with cream cheese seasoned lightly with cayenne pepper, celery salt and salt, making a paste thereof. With a spoon put this into the half shell of the tomato, sprinkling the top with finely chopped nuts. Serve on lettuce leaves.

Cream Cheese Sandwiches

Take one cup of cream cheese and one-half cup of canned pimentos. Work these with mayonnaise dressing, salt, cayenne pepper and a very little grated onion till the whole has the consistency of cream; mix in one-half cup chopped olives. Spread this between thin slices of whole-wheat bread and serve as sandwiches.

Cream Cheese Pudding

To one cup of cream cheese add salt and two well-beaten eggs, three tablespoons of sugar, a teaspoon of butter, two tablespoons of grated coconut. Beat this into the consistency of thick cream; turn into custard cups and bake in a moderate oven. Serve these with fruit sauce or cream.

Cream Cheese and Chocolate Pudding

To one cup of cream cheese add two tablespoons of ground chocolate, one-half cup sugar, two tablespoons cream and two eggs. Beat well and turn into pudding dish. Bake in a moderate oven and serve when cold.

Mock Chocolate Ice Cream

Fill small individual soup bowls with skim milk and set them away in a warm place to clabber, allowing them to become thoroughly hard but taking care not to allow them to stand so long that the whey rises to the top. When of the right consistency place them in the icebox to cool, being careful not to jar them so that the clabber is ruptured. Grind stale whole wheat bread in the vegetable

grinder, place crumbs in oven and toast to a rich brown color; allow to cool; just before serving mix crumbs with sugar to taste and sprinkle plentifully over the iced clabber, then sprinkle a layer of cinnamon. Serve as desert.

Work cream cheese thoroughly with a spoon, adding cream and salt. This is delicious served with potato salad and baked potatoes (rub the potatoes with oil before baking, that keeps the skin soft so that it can be eaten. It is very palatable and a valuable food).

Cream cheese adds flavor to the salads and can be used in many ways as a side dish or a very wholesome dessert.

GOVERNMENT "PEAR" PROPAGANDA

By U S. Senator Works, of California
(A Christian Scientist)

From the *Washington News Letter*

In discussing the proposed bill to establish an independent Health Service Department of our national Government, Senator John D. Works declared:

Mr. President, the doctors are using every means to get themselves into the schools. They are trying to teach unthinking people that this is necessary to the public health. What a dreadful mistake! The presence of the doctor who thinks nothing and talks nothing but disease, is full of fear of microbes and the thousands of causes of disease that had better never have been known, is little better than a death's head in the school-room. Better have someone to teach the children that good is more powerful than evil; that we make disease by thinking it; and to be thinking of better and higher things than the material causes of disease. This will never be a healthy nation until the people are freed mentally from this dreadful, all-pervading fear of disease. Men and women burdened with all these false beliefs and fears are slaves to their wrong view of life.

Mr. President, this nefarious onslaught on young children, and the spread of disease through suggestion and fear, has grown worse and worse. And now the Government is to be asked to become a party to this spreading of disease by collecting and disseminating information for the whole country to

read. What a fearful responsibility must rest upon the people who are disseminating such information.

Every doctor worthy of the name knows that fear is one of the most prolific causes of disease. He knows, too, that suggestion of disease is equally deadly in its effects, especially on the timid and fearful. And yet, with full knowledge of this, they set about in the most direct and forceful way to suggest the existence and presence of the very diseases they claim to be combating, and to implant in the minds of the old and young the fear that engenders the disease. If the evidence of this cruel wrong was not so direct and positive it would be beyond belief. A very interesting article on "The Effects of Fear," by Dr. Orison Sweet Marden, was published in the Philadelphia *Evening Bulletin*, February 24, 1912, and is worthy of the attention of the Senate. It is as follows:

"Fear in all its different phases of expression, such as worry, anxiety, anger, jealousy, timidity, is the greatest enemy of the human race. It has robbed man of more happiness and efficiency, has made more men cowards, more people failures, or forced them into mediocrity than anything else.

"Fear has a paralyzing, blighting influence upon the whole being. It impoverishes the blood and destroys health by impairing the digestion, cutting off nutrition, and lowering the physical and mental vitality. It crushes hope, kills courage, and so enfeebles the mind's action that it cannot create or produce.

"Many people are afraid of nearly everything. They are afraid of a draft, afraid of getting chilled or taking cold, afraid to eat what they want, to venture in business matters for fear of losing their money, afraid of public opinion. They have a perfect horror of what Mrs. Grundy thinks. They are afraid hard times are coming, afraid of poverty, afraid of failure, afraid the crops are going to fail, afraid of lightning and tornadoes. Their whole lives are filled with fear, fear, fear.

"Fear strangles originality, daring, boldness; it kills individuality and weakens all the mental processes. Great things are never done under a sense of fear of some impending danger. All work done when one is suffering from a sense of fear or

foreboding has little efficiency. Fear always indicates weakness, the presence of cowardice. What a slaughterer of years, what a sacrifice of happiness and ambitions, what a ruiner of careers this monster has been!

“One of the worst forms of fear is that of a foreboding of some evil to come, which hangs over the life like a threatening cloud over a volcano before an eruption.

“Some people are always suffering from this peculiar phase of fear. They are apprehensive that some great misfortune is coming to them; they are going to lose their money or their position; or they are afraid of accident, or that some fatal disease is developing in them. If their children are away, they see them in all sorts of catastrophes—railroad accidents or shipwrecks. They are always picturing the worst.

“The fear habit shortens life, for it impairs all the physiological processes. Its power is shown by the fact that it actually changes the chemical composition of the secretions of the body. Fear victims not only age prematurely, but they also die prematurely. Oh, how many victims fear has put into the grave! It has driven people into all sorts of crime through unbalancing the mind. It has caused terrible tragedies in life.

“There is not a single redeeming feature about fear or any other of its numerous progeny. It is always, everywhere, an unmitigated curse.

“A man who is filled with fear is not a real man. He is a puppet, a mannikin, an apology of a man.

“Quit fearing things that may never happen, just as you would quit any bad practice which is causing you suffering.”

Mr. President, the dangers of disease and death are kept constantly in the public mind. People are warned to avoid this and shun that, and taught to believe this means one disease and that another, until the weak in body or mind are brought under the influence of this powerful suggestion, and the strong are not always able to throw it off. Man is afraid of the food he eats, the water he drinks, and the air he breathes. Possessed with fear, he shuns certain foods that he thinks are hurtful; he shuts out the fresh air, and drinks boiled or bottled water. He has become a very craven, the slave of his unrea-

sonable fears. I have heard a member of this body declare that he could not ride from the capitol to the office building in a closed subway without taking cold, and therefore he walked while others rode. Another is afraid to take a drink of ice-water because if he drinks it it paralyzes his stomach. A sergeant-at-arms had electric fans placed in the Senate to relieve the heat; but if one was put in motion it was ordered to be stopped. Someone was afraid it would give him cold. And so it would, probably; not because a little fresh air could give anyone cold, but because of his fears. If he could learn not to be afraid, and no one else were afraid for him, he would never take cold. Job said, “That which I greatly feared hath come upon me.” So it is with the man of today. To fear disease is to invite it.

Disease is wholly mental. The material body, without mind, has no sensation. Destroy consciousness and the body does not feel. The condition reacts on the body and makes it sick or well, according to the thought, either of the individual or others who think about him. Hatred, malice, revenge, fear, and other wrong thoughts are the breeders of disease. Every competent physician will tell you so. And yet these same physicians are doing more to excite the fears of the people than everybody else. And they are here now, urging Congress to authorize the Government to put out printed information that will feed the fears of the people of the whole nation, and engender more diseases and sacrifice more lives than ever the doctors will heal or save.

If the people could once be taught to think and talk health and not disease, harmony and not discord, faith and trust and not fear, life and not death, a Health Department need not be thought of. If the people could only be taught to trust in an omnipotent and good God instead of the doctor and his remedies, and thereby cast off all fear, disease would be unknown. To one having some of this faith and trust that dispels fear in the degree that one trusts and understands, the thought that is bestowed upon disease, sickness and death, and the power that is given to them in the human mind is little less than appalling. I cannot keep silent and allow this nation to become a party to this monstrous propaganda of fear and devastation of its people.

The Rosy Cross Healing Circle

On the Witness Stand

Esoteric Secretary
Oceanside, California

Dear Friends:

I have neglected to write my weekly letter for the reason that I wanted to ask about so many things that I have not had the time to write at length: Also I wanted to send a check, for I do feel so grateful for what you are doing for me. I have been wondering if it would help matters if I were to tell you something of my queer self. I remember as a child hearing them say, "isn't she a queer child." I didn't know then what they meant, and to tell the truth I do not know now what he means when my husband says I am a queer woman.

Well, to begin, I have had some very remarkable experiences. I will just give one or two instances. Sometimes I seem to see right through people or walls, just as though I had X-Ray eyes. It used to be a wonderful help to me when I was treating people, as I could usually diagnose their case, but it is sometimes embarrassing, when people are not telling the truth and you don't dare to tell them so. As once a lady who was stopping at my house had packed her trunk to leave the next morning when she discovered her watch, a valuable one, was missing. I had never seen her watch so could not imagine what it looked like. She said it was on a black cord and in a chamois bag. I felt quite sure that she thought it was gone and I also knew that my servants had not taken it, but instantly I seemed to feel that the watch was not lost and strange to say my X-Ray eyes seemed to look right through that trunk and there I saw a shining object on a blue garment and it was not in the chamois bag nor on a cord. I insisted that she unpack her trunk and look through it. I assisted her and sure enough there was the watch about the middle of the trunk just as I had seen it, on a blue garment and not in a bag. I could not tell them I had seen it, they would have thought me queer.

And another thing about me is that I sometimes

see the so-called dead. One remarkable incident was that of a very dear friend who did not know I was in America, for my last letter to her was written from Paris, France. I did not know she was ill but had expected to surprise her with a visit and didn't let her know I had returned. She appeared to me and said she was going away and asked me not to forget the higher life. She said goodbye and pointing upward, slowly backed out of sight. Upon inquiry I found she had died just about that time.

This is another of my peculiar traits and it led my husband and I, sixteen years ago, to investigate the phenomena of Spiritualism. We spent about three months of time and some good money going from one to another of these so-called mediums and really saw some queer manifestations. But to tell the real truth I felt that I was nearer the devil than I ever hoped to be either in this world or the next, and I have always resisted anything along that line.

But recently, soon after I began getting help from you, I have had some wonderful and beautiful experiences, though I doubt if I shall be able to make it clear to you. I am just beginning to realize what a bad influence was over me and was really holding me in bondage and despair, but thanks to this wonderful new power that has come into my life, things are changing physically and mentally. I am almost another woman and then I began to make great discoveries of hidden errors in my household. I found that rubbish and dust was accumulating, that moths were in everything, and that even mice and rats had taken up their abode in some parts of the house, unmolested by the cat.

Needless to say I have been hard at work, and sometimes when I would get so exhausted and discouragement would creep in, then this new and wonderful phase of unexplainable things would happen. First I would feel my attention drawn to

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Menu from Mt. Ecclesia

Breakfast

Stewed Pears
Wheat Nuts and Cream
Corn Bread and Honey
Milk, Tea, or Coffee

Dinner

Salsify Soup
Bean Croquettes
Hooverized Cauliflower
Whole Wheat Bread, Butter and Honey
Milk

Supper

Rice and Celery Salad
Fig Tapioca Pudding
Bread, Butter and Honey
Milk or Tea

Recipes

WHEAT NUTS

Break stale whole wheat bread in pieces sufficient to fill two cups; add one-half cup peanut kernels; grind this through food grinder. Spread thinly in a shallow baking dish and toast in oven until thoroughly browned dry and crisp. Serve as breakfast food with sugar and cream.

SALSIFY SOUP

Wash, scrape and cut into small cubes two dozen stalks of salsify. Fry these in two large tablespoons of butter for a few minutes, add enough water to cover and boil until tender; season with salt. Add enough milk to make five bowls of soup. Serve with crackers.

BEAN CROQUETTES

Soak two cups of brown beans for about four hours in warm water; boil until soft, adding small cove garlic, one onion, and a portion of the green leaves of celery; salt just before it is done. Then drain and grind the beans through a food grinder, adding one-half tablespoon of molasses, one tablespoon of butter, flour, one egg and one cup of ground whole-wheat bread crumbs. Form this

into croquettes, roll first in beaten egg, then in cracker crumbs and fry in deep oil. Serve with tomato sauce.

HOOVERIZED CAULIFLOWER

Take the *stems* of the cauliflower and dice into small cubes; boil in hot water for about fifteen minutes. Then add the leaves of the cauliflower which has been cut the same as cabbage, allowing the two to boil together until tender. Use the water for soup stock. Turn cauliflower into a shallow baking pan; sprinkle this plentifully with browned-bread crumbs; add small piece of butter and cover with skim milk; be sure that the milk covers it entirely. Season with celery salt, cayenne pepper and salt. Bake for twenty minutes in hot oven.

RICE AND CELERY SALAD

Allow the blanched young leaves of one stalk of celery to stand in cold water for several hours to become crisp. Chop fine with one-half cup walnut meats; add one cup of cold rice which must have been boiled so that the kernels are whole and flaky. Serve on plate garnished with lettuce. Put one teaspoon of mayonnaise dressing on each plate.

Echoes from Mt. Ecclesia

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The “Sign” of the Elder Brothers

E. M. Tibbetts

One evening about this time last year we had company to dinner and after the meal was finished sat in the library discussing different topics of interest when I introduced the subject of rebirth. I was quite shocked to find that they thought it the same as transmigration, where for some evil deed a soul is forced into an animal body! My husband and I brought up all the quotations that we knew from the Bible to prove the point. Then the conversation changed to Jesus Christ—who and what He was. Now we had been reading and thinking along these lines for some time, but it was not until shortly after this that we began the study of the *Cosmo*. I say this to explain what follows. Upon being asked for my opinion I, in my ignorance, stated what I at that time thought to be true. I said that I believed Jesus to be a soul like ourselves but who, through life after life of overcoming his carnal self, had gotten so far beyond the rest of us that God had chosen him to be our Great Teacher. I was again asked if I thought Him to be the greatest of all those sent to direct us and I said that I was not at all sure of this as I believed we had never been left without Great Lights to show the Way.

Well this was all that was said upon this subject and shortly afterwards they rose to leave, when my husband insisted that he motor them home, as it was quite a distance. Knowing that it would be half or three quarters of an hour before his return, I closed and locked all the windows and doors as I was alone in the house, and went to the kitchen to wash the best china and glass which had been used at dinner. It was while I was bending over the sink hurriedly washing dishes that a strange thing happened. The only way I can describe it is to liken it to a moving picture on a screen, only the screen and picture were *inside my head*. I saw a

man walk through the hall door into the kitchen, across the kitchen to me, and extend his right hand and arm at full length as if to put it on my shoulder. He did not speak but gave me the impression that I had misstated a great truth about The Christ. In appearance he looked to be about forty years old, with dark hair and eyes and a very kind and gentle face. It seemed to me at the time that his clothing was only the usual conventional every day sort men wear, although I did not pay much attention to the cut of it as I was too much engaged watching his face. I turned quickly as I felt sure he was standing beside me, but not being clairvoyant, could see nothing.

It was shortly afterward my husband returned and I at once told him of this and we both agreed that I must have said something wrong about a very serious matter and that some of the Great Ones in passing had kindly warned me of it. About the picture of him in my head we had neither of us ever heard of such a thing at that time. It evidently never occurred to my husband to accuse me of having an hallucination, as many would have done. I never had such a thing in my life and he knows me to be a sensible, practical woman. Besides, he was and is just as interested and earnest in our studies as I have ever been.

Not long after this we began the study of the Rosicrucian Fellowship teachings and imagine my surprise and delight to come across the statement that *The Elder Brothers have the power to cause us to see a picture inside our heads of whatever they wish to make us understand*. Then another eventful day I found in the *Cosmo* what I had said that was wrong and I was sorry. I now know the facts of the difference between Jesus the man and the Christ, although I cannot truthfully say that I have as yet absorbed it, but hope to in time.

Well there it is and the only thing about it I do not understand (providing the above solution is correct and I think it is) is that it was over an hour from the time this unfortunate statement was made to the time of the warning, if one could call it that, but, please do not take the time to explain this point as I know I shall also find that out some time.

THE VITAL BODY

(Continued from page 128)

Body, they will manifest there also as sense-perception and memory, which is consciousness.

But in order to make the etheric vital body a separate vehicle of consciousness while we still maintain the Dense Body, it is necessary to separate the two higher from the two lower ethers. The two lower ethers must always remain with the Dense Body to sustain it, but it is possible to withdraw the two higher ethers and use them as a separate vehicle of consciousness.

To take time by the forelock and attain this end without performing the work necessary to first increase the two higher ethers sufficiently to form a separate vehicle, some people resort to breathing exercises, but they are dangerous for they have a tendency to lift all four ethers out of the body, or derange them. This results in death, insanity, or serious physical disorder. Man's development, like the growth of a plant, cannot be hurried too much without frustrating the end in view. True Occult development is safe and possible only as it goes hand in hand with moral development.

Today we know the Golden Wedding Garment, spoken of by Christ, is the perfected Vital Body where a separation of the higher and lower ethers has taken place. We know that repetition is the keynote of that growth, for we are told to "Pray without ceasing." And we know that only to the extent that we follow in His steps are we building that vehicle in which "We shall meet Him in the air" and we shall hasten His Second Coming by diligent service, which builds the vital body.

In conclusion, the lesson I gained from this is that the Great Ones watch alike not only our mistakes but our victories, both large and small; that we must guard our every thought, word, and deed, and as soon as we have proved our mettle and are found worthy, They who are watching will know and will gladly and freely help us to go further.

ON THE WITNESS STAND

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a place about eight or nine feet from me and as I looked I would feel a great calm come over me. Then I would seem to see a very wonderful being, though I am sure I didn't see it with my material eyes. He was not old or young, though the wisdom of ages seemed stored in the depths of his glorious eyes. High and Holy, Meek and Lowly, Strong and Courageous, Wonderfully Sagacious, though come in pity to help us. This is the best description I can give. Of course all this might be purely imaginative, but I do know that all my burdens seem light as a feather. I am greatly strengthened and a blessed peace seems to fill the very atmosphere for several days after and all fear of failure seem banished. I have gone back to my painting with renewed vigor and the 26th and 27th of this month I am going to try to get my work in the Exhibition, though I have been told by other artists that it is an impossibility without some influence. However, I am going to try for it without influence for I don't know a single one on the jury. I am also trying to get more time for studying Rosicrucian teachings and hope to send in something soon. I am sorry the Rosicrucian meetings are all at night as it makes it almost impossible for me to attend. I am sorry to say that I am still troubled with my nerves, eyes, and back, and ask that you will please continue to help me.

Mrs. J. H. R.

November 19, 1917

Dates of Healing Meetings

February 8—14—20—28

March 7—13—20—27

April 3—10—16—23